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ΤÓΡΥΙΓΕΑΪΤ ΔΙΑΡΜΥΔΑ

ΔΣΥΣ

ḠΡΑΪΝΝΕ.

THE

PURSUIT OF DIARMUID

AND

GRAINNE.

PUBLISHED FOR THE

Society for the Preservation of  
the Irish Language.

PART I.

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**SOCIETY**  
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**PRESERVATION OF THE IRISH**  
**LANGUAGE.**

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## PREFACE.

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THE Council of the Society, perceiving the want of Irish Reading Books for advanced pupils, decided on publishing, in a cheap form, such works as would be most useful to meet this want.

Believing that prose works are the best calculated to aid the young student in the acquisition of the language, they selected from the publications of the Ossianic Society the following prose tale, which they deemed to be most suitable for this purpose. The *Coruigeacht Ìarmannda aghur Òrdinne* has the advantage of being not only the most solid and useful piece of the class of literature to which it belongs, but is also one of the best edited of the Ossianic series. Of this tale, a knowledge of which was one of the literary and legal qualifications for an ollamh or poet, O'Curry, in his lecture on the Fenian tales and poems says: "Of these (i.e., the prose tales), the only tale founded on fact, or, at least, on ancient authority (though romantically told), is one in which Finn himself was deeply concerned. It is

the pursuit of *Diarmaid* and *Grainné*. The facts on which it is founded are shortly these:—

“Finn, in his old age, solicited the monarch, Cormac MacArt, for the hand of his celebrated daughter, *Grainné*, in marriage.

“Cormac agreed to the hero’s proposal, and invited Finn to go to Tara to obtain from the princess herself her consent (which was necessary in such matters in those days in Erin) to their union. Finn, on this invitation, proceeded to Tara, attended by a chosen body of his warriors, and among these were his son *Oisín*, his grandson Oscar, and *Diarmaid O’Duibhné*, one of his chief officers, a man of fine person and most fascinating manners.

“A magnificent feast was, of course, provided, at which the monarch presided, surrounded by all the great men of his court, among whom the Fenians were accorded a distinguished place.

“It appears to have been a custom at great feasts in ancient Erin for the mistress of the mansion, or some other distinguished lady, to fill her own rich and favourite drinking-cup or glass from a select vessel of choicest liquor, and to send it round by her own favourite maid-in-waiting to the chief gentlemen of the company, to be sent round again by them to a certain number (which was, I believe, four) in their immediate vicinity, so that everyone of those invited should in turn

enjoy the distinction of participating in this gracious favour. On the present occasion the lady *Grainné* did the honours of her royal father's court, and sent round her favourite cup accordingly, until all had drank from it, *Oisín* and *Diarmaid O'Duibhné* alone excepted.

“ Scarcely had the company uttered their praises of their liquor and their profound acknowledgments to the princess than they all, almost simultaneously, fell into a heavy sleep.

“ The liquor was, of course, drugged for this purpose, and no sooner had *Grainné* perceived the full success of her scheme than she went and sat by the side of *Oisín* and *Diarmaid*, and, addressing the former, complained to him of the folly of his father Finn in expecting that a maiden of her youth, beauty, and celebrity could ever consent to become the wife of so old and war-worn a man; that if *Oisín* himself were to seek her hand she should gladly accept him; but since that could not now be, that she had no chance of escaping the evil which her father's temerity had brought upon her but by flight, and as *Oisín* could not dishonour his father by being her partner in such a proceeding, she conjured *Diarmaid* by his manliness and by his vows of chivalry to take her away, to make her his wife, and thus to save her from a fate to which she preferred even death itself.

“After much persuasion (for the consequences of so grievous an offence to his leader must necessarily be serious), *Diarmaid* consented to the elopement.

“The parties took a hasty leave of *Oisín*, and, as the royal palace was not very strictly guarded on such an occasion, *Grainné* found little difficulty in escaping the vigilance of her attendants and gaining the open country with her companion.

“When the monarch and Finn awoke from their trance their rage was boundless; both of them vowed vengeance against the unhappy delinquents, and Finn immediately set out from Tara in pursuit of them.

“He sent parties of his swiftest and best men to all parts of the country; but *Diarmaid* was such a favourite with his brethren in arms, and the peculiar circumstances of the elopement invested it with so much sympathy on the part of those young heroes, that they never could discover the retreat of the offenders, except when Finn himself happened to be of the party that immediately pursued them, and then they were sure to make their escape by some wonderful stratagem or feat of agility on the part of *Diarmaid*.”

This, then, was the celebrated pursuit of *Diarmaid* and *Grainné*. It extended all over Erin, and in the description of the progress of it a great amount of curious information on topography, the

natural productions of various localities, social manners, and more ancient tales and superstitions, is introduced.

The flight of *Diarmaid* and *Grainné* is mentioned in several of our ancient manuscripts, and the popular traditions throughout the country point to those ancient monuments, vulgarly called *cromlechs*, as their resting and hiding-places, many of which are still commonly—though, of course, without reason—called *Leabhacha Dharmada is Ghrainné*, or the beds of *Diarmaid* and *Grainné*.

It was intended at first to publish the Irish text only, and thus simply to provide Irish literature for advanced students; but when the text was printed it was then considered also desirable to print the translation which accompanied it. Before, however, taking this step the question arose as to whether it would be legitimate for the Council to republish from the transactions of another Society the work of one of its authors, who was happily still living. In any case, it would be ungracious to reprint the work without informing the author and obtaining his permission. To do this led to great delay, and time had already been lost owing to other circumstances.

It is true the Society might have supplied another translation or paraphrase, and thereby have avoided mentioning the name of the original

author and editor from the beginning to the end of the work ; but this course would be neither right nor honourable. Nor would the fact of supplying a literal translation be a sufficient excuse, as the valuable translation of Standish H. O'Grady has been so well done that, whilst it is sufficiently literal for the class of students qualified to read it, yet it affords pleasurable interest to the general reader.

After some consideration, Professor O'Looney was instructed to communicate with Mr. O'Grady, who, in the kindest manner possible, gave his consent, and wrote as follows :—

*“ October, 1879.*

“ Yours of the 22nd instant reached me here this morning. I am truly sorry that you had to wait so long for an answer to your first letter. . . It was, therefore, a very long time after date that your letter found me out. The above is my permanent address. With regard to ‘ Diarmuid and Grainne,’ I have no rights of any kind in regard to my edition of that tale, so far as I know. But, even if I had, I would cheerfully waive them in favour of your Society, of whose objects I cordially approve, and would make them a present of my humble performance.”

He also agreed to read the proof-sheets. The proof-sheets were accordingly given to him, but, owing to his absence from home or some other

cause, there was great delay in returning them. As there was a pressing need for the book, and as so much time had been already lost in issuing the work, the Council, at a meeting held on Tuesday, the 2nd March, 1880, passed the following resolution :—

“That the full authority of this Council be given to Mr. O’Looney to put the tale of the pursuit of Diarmaid and Grainne finally through the press.”

Professor O’Looney was especially selected to see it through the press, as he was formerly a member of the Ossianic Society and a contributor to its publications ; amongst the rest he was the original translator and editor of the *Laoid Oisín ar Éir na n-Og* (The Lay of Oisín in the Land of the Young), which he contributed to the fourth volume of the Ossianic Society in 1859.

The portion of Diarmaid and Grainne now published consists of the first half of the original work (or Part I.), and numbers altogether 174 pages ; it will be found a valuable aid to learners of the Irish language. The Council purpose publishing the remaining portion of the work.

The text, translation, and notes are the work of Mr. O’Grady ; whilst the copious vocabulary and other matter contained in the appendix, &c., have been added by the Society.





ΤÓΡΥΙΣΗΕΑΧΤ ΟΗΙΑΡΜΥΘΑ ΔΣΥΣ  
ΣΗΡΑΪΝΝΕ.



## ARGUMENT.

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1. Fionn's early rising ; its cause. Oisín and Diórruing bind themselves to ask Grainne to become Fionn's wife. Her qualities.
2. Oisín and Diórruing proceed to Tara. Cormac receives and welcomes them.
3. Interview of Oisín and Diórruing with Cormac and Grainne.
4. Oisín and Diórruing return to Almhúin. 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 bhoth.
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 battalion guards 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. 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. 48. Deirdre tells Fionn of the slaughter of the Strangers. She cannot tell whither went Diarmuid; so Fionn and the Fenians return to Almuin. 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 Aoifne 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.

# ΤΟΡΥΙΓΗΕΔΧΤ ΟΗΙΑΡΜΥΘΑ ΔΞΥΣ ΞΗΡΑΙΝΝΕ.

ΔΗ ἘΥΘ ΡΟΙΝΝ.

---

1. Λά η-ανη ο'αρ έηιξ Fionn mac Chumhail  
μαρθεαν μοσ δ η-Αλμυιν λεατάν-μόρι Λαι-  
ξεαν, ΔΞΥΡ ηο ρυιό αρ αν β-ραιτέε β-ρευρ-  
υαιτέε αμυιξ Ξαν Ξιolla Ξαν όγλασ ina  
φοάηη, ΔΞΥΡ υο λεαν υίρ υά μυντιη έ .i.  
Οιρην mac Fhinn ΔΞΥΡ Οιοηηαιηξ mac Όho-  
βαιη υί Όηαιοηξηε; ηο Λαβαιη Οιρην ΔΞΥΡ  
ιη έ ηο ράιό; “Ξρευο αόβαιη ηα μοιόειηξε  
ρην οηε, δ Fhinn?” αρ ρέ. “Νι Ξαν αόβαιη  
υο ηιξηεαρ αν μοιόειηξε ρο,” αρ Fionn,  
“όηη ατάηη Ξαν θεαν Ξαν βαηνέειλε ό ο'ευξ  
Μαιηνέηη ηηξιοη Ξηαηαιό ξλύνουιδ ηις  
Μηόηηηε; όηη ηι ηηάτ ρυαν ηαά ράηιόσολα  
υο όευνάηη υον τέ έεαηξημαρ Ξαν θεαν  
δ υιοηξηιάλα αηξε, ΔΞΥΡ ιη έ ρην αόβαιη ηο  
μοιόειηξε ρέηη, δ Οιρην.” “Ξρευο υο θεη

tura mar rin ?” ar Oirín ; “óir ní fuil bean  
 iná baincéile a n-Eirinn iadglair oileánaig  
 ar a s-cuirfeáda rinn vo nois iná vo maó-  
 airc, nac o-tiubhramadairne ar air nó ar  
 éigean éugao i.” Agus ann rin vo labair  
 Oiorraing, agus ir é no ríad : “vo brait-  
 rinn féin vo óiongmáil vo baincéile úit.”  
 “Cia h-í féin ?” ar Fionn. “Atá Sraíne  
 ináion Chormaic mic Airt mic Chuinn ceo-  
 óadai,” ar Oiorraing, “.i. an bean ir  
 féarh vealb agus veunam agus úrlabrad  
 vo mháib na cruinne go cóimíomlán.” “Dar  
 vo láimre, a Oiorraing,” ar Fionn, “atá  
 imreáran agus eagraonta ióir Chormac agus  
 mé féin me cian o’aimrín, agus níor máic  
 agus níor máiread liom go o-tiubhad euraó  
 tocmairne oim, agus vo b’féarh liom go  
 n-veadad ríbre arson as iarraid cleadhaid  
 ar Chormac oam ; óir vo b’fura liom euraó  
 tocmairne vo éadairt oimuibre iná oim  
 féin.” “Racramadoinne ann,” ar Oirín,  
 “sion go b-fuil cairbe úinn ann, agus ní  
 bíod nois ar o-tuirair as don uine go  
 teadct tar air úinn arir.”

2. Iar rin no gluaireadair an oir veaglaod  
 rin noipa, agus vo éiomnadar céileadrad  
 o’ Fhionn ; agus ní h-aitirtear a n-imteadct

νό ζο μάνζαοοαρι Τεαμίαιη. Τάρλα μιζ Ειρε-  
 εαηη α η-οάιλ αοηαίζ αζυρ σιεαδέταιρ ηοη-  
 πα αη φαιτέε ηα Τεαμίηαδ, αζυρ ηαίτε αζυρ  
 ηόηυαίηε α ηιηηηηε ηαη αοη ηηη, αζυρ  
 ηο ηεαηαδ ρίηηέαοηη φάιλτε ηοηη Οηήη αζυρ  
 ηοηη Όηηοηηαηηζ, αζυρ ηο αηηεαδ αη  
 ε-αοηαδ αη αέλα αη εαη ηηη, όηη φά όεαηβ  
 λειρ ζυηαδ ηε εοηηζ νό ηε εηηαη έιζηη υο  
 έαηηζαοαη αη υίη ηηη υά ιοηηηαίηιό. Α  
 η-αίελε ηηη υο ζοηη Οηήη ηιζ Ειρεαηη υο  
 λεατέαοιδ αη αοηαίζ, αζυρ ηα ηηηη υο  
 ζυηαδ υ'αηηηαίό αλεαηηηαίη υ'φηιοηη ηηα  
 Chumáill αηηεαη έαηηζαοαη φέηη υοη έοη  
 ηηη. Όο λαδαηη Κοηηαα αζυρ ιη έ ηο ηαίό :  
 “ ηι φηιλ ηαα ηιζ ηηά ηοφλαέα αηηαδ ηηά  
 ααίεηηηεαδ α η-Εηηηηη ηάη έηυζ η'ηηζιοηηα  
 αηηαδ εοέηαηηε οηέα, αζυρ ιη οηηηα αέα α  
 οηηβηηε ηηη αζ αά ζο αοιτέαηηη, αζυρ ηι  
 εηυδαηηα ηηοη ηζεул υίβηε νό ζο η-βειηέιό  
 ηιδ φέηη υο λάεαη η' ηηζηηε ; όηη ιη ηεάηη  
 α ηζεулα φέηη αζυηβ ηηά ηηβηε υο βειτέ υιοη-  
 όαδ υίοη.”

3. Όο ζιυαηηεαοαη ηοηηπα ιαη ηηη ζο ηάη-  
 ζαοαη ζηηαηάηη ηα βαηηηηαδέεα, αζυρ ηο φηιό  
 Κοηηαα αη έολβα ηα η-ιοηιόλδ αζυρ ηα  
 η-αηηολεαηηέα α β-ηοάηηη Ζηηάηηηε, αζυρ ηο  
 λαδαηη αζυρ ιη έ ηο ηαίό : “ αζ ηηη, α

Ξηρίαινε," δρ γέ, "οίρ το μιντιν Φηινν  
 μάσ Chuímaill ΔΣ τεάστ τοσ ιαρηαιόρε  
 μαρ μνάοι ΔΣυρ μαρ δαινκέιλε όο, ΔΣυρ  
 κρευσ αν ηρεαζηαό το δ'άιλ λεατ το έα-  
 δαιρε οητά;" Ο'ηρεαζαιη Ξηρίαινε ΔΣυρ  
 ιρ έ πο ηάιό: "μά τά το όιολρα το έλιαμυμ  
 ανη, κρευσ αρ ηαέ η-βιαό μο όιολρα ο'φεαρ  
 ΔΣυρ ο'φεαρκέιλε ανη;" Κο δάοαρ γάρωα  
 αν εαν ηη, ΔΣυρ ηο υάιλεαό ιαρ ηη ηλεαό  
 ΔΣυρ ηευρω όοίδ αν οιόέ ηη γαν ηζηιαηάη  
 Δ δ-ροάαιη Ξηρίαινε ΔΣυρ ηα δανηηαάετα,  
 ζο ηβαό ηειρζε ηεαόαρ-ζλόραό ιαο; ΔΣυρ  
 το ηιζηε Κοημασ ιοηαυ κοηηηε ηηυ ΔΣυρ ηε  
 Φιωνη κοιόκιόρ όη οιόέ ηηη Δ υ-Τεαήηαιζ.

4. Δ η-αιέλε ηηη το ηάιηιζ Οιρην ΔΣυρ Όιοη-  
 ηαιηζ εαρ Δ η-αιρ ζο η-Αλίμυη Δ ζ-κιωνη  
 Φηινν ΔΣυρ ηα Φέηηηε, ΔΣυρ ηο ηηηρεαυαρ  
 υόίδ Δ ηζευλα ό έύηρ ζο υειηεαό. ΔΣυρ  
 μαρ έείο εαιτεαή ανη ζαέ ηιό, το όυαίό  
 εαιτεαή γαν ζ-εάηηε αιηηηε ηηη; ΔΣυρ  
 ανη ηηη ηο έύηρ Φιωνη ειοηόλ ΔΣυρ ειοη-  
 ηυζαό αρ ηεαέτ ζ-εαέαιδ ηα ζηάιτέφηηηε  
 αρ ζαέ άηησ Δ ηαδδουαρ, ΔΣυρ εάηηεαυαρ  
 μαρ Δ ηαιδ Φιωνη Δ η-Αλίμυη ηόηηηεαέαιη  
 Λαιζεαη; ΔΣυρ αν Λά υέηηεαηαέ υοη αιηηηη  
 ηηη το ζλυαιηεαυαρ ηοηπα ηηα ηόηηηυθεαη-  
 ηαιδ, ηηα η-οηηοηζαιδ, ΔΣυρ ηηα η-οιοηηαηηηαιδ



υΙΑΝΑ ΟΥΖΗΕ ΟΥΘΕΔΟΡΙΑΝΝΑ, ΔΖΥΡ ΝΙ Η-ΔΙ-  
 ΤΗΥΤΕΑΡ Δ Ν-ΙΜΤΕΑΔΤΑ ΝΟ ΖΟ ΠΑΝΖΑΟΥΑΡ ΖΟ  
 ΤΕΑΜΗΡΑΙΖ. ΡΟ ΤΑΡΙΑ ΚοΡΜΑΔ ΔΖΥΡ ΜΑΙΤΕ  
 ΔΖΥΡ ΜΟΡΗΑΥΙΛΕ Β-ΡΕΑΡ Ν-ΕΙΡΕΑΝΝ ΙΝΑ ΤΙΜ-  
 ΕΙΟΛΛ ΝΟΜΡΑ ΔΡ ΔΝ Β-ΡΑΙΤΕΕ, ΔΖΥΡ Ο'ΡΕΑΡΑ-  
 ΟΑΡ ΡΙΟΡΕΑΟΙΝ ΡΑΙΛΤΕ ΝΟΙΜ ΦΗΙΟΝΝ ΔΖΥΡ ΝΟΙΜ  
 ΔΝ Β-ΡΕΙΝΝ ΟΙΛΕ, ΔΖΥΡ ΟΟ ΕΥΑΘΟΥΑΡ Δ Η-ΔΙΤΙΛΕ  
 ΡΙΝ ΖΟ ΤΕΑΔ ΜΕΙΘΡΕΑΔ ΜΟΘΟΥΑΡΤΑ ΔΝ ΡΙΖ.  
 ΡΟ ΡΙΥΘ ΡΙΖ ΕΙΡΕΑΝΝ Δ Ν-ΟΔΙΛ ΟΙΛ ΔΖΥΡ  
 ΔΟΙΒΝΕΑΡΑ, ΔΖΥΡ Δ ΒΕΑΝ ΔΡ Δ ΖΥΑΛΑΙΝΝ  
 ΕΛΙ .Ι. ΕΙΤΕΕ ΙΝΖΙΟΝ ΔΤΑΙΝ ΧΟΡΚΑΙΖΕ, ΔΖΥΡ  
 ΖΗΡΑΙΝΝΕ ΔΡ Δ ΖΥΑΛΑΙΝΝ ΡΙΝ, ΔΖΥΡ ΦΙΟΝΝ ΜΑΔ  
 ΧΗΜΑΙΛ ΔΡ ΛΑΙΜ ΟΕΙΡ ΔΝ ΡΙΖ; ΔΖΥΡ ΝΟ ΡΙΥΘ  
 ΚΑΙΡΒΗΕ ΛΙΡΕΑΔΑΙΡ ΜΑΔ ΧΟΡΜΑΙΔ ΔΡ ΡΛΙΟΡ  
 ΔΝ ΡΙΖΤΙΖΕ ΕΥΘΟΝΑ, ΔΖΥΡ ΟΥΡΙΝ ΜΑΔ ΦΗΙΝΝ  
 ΔΡ ΔΝ ΡΛΙΟΡ ΕΙΛΕ; ΔΖΥΡ ΟΟ ΡΙΥΘ ΖΑΔ ΔΟΝ  
 ΟΙΟΒ ΟΟ ΡΕΙΡ Δ ΟΑΥΙΛΕ ΔΖΥΡ Δ ΔΤΑΡΟΔ Ο  
 ΡΟΙΝ ΔΜΑΔ.

5. ΟΟ ΡΙΥΘ ΟΥΑΟΙ ΔΖΥΡ ΟΕΑΖΟΥΙΝΕ ΕΟΛΑΔ  
 ΔΝΝ ΟΟ ΜΙΥΙΝΤΙΡ ΦΗΙΝΝ Δ Β-ΡΙΑΘΝΟΥΙΡΕ ΖΗΡΑΙΝΝΕ  
 ΙΝΖΙΟΝ ΧΟΡΜΑΙΔ, .Ι. ΟΔΙΡΕ ΟΥΑΝΑΔ ΜΑΔ  
 ΜΟΡΗΝΑ; ΔΖΥΡ ΝΙΟΡ ΕΙΑΝ ΖΥΡ ΕΙΡΙΖ ΚΑΟΙΝΕΑΡ  
 ΚΟΜΗΡΑΙΘ ΔΖΥΡ ΙΟΜ-ΑΖΑΛΙΝΑ ΙΟΙΡ Ε ΡΕΙΝ ΔΖΥΡ  
 ΖΗΡΑΙΝΝΕ. ΔΝΝ ΡΙΝ Ο'ΕΙΡΙΖ ΟΔΙΡΕ ΟΥΑΝΑΔ  
 ΜΑΔ ΜΟΡΗΝΑ ΙΝΑ ΡΕΑΡΑΜ Δ Β-ΡΙΑΘΝΟΥΙΡΕ  
 ΖΗΡΑΙΝΝΕ, ΔΖΥΡ ΟΟ ΖΑΒ ΟΥΑΝΑ ΔΖΥΡ ΟΥΕΥ-  
 ΤΑ ΔΖΥΡ ΟΕΑΖΟΔΑΝΤΑ Δ ΡΕΑΝ ΔΖΥΡ Δ ΡΙΝΡΕΑΡ

oi; agus ann rin do labairt Sháinne, agus  
 ro fíadhuig don oraoi, “creud an t-oirg  
 nó an tuur pá u-táinig fionn mac Chum-  
 aill don baile ro anoct?” “Muna b-fuil  
 a fíor rin agasra,” ar an oraoi, “ní h-iong-  
 na gan a fíor agasra.” “Iz maic liom a  
 fíor o’rágail uaitre,” ar Sháinne. “Mair-  
 geadó,” ar an oraoi, “iz doo iarraidre mar  
 mháoi agus mar baincéile táinig fionn don  
 baile ro anoct.” “Iz mór an t-iongná-  
 liomra,” ar Sháinne, “nac o’Oirín iarrad-  
 fionn mife, óir buó córa a macraimail se  
 tabairt uaimra má fear iz foirdce má  
 m’ádair.” “Ná h-abair rin,” ar an oraoi,  
 “óir oá g-cluimfeadó fionn tu ní biaó fé  
 féin miot, agus ní mó láimradó Oirín beir  
 miot.” “Innir uaim anoir,” ar Sháinne,  
 “cia an laoc é rúo ar gualainn veir Oirín  
 míc fhinn?” “Acá ann rúo,” ar an oraoi,  
 “.i. Soll mear mileadóca mac Mórna.”  
 “Cia an laoc úo ar gualainn Shoil?” ar  
 Sháinne. “Orsur mac Oirín,” ar an  
 oraoi. “Cia an fear caolcórad ar gual-  
 lainn Orsair?” ar Sháinne. “Caolte mac  
 Ronáin,” ar an oraoi. “Cia an laoc mór-  
 óláca mear-méanmnaó é rúo ar gualainn  
 Chaoilte?” ar Sháinne. “Mac Luigóeac

lámheuctaig, .i. mac ingine o'fhionn mac  
 Chumáill an fear úo," ar an tsaol. "Cia  
 an fear ballac binnbriacraic úo," ar sí,  
 "ar a b-puil an folc car ciaróub agus an  
 ód, sruad éorera éaródearfa ar lám éli  
 Oirín mic fhinn?" "Oiarmuo deubdán  
 oread foluir na Duibne an fear úo," ar an  
 tsaol, ".i. an t-aon leandán ban agus ingion  
 ir fearr ód b-puil ran uóman go cóimíom-  
 lán." "Cia rúo ar sualainn Oiarmuo?"  
 ar Sránne. "Oiarmuig mac Uobair uam-  
 aió Uí Bhaoirgne, agus ir tsaol agus veag-  
 úime ealadóan an fear úo," ar Óime  
 uanac.

6. "Mair an buidean rin ann," ar Sránne  
 agus oo goir a comal coimveacta éúice,  
 agus a uubairt ma an corn cloc-óiróa  
 cumvuirgce oo bí ran ngríandán ód h-éir  
 oo éadbairt éúice. Tuig an comal an corn  
 léi, agus oo lion Sránne an corn a g-ceo-  
 óir, (agus oo céiróeáó ól naoi naonbar  
 ann). A uubairt Sránne, "Beir leat an  
 corn ra o'fhionn ar o-túir agus abair  
 leir veoc o'ól ar, agus noóc oo gur mire  
 oo éuir éúige é." Oo maig an comal an  
 corn o'ionnraigió fhinn agus o'innir oo gac  
 nó a uubairt Sránne ma oo máó ma. Oo

ἕλας βιονν αν κορη αἷυρ ο'ιδ θεοό αρ, αἷυρ  
 νι τήρηζε ο'ιδ αν θεοό ινά το ταιτ α τση-  
 ἰμ ρυαυ αἷυρ ριορκόσαλτα αιρ. Το ἕλας  
 Κορμας αν θεοό αἷυρ το ταιτ αν ρυαν σευο-  
 να αιρ, αἷυρ το ἕλας ειτσε βεαν Χορημας  
 αν κορη αἷυρ ιδεαρ θεοό αρ, αἷυρ το ταιτ  
 αν ρυαν σευονα υρηε αμάλ εάε. Ανν ρη  
 το ἕορη Ἡρίννε αν κομάλ κοιμθεαέτα  
 εύιε, αἷυρ α ουβαιρτ ρια: “Βειρ λεατ αν  
 κορη ρο ἕο Καρηβε Ἡρεαέαιρ μας Χορημας  
 αἷυρ αβαιρ λειρ θεοό ο'όλ αρ, αἷυρ ταβαιρ  
 αν κορη το να μακαίβ ριοῖ ὑο ινα ροέαιρ.”  
 Το ρυῖ αν κομάλ αν κορη ἕο Καρηβε, αἷυρ  
 νι μαίε το ράιμῖς λειρ α ταβαιρτ οον τέ ρά  
 νερα οο αν ταν το ταιτ α τσηἰμ ρυαυ  
 αἷυρ ριορκόσαλτα αιρ ρέιν, αἷυρ ἕας η-αον  
 οαρ ἕλας αν κορη α η-οιαῖς α εέιλε, το ταιε-  
 εαοαρ ινα ο-τσηἰμ ρυαυ αἷυρ ριορκό-  
 σαλτα.

7. Αν υαιρ ρυαιρ Ἡρίννε μαρ ρη εάε αρ  
 εάοι μερηζε αἷυρ μεαρηβαιλ; ηο ερηῖς ρέιν ἕο  
 ροιλ ροιρροιαέ αρ αν ρυόε ινα ραιβ αἷυρ ηο  
 ρυό τορη Οιρῖν αἷυρ Οηιαρμυο Ο Οηυιβνε,  
 αἷυρ ηο λαβαιρ ηε η-Οιρῖν αἷυρ ιρ ε ηο  
 ράιό: “ιρ ιοηῖνα λιομ ρέιν ό βιονν ιμας  
 Χυημάλι μο λειτέορη ο'ιαρηαιό το ρέιν μαρ  
 ιηναοι, όρη βυό εόρη. οο μο ιμαςρμάλι ρέιν

100 εἰς τὰς πόλεις τῆς ἀστυνοίας καὶ τῆς ἀστυνοίας  
 τῆς πόλεως καὶ τῆς πόλεως. “Ὁ δὲ ἡ-ἀδελφὸς σου, ὁ  
 Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν ἔχεις ἀποφασίσει  
 ἕως οὗ ὅτι οὐδὲν ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.” “Ὁ  
 ἀδελφὸς σου ἀπὸ Οὐρίν, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.” “Ὁ  
 ἀδελφὸς σου ἀπὸ Οὐρίν, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.” “Ὁ  
 ἀδελφὸς σου ἀπὸ Οὐρίν, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.” “Ὁ  
 ἀδελφὸς σου ἀπὸ Οὐρίν, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.”

2 “Ὁ δὲ ἡ-ἀδελφὸς σου, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.” “Ὁ  
 ἀδελφὸς σου ἀπὸ Οὐρίν, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.” “Ὁ  
 ἀδελφὸς σου ἀπὸ Οὐρίν, ὁ Σηρῶν, ἀπὸ Οὐρίν, “ὅτι οὐδὲν  
 ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει, ἀλλὰ ἔχεις ἀποφασίσει  
 ἀπὸ τοῦ ἑαυτοῦ σου καὶ ἀπὸ τοῦ ἑαυτοῦ σου.”

ινά μέ πείν ?” “Ὁδὴ τοῦ Λάιητος ἃ τίς ὡς  
 Ὀχρῖνος νί γὰρ ἀόδαρ τοῦ οὐρεῶν πείν να  
 γεῖρα ὕο οἷο μαρ ἰνθεοῦο οὐιτ ἀνοῖρ.”

9. “Λά οἰαῖο μίξ Ἐπειῶν ἃ η-οἰλ ἀοηαίξ  
 ἄγυρ οἰρεῶταιρ ἀρῖαίτεε. να Τεῖηραῶ, τὰρλα  
 φῖονν ἄγυρ ρεῶετ γ-οἰα να γῆαίτῖννε  
 ἄνν ἄν λά ρῖν ἄγυρ ἢο ἔρηξ ἰομάιν κομόρ-  
 ταιρ ἰοῖρ Χαῖρῖνε ἴρεῶταιρ ἢαο Ἐορημαίε  
 ἄγυρ ἢαο Λυγῖοεῶ, ἄγυρ ἢο ἔρηγεῶν ρῖρ  
 Ὀρηεῶμαίξε ἄγυρ Ἐεῖρηα, ἄγυρ κολαῖηνα  
 τεῖηνα να Τεῖηραῶ ἀρ ἔαοῦ Χαῖρῖνε, ἄγυρ  
 φῖαηνα Ἐπειῶν ἀρ ἔαοῦ τίς Λυγῖοεῶ, ἄγυρ  
 νί οἰαῖο ἢα φῖνθε ρῖν ἀοηῶ ἄν λά ρῖν ἄετ  
 ἄν μίξ ἄγυρ φῖονν ἄγυρ τυῖρα, ἃ Ὀχρῖμουο.  
 Τὰρλα ἄν ἰομάιν ἄξ οὐλ ἀρ ἢαο Λυγῖοεῶ,  
 ἄγυρ ἢο ἔρηγῖρτε ἄο. ρεῖραῖν ἄγυρ τοῦ ὀαιμῖρ  
 ἃ ἄμαῖν οὐν τέ ρῖα νεῖρα οὐιτ, ἄγυρ ἢο λέιγῖρ  
 ρῖα λάρ ἄγυρ λῶνταλαῖν ἔ, ἄγυρ τοῦ ἔαοφῖρ  
 ρῖν ἰομάιν ἄγυρ ἢο ἔρηγῖρ ἄν ὀαιμ. τῖρ ἢ-οἰρε  
 ἀρ Χαῖρῖνε ἄγυρ ἀρ ἔαρηα να Τεῖηραῶ. Ὁο  
 ὀιδεῖρρα ἄν οἰρ ρῖν ἄμ ἔρηαῖν ἔλαν-  
 ρῖαῖρκαῶ ἔορημ-φῖννεοῖαῶ ἔλοῖνε οὐο ρεῖ-  
 ἔαμ, ἄγυρ ἢο ἔρηεῖρ ρῖνν μο ρορξ ἄγυρ μο  
 ρῖαῖρκαῶ ἰοηαῖρρα ἄν λά ρῖν, ἄγυρ νί ἔρηγῖρ  
 ἄν ἔρηῶ ρῖν ὀῖοῖννεῶ οἰε ἃ ρῖν ἄλε,  
 ἄγυρ νί ἔρηεῖρ γο ὀρηῖνν ἄν ὀρηῶα.”

10. “ἢρ ἰοηῖρα οὐιτῖρ ἄν ἔρηῶ ρῖν τοῦ ἔα-

bairt uaimhfa tar éadann Fhinn," ar Diarmuid, "Agor nac b-puil a n-Éirinn fear is mó ionnmhuine mná iná é; Agor an b-puil a fíor agao, a Shráinne, an oíche bíor fionn a u-Teamraicg zupab aize féin uo bíor eóiracá na Teamrac, Agor mar rin nac b-péoir linne an baile u'fágbáil?" "Ara uorur eulugíte ar mo zhuandáira," ar Shráinne, "Agor zeudam amac ann." "Is gear uaimhfa gabáil tré uorur eulugíte ar bit," ar Diarmuid. "Maircaó, cluainne," uo ráió Shráinne, "zo u-céiréadann zac curac Agor zac caicmíleac u'úrleannab a rleag Agor uo éirannab a z-craoirac uar ronnac zacá uána Agor zacá ueagbáile arteaó ná amac Agor zeudara an uorur eulugíte amac Agor leanra mar rin mé."

II. Uo gluar Shráinne roimpe amac, Agor uo labair Diarmuid re n-a muinir, Agor is é a uubairt: "A Oirín mic Fhinn, creuo uo uéunraora rir na gearaib úo uo curacó orim?" "Ni cionnac éura rir na gearaib uo curacó orit," ar Oirín; "Agor uoirimre leat Shráinne uo leanamain, Agor cóimeuo tu féin zo maic ar cealgaib Fhinn." "A Orzair mic Oirín, creuo is maic uaimhfa uo uéunam ar na gearaib úo uo curacó orim?"

“**Θειμιμρε** **λεατ** **Ξιδίννε** **οο** **λεαηαίναι,**” **αι** **Ορζορ,** “**οιρ** **ιρ** **ρεαρ** **ερυαξ** **οο** **αίλληαρ** **α** **ζεαφα.**” “**Χρευο** **αι** **αομαιορε** **θειμυρ** **οαμ** **α** **ΧηαοιτεΡ**” **αι** **Οιαρμυο.** “**Α** **θειμιμρε,**” **αι** **Ααοιτε,** “**ξο** **β-φυι** **μο** **οιοηξμάιλ** **φείη** **οο** **ηηηαοι** **αξαμπα,** **αξυρ** **οο** **β’φείηη** **λιοη** **ιηά** **μαιοτ** **ηα** **αμυιηηε** **ξυρ** **οαμ** **φείη** **οο** **θειμυραβ** **Ξιδίννε** **αι** **ξιδάτ** **ύο.**” “**Χρευο** **αι** **αομαιορε** **οο** **θειμυρ** **οαμ,** **α** **ΟηιοημυιηξΡ**” “**Θειμιμρε** **μιοτ** **Ξιδίννε** **οο** **λεαηαίναι,**” **αι** **Οιοημυιηξ,** “**ξιο** **ξο** **ο-τιοαφαιό** **οο** **βάρ** **οε,** **αξυρ** **ιρ** **ολε** **λιοηπα** **έ.**” “**Αη** **ι** **φύο** **βάρ** **ξ-αομαιορε** **υιλε** **οαμ,**” **αι** **Οιαρμυο.** “**ιρ** **ι,**” **αι** **Οιρην,** **αξυρ** **αι** **αάα** **α** **ξ-αοιτσίηηε.**

12. **Ιαι** **φην** **έιηξεαρ** **Οιαρμυο** **ιηα** **φεαραιη,** **αξυρ** **ετυξ** **λάη** **επααό** **λαοόα** **εαρ** **α** **λεαταιη-** **αημαιοβ,** **αξυρ** **οο** **τιοηαιη** **αεαο** **αξυρ** **αίλεα-** **βηαό** **οο** **Οιρην** **αξυρ** **οο** **ηηαιοτβ** **ηα** **φείηηηε;** **αξυρ** **ηιοη** **ηό** **μόηαδ’οάη** **μινάοηαηα** **ιηά** **ξαέ** **οεοη** **οά** **φλεαό** **Οιαρμυο** **αη** **α** **οεαηαοιβ** **αι** **φξαηαμαιοη** **ηε** **η-α** **μυιηεηη** **οο.** **Οο** **αυαιοβ** **Οιαρμυο** **αι** **βάρη** **αι** **ούηα,** **αξυρ** **οο** **αυη** **ύηιλαηηα** **α** **οά** **φλεαξ** **φαιο,** **αξυρ** **ο’έιημξ** **οο** **βαιοτλέηη** **αιτευοεηυηη** **ύηάηηο** **ευηαμαιοιλ** **ξυρ** **ξαβ** **λείτεαο** **α** **οά** **βοηηη** **οοη** **φεαηαηηη** **άλαηηη** **φευηυαίοηηε** **αμυιηξ** **αι** **αι** **β-φαιτσίε,** **αξυρ** **εάρηα** **Ξιδίννε** **αιη.** **Αηη** **φην** **οο** **λαβαιοη** **Οιαρμυο,**



Δῆμις ἰφ ἕ δ οὐδαίρε : “Ὅμο δαίρε, δ  
 Ζηρίαννε,” δρ ρέ “ἰφ οὐ δρ ἀν τερυρ ἰνά  
 ο-τάνδαρ; ὄρη ὄο β'φείρη οὐιτ ριονν μαδ  
 Chumaidll μαρ λεανάν δζαδ ἰνά ἰριε, δζυρ  
 ραδ β-ρεαδρ κα εὐίλ ἰνά δεαρ ἰνά ἰαρεδρ  
 ο'εἰρην ἰνά ἰ-βευρραδ εὐ ἀνοίρ, δζυρ ρίλλ  
 τερ ἡ-αίρ ὄον βαίλε, δζυρ ἰί β-φαιγίό ριονν  
 ρζευλα δρ δ ἰ-οεάρηρδαίρ ζο β'ράτ.” “ἰφ  
 οεαρδ ραδ β-ρίλλρεαδ,” δρ Ζηρίαννε, “δζυρ  
 ραδ ρζαρηραδ λεατ ζο ρζαρηαίό ἀν βάρ ριου  
 μέ.” “Μαίρεαδ ζλυαίρ υαίτ, δ Ζηρίαννε,”  
 δρ Ὀδαρμυρο.

13. Ὁο ζλυαίρ Ὀδαρμυρο δζυρ Ζηρίαννε ρόμ-  
 ρα ἰαη ριν, δζυρ ἰί οεαδραδρ τερ ἰίλε ὄν  
 ἰ-βαίλε ἀμαδ ἀν τερ δ οὐδαίρε Ζηρίαννε,  
 “ἀτδἰμ ρείη ὄομ δορ, δ ἰίιτ ἰί Ὀθυιδνε.”  
 “ἰφ μαίτ ἀν τράτ κορτα, δ Ζηρίαννε,” δρ  
 Ὀδαρμυρο, “δζυρ ρίλλ ἀνοίρ δρ ὄο τεαζλαδ  
 ρείη ἀρἰρ, ὄρη ὄο βερἰμ βρηατερ ριορλαοίε  
 ραδ ο-τιυδαρηα ἰομδερ οὐιτ ρείη ἰνά ὄ'αον  
 ἰηαοι οίλε ζο βρηιη ἀν β'ράτα.” “ἰί μαρ  
 ριν ἰφ κόρη οὐιτρε οευναίη,” δρ Ζηρίαννε, “οίρ  
 ατδἰο εαδρηαδ ἰ'ατερ δρ ρευρηζορη ζαβλα leo  
 ρείη, δζυρ καρηαίο ασο; δζυρ ρίλλρε δρ δ  
 ζ-οεαν δζυρ κυρ καρηαδ δρ ὄα εαδ ὄιοδ,  
 δζυρ ραρηραδρ λεατ δρ ἀν ἰάτερ ρο ἰό ζο  
 ἰ-βευρηρ ορη ἀρἰρ.” Ὀ'ρίλλ Ὀδαρμυρο τερ

Δ ΔΙΓ ΔΓ ΔΗ ΕΔΕΙΔΘ, ΔΖΥΡ ΠΘ ΞΔΘ ΘΔ ΕΔΘ  
 ΘΙΘΘ, ΔΖΥΡ ΘΘ ΕΥΠΗ ΔΗ ΕΑΡΒΑΘ ΟΡΕΔ, ΔΖΥΡ ΘΘ  
 ΕΥΑΙΘ ΡΕΙΝ ΔΖΥΡ ΞΗΔΙΝΝΕ ΡΑΝ Ξ-ΕΑΡΒΑΘ, ΔΖΥΡ  
 ΝΙ Η-ΔΙΕΤΗΡΤΕΔΗ Δ Ν-ΙΜΤΕΔΕΤΑ ΝΘ ΞΘ ΠΑΝ-  
 ΞΑΘΔΗ ΘΕΥΛ ΔΤΑ ΛΥΔΗΝ.

14. ΔΖΥΡ ΘΘ ΛΑΒΔΗ ΘΙΔΗΜΥΘ ΛΕ ΞΗΔΙΝΝΕ,  
 ΔΖΥΡ Δ ΘΥΒΔΗΡΤ: "ΙΓ ΡΥΡΔΙΘΕ Θ'ΦΗΙΘΝ ΔΓ ΛΟΓΞ-  
 ΝΑ ΛΕΑΝΔΗΜΔΗΝ, Δ ΞΗΔΙΝΝΕ, ΔΗ ΕΔΕΙΔΘ ΒΕΙΤ  
 ΔΖΔΙΝΝ." "ΜΑΙΡΕΔΘ," ΔΓ ΞΗΔΙΝΝΕ, "ΡΔΞ-  
 ΡΑ ΝΑ Η-ΕΙΘ ΔΓ ΔΗ ΛΑΤΕΔΗ ΡΘ, ΔΖΥΡ ΘΘ ΘΕΡΡΑ  
 ΟΘΜΕΘΙΡΞΕΔΕΤ ΘΥΙΤ ΡΕΔΡΘΔ." ΘΘ ΕΥΠΗΛΙΝΞ  
 ΘΙΔΗΜΥΘ ΔΓ ΘΡΥΔΕ ΔΗ ΔΤΑ, ΔΖΥΡ ΘΘ ΠΥΞ  
 ΕΔΘ ΛΕΙΡ ΤΑΡΡ ΔΗ ΔΤ ΔΝΘΝΝ, ΔΖΥΡ Θ'ΡΔΞΔΙΘ  
 ΔΓ ΞΔΘ ΤΑΘΘ ΘΘΝ Τ-ΡΡΥΤ ΙΔΘ, ΔΖΥΡ ΘΘ ΞΔΘ  
 ΡΕΙΝ ΔΖΥΡ ΞΗΔΙΝΝΕ ΜΙΛΕ ΠΥΡ ΔΗ ΡΡΥΤ ΡΙΑΡ,  
 ΔΖΥΡ ΘΘ ΕΥΑΘΘΔΗ Δ Θ-ΤΗΡ ΘΘ ΛΕΔΤ ΤΑΘΙΘ  
 ΕΘΙΞΘ ΘΗΘΝΔΕΤ. ΝΙ Η-ΔΙΕΤΗΡΤΕΔΗ Δ Ν-ΙΜ-  
 ΤΕΔΕΤΑ ΝΘ ΞΘ ΠΑΝΞΑΘΔΗ ΘΘΙΡΘΕ ΘΔ ΘΘΤ (Δ  
 Ξ-ΕΔΗΡΤ-ΛΑΡ ΕΛΘΙΝΝΕ ΡΙΟΕΔΗΡΘ) ΔΖΥΡ ΘΘ ΕΥΑΘ-  
 ΘΔΗ ΡΑΝ ΘΘΙΡΘΕ, ΔΖΥΡ ΘΘ ΞΕΔΗΡ ΘΙΔΗΜΥΘ  
 ΔΗ ΘΘΙΡΘΕ ΙΝΑ ΕΙΜΕΘΙΟΛΛ, ΔΖΥΡ ΘΘ ΠΙΞΝΕ ΡΕΔΕΤ  
 Ν-ΘΘΙΡΘΕ ΡΕΔΞΑ ΔΗ, ΔΖΥΡ ΠΘ ΕΘΡΥΙΞ ΛΕΑΒΘ  
 ΘΘ ΘΟΣ-ΛΥΔΕΔΗ ΔΖΥΡ ΘΘ ΘΑΡΗ ΒΕΙΤΕ ΡΑ  
 ΞΗΔΙΝΝΕ Δ Ξ-ΕΔΗΡΤ-ΛΑΡ ΔΗ ΘΘΙΡΘΕ ΡΗΝ.

15. ΙΘΜΕΤΥΡΑ ΦΗΙΝΝ ΘΗΕ ΘΗΜΔΙΛΛ ΘΘ ΘΕΡ  
 ΡΞΕΥΛΑ ΘΡ ΔΡΘ. Θ'ΕΙΡΙΞ Δ ΡΑΙΘ Δ Θ-ΤΕΔΗΡΑΙΞ  
 ΑΜΔΕ Δ ΜΟΕ-ΘΑΙΛ ΝΑ ΜΑΙΘΝΕ ΔΓ Ν-Δ. ΜΑΡΔΕ,

ΔΣΥΡ ΡΥΔΡΑΘΑΡ ΟΙΔΡΜΥΙΟ ΔΣΥΡ ΞΡΔΙΝΝΕ  
 ΟΰΜΠΕΑΡΒΑ ΟΡΕΑ, ΔΣΥΡ ΟΟ ΞΑΒ ΟΟΞΑΘ ΕΥΘΑ  
 ΔΣΥΡ ΑΝΒΡΑΙΝΝΕ ΦΙΟΝΝ. ΟΟ ΡΥΔΙΡ Δ ΛΟΡΖΑΙ-  
 ΡΙΘΕ ΡΟΙΜΕ ΔΡΙ ΑΝ Β-ΡΑΙΤΕΕ .Ι. CLANNA ΝΕΑΜ-  
 Μ, ΔΣΥΡ Ο΄ΡΥΔΖΑΙΡ ΟΘΙΒ ΟΙΔΡΜΥΙΟ ΔΣΥΡ  
 ΞΡΔΙΝΝΕ ΟΟ ΛΕΑΝΑΜΑΙΝ, ΑΝΝ ΡΙΝ ΟΟ ΡΥΖΑΘΑΡ  
 ΑΝ ΛΟΡΖ ΛΕΟ ΖΟ ΒΕΥΛ ΔΤΑ ΛΥΔΙΝ, ΔΣΥΡ ΡΟ  
 ΛΕΑΝ ΦΙΟΝΝ ΔΣΥΡ ΦΙΑΝΝΑ ΕΙΡΕΑΝΝ ΙΑΘ; ΖΙΘΕΑΘ  
 ΝΙΟΡ Β-ΡΕΙΟΡΗ ΛΕΟ ΑΝ ΛΟΡΖ ΟΟ ΒΡΕΙΤ ΤΑΡΡ ΑΝ  
 ΔΤ ΑΝΟΝΝ, ΖΥΡ ΤΥΖ ΦΙΟΝΝ Δ ΒΡΙΑΤΑΡ ΜΥΝΑ  
 ΡΕΟΛΡΑΘΑΘΙΡ ΑΝ ΛΟΡΖ ΖΟ ΛΥΑΘ ΖΟ Ζ-ΟΡΟΘΡΑΘ <sup>2</sup>  
 ΙΑΘ ΔΡ ΖΑΘ ΤΑΘΒ ΟΘΝ ΔΤ.

16. ΑΝΝ ΡΙΝ ΟΟ ΞΑΒΑΘΑΡ CLANNA ΝΕΑΜΑΙΝ  
 Δ Ν-ΔΞΑΙΘ ΑΝ Τ-ΡΡΟΤΑ ΡΥΑΡ, ΔΣΥΡ ΡΥΔΡΑΘΑΡ  
 ΕΑΘ ΔΡ ΖΑΘ ΤΑΘΒ ΟΘΝ Τ-ΡΡΥΤ; ΔΣΥΡ ΟΟ  
 ΞΑΒΑΘΑΡ ΜΙΛΕ ΡΙΡ ΑΝ ΡΡΥΤ ΡΙΑΡ, ΔΣΥΡ ΡΥΔΡ-  
 ΑΘΑΡ ΑΝ ΛΟΡΖ ΔΖ ΟΥΛ Δ Ο-ΤΙΡ ΟΟ ΛΕΑΤ  
 ΤΑΘΙΒ ΟΘΙΖΙΘ ΧΟΝΝΑΘΤ, ΔΣΥΡ ΟΟ ΛΕΑΝ ΦΙΟΝΝ  
 ΔΣΥΡ ΦΙΑΝΝΑ ΕΙΡΕΑΝΝ ΙΑΘ. ΑΝΝ ΡΙΝ ΟΟ  
 ΛΑΒΑΙΡ ΦΙΟΝΝ, ΔΣΥΡ ΙΡ Ε ΡΟ ΡΔΙΘ: “ΙΡ ΜΑΙΤ  
 ΑΤΑ Δ ΦΙΟΡ ΔΞΑΜΡΑ ΘΑ Β-ΡΥΙΖΡΕΑΡ ΟΙΔΡΜΥΙΟ  
 ΔΣΥΡ ΞΡΔΙΝΝΕ ΑΝΟΙΡ .Ι. Δ Ν-ΟΙΡΜΕ ΘΑ ΒΟΤ.”  
 ΟΟ ΒΙ ΟΙΡΙΝ ΔΣΥΡ ΟΡΕΑΡ ΔΣΥΡ ΤΑΘΙΛΤΕ ΔΣΥΡ  
 ΟΙΟΡΡΥΙΝΖ ΜΑΘ ΟΘΒΑΙΡ ΟΑΜΑΙΘ ΨΙ ΘΗΑΘΙΡΖ-  
 ΝΕ ΔΖ ΕΙΡΟΕΑΘΤ ΡΕ ΦΙΟΝΝ ΔΖ ΡΑΘ ΝΑ Μ-ΒΡΕΙ-  
 ΤΡΕΑΘ ΡΙΝ, ΔΣΥΡ ΟΟ ΛΑΒΑΙΡ ΟΙΡΙΝ, ΔΣΥΡ ΙΡ Ε  
 ΡΟ ΡΔΙΘ: “ΙΡ ΒΑΘΖΑΛ ΟΥΙΝΝ ΖΟ Β-ΡΥΙΛ ΟΙΔΡ-

muio aḡur ḡrídinne ann rúo, aḡur ní fuláir  
 vúinn raḃaó éisín oo cuir cuige; aḡur feuc  
 cá b-fuil ḡran .i. cú fhinn mic Chumáill  
 go ḡ-cuirfimid cuige i, óir ní h-annra léi  
 Fionn féin iná Diaimuiro; aḡur a Orḡair,  
 abair léi vól le raḃaó go Diaimuiro acá  
 a n-Doire óá boé:" aḡur a vubairc Orcair  
 rin le ḡran. "Oo cuig ḡran rin go rioráe  
 ríreolac, aḡur o'fíll a n-veiread an t-rlu-  
 aisḡ mar nac b-faicreacó Fionn i, aḡur oo  
 lean Diaimuiro aḡur ḡrídinne ar a loirḡ-go  
 raíois Doire óá boé, ḡur cuir a ceann a  
 n-uéc Ohiarmuoa aḡur é ina cóola.

17. Oo bíosḡ Diaimuiro ar a cóola an tan  
 rin, aḡur oo vúirḡ ḡrídinne mar an ḡ-  
 ceúona, aḡur a vubairc ra; "Aḡ rin ḡran  
 .i. cú fhinn mic Chumáill, aḡ teacé le ra-  
 ḃaó cúḡainne roim fhionn féin." "ḡabra  
 an raḃaó rin," ar ḡrídinne, "aḡur teit."  
 "Ní ḡeudao," ar Diaimuiro, "óir ní feáir  
 liom uair oo veirraó Fionn orim iná anoir,  
 ó nac b-fuil vól uair aḡam." Ar n-a élor  
 rin oo ḡrídinne oo ḡab uáman aḡur imeaḡ-  
 la i, aḡur v'imcig ḡran uacá. Ann rin oo  
 labair Oirín mac fhinn aḡur a vubairc: "Ir  
 baosal vúinn nac b-fuar ḡran raill iná rior-  
 uairnear ar vól go Diaimuiro, aḡur ní fuláir

οὐκ ἔστιν ἄλλο οἷον τοῦ ἐπιπέδου; ἄρα  
 περὶ τὰ β-φυλ φερῶν, κοίτης Χαοίτε."  
 "Ἀτὰ ἀγαθὰ," ἀρ Χαοίτε. ἄρα ἡ ἀμ-  
 λαιὸ τοῦ βί ἀν φερῶν ἡν, ἡδὲ γλαοὸ τὰ  
 n-οιονητὰ τοῦ κλιτικῶ ἡ να τῆ τριμῶν  
 ceuro γὰ νερα ὅο ἐ. ἄν ἡν τοῦ ἐπιπέδου  
 ο' φιδῶν ἀν τῆ γλαοὸ τοῦ λείγει ἀρ κοί γο  
 γ-κλιτικῶ Ὀιανμοῦ ἐ. Ὁ ἐυδαοὸ Ὀιαν-  
 μοῦ φερῶν, ἄρα τοῦ οὐκ ἔστιν ἔστιν ἀρ  
 α κοίτα, ἄρα ἡ ἐ πο γὰρ: "Ὁ κλιτικῶ  
 κοίτης Χαοίτε ἡν Κοίαν, ἄρα ἡ α  
 β-φοῶν Χαοίτε ἀτὰ γέ, ἄρα ἡ α β-  
 φοῶν φῆν ἀτὰ Χαοίτε, ἄρα ἡ γὰρ  
 πο ἀκο τὰ ἐπιπέδου γοίαν φῆν."  
 "Ἐδ-  
 γὰ ἀν γὰρ ἡν," ἀρ ἔστιν. "Νί γο-  
 βδο," ἀρ Ὀιανμοῦ, "ὅτι νί φῆν ἀν  
 οἷον πο γο m-βερῶ φῆν ἄρα φῆν  
 ἔστιν οἷον οἷον," ἄρα τοῦ ἔδ ὑπῆν  
 ἄρα ἡμεῖς μοῦ ἔστιν ἀρ n-α κῆρ  
 ἡν οἷ."

18. Ὀδὸ φῆν, τοῦ βερ ἔστιν ὅτι ἀρ. Μοῦ  
 ἔστιν οἷον λοῖανητὰ νό γο γὰρ Ὀιαν  
 τὰ βδο, ἄρα τοῦ ἐπιπέδου να h-ἔστιν  
 ἀρτὰ τοῦ ἐπιπέδου ἀν οἷον, ἄρα τοῦ ἐπι-  
 κῶν Ὀιανμοῦ ἄρα βερ ἡν φοῶν. Τὰν-  
 γδο ἀρ α n-ἀρ ἀρ ἡν α γὰρ φῆν  
 ἄρα φῆν ἔστιν ἄρα ο' φῆν φῆν

νόιοδ αν ραιβ Όιαρμυρο ινά Ξηρίννε ιρ αν  
 νοιρε. "Δτά Όιαρμυρο αηη," αρ ριδο,  
 "αρυρ ατά δεαν είγιν ινα φοάμη, όμη αιτ-  
 νιζμίο λορξ Όθιαρμυροδ αρυρ νί αιτνιζ-  
 μίο λορξ Ξηρίννε." "Νάρι ραιβ μαιτ  
 αγ κάιροιβ Όθιαρμυροδ τί Όθυιδνε αρ α  
 ροηραν," αρ ϔιονη, "αρυρ νί ϔύιγρτό ρέ αν  
 νοιρε νό ξο υ-τυγαιό νόοζαλ υάμηρα αηη  
 ζαό νιό υά η-υεδήρηνα ρέ οηη."

19. "Ιρ μόρι αν κομάριτά ευοδ υυιτρε, α  
 ϔηιηη," αρ Οηρίη, "α τυιγριν ξο β-ρανραό  
 Όιαρμυρο αρ ιμάόμη Μηδηνμίυιζε αρυρ  
 ζαν υο ύαιηγεαν αηη άστ Όοιρε υά βοτ,  
 αρυρ τυρα ρά η-α κομάρη." "Νί ρέιρηυο  
 ύίβρε ρηη, α Οηρίη," αρ ϔιονη, "αρυρ ιρ μαιτ  
 υ'αιτνιζεαρρα ηα ρηί ζιαιοό υο λείζ ζυλλα  
 Χαοιιτε αρ, ζυη ριβρε υο άυη μαη ραβδó  
 ζο Όιαρμυρο ιαο, αρυρ ζυη ριβ υο άυη μο  
 άυ ρέηη η. θρηη ηε ραβδó οίλε άυιζε; άστ  
 ηί ρέιρηυο ύίβ αση ραβδó ύοιόβ ρύο υο άυη  
 άυιζε, όμη ηί ϔύιγρτό ρέ Όοιρε υά βοτ νό ξο  
 υ-τυγαιό ρέ είρηυο υάμηρα αηη ζαό νιό υά  
 η-υεδήρηνα ρέ οηη, αρυρ αηη ζαό μαρλαó  
 á υ-τυγ ρέ υάηη." "Ιρ μόρι αν υίτchéιιιε  
 υυιτρε, α ϔηιηη," αρ Οηζαη μαο Οηρίη, "α  
 ήεαρ ζο β-ρανραό Όιαρμυρο αρ λάρ αν  
 ιμάόμη ρο, αρυρ τυρα ρά κομάρη α άηηη υο

·δυσιν οε.” “ Ορευσ οίλε το ζεδρη αν οοιρε  
 απλαιο ριν, αζυρ το ριζνε ζαρροδα κομωδαι-  
 ζιον κλυτμαρ οε, αζυρ γεαετ η-οοιρε  
 ολυετα καολεμαηζα αιρ? αζυρ κια αζυιννε,  
 α Οηιαρμυρο, αζα β-ρuil αν ριριννε, μιρε  
 νό Ορζαη?” αι ριονη. “ Νιορ εαλλιρε  
 τ’αιενε μαετ αιραη, α ρηινη,” αι Οιαρμυρο,  
 “ αζυρ ταιμιρε αζυρ ζηδιννε ανη ρο.” ανη  
 ριν α ουβαιρε ριονη λε ριανηαιβ εηρεανη  
 τεαετ τιμειολλ Οηιαρμυροα αζυρ α ζαβαίλ  
 οο ρειν. Ρο εηρηζ Οιαρμυρο ινα ρεαραη  
 ιαρ ριν, αζυρ εηζ ερη ροζα οο ζηηδιννε α  
 β-ριαδηνιρε ρηινη αζυρ να ρειννε, ζυρ ζαδ  
 οοζαδ ευοα αζυρ ανδραηνη ριονη αζα  
 ραιερη ριν οο, αζυρ α ουβαιρε ζο ο-τιυβηαδ  
 Οιαρμυρο α εεανη αι ρον να β-ροζ ριν.

20. Οάλα Δονζυρα αν βηροζα, .ι. οιοε ροζ-  
 λαμετα Οηιαρμυροα υί Οηυιβνε, οο ροιλλ-  
 ριζεαδ οο ανηρ αν η-βηρηζ ορ βόινη αν  
 ζυαιρ ινα ηαιβ α οάλετα, .ι. Οιαρμυρο, αν  
 εαν ριν; αζυρ ηο ζλυαιρ α ζ-κοιηοεαετ να  
 ζαοιτε ζλαν-ρυαιρε αζυρ ηί κοηηυιθε οο  
 ριζνε ζο ηάιηιζ. Οοιρε οά βοε. ανη ριν οο  
 ευαιο ρε ζαν ριορ ο’ρηιονη ινα ο’ρηιαηηαιβ  
 εηρεανη ζυρ αν ιοηαδ ινα ηαιβ Οιαρμυρο  
 αζυρ ζηδιννε, αζυρ βεανηαεαρ οο Οηιαρ-  
 μυρο, αζυρ ιρ ε α ουβαιρε: “ Ορευσ ι αν

coimairle ro vo mignir, a hinc Uí 'Dhuibne P' "Δτά," ar 'Diarmuio, "ingion miz Eireann v'eulozad liom ó n-a h-a-tair agur ó 'fhionn, agur ní dom 'deoin tairiz rí liom." "Mair-ead, tigead 'uine aguib fá zád beinn vom 'bratza," vo ráid 'Donzur, "agur beirfara liom ríð ar an áit rin a b-fuilcí zan fíor zan airiužad 'ó'fhionn iná 'ó'fhianndið Eireann." "Beirre 'Driáinne leat," vo ráid 'Diarmuio, "áct ní mactara leat zo bráct; zióeád má 'bimre am beactið vo láctair leandao tu, agur muna m-biáð, cuirre 'Driáinne cum a h-a-tair agur veunad ré olc nó mair ói."

21. Δ h-aitele rin vo cuir 'Donzur 'Driáinne fá beinn a 'bruit, zur zluair roime zan fíor 'ó'fhionn iná 'ó'fhianndið Eireann, agur ní ráidtear rzeul oirca zo rángadair 'Ror vá foilead miz a ráidtear luimnead an tan ro.

22. 'Óála 'Dhiarmuoa, ar n-imteact 'Donzur agur vo 'Driáinne uaid 'ó'airiz iná colam-an oirnead iná 'cirtfearam, agur vo zád a airim agur a éioeád agur a iolfaodair uime. Iar rin 'ó'ionnruiz 'oormuz vo na react n-óir-ríð readð vo bí ar an n-garród, agur ro fíarf-ruiž cia vo bí air. "Ní namá 'uic don 'uine vá b-fuil air," ar ríad, "óir actá ann ro Oirín



mac Fhinn, a gairt Oirgair mac Oirín, a gairt maite  
 ce clann Bhaoirgne mar don rínn; a gairt  
 gabra cugainn amac, a gairt ní lámfar oit,  
 uócar, má uiozbdál uo deunam oit." "Ní  
 geobdora cugaid," ar Oiarmuio, "nó go  
 b-faicfead cía an uoirur ar a b-fuil fionn  
 féin." O'ionnruiğ ré uoirur feada oile,  
 a gairt o'fiaruiğ cía uo bí air. "Acá Ca-  
 oirte mac Chriannaéair mic Ronáin, a gairt  
 clanna Ronáin mar don ríur; a gairt gabra  
 cugainn amac, a gairt uo beuirfam rínn féin  
 ar uo fon." "Ní geobdora cugaid," ar  
 Oiarmuio, "óir ní cuirfead milleán a g-  
 fionn oiruibre fá maic uo deunam óam  
 féin." O'ionnruiğ ré uoirur feada oile,  
 a gairt o'fiaruiğ cía uo bí air. "Acá anro  
 Conán mac Fhinn Liaéludéira a gairt clan-  
 na Mórriua mar don ríur; a gairt ir naimhe  
 o'fhionn rínn, a gairt ir anro linn go  
 mór éura má é; a gairt ar an adbar rin  
 gabra cugainn amac, a gairt ní lámfar buain  
 ríoc." "Ní geobdora go uoirin," ar Oiarmuio,  
 "óir uo b'féair le fionn báur gac n-uine  
 a gairt má mite uo léigion ar." O'ionn-  
 ruiğ ré uoirur feada oile, a gairt o'fiaruiğ  
 cía uo bí air. "Cará a gairt cóimcéile uoir-  
 re acá ann. .i. fionn mac Chuaóain mic

Mhuiréada, miḡ-féinníde Fhianh Mhuimh,
 aḡur an Fhianh Mhuimhneac mar don miḡ;
 aḡur don eir aḡur don talam úinn féin
 aḡur uicre, a Uiharmuio, aḡur do beur-
 ram ár ḡ-cuirp aḡur ár n-anma orca
 aḡur ar do fon." "Ni ḡeobdora cúgaid
 amac," ar Uiharmuio, "óir ní cuirfead rala
 aḡ fionn miḡ rá máic do beunam orca féin."
 Uionnruig ré uorur feada oile, aḡur o'fiar-
 ruig cia do bí air. "Acá fionn mac
 ḡhlóir, miḡ-féinníde Fhianh Ullad, aḡur an
 Fhianh Ullac mar don miḡ: aḡur ḡabra
 cúgaimh amac, aḡur ni lámfar fuiliugad
 iná foirdearḡad orca." "Ni ḡeobdora cú-
 gaid," ar Uiharmuio, "óir ir cara dáim
 eura aḡur t'adair, aḡur nior máic liom
 earḡcáirdear Fhinn do beic miḡre ar mo
 fon féin." Ro ionnruig uorur feada oile.
 aḡur o'fiarruig cia do bí air. "Ni cara
 uicre don uine dá b-fuil ann," ar ríad,
 "óir acá ann ro doḡ beaḡ ón Eamuin,
 aḡur doḡ rada ón Eamuin, aḡur Caol
 cróda ón Eamuin, aḡur ḡoineac ón Eamuin,
 aḡur ḡotán ḡil-meurac ón Eamuin, aḡur
 doirfe inḡion ḡhotán ḡil-meuraidḡ ón Eam-
 rin, aḡur Cuadán lorḡaire ón Eamuin, aḡur
 ir lucc uicéana orca rin; aḡur dá nḡeob-

ἔδρα ἐυζαῖνον ἀμαδὸ ὅο θευηφάμασσιρ ζοῖν  
 ζαλλῆιν ζαν ἐάησε ὄιοτ." "Ολο ἀν βυι-  
 θεαν ἀτά ἀνη," ἀρ Ὀδιρμουο, "ἀ λυττ να  
 βρέιζε, ἀζυρ να λοηζαιηεαῖτα, ἀζυρ να λεαῖ-  
 βηόιζε; ἀζυρ νί η-έ εαζλα βαρ λῆιμε ἀτά  
 ορη, ἀττ λε νειμίσιον ορηυῖβ ναδ ηγεοβῆινη  
 ἐυζαῖβ ἀμαδ." Ρο ιονηρμιζ ὅορηρ φεαῖα οἰλε  
 ἀζυρ ὀφῆρρημιζ εἰα ὅο βῆ ἀρη. "Νί αρα  
 ὄυιτ ἀση ὄά β-φυῖλ ἀνη," ἀρ ριασ, "ὄρη ἀτά  
 ἀνη ρο φῆινη μαδ Chumῆιλλ ἡις ἀρητ ἡις  
 Τηρηυηῖόρη ἡῖ βηαοιηζνη, ἀζυρ εῖεῖρη εεσο  
 ἀμηρ μαρ ἀση ρη; ἀζυρ ἱρ λυττ οἰτῖεαηα  
 ορηρα ρηνη, ἀζυρ ὄά ηγεοβῖτά ἐυζαῖνον ἀμαδ  
 ὅο θευηφάμασσιρ ρηιορ ροηζαῖλτε ὄιοτ." "Ὀ  
 βειρημρη μο βρηαῖταρ," ἀρ Ὀδιρμουο, "ζυρηαβ  
 ἔ ἀη ὅορηρ ἡα β-φυῖλ ταρη, ἀ φῆινη, ἀη εεσο  
 ὅορηρ ἡα ηγεοβῆορη ἀρ να ὄόρηρβ." Ἀρ  
 η-α εῖορ ρη ὀφῆινη ὀφῆαζαρη ὄά ἐαῖαῖβ  
 ἀ β-ρηη ἀ η-βῆρη ἀζυρ ἀ η-βυαῖνηυζα ζαν  
 Ὀδιρμουο ὅο λέγιση ἐαρηα ζαν ριορ ὄόῖβ.  
 Ἀρ η-α εῖορ ρη ὅο Ὀδιρμουο, ηο ἔρηζ ὅο  
 βαιοῖλέηη ἀρη ὄρηυοτρηυη ὀφῆρηληηαῖβ ἀ  
 φῆαζ ἀζυρ ὅο ἐρηηηαῖβ ἀ ἐρηαοηεαῖ ἀζυρ  
 ηο ἐυαῖὸ ἡιςῖαη ταρ φῆινη ἀζυρ ταρ ἀ  
 ἡηηηηηη ἀμαδ ζαν ριορ ζαν ἀρηυζαὸ ὄόῖβ.  
 Ρο φεαῖ ταρ ἀ ἀρη ορηῖα ἀζυρ ὀφῆαζαρη  
 ὄόῖβ ἔ φῆη ὅο ὄυλ ἐαρηα, ἀζυρ ηο εῖρη ἀ

ῥῆγιάτ ἀρ ῥουαῖγλειῆς ἃ ὄνομα ῥυρ ῥλυαῖρ  
 ῥάν ἀῖρο ῥιαρ ῥακά n-οῖρεαδ; ἄῥυρ νί ῥαυα  
 ῥῶ βί ἄῥ οὐλ ἀρ ῥαῶδαρῆ ῥῥῖνν ἄῥυρ na  
 ῥέῖννε. ἄνν ῥῖν μαρ naδ ῥ-ῥεααα κάδ ἀρ  
 ἃ λοῆς, ὄῥῖλλ ταρ ἃ ἀῖρ μαρ ἃ ῥ-ῥεααα  
 ἄονῥυρ ἄῥυρ ῥῥῖννε ἄῥ ἰμῑεαδῑτ ἀρ ἄν  
 ὄοῖρε, ἄῥυρ ῥο λεαν ἀρ ἃ λοῆς ἰαυ ῥο ῥέῖμ-  
 ὄῖρεαδ νό ῥο ῥῖνῖς ῥορ ὄά ῥοῖλεαδ.

23. ῥυαῖρῥέἄονῥυρ ἄῥυρ ῥῥῖννε ἄνν, ἄῥυρ  
 βοῑ ἑλυῑῑαρ ταοβῥολυῖρ ἰνα ὄ-ῑῑῑῑῑῑῑ, ἄῥυρ  
 τοῖρῑ ῑῑννεαῑ ῑῑεαῑῑῑῑῑῑ ἀρ ῥ-ῥαυῑῑῑῑῑ  
 ἰνα ῥ-ῥῖαῑῑῑῑῑ, ἄῥυρ λεαῑ ῑῑῑῑ ἀρ ῥεῑῑῑῑῑ  
 ἄοο. ῥο ῥεανῑῑῑ Ὀῑαρῑῑῑ ὄῑῑῑ, ἄῥυρ ῖρ  
 ῥο ῥεαῑ naδ n-ῑεαῑῑῑῑ ῥῖαῑῑῑ ἃ ῥεαῑῑῑ  
 ταρ ῥεῑῑ ῥῥῖννε ῥε λυῑῑῑῑῑ ῥοῖῑ Ὀῑαρ-  
 ῑῑῑ. ῥο ἰνῑῑ Ὀῑαρῑῑῑ ὄῑῑῑ ἃ ῥῥεῑῑῑ ὄ  
 ῑῑῑ ῥο ὄῑῑῑῑῑ, ἄῥυρ ῥο ῑῑῑῑῑῑῑ ἃ ῥ-  
 ῑῑῑ ἄν ὄῑῑῑ ῥῖν, ἄῥυρ ῥο ῑῑῑῑ Ὀῑαρῑῑῑ  
 ἄῥυρ ῥῥῖννε ὄο ῑῑῑῑῑ ῥε ῑῑῑῑ ῥο ὄ-ῑῑ-  
 ῑῑῑ ἄν ῑῑ ῥο n-ἃ ῑῑῑῑῑῑῑῑ ἀρ n-ἃ ῑῑῑῑῑ.  
 ῥο ῑῑῑῑ ἄονῥυρ ῥο ῑῑῑ ἄῥυρ ῖρ ῑ ἃ ὄῑῑῑῑῑ  
 ῥε Ὀῑαρῑῑῑ: “ Ὀῑῑῑ ῥῑῑ ἄῥ ἰμῑεαδῑτ ῥεαῖ-  
 ὄα, ἃ ῑῑῑ Ὀῑῑῑῑ, ἄῥυρ ῥῑῑῑῑῑ ὄο  
 ῑῑῑῑῑῑ ἄῥῑῑ ῥῑῑ ὄῑῑ ἃ ῥ-ῑῑῑῑ ἄον ῑῑῑῑ  
 ὄο ῑῑῑῑῑῑ ῥοῖῑ ῥῥῖνν, ἄῥυρ ῥῑῑ ὄῑῑ ἃ  
 n-ῑῑῑῑ ῑῑῑῑῑ naδ ῑῑ-ῑῑῑῑ ῑῑῑῑῑ ἄῑῑ ἄῑῑ ἄον  
 ὄοῖῑῑ, ἄῥυρ ῥῑῑ ὄῑῑ ἃ n-ῑῑῑῑῑ ῑῑῑῑ naδ

m-βιαθ̄ ανη δ̄ετ̄ ανη τ-ϱιζ̄ε ῡᾱ ιονηϱαιζιθ̄; αζυϱ ζιθ̄β̄ε̄ δ̄ιτ̄ ινᾱ m-βηυιτ̄ηϱ υο̄ ε̄υιθ̄ ν̄ᾱβ̄ ανη δ̄ ε̄αιτ̄ηϱ ι; αζυϱ ζιθ̄β̄ε̄ δ̄ιτ̄ ινᾱ ζ-αιτ̄ηϱ, ν̄ᾱβ̄ ανη δ̄ λυιθ̄ηϱ; αζυϱ ζιθ̄β̄ε̄ δ̄ιτ̄ ινᾱ λυιθ̄ηϱ, ν̄ᾱβ̄ ανη ε̄ηϱεο-ε̄αιϱ δ̄η n-ᾱ ῑνᾱβ̄ε̄.̄” ϱο̄ ε̄ιθ̄μ̄αιη̄ ε̄ε̄αθ̄ αζυϱ ε̄ε̄ιλε̄αθ̄η̄αθ̄ ῡο̄ιθ̄, αζυϱ ηο̄ ζ̄λυαιϱ ηοιθη̄ δ̄ h-αιτ̄ε̄ ϱηη. ανη ϱηη ηο̄ ζ̄αθ̄ θ̄ιαϱημυιθ̄ αζυϱ θ̄η̄αιηηε̄ λ̄αῑη̄ ῡειϱ ηυϱ αν̄ θ̄ιθ̄μ̄αιηη ϱιαϱ, ηθ̄ ζο̄ η̄ᾱηζαυαϱ θ̄αϱθ̄-αθᾱ ηᾱ θ̄-ϱ̄ιαηη, ηυϱ δ̄ η̄ᾱρθ̄ε̄αϱ λ̄ε̄ᾱη̄αη̄ αν̄ τ̄αη ϱο; αζυϱ ηο̄ ῑνᾱβ̄ θ̄ιαϱημυιθ̄ θ̄η̄αῡᾱη̄ δ̄η̄ θ̄η̄υᾱε̄ ηᾱ λ̄ε̄ᾱη̄-αιηε̄, αζυϱ ηο̄ ε̄υιϱ δ̄η̄ θ̄ιθ̄η̄ ῡᾱ θ̄η̄υε̄ ε̄. ανη ϱηη ηο̄ ε̄υαιθ̄ ϱ̄ειη̄ αζυϱ θ̄η̄αιηηε̄ τ̄αη̄ αν̄ ϱ̄ηυε̄ ανοηηη ῡᾱ ε̄αιτ̄ε̄ᾱη̄, μαϱ δ̄ υουθαηϱε̄ Δοηζυϱ ηυ; αζυϱ δ̄η̄ ϱηη ηο̄ ε̄υαθ̄υαϱ ϱιαϱ υο̄ ε̄οολαθ̄. ϱο̄ ε̄ηυιζ̄ θ̄ιαϱημυιθ̄ αζυϱ θ̄η̄αιηηε̄ ζο̄ ηο̄ε̄ δ̄η̄ n-ᾱ ῑνᾱβ̄ε̄, αζυϱ ηο̄ ζ̄αθαυαϱ ϱιαϱ ζ̄ᾱᾱ η-ῡη̄ε̄ᾱε̄ ζο̄ η̄ᾱηζαυαϱ θ̄οζᾱε̄ ϱ̄ηηηη-λ̄ε̄ιτ̄ε̄, αζυϱ τ̄ᾱη̄λᾱ ο̄ζλᾱε̄ ο̄ηηε̄ᾱ δ̄η̄ αν̄ m-θοζᾱε̄, αζυϱ θ̄ᾱ ῑνᾱιτ̄ ε̄ ῡε̄αλθ̄ αζυϱ ῡε̄υη-ᾱη̄ αν̄ ο̄ζλᾱῑε̄ ϱηη, δ̄ετ̄ η̄ᾱε̄ η̄ᾱιθ̄ δ̄ ῡο̄ιθ̄ ῡ-ᾱη̄μαιθ̄ ινᾱ ῡ-ε̄ιθ̄ε̄αθ̄ αηζε. ανη ϱηη ηο̄ θ̄ε̄αη-ηυιζ̄ θ̄ιαϱημυιθ̄ υοη̄ ο̄ζλᾱε̄ ϱηη αζυϱ ῡ-ϱ̄ιαϱ-ηυιζ̄ ϱ̄ζευλᾱ ῡε. “ο̄ζλᾱε̄ ατ̄ᾱ αζ̄ ιαϱηηαιθ̄ τ̄ιζε̄αϱηᾱ η̄ε̄,” δ̄η̄ ϱ̄ε̄, “αζυϱ μ̄υαθ̄ᾱη̄ m'-αηηηη.” “ϱ̄η̄ευο̄ υο̄ ῡε̄υηϱαηϱ ῡᾱη̄ δ̄ ο̄ζ-

Λαίε Ρ" δι Όιαριμυιο. "Όο ύέν ζιολλαϊξ-  
 εαέτ ραν λό, αζυρ ραινε ραν οιοέε ύοιτ,"  
 δι Μυαόάν. "Α υειριμρε μιου ρορσ αν  
 τ-όγλαέ ριν," δι Ξηρίinne, "όηι νί ζαν ήμιν-  
 τιν υο ύιαρι υο ήιον." Ανν ριν ηο ηιζνεα-  
 υαη ρναόμanna αυη αζυρ αεανζαιλ ηε άειλε,  
 αζυρ ηο ζαδδαυαη ηόμπα ριαη ζο ηάνζαυαη  
 αν Χαήρηέαέ; αζυρ μαη ηάνζαυαη δι ρηυέ,  
 ηο ιαηη Μυαόάν δι Όηιαριμυιο αζυρ δι  
 Ξηρίinne υυλ δι α ήμιν ζο m-beυηραό  
 ταηη αν ρηυέ άνοηη ιαυ. "Όο υυό ήόηι αν  
 τ-υαλαέ ύοιτ ριν," δι Ξηρίinne. Ανν ριν ηό  
 άυη Όιαριμυιο αζυρ Ξηρίinne δι. Α ήμιν  
 αζυρ υο ηυζ ταηη αν ρηυέ άνοηη ιαυ. Ρο  
 ζλυαιρεαυαη ηομπα ριαη ζο ηάνζαυαη αν  
 Όήείτ, αζυρ μαη ηανζαυαη αν ρηυέ υο  
 ηιζνε Μυαόάν μαη αν ζ-αευσηα ηυυ, αζυρ  
 υο άυαόυαη α η-υαιήι ταλήμαη δι λεαέταοιβ  
 Chuηηαιζ αιηη άόμυιο όη αιοηη Tuinne Τό-  
 ιμε, αζυρ ηο άόηυιζ Μυαόάν λεαδα υο βοζ-  
 λυαάαιη αζυρ υο ύάηη βειτε ρά Όηιαριμυιο  
 αζυρ Ξηρίinne α η-ιαηέαη ηα η-υαήμα  
 ριν. Ρο άυαίο ρέηη ραν β-ήιοόβα βα άόηή-  
 νεαηα ύο, αζυρ ηο ύαιη ηλατ ηείό ραυα  
 άαοηέαιηη ηηητε, αζυρ ηο άυη ηυαηηηε αζυρ  
 υυδάν δι αν ηλυιτ, αζυρ ηο άυη ααοη  
 αυιηηη δι αν υυδάν, αζυρ ηο άυαίο όη αιοηη

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 ΡΟΙΝΝ ΔΗ ΕΙΡΣ ΡΟ ΟΥΙΤΡΕ, Α ΞΗΔΙΝΝΕ.” “ΙΡ  
 ΛΕΟΡ ΛΙΟΜ ΕΥΡΑ ΤΑ ΡΟΙΝΝ;” ΔΗ ΞΗΔΙΝΝΕ.”  
 “ΜΑΙΡΕΔΟ, ΤΑ Μ-ΒΑΔΟ ΕΥΡΑ ΤΟ ΡΟΙΝΝΡΕΔΟ ΔΗ  
 Τ-ΙΑΡΣ, Α ΟΙΔΑΡΜΥΡΟ,” ΔΗ ΜΥΔΑΔΑΝ, “ΤΟ  
 ΒΕΥΡΕΡΑ ΔΗ ΕΥΡΟ ΡΑ ΜΟ ΤΟ ΞΗΔΙΝΝΕ; ΔΣΥΡ  
 ΤΑ Μ-ΒΑΔΟ Ι ΞΗΔΙΝΝΕ ΤΟ ΒΙΔΟ ΤΑ ΡΟΙΝΝ, ΙΡ  
 ΟΥΙΤΡΕ ΤΟ ΒΕΥΡΕΡΑΔΟ ΔΗ ΕΥΡΟ ΡΑ ΜΟ: ΔΣΥΡ ΟΡ  
 ΜΗΡ ΔΤΑ ΤΑ ΡΟΙΝΝ, ΒΙΟΔΟ ΔΗ Τ-ΙΑΡΣ ΙΡ ΜΟ  
 ΔΣΑΟΥΡΑ, Α ΟΙΔΑΡΜΥΡΟ, ΔΣΥΡ ΔΗ ΤΑΡΑ Η-ΙΑΡΣ  
 ΙΡ ΜΟ ΔΣ ΞΗΔΙΝΝΕ, ΔΣΥΡ ΒΙΟΔΟ ΔΗ Τ-ΙΑΡΣ ΙΡ  
 ΛΥΣΑ ΔΣΑΜ ΡΕΙΝ.” ΡΟ ΔΑΙΤΕΔΟΥΑΡ Δ Ξ-ΕΥΡΟ  
 ΔΗ ΟΙΟΤΕ ΡΗΝ, ΔΣΥΡ ΡΟ ΕΥΑΙΔΟ ΟΙΔΑΡΜΥΡΟ ΔΣΥΡ  
 ΞΗΔΙΝΝΕ ΤΟ ΕΟΤΛΑΔΟ Α Ν-ΙΑΡΤΕΔΑΡ ΝΑ Η-ΥΑΠΗΔ,  
 ΔΣΥΡ ΤΟ ΡΗΞΝΕ ΜΥΔΑΔΑΝ ΡΑΙΡΕ ΔΣΥΡ ΡΟΙΟΔΙΜΕΥΟ

οοίβ, ζυρ έριγ αν λά ζο n-α λάντροιλλρε  
 αρ n-α μάραδ.

24. Ρο έριγ Όιαρμυιο ζο μοδ άζυρ πο έυη  
 Ξράιννε ινα ρυιδε, άζυρ α ουβαιρε ρια  
 ραιρε το θευναίν αρ ρον Μηυαδόαιν, άζυρ ζο  
 ραδραδ ρέιν το ρυιδάλ να τήρε ινα έιμείοιλλ.  
 Ρο ζλυαιρ Όιαρμυιο ροιίμε, άζυρ πο έυαιδ  
 αρ άρτο να τυλκα ρά νερα το, άζυρ πο βί άζ  
 ρευείαιν να ζ-κειτρε n-άρο ινα έιμείοιλλ;  
 μαρ α βί, ροιρ άζυρ ριαρ, βα έεαρ άζυρ βα  
 έυαιδ. Μιορ έιαν το βί ανη, ζο β-ρεαείο  
 ραν άρτο ανιαρ ζαεία n-οίρεαδ κάβλαδ μόρ  
 μεαρζάντα, άζυρ λοινγεαρ λάναιρόμέιλ άζ  
 τεαείτ έυμ τήρε, άζυρ ιρ έ εολυρ το ριζνεα-  
 οαρ μυιτιρ αν έάβλαιζ άζ τεαείτ α ο-τίρ,  
 ρά βυη αν ένωιε ινα ραιβ Όιαρμυιο. Έάν-  
 ζαοαρ ραοι ραονθαιρ το μάιτίβ αν έάβλαιζ  
 ρη α ο-τίρ, άζυρ πο ζλυαιρ Όιαρμυιο άζ  
 ιαρραιδ ρζεул ορηεία, άζυρ πο βεανμυιζ  
 οοίβ, άζυρ πο ριαρρυιζ ρζεула οοίβ, κά έίρ  
 νό έαλαίν οοίβ.

25. “Έρρ ριζφείννιθε μαρα n-λοεί ρηνε,”  
 αρ ριαο, “άζυρ ριονη μαε Chumáιλλ το έυη  
 ρζεула ορηυιηη οάρ n-ιαρραιδ, .ι. ροζαεί  
 ρεαθα άζυρ ρεαρ οίβρεηγε ατά ρό έείτ  
 αιζε, οά ηγοητέαρ Όιαρμυιο Ο Όυιβνε;  
 άζυρ ιρ οά έορζ ρηρ το έάνζαμαρ τον έορ



10. Δγυρ ατάιο τρι cointe nime Δγυinn,  
 Δγυρ léιγρεαm αρ Δ λοηγ ιαο, Δγυρ ιρ γεάρρ  
 γο β-ρuiζεαm Δ ργευλα; ní λοιργεαnn τεine,  
 Δγυρ ní βάτann uιργε, Δγυρ ní ύεαργann  
 αρm ορητά; Δγυρ ατάmαοιο ρέin líon ρίτce  
 ceuo ρεαρ líoiηr inφeαóma, Δγυρ ιρ ρεαρ  
 comλainn ceuo γαc ρεαρ Δγainn. Δγυρ  
 inιρρε úúinn cia tu ρέin, nó an β-ρuil don  
 ρocal vo ργευλαib míc tí Όhuiβne Δγao?"  
 "Όo cónnaρic anéi é," αρ Όιαρmuio, "Δγυρ  
 ní ρuil ionnam ρέin áct γαιργiύeαc áτá Δγ  
 ρυβαλ an voúmaiηe ηe líoiηeαcτ mo líaiηe  
 Δγυρ ηe cρuaóαρ mo cλoióim; Δγυρ ιρ  
 βρiαcαρ vaήpa ηac lím áιpιγcτε Όιαρmuio  
 vo τεαηγmáil ορηuib." "Μαιρeαó, ní ρuil  
 don ouine αρ ράγail anη," αρ ρiαορan. "Cá  
 h-aínm oíb ρέin?" αρ Όιαρmuio. "Όυβ-  
 cορác, ρionn-cορác, Δγυρ Τρeun-cορác ár  
 n-anmanna," αρ ρiαo.

26. "An β-ρuil ρion in βαρ lonγaib? αρ  
 Όιαρmuio. "Áτá," αρ ρiαo. "Όá m-βαó  
 áil ρiβ tonna ρiona vo cάβaiηe amác," αρ  
 Όιαρmuio, "vo ύeunφaínn ρέin cleap oíb."  
 Ρo cυηeαó vaοime Δγ iαρηaió an tonna,  
 Δγυρ αρ υ-τεαcτ vo ηo cόγ Όιαρmuio ioηr Δ  
 óá líim é, Δγυρ ηo íb veoc ár, Δγυρ ηo  
 íβeαοαρ các an cúo oile úe. Ρo cόγ

Όιαρμυιο αν τοννα ιαρι ριν, αζυρ ηυζ λειρ  
 αρι μύλλαδ αν ε̄νωικ ε̄, αζυρ ηο ε̄υαιδ̄ φ̄ειν αρι  
 ᾱ μ̄υιν, αζυρ ηο λ̄ειζ ηε ρ̄άναδ̄ αν ε̄νωικ ε̄ νό  
 ζο η̄άινιζ αν ε̄νωι ιο̄οδ̄ριαδ̄ νοη ε̄νωο, αζυρ  
 νο ηυζ αν τοννα ηιρ ᾱ η-ᾱζ̄αιδ̄ αν ε̄νωικ  
 ρ̄υαρ ᾱριρ, αζυρ νο ηιζ̄νε αν ε̄λεαρ ριν τ̄ρι  
 η-υαιρε ᾱ β̄-η̄ιαδ̄ηαιρε ηα η-ᾱλλ̄ημ̄υιαδ̄, αζυρ  
 ο̄φ̄αν ρ̄ειν ο̄ρ ε̄ιωνη αν τοννα αζ̄ τεαδ̄ο αζυρ  
 αζ̄ ιμ̄τεαδ̄ο νο. Ᾱ ουβ̄ηαυοαρ ζυρ ουιηε ε̄  
 ηαδ̄ β̄-η̄εαδ̄αιδ̄ αο̄η ε̄λεαρ αρι ροζ̄ηᾱη̄ ᾱηιᾱη̄,  
 μαρι ζο υ-ε̄υζ ρ̄ε ε̄λεαρ αρι αν ζ̄-ε̄λεαρ ριν;  
 αζυρ ηιρ ριν ηο ε̄υαιδ̄ η̄εαρ ῡιοβ̄ αρι αν  
 τοννα. Ρο ε̄υζ Όιαρμυιο ηυιλλε ῡά ε̄οιρ  
 αηηρ αν τοννα, αζυρ βᾱ λυᾱιτε αρι λ̄αρ ε̄ ῑνα  
 αν τοννα αζ̄ ηυβ̄αλ, αζυρ ηο ηυβ̄αλ αν  
 τοννα αρι μ̄υιν αν ο̄γ̄λαιε̄ ριν ζυρ λ̄ειζ ᾱ  
 ᾱβ̄αδ̄ αζυρ ᾱ ιοηηαδ̄αρ ηε η-ᾱ ε̄ορ̄αιβ̄. Ᾱη  
 ριν ηο λ̄εαν Όιαρμυιο αν τοννα αζυρ ηυζ  
 ρ̄υαρ ᾱριρ ε̄, αζυρ ηο ε̄υαιδ̄ αν ῡαηα η̄εαρ  
 αεορ̄αν αρι ᾱ μ̄υιν. Μ̄αρι ε̄οηηαιρ̄ε Όιαρμυιο  
 ριν ε̄υζ ηυιλλε ῡά ε̄οιρ αηη, αζυρ η̄ιοι λυᾱιτε  
 αν ε̄ευο η̄εαρ ῡά η̄αη̄β̄αδ̄ ῑνα αν ῡαηα η̄εαρ  
 ῡιοβ̄. Ρο ε̄υιρ Όιαρμυιο αν τοννα ηιρ ρ̄υαρ  
 ᾱριρ, αζυρ ηο ε̄υαιδ̄ αν τ̄ηεαρ η̄εαρ αρι ᾱ  
 μ̄υιν ζυρ ηαη̄β̄αδ̄ ε̄ ᾱη̄αιλ ε̄άε. Ᾱε̄τ̄ ε̄εαηα  
 ηο ηαη̄β̄αδ̄ ε̄αοζ̄αυ ῡά μ̄υιητιρ ηε ε̄λεαρ  
 Όηιαρμυιοα αν λ̄α ριν, αζυρ ηο ε̄υαδ̄οαρ αν

μέρο νάρ μαρβδὸ ὀίοβ τὰ longzαιβ αν οιοόε  
 ριν. Ro ἔλυαιρ Ὀιαρμυιο Δ ζ-ceann Δ μιν-  
 τμε φέιν, Δζυρ πο κύρη Μυδὸάν Δ ρυαινε  
 Δζυρ Δ ὀυδάν αρ Δ ρλυιτ, ζυρ μαρβδὸ τρη  
 βραδὸάν ριρ. Ro κύρη αν τ-ρλατ ραν b-poll,  
 Δζυρ αν ρυαινε ρά n-Δ ἔριορ, Δζυρ βειρεαρ  
 αν τ-ιαρζ ζο Ὀιαρμυιο Δζυρ ζο Ζηάιννε,  
 ζυρ ἄιτεαυαρ Δ b-ρροινη αν οιοόε ριν ;  
 Δζυρ πο ἄορμιζ Μυδὸάν λεαβδὸ ρά Ὀιαρ-  
 μυιο Δζυρ ρά Ζηάιννε Δ n-ιαρτάρ na  
 h-uamā, Δζυρ πο ἄυαιὸ φέιν αρ ὀορμρ na  
 h-uamā το ὀευναμ ραιμε Δζυρ φορἄόιμ-  
 ευοτα ὀοίβ ζυρ ἔριζ αν λά λερἔλαν αρ n-Δ  
 μάραδ.

27. Ro ἔριζ Ὀιαρμυιο ζο μοδ το λό Δζυρ  
 το λάντρωιλλρε αρ n-Δ μάραδ, Δζυρ πο  
 ὀύριζ Ζηάιννε, ζο n-ουβαιρε ρια ραιμε το  
 ὀευναμ το Μηυδὸάν. Ro ἄυαιὸ φέιν αρ  
 μυλλὰδ na τυλἄα ceυona, Δζυρ νιορ b-ρὰα  
 πο δά αν αν ταν τάνζαυαρ na τρη φέιντιὸε  
 τὰ ιονηαιζιὸ, Δζυρ πο ριαρρμιζ ὀίοβ αν  
 n-οευρφαυοοιρ τυλλε cleαρμιζεαδτα. Δ  
 ουβραυοαρραν ζο m-b'φἄρη leo φέιν ρζευλα  
 ἄιτ υί Ὀηυιβνε ὀ'ράζαιλ ινά ριν. “Ro ἄο-  
 ηαρρα υυινη πο ἄοηηαιρε ανυ ε,” αρ Ὀιαρ-  
 μυιο; Δζυρ αρ ριν πο κύρη Ὀιαρμυιο Δ  
 αηημ Δζυρ Δ ἔιυεαὸ ὀε αρ αν τυλαιζ, δἄτ

an léine no dá ne n-a éneaf, aḡur no cúir  
 an crann buíde Mhananán in a fearaí a  
 n-oiadó a úrlainne, aḡur a rinn a n-áiríe.  
 Ann rin no éiríḡ Dairmuio do bairéleim  
 eustaim eunamail gur túrling anuar ar  
 an nḡa, aḡur no túrling anuar de go for-  
 oineadé fírlíe ḡan fuilíḡad iná forídear-  
 ḡad ár.

28. A vubairt óḡlad do muintir na ḡlair-  
 féinne, “Ír uine tu nac b-fearaí don  
 éleaf ar foḡnam áriam, mar go v-tioḡrad  
 tu cleaf ar an ḡ-cleaf rin;” aḡur nír rin  
 no cúir a áirim aḡur a éiríe do, aḡur no  
 éiríḡ go h-ionamail eustiom ór cionn an  
 ḡaoi, aḡur no túrling ár go h-antiom  
 anḡrainneadé go v-tárla rinn an ḡaoi tré  
 n-a éiríe ruar, aḡur do éiríe úr go talam.  
 Ro tárlainḡ Dairmuio an ḡa aḡur no cúir  
 in a fearaí an vaira fearaí é, aḡur no éiríḡ an  
 vaira fearaí acoran do v-eunam an éleaf,  
 gur marḡad é mar éad. Adé ceana do túir  
 caoḡad do muintir na ḡlair-féinne ne cleaf  
 Dairmuio an lár rin, go n-vubairt nír a  
 ḡa do tárlainḡ, aḡur nac mairíeḡad ré mó  
 buó mó dá muintir nír an ḡ-cleaf rin, aḡur  
 no éiríe vó lonḡaíb.

29. Aḡur no éiríe Dairmuio v-ionnraíḡad

Μηυαδάν Δζυρ Ξηράιννε, Δζυρ τυζ Μυα-  
 δάν ιαγξ να η-οιόθε ριν έυα, ζυρ έοοαίλ  
 Οιαρμυιο Δζυρ Ξηράιννε αν οιοέθε ριν; Δζυρ  
 υο ριζνε Μυαδάν ραινε Δζυρ ροιόόιμευο.  
 υόίβ ζο μαίοιη.

30. Ρο' έπιζ Οιαρμυιο Δρ η-α ήδραέ,  
 Δζυρ υο ρυζ όά ζαβαίλ Δρ αν β-ριοόβα ρά  
 νερα υο ριρ ζυρ αν τυλαίζ ρευήραιοέθε,  
 Δζυρ έυιρ ινα ρεαραιή ιαυ; Δζυρ αν Μόρ-  
 αλλεαό .ι. ελοιδεαή Δονζυρα αν βηροζα,  
 ροιρ αν όά ζαβαίλ Δρ α ραοβαρ. Ανν ριν ρο  
 έπιζ ρέιν ζο η-ύρνευοτροη όρ. α έιοηη, Δζυρ  
 ρο έοήαιρ ινα έραιοζέιβ όη υορνεέλαηη ζο α  
 υειρ τηί η-υαινε αν ελοιδεαή, ζυρ έύηρλιηζ  
 ανυαρ: Δζυρ ρο ριαρρυιζ αν ραιβ Δκορην  
 ρεαρ υευντα αν έλεαρ ριν. "Ολε αν ριαρ-  
 ραιζιό," Δρ ρεαρ Δκορην, "όιρ ηί υεάρρηηαό  
 α η-Ειρηνη ριαή Δον έλεαρ ηαέ η-οιοηζηαό  
 ρεαρ έιζην Δζυιηη έ:" Δζυρ ρο έπιζ ρέιν ρε  
 η-α έοιρ ριν Δζυρ έυαίο όρ ειοηη αν ελοιοίη  
 Δζυρ Δζ έύηρλιηζ ανυαρ υο ρο έαηλα εορ Δρ  
 ζαέ ταοβ υον ελοιδεαή υο, ζο η-υεάρρηηαό  
 όά λειζ ζο μυλλαέ α έιηη υε. Ανν ριν ρο  
 έπιζ αν υαηα ρεαρ, Δζυρ Δζ έύηρλιηζ ανυαρ  
 υο ρο έαηλα εαρρηα Δρ αν ζ-ελοιδεαή ζο  
 η-υεάρρηηαό όά όροάν υε. Δέτ έεαηα ηί μό  
 έυιτ αν όά λά οίλε ροιηε ριν υο ήυιητη

Σηλαιρ-φέννε μαρια η-λοότ ινά ηο έυιτ αν  
 λά ρην. Ανη ρην α ουβηαοαρ ηιρ α έλοιόεαη  
 υο έόγβδάλ, αζυρ ηαόαρ θεαζ ηιυ αρ έυιτ  
 υά μιντιρ ηιρ; αζυρ ηο φιαρηνιζεαοαρ υε  
 α β-ρεαοαιό ρέ αον ροαί υο ρζευλαίβ ηιε  
 υί Όηυιβνε. “Ro έοηηαρσ αν τέ ηο έοηη-  
 αησ αηιυ έ,” αρ Όιαρηνιυο, “αζυρ ηαόφαο  
 αζ ιαρηαιό ρζευλ ανοότ.”

31. Ro ζλυαιρ Όιαρηνιυο μαρ α ηαιό Σηά-  
 ηηνε αζυρ Μυαόάν, αζυρ ηο ηαηό Μυαόάν  
 τρι η-έιρζ υόιβ αν οιόε ρην ζυρ έαιτεαο-  
 αρ α ζ-συο; αζυρ ηο έυαιό Όιαρηνιυο  
 αζυρ Σηάηηνε υο έουλαό, αζυρ υο ηιζηε  
 Μυαόάν ραιηε αζυρ ροηέόηηευο υόιβ.

32. Ro έηηζ Όιαρηνιυο α ηοό-όάιλ ηα  
 ηαιηνε, αζυρ ηο ζαβ α έυλαίό έατα αζυρ  
 κοηηαισ υηηε, ηάρ β-φείοιρ α ζοηη ρύτα  
 τριότα, ινά έάρηα; αζυρ ηο ζαβ αν Μόρ-  
 αλλεαέ, .ι. έλοιόεαη αονζυρα αν Όηηοζα, ρά  
 η-α έλιέαοβ, ηαέ β-φάζφαό ριζεαλλ ηυλλε  
 ινά βέηηε υον έευό ιαρηαέο. Ro ζαβ μαρ  
 αον α υά τηαοιρεαέ τηαηη-ηεαηηα έατα .ι.  
 αν ζα ηυιόε; αζυρ αν ζα υεαρζ, ό ηάρ  
 έευηηα ηεαέ ρη ινά ηηά υαρ λοιτεαό ηιυ  
 ηαη. Ιαρ ρην ηο υύηηζ Σηάηηηνε, αζυρ α  
 ουβαιηε ηια ραιηε αζυρ ροηέόηηευο υο υευ-  
 ηαη υο Μηυαόάν, αζυρ ζο ηαόφαό ρέηη αζ

φουδάιν να γ-σειτρε η-άηο ινα τιμείωλλ. Αν  
 ταν ηο κόλληαιε Ήρδαινε Όιαρμυιο αν  
 βειηημ αζυρ αν ύάρασο ινα έυλαίο ανη ηημε  
 αζυρ κοήηαιε, ηο ζάδ υαήαν αζυρ ιμεαζλα  
 ι; όηη ηο αιέηηζ ζυη ηά έυαηηημ ηηοοα αζυρ  
 τεαηημάλα ηο βά ηέ ηάν όηουζάδ ηηη, αζυρ  
 ηο ηιαρηνιζ ύε κηευο υο β'άη ηηη υο ύευηαή.  
 “Αη εαζλα ηο βηούβαδ υο έεαηημάη υαή,”  
 αν ηέ. Ρο ηήηηζ ηηη Ήρδαινε, αζυρ ανη ηηη  
 ηο ζλυαη Όιαρμυιο ηάν ηαήαι ηηη υ'οηηη-  
 ηαιζιό να ζλαη-φείηηε.

33. Τάηζαοαη α υ-έηη α γ-σευοόηη, αζυρ  
 ηο ηιαρηνιζέαοαη υε ηζευλα ηηε υη Όηηυδνε.  
 “Ρο κόλληαιεα ό έιαηαιδ έ,” αν Όιαρμυιο.  
 “Μαιρεαδ, υέηη εολυρ υύηηη ηαη α β-ηυη  
 ηέ,” αν ηιαο, “ζο η-βειηηίο α έεαηη ηηηη υο  
 λάεαη ηηηηη ηηε Χυηάηηη.” “Όο β'ολε ηο  
 έοη υά έοηηευο,” αν Όιαρμυιο, “υά η-οηηη-  
 ηαιηη ηαη α υειηέιόηε, όηη αεά αν έοηηηε  
 ηο ζοηε αζυρ ηο ζαηηζε κοηη αζυρ αναη.  
 Όηιαρμυοα; αζυρ αν αν αύβαη ηηη ηί ύέη  
 ηεαηη αηη.” “Αη ηιοη ηηη?” αν ηιαο. “Ιη  
 ηιοη ζο υειηηηη,” αν Όιαρμυιο. “Μαιρεαδ,  
 ηύηηηη ηέηη αν λάεαη ηηη,” αν ηιαο, “αζυρ  
 βειηηαη υο έεαηη α β-ηιαύηαιε ηηηη όη  
 βηούβα υο έυ.” “Ιη σεαηζαητε υο βιαηηηη,”  
 αν Όιαρμυιο, “αν ηηάε υο λείηηηηηε ηο

céann núb," a gúir a gá náb rin no éarraig  
 an móraillcá ar a éruaill cairge, a gúir tug  
 rghior-buille fíocáir ve fá céann an tí fá  
 neara óo, go n-veáirna óá óróán ve. An  
 rin no ionnruig rluag na Glair-féinne, a gúir  
 no gá b' óá n-éirleac a gúir óá n-áccumáó go  
 mileadóca mear-cálma, gur gá b' fúca, tríóca,  
 a gúir éára, ámáil vo náccáó reabac fá  
 mion-eunáb, nó macáirne trí móiréneuo mion-  
 éarac; gurab ámlaíó rin vo gá éirí Dia-  
 muro cairra lúireaca loinneaca lánláine  
 na loclannac, go nac n-veacáíó fear ionnre  
 rgeíl iná maóíte móirgáíó ar an lácair  
 rin, gan brón báir a gúir time raogáil  
 o'ionnre air, ácc na trí Glair-féinníóe a gúir  
 beagán óá muinntir no éit cum a luinge.

34. Ro ionnruig Diaimuro cair a air gan  
 fuilugáó gan foirvéaríó air, a gúir no  
 gluarí noime go náiní Muadóán a gúir Trí-  
 inne. Ro fearadóar fáilte noime, a gúir no  
 fiarruig Tríinne óe an b-fearcáíó ré don  
 focal vo rgeulaib fhinn mic Chumáil a gúir  
 fhánn éireann. A vudairrean nac b-fear-  
 cáíó, a gúir no áiteadóar a m-biaó a gúir a  
 o-comáitir an oíóce rin.

35. Ro éiríó Diaimuro go móó vo ló a gúir  
 vo láncroillre ar n-a márac, a gúir ní com-



nurde vo ruzne zo raimiz an tulac reuth-  
 rairde; azur ar nocodan ann, no buail a  
 rziac zo lom-loirzneac, zur cuir an traz  
 ar ron-erit ina timcioll. Ann rin a udbairc  
 Dub-coraac zo macrao fein vo comrac ne  
 Diarmuid, azur taimiz a u-tir a z-ceudoir.  
 Ar rin vo ruzne fein azur Diarmuid ar a  
 ceile zo corraimail, fearaimail, feirmeac,  
 fuil-beartaac, fearraoac, feicreaimar; mar  
 a biao va vam vana, no va tarb buile, no  
 va leozan cutaiz, no va feadac uhranta ar  
 bhuac aille. Zurabé rin tionrnam azur  
 tuararzaadail an comraic teit teinn uordeo-  
 ranna no ba eatorra.

36. Teilzio ardon a n-airm ar a lamaidb,  
 azur ruzio a z-coinne azur a z-comodail a  
 ceile, azur rnaomaid na uoiolaima tar caol-  
 omomannaid a ceile. Ann rin tuzaoar  
 treuncorri tinneartaac va ceile, zur toz  
 Diarmuid Dub-coraac ar a zualainn, zur buail  
 beim va corp fa talaim; azur no ceangail  
 re zo uainzean vorzaoilte ar an ladar rin  
 e. Iar rin taimiz fionn-coraac azur Treun-  
 coraac vo comrac ruz a n-uaiz a ceile, azur  
 tuz an ceangal ceuna ohrta; azur a  
 udbairc zo m-bairfeao a z-cinn uioo, muna  
 m-biao zo m-b'feairi ruz a b-fadadail ran

ἕ-cuir̄reac̄ rin mar̄ meuous̄gac̄ ar̄ a b-riand-  
 ead̄, “ōri nī eualeinḡ ouine vo b̄ar̄ r̄gac̄oi-  
 leac̄,” ar̄ r̄é; aḡur̄ no f̄ac̄ḡ an̄n rin̄ ḡo cui-  
 reac̄ treunac̄ōc̄uir̄reac̄ id̄o.

37. An̄n rin̄ no im̄ciḡ̄ r̄éin̄ o’f̄ior̄ Mhuac̄ōdin̄  
 aḡur̄ ḡhr̄āinne, ḡur̄ c̄ait̄eac̄oac̄ ar̄ a m-biac̄ō  
 aḡur̄ a o-comac̄tur̄ an̄ oīōce rin̄; aḡur̄ no  
 c̄uac̄ō Ōiar̄muio aḡur̄ ḡhr̄āinne vo c̄oūlac̄ō,  
 aḡur̄ oom̄iḡ̄ne Mhuac̄ōdin̄ f̄air̄e aḡur̄ for̄c̄ōim̄eūo  
 oōib̄ ḡo mar̄oin̄.

38. Ro ēriḡ̄ Ōiar̄muio aḡur̄ no innir̄ vo  
 ḡhr̄āinne ḡo r̄ad̄ a naim̄oe a b-rogur̄ oōib̄;  
 aḡur̄ no innir̄ oi r̄ḡeul̄ na n-alleim̄iac̄ō ó c̄ūr̄  
 ḡo ueireac̄ō, mar̄ vo c̄uit̄ epī cac̄ogac̄ō oā  
 miunt̄ir̄ epī lac̄e a n-oiac̄iḡ̄ a c̄éilē ne n-a  
 c̄leac̄rad̄, aḡur̄ mar̄ vo c̄uit̄ c̄uḡ̄ ceuo ueuḡ  
 oā r̄luac̄ḡ an̄ ceac̄r̄am̄ac̄ō l̄ā ne nim̄ a l̄āim̄e,  
 aḡur̄ mar̄ vo c̄eac̄nḡal̄ na epī ḡlac̄ir̄f̄éinn̄iōe  
 an̄ c̄uḡ̄im̄eac̄ō l̄ā: “aḡur̄ ac̄ā epī cointē nim̄e  
 ar̄ r̄lac̄ōrac̄ō ac̄o r̄ā c̄ōm̄air̄ m’uil̄c̄re,” ar̄ r̄é,  
 “aḡur̄ nī ōeac̄r̄ḡann̄ ar̄im̄ ohr̄c̄ā.” “Ar̄ b̄air̄ir̄  
 a ḡ-cinn̄ vo na epī r̄éinn̄iōib̄ rin̄?” ar̄ ḡhr̄āinne.  
 “N̄ior̄ b̄air̄eac̄r̄,” ar̄ Ōiar̄muio, “ōrī ir̄ r̄eārī  
 liom̄ a b-riand̄ō ḡo r̄ac̄ōa in̄ā ḡo ḡeārī; ōrī  
 nī̄ f̄uil̄ r̄é a ḡ-cumur̄ o’ac̄on̄ lac̄ō in̄ā ḡair̄ḡi-  
 ōeac̄ō a n-ēir̄inn̄ an̄ ceac̄nḡal̄ ac̄ā ohr̄c̄ā vo  
 r̄gac̄oileac̄ō, ac̄c̄ ac̄on̄ c̄eac̄r̄ar̄ ac̄im̄āin̄, .i. Oir̄in̄.

mac Fhinn, aḡur Orḡar mac Oirín, aḡur  
 Luḡaíó Láimeuctac, aḡur Conán mac Móinne:  
 aḡur acá tnué aḡamra nac rḡaoilríó don  
 uon ceacḡar rin 1a0. Acé ceana ir ḡeárr  
 ḡo b-fuigió Fionn rḡeula orḡca, aḡur cealḡ-  
 faíó rin a érióde ina éliaḡ; aḡur ir cóir  
 uúinne beic aḡ imḡeacé ar an uaim ro ar  
 eaḡla ḡo m-beurfaó Fionn aḡur na cointe  
 nime orḡuinn.”

39. 1ar rin ro ḡluair an buídean rin ar  
 an uaim, aḡur ro ḡabḡar riar rompa nó ḡo  
 ránḡar boḡac Fhinnléite. Ro bá ḡrámne  
 dá cor an tan rin, ḡur éur Muáóan ar  
 a muin í ḡo ránḡar rliaḡ aóbal-mór  
 luacra. Ann rin ro fuíó Oiarmuio ar bruaé  
 an t-rroca ro dá aḡ rníom tḡé lár an  
 t-rleibe; aḡur ro bá ḡrámne aḡ ionnlaó a  
 lám, aḡur ro iarra rḡian ar Oiarmuio oo  
 baín a h-ionḡan oi.

40. Iomcúra na n-állmuac, an méio ro  
 dá beo aco, tánḡar ar an tulaig ina ra-  
 baḡar na tḡí féinníde ceanḡailte, aḡur ro  
 rḡoilear rḡoilear uíob ḡo luac; acé ir  
 amlaíó ro dá an cuibreaé aḡ fáḡar orḡca.

41. Níor éian uóib amlaíó rin ḡo b-feac-  
 ar ban-eacac Fhinn mic Chumáil a luar  
 fáinle nó iarrainne, nó amáil ríde ḡaoite

ʒéine ʒlan-luaité, aʒ moóoain vo máoileann  
 ʒaca mórcnuic nó máoilcrléibe vó n-ionn-  
 raigió; ʒur fiarhuig vóob cia tug an t-ár  
 móri píócáar foʒlac rin ohréa. “Cia éura  
 vó fiarraigió?” ar ríao. “Óaneacáac fhinn  
 míc Chumáill míre,” ar rí, “aʒur Déiríore  
 an Duib-rléibe m’áinn; aʒur ír vo báir b-riof  
 vo cúir fionn mé.” “Máireacó, ní fuil a fíof  
 aʒuinne cia h-é,” ar ríao, “acó vo beurrá-  
 maívo ríof a éuararʒabála vúirre .i. óʒlac  
 ar a maib fólc car ciaróub, aʒur vó ʒruacó  
 cóiríra cóimóearʒa, aʒur ír é vo ríʒne an  
 t-ár móri rin vo éabairc ohrúinne. Acó níof  
 voilʒe ríinn iná rin maí acáio ar v-cri fíin-  
 níve ceanʒailte ináir b-riacóaire, aʒur nac  
 v-riʒ ríinn rʒaoileacó vóob; aʒur no bá cri  
 laete a n-oiag a céile aʒ comírac ríinn.”  
 “Cá h-áic ináir ʒab an fear rin uab?” ar  
 Déiríore. “Ro rʒar ré ríinn ʒo véiʒeanac  
 aréir,” ar ríao. “Óo beirímir mo briaéar,”  
 ar Déiríore, “ʒurab é Óairmuio Ó Duibne  
 fíin no bá ánn; aʒur tabriáíore báir ʒ-cointe  
 níb aʒur léiʒió ar a loirʒ íao, aʒur cuir-  
 fearora fionn aʒur fíanna éiréann éʒuib.”

42. Ánn rin tuʒaoar a v-cri cointe ríu ar  
 a luirʒ, aʒur no léiʒeoar ar loirʒ Óhair-  
 muíao íao; acó no fáʒbáoar an viraí aʒ

ρητεολάμ· αη· να· τή· ρέιντιόιδ· πο· δά· cean-  
 γαίτε. Ρο· λεαναυαρ· ρέιν· να· coιντε· αη·  
 λοηζ· Όθιαρμυοα· ζο· μάνγαυαρ· νορυρ· να·  
 h-uamā; αζυρ· πο· έυαδύοαρ· ζο· h-ιαρτέαρ· να·  
 h-uamā, ζο· δ-ρυαριαυαρ· λεαδαδ· Όθιαρμυοα·  
 αζυρ· Ξηράιννε· ανη. Ρο· ζαδαυαρ· πομπα·  
 ιαρ· ρην· ριαρ· ζο· μάνγαυαρ· αν· Χαρήρεδά, αζυρ·  
 αη· ρην· ζο· βογαδ· ρήιννλείτε, αζυρ· νο· Ξηαρδ-  
 αδαίνη· να· δ-φιανη, μηρ· α· μιάιότεαρ· λεάμαν·  
 αν· ταν· πο, αζυρ· νο· Μηάιζ· άλυινη· Choncon,  
 αζυρ· νο· ρλιαδ· λεαταν-μόρ· λυαδρία.

43. Δέτ· έεανα, μορ· αιρηζ· Όθιαρμυο· ινα·  
 υιαιζ· ιαυ· αν· αν· τόρμυιζεαδ· ρην· νό· ζο· δ-ρεα-  
 ααιδ· να· μερηζιόε· μαοτρηόιλ, αζυρ· να· h-onn-  
 έσηα· αιτόμέιλε, αζυρ· τή· τρευνλαοιέ· α· ρευμ-  
 έύιρ· να· ρλυαιζτεαδ· ζο· υιαη, υάηα, υάραδέταδ;  
 αζυρ· α· υ-τή· coιντε· νιηε· αν· τή· ρλαδρηαιόιδ·  
 ινα· λάμαιδ· αco. Μαρ· νο· έονηαιηc· Όθιαρμυο·  
 ράν· ραμάιλ· ρην· ιαυ· έυιζε, πο· λιον· υά· δ-ρφατ·  
 αζυρ· υά· η-ύρηζηάιν. Αζυρ· πο· δά· ηρατ· υαιτνε·  
 εόμόδατάδ· αν· αν· τί· δά· α· ρευμτέύιρ· να· buiόηe,  
 αζυρ· πο· δά· ιμείαν· ταρ· έάδ· αμαδ; ανη· ρην· πο·  
 ρην· Ξηράιννε· αν· ρζιαη· έum· Όθιαρμυοα, ζυρ·  
 έυιρ· Όθιαρμυο· ινα· έεατρηαμαδιν· ι, αζυρ· α·  
 ουδαρητ, “υαρ· η-υόιτ· νί· ζηάδ· πο· έυζαιρ· νο·  
 μααοοή· αν· ηρυιτ· υαιτνε, α· Ξηράιννε.” “νί·  
 η-εαδ· ζο· υειμήηη,” αν· Ξηράιννε, “αζυρ· νο·

b'fédarh liom nac u-cugamh zradó riam sur  
 aniu o'donneac." Ro éarrahing 'Diarrauro an  
 r'zian a'gur no éuir ina f'airzédn i, a'gur no  
 gluar r'oi'me a h-ai'cle rin; a'gur anh rin no  
 éuir Muadán Zrédinne ar a muin zo ruz leir  
 mile von t-rliad i.

44. Níor éian sur r'zaoileadó cú vo na r'ri  
 conaid n'ime a n-oi'aid' 'Diarrauroa, a'gur a  
 ou'dairc Muadán r'ur Zrédinne vo leana'mam  
 a'gur zo z-coirz'f'eadó r'é f'ém an éú óe. Anh  
 rin no f'ill Muadán a'gur no b'aim coileán con  
 ar a ériof amac, a'gur no éuir ar a b'air é.  
 Acé éana, mar vo éonrairc an éú éuirz'e  
 a'gur a r'iaof ar leatadó aice, no ériuz' vo  
 b'air Mhuadám a'gur no ling a z-riaof na  
 con, zo r'áimz an r'ioirde a'gur ruz amac ar  
 a r'adó é, a'gur no ling f'ém ar b'air Mhuad-  
 ám ar'ir, sur f'á'zaid an éú marb v'á éir.

45. Ro gluar Muadán a n-oi'aid' 'Diar-  
 rauroa a'gur Zhrédinne, a'gur vo éóg Zrédinne  
 ar'ir a'gur ruz leir mile oile von t-rliad i  
 Anh rin no r'zaoileadó an éú oile ina n-oi'aid',  
 sur labair 'Diarrauro r'e Muadán, a'gur ir é  
 a ou'dairc; "vo éluinim f'ém nac m-bi z'arfa  
 ar arim uruad'z'oine, ná ar ériaof bea'édiz ar  
 bit, a'gur an áil r'ib r'ead zo z-cuirr'inn an  
 z'á r'earz r'ré éonrair a cléid a'gur a r'ioirde

ρυο 7' Δγυρ πο ρεαο Μυαδάν Δγυρ Ξηάιννε  
 Δγ ρευάιν αν ηρέαιρ ριν. Ανν ριν τυγ  
 Ώιαρμυιο ποζα αν ηρέαιρ υον έοιν, Δγυρ πο  
 έυη αν ζα τρέ η-α η-ιμλινν ζυρ λέιγ Δ η-αβδά  
 Δγυρ Δ η-ιονάτάρ αιρτε, Δγυρ πο έαρηαιηγ  
 αν ζα, Δγυρ πο λέαν Δ μιντιρ ρέιν.

46. Νιορ έιαν υόιβ ινα υιάιγ ριν αν ταν  
 ρζαοιλεαδ αν τρεαρ έύ οηρτά. Ρο λαδαιρ  
 Ξηάιννε Δγυρ ιρ έ Δ υυδαητε; “ Ιρ ι ρύο ιρ  
 ρεαρζαίγε Δοο, Δγυρ ιρ μόρ Δτά Δ η-εαζλα  
 οημρα, Δγυρ βί αρ υο έοίμευο υηηε, Δ  
 Ώηιαρμυιο.” Νιορ β-ραοα πο βά αν έύ υά  
 ποέοαμ, Δγυρ ιρ ι Διτ Δ ρυγ οηρτά, Δγ λι  
 Ώηυβάιν αρ Shliab λυάάρα. Ρο έηιγ υο  
 βαιοιλέιμ ευοτρυιμ όρ οιοην Ώηιαρμυοα,  
 Δγυρ υο β'άιλ λέι βηειτ αρ Ξηηάιννε, ζο ρυγ  
 Ώιαρμυιο αρ Δ υά έοιρ υειηυό, Δγυρ πο βυαίλ  
 βέιμ υά τρεατ ρά έαοβ να αιηηγε ρά  
 έοίμηεαρα υο, ζυρ λέιγ Δ η-ιηέηηη τρέ η-η-  
 ηιρτρυβ Δ οηη Δγυρ Δ ελυαρ Δμαδ. Ιαρ ριν  
 πο ζαδ Ώιαρμυιο Δ αιηη Δγυρ Δ έιυεαδ, Δγυρ  
 πο έυη Δ μευρ βάρηέαοί Δ ρυαίέηιο ρίοοα  
 αν ζαοι υειηγ, Δγυρ τυγ ποζα Δτάραδ ηρέαιρ  
 υο μάαοη αν βρυιτ υαιέηε πο βά Δ ηευη-  
 έύηρ να ρλυαίγτεαδ, ζυρ μαρβ υον ηρέαιρ ριν  
 έ; Δγυρ τυγ αν υαηα η-ηρέαιρ υον υαηα ρεαρ,  
 ζυρ μαρβ έ; Δγυρ αν τρεαρ ρεαρ μαρ αν

ἡ-σευονα. Ἄνη ῥην, μαρὶ παρὶ ἡνάτ κοῖναῖν  
 ταρὶ εἶρ τιῖδεαρναῖδε το εἰτιμ, μαρὶ το ἄον-  
 παρὶε πα ἡ-ἀλλῆμυρῶις ἁ ὁ-τῖματᾶ ἀγυρ ἁ  
 ὁ-τιῖδεαρναῖδε ἀρ ὁ-τιιτιμ, ἡο ἡδᾶδᾶοδᾶρ ῥεῖν  
 ἡαον μαδῶμα ἀγυρ μῶητῖεῖτῖε εἰσα, ἀγυρ ἡο  
 λεαν Ὀιαρμυρο οῖητᾶ ὁδ ἡ-οιαητῖαοιλεᾶδ  
 ἀγυρ ὁδ ἡ-εἰρλεᾶδ, ἰονηυρ μῦνα ἡ-οεᾶδᾶῖδ  
 οἰνε ὄρ ῥιοῦδᾶῖδῖδ, ἡό ῥᾶν τᾶλαῖν ἡγλαρ, ἡό  
 ῥᾶν υἱηγε, παρὶ ἡ-οεᾶδᾶῖδ εᾶδῖλαδ ἡδᾶ ῥεαρ  
 ἀῖηητῖε ῥῖεῦλ ἀρ ὁῖδ, ἡαν τεῖηεᾶλ βᾶηρ  
 ἀγυρ βυαἰν-ευγα ὁ'ἡηητ ἀρ ἡδᾶ ῥεαρ ὁῖδ  
 ᾶτ Ὀεῖηοηε ἀη Ὀυῖδ-ῥῖεῖδε, .ἡ. βαν-εᾶδῖλαδ  
 ῥῖηην ἡῖε Chumᾶἰλ, ἡο εἰαῖδ ἁ β-ῥῖᾶδᾶἰν  
 ἀγυρ ἁ β-ῥολυᾶῖν ἀη ῥεᾶδ ἡο βᾶ Ὀιαρμυρο  
 ἀγυρ ἀρ ἡρ ἡρ πα ἡ-ἀλλῆμυρᾶῖδ.

47. ἰομτῦρα ῥῖηην, ἀρ β-ῥᾶῖδᾶἰ ῥῖεῦλ πα  
 ἡλαῖρ-ῥεῖννε το βεῖτ κυῖδῖητῖε ἡε Ὀιαρμυρο,  
 ἡο εἰη ἡαῖημ ὄρ ἀρὸ ἀρ ῥῖηᾶηηᾶῖδ εῖηεᾶηη,  
 ἀγυρ ἡο ἡῖλυᾶῖρᾶοδᾶρ ἡομῖρα ἁ ἡ-ᾶτῖδᾶῖηο  
 ἡᾶᾶ ῥῖηγε ἀγυρ ἁ ἡεῖδῖηηγε ἡᾶᾶ κοηᾶηε,  
 ἡό ἡο ἡᾶηῖαοδᾶρ ἀη τυλαδ ἡαρ ἁ ἡᾶδᾶοδᾶρ  
 πα ῥῖη ῥεῖνῖηῖδε κεᾶηῖαἰτε; ἀγυρ ἡο βᾶ εῖᾶδ  
 εῖηῖδε λε ῥῖηη ῥην ἀρ ἡ-ᾶ β-ῥᾶῖεῖρην το. Ἄνη  
 ῥην το λαβᾶη ῥῖηη, ἀγυρ ἡρ ἡ ἡο ἡᾶῖδ: “ἁ  
 Οἡῖη,” ἀρ ῥε, “ῖῖαοἰλ το πα ῥῖη ῥεῖνῖηῖδ  
 ὁᾶἡ.” “ἡἡ ῖῖαοἰλῖεᾶο,” ἀρ Οἡῖη, “ὄη ἡο  
 εἰη Ὀιαρμυρο ἡεῖρα ὄηη ἡαν ᾶον λαοδ ὁδ



ḡ-ceingeolaó féin oo ḡḡaileadó óam̄.” “Δ  
 Οḡḡaín ḡḡaóil oíob̄,” ár fionn. “Ír briaóar  
 óam̄,” ár Οḡḡar, “ḡur tuille ceangail buó  
 mían liom oo éur oḡrta;” áḡur no óiult mac  
 Luíḡóeac áḡur Conán mar an ḡ-ceutha an  
 cuibneac oo ḡḡaileadó oíob̄. Ácc éana,  
 níor ḡ-ḡaóá oóib̄ ár na h-íomḡáíótcib̄ ḡn ḡo  
 ḡ-ḡuaḡaóar na tḡí féinníóe báḡ ḡur an  
 ḡ-cḡuaíóceangal no bá oḡrta. Ann ḡn no  
 tócaíl fionn tḡí ḡearca ḡóḡaíḡḡḡe oóib̄;  
 áḡur no cuineadó Δ lias óḡ Δ leac̄t, áḡur no  
 ḡḡríoḡadó Δ n-anmanna Δ n-oḡam̄ éraob̄, áḡur  
 oo ḡearadó Δ ḡ-cluic̄ce caointe, ḡur ba éur-  
 ḡeac̄ tḡom̄éíóíóeac̄ no bá fionn Δ h-aic̄le na  
 h-uair̄e ḡn.

48. Ír í ḡn aínḡḡí áḡur uair̄ oo éonḡaíḡe  
 fionn éuḡe Óéḡḡe an Óuib̄-ḡléibe, áḡur Δ  
 cora ár ḡoluam̄ain, áḡur Δ teangá ár íom-  
 luaḡail, áḡur Δ ḡúile áḡ ḡileadó ina ceann;  
 áḡur ó éonḡaíḡe fionn ḡán tóic̄m ḡn éuḡe í,  
 no ḡiaḡḡuḡḡ ḡḡeula ói. “Ác̄áío ḡḡeula m̄óra  
 olca áḡam̄ ḡe n-Δ n-ínnḡḡín uuit, áḡur ír oóíḡ  
 liom ḡur uine ḡan tḡḡearna mé;” áḡur no  
 m̄nḡḡ ḡḡeula óo ó éúr ḡo uer̄eadó ár ḡac̄  
 mar̄adó óá n-ueáḡḡna Óiaḡḡuío O Óuib̄ne,  
 áḡur mar̄ éuiteadóar na tḡí coín̄te níḡe ḡur,  
 “ áḡur ír ár éiḡean oo éuaíó m̄ḡe féin ár,”

Δρ ρί. “Cá h-ait Δρ ζάδ mac Uí ‘Uhuibne?”  
 Δρ Fionn. “Ní fuil Δ fíor ρín Δζαμ,” Δρ ρί;  
 Δζυρ Δnn ρín no ζλυαιρ Fionn Δζυρ Fíanna  
 Eipeann, Δζυρ ní h-aitrírτεαρ ρzeuluirgeaóτ  
 oηrta zo ρánζαοαρ Δlmuin λαιζεαν.

49. Iomctúra ‘Uhiarmuoa Δζυρ Zhíáinne  
 Δζυρ Mhuadóin, innirτεαρ ρzeula oile.  
 Ro ζάβαοαρ ρompa ροιρ zo Sliaδ λυάρo,  
 Δζυρ vo Uíδ Chonail ζάδρo, Δζυρ Δρ ρín  
 λáim éli ριρ Δn Sionain ροιρ zo Rop oá foileáó  
 ριρ Δ ρáioτεαρ λuimneáó Δn τan ρo; Δζυρ vo  
 máρb ‘Uhiarmuio ρiáó Δllta Δn oioóe ρm  
 oóib, ζυρ éaiτεαοαρ Δ leopóóoitin ρeola Δζυρ  
 fíoruirze, Δζυρ vo éoolaoαρ zo μαοοin Δρ  
 n-Δ máρo. Ro éμiζ Mhuadóin zo moó Δζυρ  
 vo λaδair le ‘Uhiarmuio, Δζυρ iρ é no ρiáó, zo  
 m-biáó ρé ρéin Δζυρ imτεaóτ. “Ní cóiρ ouirre  
 ρm vo óeunam,” Δρ ‘Uhiarmuio, “óιρ ζαó níó  
 oαρ ζεállarρa óuic cóimlíonáo óuic é ζan  
 imρeapán.” Níor ζάδ Mhuadóin τοιρμεapz  
 uaió; Δζυρ vo éiomain ceao Δζυρ céileáδρiáo  
 oóib, Δζυρ no fáz Δρ Δn λáτair ρín iao, Δζυρ  
 ba óuáó oobpónáo ρo bá ‘Uhiarmuio Δζυρ  
 Zhíáinne Δ n-oiáiz Mhuadóin.

50. Δ h-aitle ρín no ζλυαιρeaoαρ iρ Δñ  
 áηo bá tuaió ζaóa n-oiρeáó vo leáτ τaoib  
 Sléibe h-éctze, Δζυρ Δρ ρín oóib zo τρiucá

ceuo O b-φιαδράς; Δγυρ Δξ ζαδάλ να τρυιόα  
 ceuo ρη οσίβ, οο δί ζηάιννε οα κοη: Δότ  
 οο ζάδ μηρεάς ι, Δγυρ οο ζάδ Δξ ρυδάλ ηε  
 κοη Όηιαρμυοα. Μαη μάηζαοαη ράν b-ρίοθ-  
 δα, οο ριζνε Όιαρμυο ριανθοό Δ ζ-ααρτλάη  
 ηα ρίοθδα; Δγυρ ηο μαηβ ριαό Δλλεα Δη  
 οιοόε ρη ζυρ άαιτ ρέηη Δγυρ ζηάιννε. Δ  
 λεοηόοίτηη ρεολα Δγυρ ριοηυηζε. Ρο έηηξ  
 Όιαρμυο ζο μοό, Δγυρ οο άυαίο άυη Δη  
 ε-Σεαρδάηη λοόλαηη; Δγυρ οο ριζνε ρηάθ-  
 μαηηα αυη Δγυρ αεηηζαίη ηηρ; ζο b-ρυαη  
 αεαο ρείηζε Δγυρ ριαόαιξ υαίο, Δότ ζαη  
 δαη ηε η-Δ άοηαίο ζο ηηάε.

51. Ιοηέύηα φηηηη Δγυρ να φέηηη, Δη  
 ηοόοαηη Δ η-Δλμυηη οσίβ ηίοη άιαη οσίβ Δη  
 ταη οο άοηαοαη ααοζαο λαοό οά η-ηοηη-  
 ραιξίό, Δγυρ οιαη ηόηη ηίλεαότα ηεαη-άαλμα  
 οο άηηη Δη ηέηο Δγυρ Δη ηάηηε Δη άάέ Δ  
 η-ύηέοηαό ηα οηοηη-δυιόηε ύο; Δγυρ ηο  
 φιαρρυηξ φιοηη οο άάέ Δη ο-τυζαοαη Δίτηε  
 οηηέα. “Νί τυζαμαοιο,” Δη άάέ, “Δγυρ Δη  
 b-ρυίλ Δ ριοη Δζαο ρέηη, Δ φηηηη?” “Νί  
 ρυίλ,” Δη φιοηη, “Δότ ζυρ οσίξ ηιοηη ζυρ  
 ηαυήοε ύάηη ρέηη ηαο.” Τάηηζαοαη Δη δυι-  
 όεαη αυηαό ρηη οο λάάαηη φηηηη ράν ζ-αόηηηάθ  
 ρηη, Δγυρ οο δεαηηηηξ ριαο οο. φηηεΔζηαη  
 φιοηηη οσίβ, Δγυρ ροόταη ρζευλα όιοδ, αά έηη

nó cá éaladh úóid. A udbhadarhan gur  
 naimhóé úoran ias féin, agus go madhadar a  
 n-daitheada ag marhadó Chumdaill mic Threun-  
 mhóir Uí Bhaolairgne a g-cait Chnuca, “agus  
 uo tuiciosar féin ran ngníomh rin, agus i’ ag  
 iarraidó ríotcána oirca éangamair uon cóp  
 ro.” “Cionnur bádair féin an uair uo  
 marhadó dar n-daitheada?” ar Fionn. “A  
 m-brionn ar maidthead,” ar rias, “agus i’  
 uair ban uo Thuaduib Dé Danann uo bí na  
 maidtheaduib agaimn, agus i’ micio linn dit  
 agus ionas ar n-daithead ó’fáigail a b-fian-  
 nuigeadt.” “Uo bér rin uíð,” ar Fionn,  
 “áct go tuigaidó ríð éiric uam am ádar.”  
 “Ní fuil ór, iná airgíoo, iná ionnmur, iná  
 iolmáoine, buair, iná bóctáinte agaimn uo  
 beurramadair uuit, a fhinn,” ar rias. “Ná  
 h-iarr éiric oirca, a fhinn,” ar Oirín, “áct  
 a n-daitheada uo tuicim leat a n-éiric t’ádar-  
 ra.” “I’ uóig líom,” ar Fionn, “uá maireo-  
 hadó uaine mé féin gur b’fuirrara m’éiric uo  
 méitheada uaitre, a Oirín; agus ní tíocfaidó  
 don uaine a b-fiannuigeadt áct an tí uo  
 beurrar éiric uamra am ádar.” “Creuo  
 an éiric uá h-iarraidó agas?” ar Donnur  
 mac Aire óig mic Mhóirna. “Ní fuil áct  
 ceánn curaidó nó lán uairn uo ádaruib

‘δαοιτάιη Όυβροι.” “Όο βέρρα κομάηλε  
 μαιέ οίβ, α ελάννα Μήοιηνε,” αη Οιρίη, “.ι.  
 ουλ μαη αη η-οίλεαό ρίβ, αζυρ ζαη ρίε ο’ιαρ-  
 ραίο αη φηοηηη αη φάιο αμάρηηιό ρίβ; αζυρ  
 ηί ζαη οίβ αση ηιό οά η-ιαηηαηηη φιοηη οηηηιόβ  
 οο έαδαιηε έηηζε, αζυρ αη δ-φηιλ α φιορ  
 αζυιό εια αη εεαηη ηαηηαη φιοηη οηηηιόβρε  
 οο έαδαιηε έηηζε μαη έηηη;” “Νί φεαοα-  
 μαη,” αη ριαο. “εεαηη Όηιαηημυοα Ώι  
 Όηηιόβηε αη εεαηη ύο ηαηηαη φιοηη οηηηιόβρε,  
 αζυρ οά η-βιαό ρίβρε λιοη ρίεε εεο φεαη  
 ηηφεαόμα, ηί λείηφεαό Όιαηημυο Ο Όηηιόβηε  
 αη εεαηη ηαηηαη φιοηη οηηηιόβρε λιβ .ι. α  
 εεαηη φέηηη.” “εηεοο ιαο ηα εαοηα ύο ηαηηαη  
 φιοηη οηηηιηηηη;” αη ριαο. “Νί οεαηηα οίβ  
 ηιό οίλε ο’ράζαηλ ηαό ρηη,” αη Οιρίη, “μαη  
 ηηηεοφαο αηη ηο οίοβ.”

52. “Ιομαηηβάό ο’έηηηζιό ηοηη οίαιη βαη οο  
 Τηηαέαιβ Όέ Όαηαηη, .ι. Δοίφε ηηζιοη Μηαηη-  
 αηάηη, αζυρ Διηε ηηζιοη οίλε Μηαηηαηάηη ηηε  
 ληη, αζυρ ηυζ Δοίφε ζηάό οο ηαε ληηζοεαέ  
 .ι. ηαε οεηηδφεαέηηαέ ο’φηιοηη ηαε εηηηαίλλ,  
 αζυρ ηυζ Διηε ζηάό οο ηαε ληη εηηε  
 φηιοηηεαίό, ζο η-οηβαιηε ζαέ βεαη οίοβ ζο  
 η-β’φεαηηη α φεαη φέηηη ο’ιομάηηηοε ηαό αη  
 φεαη οίλε; αζυρ εάηηηζ αη αη ιοηηηάό ρηη  
 εοηοόηεηη ηομάηηα οο εαηηηαηηζ ηοηη Τηηαέαιβ

‘Dé ‘Dannann aḡur Fhiannduib Eirionn, aḡur ir é ionad inaḡ tuḡad an ionáin rin, aḡur mácaire áluinn láim me loc Léin linnfiacclac.”

53. “‘Do ffreagradar fíanna Eirionn aḡur tuada ‘Dé ‘Dannann an éoinne rin, aḡur ir iad ‘daoine ‘do b’uairle aḡur ‘do b’uirián-támla ‘do Thuaduib ‘Dé ‘Dannann éáinḡ ann .i. trí ḡairb Shléibe Mír, aḡur trí Máir Shléibe Luacra, aḡur na trí Muicáda buide, aḡur na trí h-Éocáda Aine, aḡur na trí Laoḡairiúde Laoáda, aḡur na trí Conaill Chollamain, aḡur na trí Finn Fhionnmúir, aḡur na trí ḡail Bhroḡa, aḡur na trí Ronáin Áta na ríogḡ, aḡur na trí h-Éoḡain ó Ear ruaid mic Bhaóairn, aḡur an Caé-builleac, aḡur na trí Fearḡura, aḡur an ḡlar ó Mháig Bhreagḡ, aḡur an Suirḡeac ruairc ó Lionán, aḡur an Mheiríur ó Bheinn leit, aḡur Donn ó Shié Bhreagḡ, aḡur Fear beurla binn ón m-‘Dóinn, aḡur Colla críon-éoraé ó Bheáirrián Eile, aḡur Donn uimac, aḡur Donn an oileáin, aḡur ‘Doinn Chnuic na n-or, aḡur Donn Léimcnuic, aḡur Bhuicé ábac, aḡur ‘Dob veuroluir, aḡur cúig mic fhinn ó Shié Chairn Chaoim, aḡur Ilbreac mac Mhananáin, aḡur Neamnac mac Aongura, aḡur ‘Doób veairḡ mac an ‘Deagáda,

Δεσφ Μανανάν μαε Λη, Δεσφ Δδορταε μαε  
 Δη Ιολ-οαεταε, Δεσφ μόρην οίλε ηαε η-Δηηη-  
 ιεεαρ ηοηηη.

54. “Οο βάμοηηηε Φηαηηα Εηηοηηη Δεσφ  
 Ιαο Δη ηεαο εηί Λά Δεσφ εηί οηόεαο Δε ηηηε  
 Δη βάηηε ό Ζηαηβ-Δβδαιηη ηα β-Φηαηη, ηηρ Δ  
 ηάηόεαρ Λεαηηαη, εο Εηοη-ελεαηη ηα  
 β-Φηαηη, ηηρ Δ ηάηόεαρ ελεαηη ηεηηε;  
 Δεσφ ηί ηηεαηηαη Δη βάηηε Δη Δ εέηε, Δεσφ  
 ηο βάοαρ ηαεα Δέ Όαηαηη ηηρ Δη ηαε ηηη  
 Δη εαε εαοβ οο Ιοε Λέηη εαη ηηορ ούηηη εφ  
 εηηεαοαη οά η-βηαόηαοηηηε Δη ηηηαηη Δε  
 εφ ηε εέηε ηαε η-βηαόηαοαοηη ηηη Εηηοηηη  
 Δη βάηηε οηηηηηη. Δεσφ ηρ ί εοηάηηε Δη Δη  
 εηηηεαοαη ηαεα Δέ Όαηαηη ηηεαεε εαρ  
 Δ η-Δηρ, Δεσφ εαη Δη βάηηε ηηη ο'ηηηε Ληη.  
 ηρ ε Λόη εηεαοαη ηαεα Δέ Όαηαηη Ιεο Δ  
 Εηη εαηηηεηηε .ι. εηόοα εοηεηα, Δεσφ ηβΛα  
 εαηηε, Δεσφ εαοηα εβαηεα: Δεσφ Δε  
 εαβάηε εηηαεα εεο Ο β-Φηαεηαε Λάηη ηηρ Δη  
 Μηαηό οο εηηε εαοη οο ηα εαοηαηβ ηαεα,  
 Δεσφ ο'φάρ εαοηεαηη Δη Δη ε-εαοη ηηη, Δεσφ  
 Δεαηο βηαόα Ιοηόα Δε Δη ε-εαοηεαηη ηηη  
 Δεσφ Δεά εαοηαηβ; όηη ηί εαβδαιηη εαλαη ηα  
 εαηεάηηε Δοη οηηηε οά η-ηεαηη εηί εαοηα  
 όηοβ, Δεσφ βίοηη ηεηηε ηίοηα Δεσφ ηάραη  
 ηεηηηό Ιοηηεα; Δεσφ οά η-βαό Δη εεο

βλιαύδαν τὰ ν-δοιρ το γαύρατ δ ν-δοιρ δ θεϊκ  
 m-βλιαύδαν φιδέεσθ αν τὲ το βλαιρρεαύ ιαυ."

55. "Μαρ το εὐαλασαρ Τυατὰ Ὁέ Ὁδ-  
 νανη νὰ βυαύα ριν το θεϊκ δγ αν ζ-καορ-  
 τανη, ρο οὐρρεαυαρ κόμηεσθ υατὰ ρέιν διη  
 .ι. αν Σεαρβάν Λοόλανηακ, όγλακ τὰ μυιντηρ  
 ρέιν, .ι. ρατὰκ ενδιμηρεάμηαρ, μόρηρρόνακ,  
 καιμ-φιακλάκ, υεαρζφύιλεακ, κορρ-βυιθε, (το  
 ελοινη Χαοιμ κόλλαϊζ ἠις Ναιοι;) δγυρ νί  
 υεαρζανη διημ διη, δγυρ νί λοιρ-  
 ζεανη τειηε έ, δγυρ νί βάτδαν υιρζε έ  
 ρε μέιτ δ υρηαιοθεακτὰ. Νί φυιλ δκτ δον  
 τ-φύιλ ἀμήδιη δ ζ-καερτ-λάρ δ υυιθ-ευοαιη,  
 δγυρ ιζ ἠμηρεάμηαρ ιαρηαιηη ρά κορρ αν  
 ράτδαιζ ριν, δγυρ νί φυιλ δ ν-υάν το βάρ  
 υ'ράζδαι νό ζο m-βυαιτεαρ τηί βυιλλιθε υον  
 λυιρζ-φεαρρηραιο ιαρηαιηη ατὰ διζε διη. Δ  
 m-βάρη αν εαορητδαιηη ριν το κουλδαν ρέ ραν  
 οιδέε, δγυρ δγὰ βυη βιονη ρέ ραν λό τὰ  
 κόμηεσθ; δγυρ, δ ελδανη Μηόρηηε, ιρ ιαυ  
 ριν νὰ καορηα ιαρηυρ φιονη ορηυιθρη," δι  
 Ορηίη. "Δκτ έεανη νί ρυρυρρα υιδ βαιη Λεο  
 δι δον όρη, όρη το ριζηε αν Σεαρβάν Λοό-  
 λανηακ ριν ράρακ το νὰ τηυκδαιβ κευο ἠη  
 τιμηιολλ, ζο νὰκ λάμηαν φιονη ἠηά φιαηηα  
 Ερηιονη ρεαϊζ ἠηά ριαύακ το υευνδαιη ανη δι  
 εαγλα αν υιολαμηηαιζ ριν."

Κρηόκ νὰ κευο ροιηηε.



TRANSLATION.



# THE PURSUIT OF DIARMUID AND GRAINNE.

## PART FIRST.

---

1. ON a certain day<sup>2</sup> that Fionn Mac Cumhail rose at early morn in Almhuin<sup>2</sup> the broad and great of Laighean, and sat upon the grass-green plain<sup>3</sup> without, having neither servant nor attendant by him, there followed him two of his people : that is to say, Oisín<sup>4</sup> 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 rising<sup>5</sup> 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 Oisín; "for there is not a wife nor a mate in the greenlanded island<sup>6</sup> 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 Diorrúing, 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 Diorrúing, "that is, the woman that is fairest of feature and form and speech of the women of the globe together." "By thy hand, O Diorrúing," said Fionn, "there is strife and variance between Cormac and myself for a long time,<sup>7</sup> 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 Oisín, "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,<sup>8</sup> and it

is not told how they fared<sup>9</sup> until they reached Teamhair. The king of Erin chanced to be holding a gathering and a muster<sup>10</sup> before them<sup>11</sup> 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 Diorruing, 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 Cumhaill 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 dwelling<sup>12</sup> 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 Oisin and Diorrying arrived again at Almhuin, 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 quarter<sup>3</sup> where they were, and they came where Fionn was, in Almhuin 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.<sup>14</sup> 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 Cumhail at the king's right hand; and Cairbre Liffeachair<sup>15</sup> 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;<sup>16</sup> 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,<sup>17</sup> and that man is sister's son to Fionn MacCumhaill," said the druid. "Who is that freckled<sup>18</sup> sweetworded man, upon whom is the curling dusky-black<sup>19</sup> hair, and [who has] the two red<sup>20</sup> ruddy<sup>21</sup> cheeks, upon the left hand of Oisín the son of Fionn?" "That man is Diarmuid<sup>22</sup> 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.<sup>23</sup> 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 kings<sup>24</sup> 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 Oisín, and what she said was: "I marvel at Fionn Mac Cumhail 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?"<sup>25</sup>

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]

Miodchuart 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 match<sup>26</sup> between Cairbre Liffeachair the son of Cormac, and the son of Lughaidh, and the men of Breaghmhagh,<sup>27</sup> and of Cearna,<sup>28</sup> and the stout pillars<sup>29</sup> 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-gate<sup>30</sup> to my Grianan," said Grainne, "and we will pass out through it." "It is a prohibited thing<sup>31</sup> 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.<sup>31</sup>

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 bhoth, in the midst of Clan Riocaird<sup>32</sup>; 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 Diorrui, 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,<sup>33</sup> [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 Eamhuin<sup>34</sup> 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 Oisin, "to think that Diarmuid would stay upon the plain of Maenmhagh,<sup>35</sup> seeing that there is no stronghold but Doire dha bhoth, and thou too awaiting him." "That shall profit you nothing, O Oisin," 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,<sup>36</sup> that is, the tutor in learning of Diarmuid O'Duibhne, it was shown to him in the Brugh upon the

Boinn<sup>37</sup> 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.<sup>38</sup> 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 Lurimneach<sup>39</sup> 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 Oisin the son of Fionn, and Oscar the son of Oisin, 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 Eanána 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,<sup>40</sup> 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 Mumba<sup>41</sup>, 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,<sup>42</sup> 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 beag<sup>43</sup> of Eamhuin, and Aodh fada<sup>44</sup> of Eamhuin, and Caol crodha<sup>45</sup> of Eamhuin, and Goineach<sup>46</sup> of Eamhuin, and Gothan gilmheurach<sup>47</sup> of Eamhuin, and Aoife the daughter of Gothan gilmheurach of Eamhuin, and Cua-dan lorgaire<sup>48</sup> 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*,<sup>49</sup> without respite." " Evil the company that is there," said Diarmuid, " O ye of the lie, and of the tracking, and of the one brogue ;<sup>50</sup> 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 hirelings<sup>51</sup> with him ; and we bear thee no love, and if thou wouldst come out to us we would cleave thy bones asunder."<sup>52</sup> " 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 expanse<sup>53</sup> 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 shoi-leach.

23. He found Aonghus and Grainne there in a warm well-lighted hut,<sup>54</sup> 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."<sup>55</sup> He took leave and farewell of them, and went his ways after that. Then Diarmuid and Grainne journeyed with the Siona,<sup>56</sup> on the right hand westward until they reached Garbh-abha na bh-Fiann,<sup>57</sup> 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,<sup>58</sup> 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;<sup>59</sup> 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,<sup>60</sup> 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,<sup>61</sup> over Tonn Toime;<sup>62</sup> 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." (Know, O reader, that Diarmuid kept himself from Grainne, and that he left a spit of flesh uncooked in Doire dha bhoth as a token to Fionn and to the Fenians that he had not sinned with Grainne, and [know also] that he left the second time [i.e. again] seven salmon uncooked upon the bank of the Leamhan, wherefore it was that Fionn hastened eagerly after him.) They ate their meal that night, and Diarmuid and Grainne went to sleep in the further part of the cave, and Muadhan kept watch and ward for them until the day arose with its full light on the morrow.

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,"<sup>63</sup> said they, "and Fionn MacCumhaill it is that hath sent for us to seek us, [because] a forest marauder,<sup>64</sup> and a rebellious enemy<sup>65</sup> of his that he has outlawed,<sup>66</sup> 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,<sup>67</sup> and we ourselves number twenty hundreds of stout stalwart<sup>68</sup> men, and each man of us is a man commanding a hundred. 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-chosach<sup>69</sup> 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.<sup>79</sup> 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<sup>71</sup> 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 Mananan<sup>72</sup> upright<sup>73</sup> 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 Fenians<sup>74</sup> 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,<sup>75</sup> 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 of 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 unfinished<sup>76</sup> at the first trial. He took likewise his two thick-shafted javelins of battle, that is, the Ga buidhe, and the Ga dearg,<sup>77</sup> 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 crossways 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,<sup>78</sup> 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,<sup>79</sup> 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.<sup>80</sup> 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 skene<sup>81</sup> 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 messenger<sup>82</sup> of Fionn Mac Cumhail 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 Cumhail," said she ; "and Deirdre an Duibh-shleibhe<sup>83</sup> 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 druid<sup>84</sup> 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 sheath<sup>85</sup> 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,<sup>86</sup> 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,<sup>87</sup> nor upon the throat of any beast whatever,<sup>88</sup> 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 Dhubhain<sup>89</sup> 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] finger<sup>90</sup> into the silken string<sup>91</sup> 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,<sup>92</sup> 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. 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 flag was put over their grave-stone, and their names were written in Ogham craobh, and their burial ceremony was performed,<sup>93</sup> and weary and heavy in heart was Fionn after that.

48. At that very time and hour Fionn saw [coming] towards him Deirdre of Duibhshliabh, 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;"<sup>94</sup> 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 escaped myself," quoth she. "Whither went the son of O'Duibhne?" said Fionn. "That I know not," said she. And then Fionn and



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

49. Touching Diarmuid and Grainne, a further tale is told. They went their ways eastward to Sliabh Luachra, and through Ui Chonaill Gabhra,<sup>95</sup> 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 drank<sup>96</sup> 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,<sup>97</sup> and thence to the cantred of Ui Fhiachrach,<sup>98</sup> and as they passed through that cantred Grainne wearied; and when she considered that she had no man to carry her but Diarmuid, seeing

that Muadhan was departed, she took heart and began to walk by Diarmuid's side boldly,

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When they were come into the forest Diarmuid made a hunting booth,<sup>99</sup> 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,<sup>100</sup> 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 Almhuin, 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;<sup>101</sup> 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."<sup>102</sup> "I will grant you that," said Fionn, "but ye must give me eric<sup>103</sup> 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."<sup>104</sup> "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,<sup>105</sup> 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 of the rough pools.

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,<sup>106</sup> namely, the three Garbhs of Sliabh Mis,<sup>107</sup> and the three Mases of Sliabh Luachra, and the three yellow-haired Murchadhs, and the three Eochaidhs of Aine,<sup>108</sup> and the three heroic Laoghaires, and the three Conals of Collamhan, and the three Fionns of Fionnmhur,<sup>109</sup> and the three Sgals of Brugh,<sup>110</sup> and the three Ronans of Ath na riogh,<sup>111</sup> and the three Eoghans from Eas ruaidh mhic Bhadhairn,<sup>112</sup> and an Cathbhuileach,<sup>113</sup> and the three Fearghuses, and an Glas of Magh Bhreagh,<sup>114</sup> and an Suirgheach suairc from Lionan,<sup>115</sup> and an Mheidhir from

Beann-liath, and Donn<sup>116</sup> from Sith Breagh,<sup>117</sup> and Fear an bheurla bhinn from the Boinn,<sup>118</sup> and Colla crionchosach from Bearnan Eile,<sup>119</sup> and Donn dumhach,<sup>120</sup> and Donn an oileain,<sup>121</sup> and Donn of Cnoc na n-os,<sup>122</sup> and Donn of Leinchnoc,<sup>123</sup> and Bruithe abhac,<sup>124</sup> and Dolbh the bright-toothed, and the five sons of Fionn from Sith Chairn Chaoin,<sup>125</sup> and an t-Ilbhreac,<sup>126</sup> son of Mananan, and Neamhanach the son of Aonghus,<sup>127</sup> and Bodhbh dearg the son of an Deaghdha, and Mananan the son of Lear, and Abhortach<sup>128</sup> the son of an t-Ioldathach,<sup>129</sup> and Fioghmuin of Fionnmhuf, and many others who are not enumerated here.

“ 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,<sup>130</sup> 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 Tairngire<sup>181</sup> was this; crimson nuts, and catkin apples, and fragrant berries; and as they passed through the cantred of Ui Fhiachrach by the Muaidh,<sup>182</sup> 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;<sup>183</sup> 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;<sup>184</sup> whom neither weapon wounds, nor fire burns, nor water drowns, so great is his magic. He has but one eye only<sup>185</sup> 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.

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1 **lÁ n-ann.** This, and **ṛeacc** or **ṛeaccuṛ ann** (once upon a time) are very commonly the opening words of an Irish story. Modern scribes frequently write **lÁ n-ann** and **ṛeacc n-ann**, i.e. one day and one time, but that is from the obsolescence of this elliptical or absolute use of **ann**. **ann** is used with the essential or substantive verb **ṛáim** 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 phases as **ṛá ṵia ann**, *il y a un Dieu*, *es ist ein Gott*, *there is a God*. **ṛáim** is often used in this sense by itself, as its equivalent is in English, e.g. **ṵo bí lÁ nac ṵeunṛadṵ ṛé a leicéio**, a day was when he would not have said such a thing; but **ann** is understood. On the other hand **ann** is used in the text without the verb, **lÁ n-ann**, therefore, is equivalent to **lÁ ṵá ṛadṵ ann**, 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.

“*LIAC LIOMPA CROC ALMÁINE*  
*ΔΕΥΡ ΔΙΛΛΕΑΝΝ 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 panegyrical, 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.”

<sup>3</sup> *Faitche*. This word at present means a fair-green, not a plain in general.

<sup>4</sup> 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 *Usheem*. 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.

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

<sup>6</sup> *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 ΔΟΝΑĆ ΔΕΥΡ ΟΙΡΕΑĆΤΑΥ. In the language of the present day ΔΟΝΑĆ means a fair. ΟΙΡΕΑĆΤΑΥ, which is derived from ΟΙΡΕΑĆ, 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. ΣΡΙΑΝΑΝ ΙΝ ΕΝ ΗΔΙΤΗΕ, ΙΥ ΕΡΤΟΕ ΟΟ ΡΙΣΗΕΟ ΛΑ ΟΟΡΜΑĆ ΜΑĆ ΔΙΡΤ ΔΡ ΤΥΡ ΟΙΔ ΙΝΣΙΟ .Ι. ΟΟ ΣΡΙΑΙΝΗΕ, 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 *Aird* (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 *Ballach* 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 *Whitcombe*, 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. *gab*, *Cre*, gen. *cridah*, W. *pridd*, *Cnumh*, W. *pryf*.

21 CAORDEARU, i.e., berry-red. CAORDEARU is vulgarly pronounced CRAORAU, and hence is often written by ignorant



scribes  $\epsilon\pi\lambda\omicron\upsilon\beta\epsilon\alpha\rho\varsigma$ . 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  $\rho\alpha\rho\tau\alpha\iota\omicron\upsilon\eta\eta\ \upsilon\beta\epsilon\alpha\rho\varsigma$  (Vid. *Battle of Magh Rath*, p. 64, and *Feis tighé Chonaine*, p. 124, where it is specified.)

<sup>22</sup> 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.)

<sup>23</sup> 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.

<sup>24</sup> 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 Firbis (who wrote in the middle and latter half of the seventeenth century) has the following remark in that part of his genealogical work entitled " $\Theta\upsilon\epsilon\text{-}\epsilon\lambda\alpha\rho\iota\varsigma\ \epsilon\lambda\omicron\iota\omicron\eta\eta\epsilon\ \rho\iota\alpha\epsilon\ \rho\iota\alpha\epsilon$ ," or, "The hereditary proprietors of the Clann Fiachrach."

$\Delta\rho\iota\alpha\iota\epsilon\ \upsilon\omicron\ \rho\iota\lambda\alpha\epsilon\ \tau\alpha\iota\upsilon\beta\ \eta\alpha\ \eta\text{-}\Theta\upsilon\beta\delta\alpha\ \zeta\upsilon\rho\ \alpha\eta\ \zeta\alpha\iota\eta\eta\eta\ \upsilon\omicron\ \delta\epsilon\rho\iota\omicron\ \lambda\epsilon\alpha\delta\alpha\iota\eta\ \alpha\iota\eta\eta\eta\eta\eta\ \upsilon\omicron\iota\upsilon\beta\ \eta\text{-}\zeta\alpha\iota\eta\eta\eta\ \rho\iota\omicron\zeta\ \alpha\zeta\upsilon\rho\ \zeta\iota\upsilon\ \epsilon\omicron\iota\eta\eta\zeta\epsilon\alpha\epsilon\ \rho\eta\eta\ \alpha\eta\eta\eta\ \eta\eta\eta\ \delta\text{'}\epsilon\alpha\delta\ \text{'}\eta\ \alpha\eta\ \alpha\eta\ \rho\eta\eta\ \alpha\zeta\ \zeta\alpha\omicron\iota\upsilon\beta\epsilon\alpha\lambda\upsilon\iota\upsilon\beta\ \upsilon\omicron\ \rho\epsilon\eta\ \alpha\ \eta\text{-}\sigma\iota\zeta\iota\upsilon\beta\ \rho\epsilon\eta\ \alpha\eta\ \eta\alpha\iota\eta\ \rho\eta\eta\ \alpha\zeta\upsilon\rho\ \upsilon\omicron\ \rho\epsilon\eta\ \epsilon\iota\eta\epsilon\alpha\delta\ \epsilon\iota\epsilon\ \rho\omicron\zeta; \rho\epsilon\upsilon\epsilon\ \rho\epsilon\eta\eta\eta\ \epsilon\alpha\eta\zeta\alpha\tau\tau\alpha\eta\ \epsilon\lambda\alpha\eta\eta\ \eta\eta\eta\alpha\epsilon\ \zeta\omicron\ \tau\eta\eta\ \epsilon\alpha\iota\eta\eta\eta\eta\zeta\eta\eta\ \zeta\omicron\ \eta\text{-}\beta\alpha\epsilon\tau\alpha\eta\ \epsilon\eta\eta\omicron\chi\alpha\ \rho\eta\omicron\zeta\ \eta\ \eta\text{-}\epsilon\eta\ \rho\epsilon\ \alpha\eta\ \alpha\eta\ \epsilon\eta\eta\ \rho\eta\eta\ \alpha\zeta\upsilon\rho\ \zeta\alpha\eta\ \eta\eta\ \alpha\eta\ \rho\eta\ \eta\eta\ \upsilon\alpha\ \epsilon\epsilon\upsilon\omicron\ \eta\eta\epsilon\ \alpha\eta\ \rho\alpha\delta\ \alpha\zeta\upsilon\rho\ \epsilon\alpha\omicron\zeta\alpha\ \eta\eta\epsilon\ \alpha\eta\ \lambda\epsilon\alpha\epsilon\ \tau\alpha\ \eta\eta\eta\epsilon\ \eta\eta\eta\ \eta\eta\eta\ \text{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.)

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

<sup>26</sup> *τομάιν κομόρησαι*. Goaling is also called *hurling* in the south of Ireland; and in the north, *commán*, from *cam-an*, the crooked stick with which the game is played.

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

<sup>28</sup> *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.

<sup>29</sup> That is, the strong warriors who were the support of Tara.

<sup>30</sup> Literally, a door for stealing a way through.

<sup>31</sup> *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 *γεαρά ναδ β-φυλανγαισ φιορλαοις*, i.e. *geasa* which true heroes endure not; that is to say, without obeying them.

<sup>32</sup> The mouth of the ford of Luan, now called in English Athlone.

<sup>33</sup> That is, the Grove of the two huts in Clanrickard. The territory of Clanrickard comprised six baronies in the county of Galway, viz., Leitrim, Loughreagh, Dunkellin, Kiltartan, Clare, and Atherry.

83A 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.

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

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

86 i.e. Aonghus of the Brugh.

87 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.

88 Keating mentions a place called  $\text{D}oi\text{r}\acute{e} \acute{o}\acute{d} \text{b}aoit$  (Halliday's Ed. p. 380), and there are several townlands bearing the name of Derry in the county of Galway. It is probable that  $\text{D}oi\text{r}\acute{e} \acute{o}\acute{d} \text{bo}\acute{c}$  was situated either at Derrywee, barony of Kiltartan, or at Derryvookeel or Derradda, both in the barony of Loughrea. Some copies read  $\text{D}oi\text{r}\acute{e} \acute{o}\acute{d} \text{b}aoit$ , which would be the locality named by Keating, and of which  $\text{D}oi\text{r}\acute{e} \acute{o}\acute{d} \text{bo}\acute{c}$  is most probably a corruption.

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

“*ní beir Luimneach fóir a shúim,*”

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 Morna 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  $\Sigma\upsilon\alpha\zeta$  means an arch, as is evident from the use of the word in old manuscripts where  $\tau\omicron\upsilon\alpha\zeta\delta\omicron\mu\upsilon\tau$  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 Doalt 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  $\rho\sigma\rho\Delta\iota\mu$ , 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 *Curraich 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 Iccius. 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 Ceinnsallach, at Muir n-Iochd, i.e., The sea between France and England."

64 *foḡ* is an attack or plundering, hence *foḡad* a marauder. The term *foḡad feada* 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 *feap uibfeirge* means a rebel, as does *uibfeirgac*, 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 ceirtirne coille*) and other insurgents (*na n-uibearccac*).

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 *beit fá coillobh ag neac*, (vide *Caithreim Thoirdhealbhairh*), 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 *infeadoma* means of full and mature strength, hence, capable of wielding arms efficiently; from *in*, fit for, and *ferom*, 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 *ciyim*, used by old writers, viz., *vuðaric*, and *τάνας*. It should further be observed, however, that the same formation of this person is found also in the past tense of *órbim*, as in the text; and that these most ancient forms (which occur in the extracts published by Zeuss), are, excepting *τάνας* which is obsolete, those universally employed in the spoken language of the present day throughout Munster, instead of *vuðaric*, *connaricic*, and *vuðaric mé*, *connaric 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, *vo éiric ré Δ η-οιάρθ Δ éinn*, 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 *umentum* of the Romans.

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

93 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.

94 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.

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 *caithim*, 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 teud*. 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, *Siol Fhiachraic, mic Eadac Muighmheadhoin, .i. uí Fhiachraic Muaidhe (i o-camaisone anu, 1666), uí Amhalgaidh Iorruir, fir Ceara, uí Fhiachraic Aidhne, o'á ngoirtear anoir Cineal Guaire, Cineal Aodha na h-Echtge, Coill Ua bh-Fiachraic, maile le tírú eile na d'annuigtear so íb Fhiachraic 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 Scots, 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 Suirgheach 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 Dombnaill (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 (Knockfierna), 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.

131 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.

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

133 *buadh*. 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.

134 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.

135 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 cholaiagh* 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.



# GLOSSARY.

- ◆
- Δ, *prep.* in.  
 Δ, *poss. pron.* his, her, its, their.  
 Δ, *rel. pron.* who, which, that.  
 Δ, *prep.* for Δξ, to; also sign of *inf. mood.*  
 Δ, for Δξ, at; also sign of *pres. part.*  
 Δ, *int.* (sign of *voc. case*), Oh.  
 Δβὰς, *s. m.* the entrails; *gen.* Δβὰις, Δβὰις.  
 Δβὰιρ, *imp. mood, 2nd p. sing.*, from *irr. v.* οἰεῖμαι, I say, speak; *inf.* ῥάβ.  
 Δα, *prep. pron.* at, or with them.  
 Δαο. (See Δα.)  
 Δαοραν, *prep. emph. pron.* with them. (See Δα.)  
 Δε, *conj.* but, except; also, Δε, Δεο.  
 Δόβδρ, *s. m.* cause, reason; *gen.* Δόβδρ, *pl. id.*  
 Δε, *prep.* at, with.  
 Δεο, *prep. pron.* at his, her, or their.  
 Δεο. (See Δε.)  
 Δεορ, *prep. emph. pron.* with thee. (See Δε.)  
 Δεοιρ, *prep. pron.* with you (*pl.*)  
 Δεοιρ, *prep. emph. pron.* with you (*pl.*)  
 Δεοιρ, *s. f.* face; *gen.* Δεοιρ and Δεοιρ; *pl.* Δεοιρ.  
 Δμ' Δεοιρ, against me: Δ η-Δεοιρ, against, against them.  
 Δεοιρ, *prep. pron.* with us.  
 Δεοιρ, *prep. emph. pron.* with or at me.  
 Δεοιρ, *prep. pron.* with thee.  
 Δεοιρ, Δεοιρ. (See Δεοιρ.)  
 Δεοιρ, *conj.* and.  
 Δεοιρ, *adj.* destroying, consuming.  
 Δεοιρ, *prep. pron.* with him, or it.  
 Δεοιρ, *s. f.* will, pleasure; *gen.* Δεοιρ.  
 Δεοιρ, *s. f.* time, weather, season; *gen.* Δεοιρ; *pl.* Δεοιρ, Δεοιρ, or Δεοιρ, last form seldom employed.



- ΔΗΗΥ, ΔΗΗΥ ΔΗ, or ΔΗΗ ΥΔΗ, in the.  
 ΔΗΗΥΔ, *adj.* more beloved, dearer; *irreg. comp. of* ΙΟΗΗΥΗΝ.  
 ΔΗΗΥΔ (also 'ΥΔ) for ΔΗΗΥ ΔΗ, in the.  
 ΔΗΟΕΥ, *adv.* to-night.  
 ΔΗΟΙΥ, *adv.* now.  
 ΔΗΟΗΗ, *adv.* over, thither, to the far side.  
 ΔΗΥΔΥ, *adv.* down, from above, *with a verb of motion only.*  
 ΔΟΘ, *s. m.* a man's name; *gen.* ΔΟΘΔ.  
 ΔΟΙΥΕ, *s. f.* a woman's name.  
 ΔΟΗ, *num. adj.* one; also ΔΕΗ.  
 ΔΟΗΔΕ, *s. m.* a fair, a meeting; *gen.* ΔΟΗΔΙΥ; *pl.* ΔΟΗΤΔΙΥΕ.  
 ΔΟΗΥΥΥ, *s. m. gen.,* ΔΟΗΥΥΥΔ, a man's name: ΔΟΗΥΥΥ of Brugh on the Boyne, was tutor and foster-parent of ΟΙΔΥΜΥΟ.  
 ΔΟΗΗΕΔΕ, any person, any one.  
 ΔΥ, *v. def.* says, quoth.  
 ΔΥ, *prep.* on, upon. (See ΔΥ.)  
 ΔΥ, *s. m.* slaughter, *gen.* ΔΥ, *p. id.*  
 ΔΥ, *poss. pron.* our.  
 ΔΥΔΟΗ, *adv.* both, together.  
 ΔΥΕΙΥ, *adv.* last night.  
 ΔΥΙΔΗ, *adv.* ever.  
 ΔΥΥ, *s. m.* a weapon; *gen.* ΔΥΥΥ; *pl.* ΔΥΥΥ, ΔΥΥΔ, arms, weapons.  
 ΔΥΥ., *s. m.*; *gen.* ΔΥΥ, a man's name.  
 ΔΥ, *prep.* from, out of.  
 ΔΥΤΕΔΕ, *prep.* in, into; *with a verb of motion.*  
 ΔΕ ΛΥΔΗ, Athlone; the ford of Luan.  
 ΔΤΔ, *subst. v.* am, is, &c., for ΤΔ; *imp.* βΙ.  
 ΔΤΔ, *s. m., gen. of* ΔΕ, a ford; *pl.* ΔΤΔΗΗΔ.  
 ΔΤΔ, *adj.* just, lawful: also *nom. gen. case,* of danger.  
 ΔΤΔΥ, *sub. v.* they are; for ΤΔΥ (see ΔΤΔ).  
 ΔΤΔΥ, *sub. v.* I am (see ΔΤΔ).  
 ΔΤΔΥ, *s. m.* a father; *gen.* ΔΤΔΥ; *pl.* ΔΥΤΥΕ and ΔΥΤΥΕΔΕΔ.  
 ΔΤΔΥΔΕ, *adj.* victorious, triumphant.  
 ΔΤΔΔ, *s. m.* another day; *gen.* ΔΤΔΔΟΙ; *pl.* ΔΤΔΔΕΤΕ.  
 ΒΔΥΔΥ, *sub. v.* they were, *modern form,* βΙΟΥΔΥ.  
 ΒΔΙΛΕ, *s. m.* a village, a town, a place, *gen. id. pl.* ΒΔΙΛΕ.  
 ΒΔΥ, *v. ac.* take, cut off, ΒΔΥΥ, thou didst cut off.  
 ΒΔΥΥΕ, *s. m.* a goal, *gen. id. p.* ΒΔΥΥΘΕ.  
 ΒΔΥ, *v. a.* drown, ΒΔΥΔΗΗ, does drown.  
 ΒΔΥΔΕ, *adj.* freckled, spotted.  
 ΒΔΜΟΙΥΥΕ, *subst. v. emph. form,* we ourselves were, *imp.* βΙ.  
 ΒΔΝΕΕΙΛΕ, *s. f.* a wife, a spouse, *gen. id. pl.* ΒΔΝΕΕΙΛΙ.

- βαν-εαλέλας, *s.* a female messenger, *gen.* βαν-εακλαίς,  
*pl.* βαιν-εακλαίς.  
 βαντρας, *n. f. gen.* βαντραςτα, the ladies of a household.  
 βασιλέιμ, *s. f.* an, airy, wild leap, *gen.* βασιλέιμε,  
*pl.* βασιλέαμanna.  
 βαν for βυρ, *poss. prom.* your.  
 βάρη, *s. m.* top, head, summit, *gen.* βάρη. *pl. id.*  
 βαρράδολ, *adj.* slender-topped, tapering.  
 βάρ, *s. m.* death, *gen.* βάρ, *pl. id.*  
 βέ, *sub. v.*, would be.  
 βεγ, *adj.* little small, *comp.* νιογ λέγα.  
 βεγάν, *s. m.* a little, a small quantity, *gen.* βεγάν.  
 βεαν, *s. f.* a woman, wife, *gen.* μνά, *pl. id.*  
 βεαννιζ, *v. a.* bless, βεανναδάρ, did greet, bless.  
 βεραϊδ, *s. m. prep. case of* βέρα, spits. (See βιορ)  
 βετα, *s. f.* life, βεταϊδ, *old. gen. of* βετα, *gen and pl. id.*  
 βεταδ, *s. m.* a beast, an animal, also βεταίγεδ, *pl.*  
 βεταίς.  
 βέιμ, *s. f.* a stroke, a blow, *gen.* βέιμε, *pl.* βέιμεanna.  
 βεινν, *sub.* border, edge, also top of a hill, *gen.* βεanna,  
*pl. id.*  
 βειρ, *v. ac. (irr.)* bring, take, βειρη, thou bringest.  
 βειρημ, *v. ac. irr.* I take or bring.  
 βειρηε, *emph. form,* bring or take thou.  
 βειτ. *v. s.* to be; (σο or Δβειτ *inf. of* τάιμ).  
 βειτ, *s. f.* the river Behy, in Kerry, *gen.* βέιτε.  
 βειτ, *gen.* βέιτε, *s. f.* the birch tree; second letter of Irish  
 alphabet.  
 βέυ, *s. m.* a mouth, *gen.* βέι and βέοι, *pl. id.*  
 βέυ-ατα-λυαίν, Athlone, the mouth of the ford of λυαν.  
 βέυρηδ, *v. ac. irr.* I will bring, give or take, *inf.* σο βρητ.  
 βιαδ, *sub. v.* used to be, *mod. form.* βειδ, *imp.* βί.  
 βιαδ, *s. m.* meat, food, *gen.* βιδ.  
 βιάιν, *see* βιδίν.  
 βιδεανν, βιονν, *sub. v.* he does be, he usually is.  
 βιδίν, *sub. v.* I used to be, *imp.* βί.  
 βιμηε, *sub. v. emph. form,* I myself am usually.  
 βιοννβιατρδ, *adj.* sweet-spoken, eloquent.  
 βιοββαδ, βιοββα, *s. m.* an enemy, *gen.* βιοββαϊδ, *pl.*  
 βιοββαϊθε.  
 βιοβγ, *v. n.* start.  
 βιορ. *s. m.* a spit, a goad, *gen.* βιρ or βέρα, *pl. id.*  
 βιτ, *s. f.* life, existence, being, Διτβιτ, *adv. phrase.* at all.  
 βιτ, *v. a.* taste  
 βλιαδαιμ, *s. f.* a year, *gen.* and *pl.* βλιαθνα.

- βογδά, *s. m.* a bog, moor, quagmire, *gen.* βογδαίξ, *pl.* βογδαίξε.  
 βογ-λυάδαίρ, *s. f.* soft rushes, *gen.* βογ-λυάδα.  
 βοινν, *s. f.* the Boyne, Βρυγ-να-βοιννε, the name of a palace on the Boyne.  
 bonn, *s. m.* the sole of the foot, bottom, foundation, *gen.* buinn, *pl. id.*  
 βίορ, *sub. v.* is wont to be, *also* I was.  
 βοτ, *s. f.*, a booth, a hut, *gen.* βοίτε, *pl.* βοτδ.  
 βοτάιντε, *sub. m. pl.* a flock, from βό and τάιν; *pl.* τάιντε.  
 βραυάν, *s. m.* a salmon, breath, *gen.* βραυάιν, *pl. id.* βραυάν  
 Δ βεάταθ, the breath of her life.  
 βραιτρίνν, *v. ac.* I would bring or take, *imp.* βραιτ.  
 Βραν, *s. f.* name of a hound, *gen.* Βραν.  
 βρατ, *s. m.* a cloak, a garment, *gen.* βραιτ, *pl. id.* also βρuiτ  
 and βρατδ; μο βρατρδ, my cloak.  
 βράτδ, *s. m. gen.* of βράτ, judgment, time, βροινν Δν  
 βρατδ, the womb of time.  
 βρείτρεαθ, of words, *gen. pl.* of βραιτάρ,  
 βρευξ, *s. f. gen.* βρείξε, a lie, *pl.* βρέυξδ.  
 βραιτάρ, *s. m.* a word, *gen.* βρείτρε, *pl.* βραιτρη.  
 βροινν, *s. f.* the womb, *gen.* βροιννε, *pl.* βροιννα.  
 βρόν, *s. m.* sorrow grief, *gen.* βρόιν.  
 βρογουίξ, *v. ac.* hasten, exhort.  
 βρυάτ, *s. m.* edge, brink, *gen.* βρυάιτ *pl.* βρυάτδ.  
 βρύξ, *s. m.* a palace, a royal residence, *gen.* βρυίξ, *pl.*  
 βρυξδ.  
 βρυτ, *properly* βρυιτ, *v. ac.*, boil, seethe, or roast, *e. g.* ρεοίλ  
 βρυιτε ρε'ν βίορ, *i. e.*, roast meat off the spit.  
 βυάδουίξ *v. a.* conquer, βυάδρδουάοιρ, they would conquer.  
 βυάτθ, *s. f. gen.* βυάτθε, *pl.* βυάτδ, a virtue, attribute.  
 βυάιλ *v. ac.* strike, *imp.*  
 βυάιν, *v. ac. imp.* cut, meddle, touch, take; *inf.* βυάιντ.  
 βυάιν-ευξ, *s. m. gen.* βυάιν-ευξδ, *pl. id.* lasting death.  
 βυάρ, *sub.* cows, cattle, *gen.* βυάιρ.  
 βυθ, *past tense of sub. v.* ιρ, was, *imp.* βί.  
 βυτθε, *adj.* yellow  
 βυτθεαν, *s. f.* company, multitude, troop, *gen.* βυτθε  
*pl. id.*  
 βυιλε, *s. m.* madness, rage.  
 βυιλλε, *s. m.* a cast, a blow, *gen.* βυιλλε, *pl.* βυιλλίθε.  
 βυν, *s. m.* base, bottom, foundation, *gen.* βυν and βοινν,  
*pl. id.*  
 κά, *interrog adv.* what, where.  
 κάβλατ, *s. m.* a fleet, navy, also κοβλατ, *gen.* κοβλαίξ, *pl.*  
 κάβλατδ.

- cádé**, *indef. sub.* the rest, the whole, all (persons in general);  
*gen.* cádíé.  
**cáill**, *v. ac.* lose, cáilleaḡ, I have lost.  
**cáim-ḡiacleáé**, *adj.* crooked-tusked or hooked-toothed.  
**Cáirbre**, *s. m.* a man's name, *e. g.*, Cairbre, son of Cormac,  
 paramount king of Ireland A.D. 268.  
**cáirpoe**, *s. f.* respite, time for payment, *gen. id.*  
**cáit**, *v. ac.* cast, spend, eat, cáitḡirḡ, thou shalt cast, &c.  
**cáiteam**, *s. m.* wearing, wasting, decay; *gen.* cáitme,  
 cáitte.  
**cáitne**, the arbutus tree; ubla cáitne, arbutus apples.  
**cáitḡíleáé**, *s. m.* battle-champion, from cáé, a battle, and  
 míleáé, a hero, a soldier, *gen.* mílíé, *pl. id.*  
**Cam**, *s. m. prop. name* Cam, Cham, or Ham.  
**camán**, *s. m.* a hurl for goal playing, *gen.* camáin, *pl. id.*  
**caogao**, *ord num. adj.* fifty.  
**caoí**, *s. m. or f.* state or manner, way, *gen. id.*  
**caoilte**, *s. m. prop.* Caoilte, a man's name.  
**caoineáé**, *s. m.* a dirge for the dead, a wailing, *gen.* caoinḡe.  
**caol-éoraé**, *adj.* graceful-legged, slender-footed.  
**caol-éróá**, *adj.* slender and brave.  
**caol-éḡmang**, *comp. adj.* narrow-spaced.  
**caol-éḡmannaíé**, *s. m. prep. case, gen.* caol-éḡma, *pl.*  
 caol-éḡmanna, slender ridges, or hills.  
**caor**, *s. f.* a berry, *gen. and pl.* caora.  
**caoraíé**, *prep. case*, berries.  
**caoréaraḡa**, *adj.* ruddy, berry-red.  
**caoréann**, *s. m.* the quicken-tree, or mountain ash, *gen. and*  
*pl.* -éainn.  
**caḡa**, *s. m.* a friend, *gen.* caḡao, *pl.* cáirpoe, cáirpoeíé, *prep.*  
*case plur.*  
**caḡbaó**, *s. m.* a chariot, a waggon, *gen.* caḡbaio, *pl. id.*  
**caḡn**, *s. m.* a pile of stones, a cairn; *gen. and pl.* cáirḡn.  
**caḡraíḡ**, *s. f.* a rock, *gen. and pl.* cáirḡḡe, *pl.*, also  
 cáirḡeáé.  
**Caḡríáé**, *s. f. prop. name*, the river Carrthach.  
**caḡ**, *adj.* curly; caḡta, twisted, curled, wreathed, entwined.  
**caé**, *gen. and pl.* caéa, a battle, an Irish battalion of  
 soldiers.  
**caébuílleáé**, *s. m. prop. name*, the battle-striker.  
**ceáó**, *s. m.* leave, permission, *gen.* ceáoa, *pl. id.*  
**cealḡ**, *s. f.*, *gen.* ceilḡe, *prep. case pl.* cealḡaíé, thorns,  
 wiles, deceit, treachery, hypocrisy.  
**cealḡaíé**, *v. ac.* sting.  
**céana**, *adv.* however, howbeit.



- ceangaf, *v. a.* bind.  
 ceangailte, *perf. part.* bound.  
 ceangal, *s. m. gen. and pl.* ceangail, a compact, a covenant,  
 a knot.  
 ceann, *s. m.*, a head, a chief, *gen.* cinn, *pl. id.*  
 ceárr, *s. m.* a corner, an angle, *gen.* cérr, *pl. id.*  
 Ceárna, *prop. name* Cearna.  
 ceart, *adj.* right, fair, certain, *sub.* justice.  
 ceatrána, *s. f.* a thigh, a quarter, *gen.* ceatránan, *prep.*  
*case* ceatránaoin, *pl.* -rána.  
 ceatránaob, *ord. adj.* fourth.  
 ceil, *v. a.* hide. *inf.* ceilt, hide, conceal, ceiltce, *past part.*  
 céile, *comp. pron.* each other, *adv.* together.  
 céileabrad, *s. m.* farewell, festivity, *gen.* -ráib.  
 ceitpe, *num. adj.* four.  
 céuro, *num. adj.* a hundred.  
 ceurocáta, *adj., gen.* ceurocátair, fighter of a hundred.  
 ceurna, *indec. adj.* same.  
 ceuroir, *adv.* forthwith, firstly.  
 cia, *interrog. pron.* who.  
 cian, *adj.* long, tedious; Δ 5-céin or Δ 5-cian, afar.  
 ciannor, *adv.* how, what.  
 ciarub, *adj.* dusky, black.  
 Ciarubam, *prop. name*, the modern name Kirwan.  
 cúb, *conj.* albeit, notwithstanding, though yet, nevertheless;  
 put for 5ub.  
 cinn, *v. a.* resolve, cinnedar, they resolved upon.  
 cionn, *s. m.* cause, account.  
 cionntac, *adj.* guilty, *comp.* -taige.  
 cionntair, *v.* accuse, *imp.* -tuib.  
 cionnur, *adv.* how, also cionnar.  
 cirtceair, *adj.* upright, standing erect.  
 clárbair, *s. m. gen.* clárbair, a sword.  
 clann, *s. f. : gen.* cloinne, *pl.* clanna, children, descendants,  
 a clan.  
 cleairnar, *s. m.* alliance by marriage, *pl.* cleairnair.  
 cleair, *s. m.* a trick, a feat, an illusion, *gen.* cleira, *pl. id.*  
 and cleiranna.  
 cleairigeac, *s. f., gen.* cleairigeacta, tricks, legerdemain.  
 (*See* cleair).  
 cli, *adj.* left-hand, partial, prejudiced.  
 cliab, *s. m.* the chest, a basket; *gen.* cléib, *pl. id.*  
 cliamuir, *s. m.* son-in-law, *gen.* cleairna, *pl.* cleairnac,  
 or cliamuirnac.  
 cliab, *from* cli and tab, *s. f.* left side.

- κλοσόρθα, *adj.* golden-jewelled.  
 κλορθεάμη (see κλάρθεάμη).  
 κλόρ, *perf. part.* of κλῠν, *v. ac.* was heard, having heard.  
 κλυαρ, *s. f.* an ear, *gen.* κλυαίρε, *pl.* κλυαρα.  
 κλῠν, *v. a.* hear, κλῠνῖμ, *I hear*; κλορ, *irr. pres. part.*  
 κλῠνῖμρε, *I hear, emoh.*, κλῠνκῠβε, used to be heard,  
 would be heard.  
 κλυίτε, a game; *pl.* κλυίτετε; κλυίτετε-καοῖντε, funeral rites,  
 a burial ceremony.  
 κλυτήμαρ, *adj.* close, warm, feathery, comfortable.  
 κνῆθηρεάμη, *adj.* thick-boned.  
 κνεαρ, *s. m.* skin, waist, *gen.* κνειρ, *pl.* κνεαρα.  
 κνοκ, *s. m.* a hill, *gen. and pl.* κνοικ and κνουικ.  
 κνοθα, *s. m. pl.* of κνό, a nut, *gen. like pl.* also κνου.  
 κοοαίλ, *v. n.* sleep.  
 κοολα, } *s. m.* sleep, *gen.* κοοαίλα.  
 κοολαθ, }  
 κορκόρ, *s. f.* a fortnight, also κοικεῖνθρ, *gen.* -ῖθρε,  
 κόγρεαθ, *ord. adj.* fifth. (See κυγρεαθ.)  
 κοίλεάν, *s. m.* a whelp, *gen.* -λέιν, *pl. id.*  
 κοίμηκέιλε, *s. m.* a comrade, *gen. id. pl.* -ῖθέ.  
 κοίμθεακτα, *gen. of* κοίμθεακτ, safety, security.  
 κοίμθεο, *v. ac. imp.* protect, keep, take heed.  
 κοίμηρ, *s. f., gen.*; κοίμηρκε, protection, mercy.  
 κοίμηομλάν, *adv.* together, entirely.  
 κοίμηνεαργα, *adj.* nearest.  
 κοῖννε, *s. f.* a meeting, a tryst, *gen. id.*  
 εόιρ, *adj.* right, just, virtuous, *comp.* κόρα.  
 κοιρῆ, *injn.* κοιρῆ, *imp. v. ac.* hinder, restrain; κοιρῆρεαθ,  
 would hinder.  
 κοιρῠε, *s. m.* a footman, a henchman, *gen. and pl. id.*  
 κοικεεαν, *adj.* universal, public, common.  
 κολθα, *s. m.* post, pillar, sceptre; *gen. id. pl.* κολθαθα.  
 Κολλα-κρῠνοκόρακ, *s. m.* a man's name; "Κολλα the  
 withered-legged."  
 κολλαῖξ, *adj.* wicked, bad; *gen. of* κολλακ, Καμ Κολλακ,  
 ἡμακ ἡαοι, wicked Ham, son of Noah.  
 κολυμῠν, *gen. and pl.* κολυμῠν; κολυμῠνα, *s. m.* a pillar.  
 κόμηαιρ, *sub. f.* presence, or κομηαιρ, in presence of.  
 κόμηαιρλε, *s. f.* counsel, advice; *gen. id. pl.* -λεακτα.  
 κομῠλ, *s. f.* a handmaid, a maid-servant; also written  
 κυμῠλ; *gen. id. and* κύμῠλε, *pl.* κύμῠλ.  
 κομηῠρεα, *s. m.* a sign, a token; *gen. id. pl.* κομηῠρ εῠρε.  
 κόμηκοιρῠιγρεακτ, *s. f.* equal pace; *gen.* -εακτα.  
 κόμηθῠλ, *s. f.* meeting; *gen.* κόμηθῠλα.

- comhdaingion, *adj.* irresistible, firm, closely knit.  
 comhdaic, *adj.* many-coloured, of equal dyes.  
 comhlainn, *gen.* of comhlann, a combat.  
 c6hnuib6, *s. f.* a tarrying, dwelling, rest; *gen. id.*  
 com6rta, *s. m.* comparing, emulation.  
 com6rac, *s. m. gen. and pl.* -raic, fighting, conflicting.  
 conair, *s. f.* a path, a way; *gen. id. pl.* conairi.  
 Conall, *s. m.* a man's name, Conall.  
 concadair, *v. ac. irr. past time*, they saw; *imp.* raic.  
 Conn ceudacac, *gen.* Cunn ceudacacais, *prop. name*, Conn  
 of the hundred battles; father of King Cormac.  
 Conna6t, *prob. sub.* Connaught.  
 connarra, *v. ac. emph. form*, I, mys elf have seen.  
 cor, *s. m.* occasion, a visit, a tune or twist, a cast or throw;  
 ar cor, so that, to the end that; ar cor ar bi6, ar  
 don cor, by any means, in any wise.  
 cor, wearying. (See cur.)  
 c6ra, *adj. comp.* of c6ir, right, just.  
 corcra, *adj.* red, purple.  
 Cormac *s. m.*, a man's name, *gen.* -maic, Cormac, son of  
 Art, paramount king of Ireland, A.D. 227-266.  
 corra, *s. m.* a goblet, a drinking-horn; *gen.* corra pl. *id.*  
 corra, *s. m.* a body, a corpse; cuirra, *pl. and gen.*  
 corra-but6, *adj.* yellow, swarth-bodied.  
 corraimuil, *adj.*, wrestler-like, furious.  
 Corra, wearied.  
 corra6a6, *s. m.* ornament; *p. p.* ornamenting, dressing, ar-  
 ranging.  
 corra6 *v. ac.*, arrange, settle, prepare.  
 cor, *n. f.*, *gen.* corra, a foot, leg, trunk, *pl.* corra.  
 corra, *pres. part.* of corraim, curbing, restricting.  
 corraim, *s. m.* defence; *gen.* corraim.  
 corra6, *s. m.* torment, anguish; *gen. id.* and corra6, *pl.* corra6a.  
 corann, *s. m.* a tree, a stave, *gen.* corraim, *pl.* -raib *prep.*  
*case.*  
 Corannacra, *s. m.* a surname of the father of Caoilte.  
 corra6, *s. f.* a bough, a branch; *gen.* -oibe, *pl.* -o6a.  
 corra6ra6, *s. f.* a spear, javelin; *pl.* corra6ra6a.  
 corra6, *s. m.* the body, a carcass; *gen.* corra6a, *pl. id.*  
 corra6, *interrog. pron.* what, for cia an ra6?  
 corra6, *s. m.* a girdle, belt, zone; *gen.* corra6a, *pl.* corra6anna.  
 corra6a6, *s. m.* valour, bravery; *gen. id.*  
 corra6, *s. m.* heart; *gen. id. pl.* corra66a.  
 corra6-gleann *s. m.* a crooked or winding valley or glen;  
*gen.* corra6-gleanna, and -glinn, *pl.* anna.

- cpyadap, *s. m.* rigour, severity; *gen.* cpyadap.  
 cpyinne, *s. f.* the globe of the earth; *gen. id.*  
 cū *s. m. or f.* a greyhound; *gen.* cun, con, *prep. case* com,  
 or cun; *pl.* cun com, or cona cointe.  
 cūadap, *v. n.* thou didst go; *2nd per. sing. perf. of irr. v.*  
 céidim, *inf.* vo clof.  
 Cuaón, *s. m.* a man's name.  
 cūadap, *v. n.* they went.  
 cūad, *v. n. irr. past,* did go, went; *imp.* céid.  
 cūaladap, *v. ac., irr.* they did hear; *imp.* clum.  
 cūalad *v. ac. irr.* did hear; *imp.* clum.  
 cūbarca, *adj.* fragrant.  
 cūca, *prep. pron.* unto them.  
 cūgao, *prep. pron.* unto thee.  
 cūganne, *prep. pron. emb.* unto us ourselves.  
 cūgamra, *emph. pron.* unto me, to myself.  
 cūbe, *indecl. adj.* becoming, meet, decent, proper.  
 cūce, *prep. pron.* unto her.  
 cūo, *s. f., gen.* cooa; a part, a remnant, portion of food.  
 cūige, *prep. pron.* unto him.  
 cūige,  
 cūigead, } *ord. adj.* fifth; *n.* a fifth.  
 cūigmeao }  
 cūil, *s. f.* a nook, a corner, closet, couch; *gen.* cūile,  
*pl.* cūileana.  
 cūileann, *s. m.* the holly-tree; also cūilionn, *pl.* cūilinn.  
 Cūinn. (See Conn.)  
 cūip, *v. ac.* put; *inf.* cūp.  
 cūipead, was put.  
 cūipeadap, *v. ac.* they did put, did cause.  
 cūipeá-ra, *v. ac. second per sing. cond. emph.* thou wouldst  
 put.  
 cūiprimto, we will send.  
 cūiprimre, *emph. form.* I put, *perf.* cūipeap.  
 cūiprimn, *v. ac. first per. sing. cond.* I would put or send. (See  
 cūip.)  
 cūipir, thou didst put.  
 cūipeac, *s. m.* bonds, chains; *gen.* cūipig; *pl.* cūipie.  
 cūlad, *s. m. or f.* suit, apparel, vestments; *gen. id. and*  
*culad; pl.* culadbeaca.  
 cum, in order that; it is used as a preposition and governs ge-  
 nitive case; *sub. order.*  
 Cūmáil, *s. m.* a man's name; father of Finn.  
 cumarig, *s. m.* a compound, a confection; *gen. and pl.*  
 cumairc.

- cúmouig̃te, *adj. indecl.* preserved, chased, covered.  
 cumur, *s. m.* power, faculty; *gen.* cumair.  
 cur, *s. m.* weariness, fatigue, irksomeness.  
 curra, *s. m.* a hero; *gen.* -raib, *pl. id.*  
 curraio ná craoib̃e ruaiob̃e, Knight of the Red Branch.  
 curraig̃, *adj.* raging, fierce, savage; from cútaé, madness, rage.  
 oa, *poss. pron.* of his, from oe, of and a, to his from oe and a, of her, of its, to its, of their, to their of or to which; also *prep.* with of.  
 oa, a verbal particle sometimes employed for oo, as oa ba, for oo bi.  
 oa, *conj.* if, sometimes put for aig̃, at.  
 oa, *num. adj.* two, always with a noun.  
 oail, *s. f.* a meeting, gathering; *gen.* oail̃e  
 oailig̃, *v. a.* oail̃eab̃, set apart, distributed.  
 oaingean, *s. m.* a stronghold, a fortress; *gen.* oaing̃in; *pl.* oaing̃ne.  
 Oair̃e, *s. m.* a man's name.  
 oala, *pref.* as to, as for.  
 oallán, *sub.* a druidical pillar-stone. (See gallan.)  
 oalta, *s. m.* a foster child; *gen. id. pl.* oaltaib̃e.  
 oaim, *s. m.* an ox; *gen.* oaim̃, *pl. id.*  
 oam, *prep. pron.* to or for me.  
 oaim̃aib̃ *adj.* skilful, learned, scientific; from oaim̃, a poet, a learned man; also a poem, learning.  
 oaim̃ra, *emph. pron.* to me, myself.  
 oan, *s. m.* fate, destiny, lot; *gen.* oañ and oaña; *pl.* oañta.  
 oaña, *adi.* savage, bold, intrepid, impudent.  
 Oañain, *s. m.* a tribe of people.  
 oaine, *s. m.* mankind, people; *pl.* of oaine.  
 oar, *prep.* over, upon, by, through; also *pron.* for oo ar, *prep.* o'ar, of whom, whose.  
 oar, *def. v.* thinks or think; oar liom, methinks; oar leir̃ féin, he himself thinks; oar leob̃, they think.  
 oara, *ord. adj.* second.  
 oar̃aó, *s. f.* daring, fierceness, boldness; *gen.* -aóa.  
 oar̃aótaé, *adj.* dauntless, furious.  
 oe, *comp. pron.* of him, of it, from oe and é.  
 oeaóab̃ for oeaóoar; *3rd. pers. pl. subj. ind.* of teib̃im they went.  
 oeaóoar, *v. n. irr.* they did go; *imp.* teib̃.  
 oeaóab̃, *v. n. irr. third per. sing. subj. md.* did go; *imp.* teib̃.  
 oeaóair, *adj.* difficult; *comp.* oeaóara.  
 oeaóra, *adj.* more difficult.

- ρεῖξβαίλε, *s. m.* a goodly city, town; *pl.* ρεῖξβαίλε.  
 ρεῖξβάντα, *s. m.* pleasing poems or poetry, *from* ρεῖξ,  
 good, *and* βάν, a poem.  
 Ρεῖξβα, *s. f.* a proper name.  
 ρεῖξβουίμε, *s. m.* a good man; *pl.* ρεῖξβουίμε.  
 ρεῖξβλαός, *s. m.* a worthy hero; *gen.* ρεῖξβλαός; *pl.* ρεῖξ-  
 βλαόςρα.  
 ρεῖλε, *s. m.* form, shape, face, image; *gen.* ρεῖλε, *pl. id.*  
 ρεῖλε, *adj.* persuaded, sure, certain; *comp.* ρεῖλε.  
 ρεῖρε, an eye; *s. m. or f. prep. case pl.,* ρεῖρε  
 ρεῖρε, *adj.* red. *comp.* ρεῖρε.  
 ρεῖρε, *v. a.* redden; ρεῖρε, *does* redden; *imp.*  
 ρεῖρε, *v. ac. irr.* did make; *imp.* ρεῖρε.  
 ρεῖρε, *v. a. irr.* was made; *imp.* ρεῖρε.  
 ρεῖρε, *v.* thou hast done; *imp.* ρεῖρε.  
 ρεῖρε, *adj.* certain, sure, true.  
 ρεῖρε, *v. imp. form.* make. (See ρεῖρε.)  
 Ρεῖρε, *s. f.* a woman's name.  
 ρεῖρε, ρεῖρε, *adj.* last, hindermost; *s. m.* end, rear,  
 stern; *gen.* ρεῖρε, *pl. id.*  
 ρεῖρε, you yourselves say.  
 ρεῖρε, *v. ac. irr. emph. from,* I myself say; *imp.*  
 ρεῖρε; *past* ρεῖρε.  
 ρεῖρε, *adj.* to the right hand; *gen.* ρεῖρε.  
 ρεῖρε, *prep.* after.  
 ρεῖρε, *v.* I will make; *imp.* ρεῖρε.  
 ρεῖρε, *s. f.* a drink; *gen.* ρεῖρε, *pl.* ρεῖρε.  
 ρεῖρε, *s. f.* will, consent; *gen.* ρεῖρε.  
 ρεῖρε, *s. m.* a tear, a drop; *gen.* ρεῖρε; *pl.* ρεῖρε.  
 ρεῖρε, *adj.* white-toothed, *from* ρεῖρε, a tooth, *and* βάν  
 white.  
 ρεῖρε, *indec. card. adj.* ten.  
 ρεῖρε, *v. a. irr.* make, do.  
 ρεῖρε, *inf.* to make; also ρεῖρε, *s. form.* (See ρεῖρε.)  
 ρεῖρε, *v. emph. form,* I shall or will make.  
 ρεῖρε, thou wilt do. *2nd pers. ind. fut.* of ρεῖρε.  
 ρεῖρε, we shall make.  
 ρεῖρε, made, done.  
 ρεῖρε, *v.* would say, speak; *1st pers. sin. cond. ind.* of  
 ρεῖρε.  
 ρεῖρε, *pron.* to her, *from* ρεῖρε *and* ρεῖρε.  
 ρεῖρε, *s. m.* God; *gen.* ρεῖρε, *pl.* ρεῖρε, ρεῖρε, *and* ρεῖρε.  
 ρεῖρε *or* ρεῖρε, *obs. s. f.* end, conclusion; *only used as a*  
*prep.*; *Δ ρεῖρε* after, *Μ-Δ ρεῖρε*, after him.  
 ρεῖρε, *adj.* τω *gen. form* of ρεῖρε *or* ρεῖρε.

- ῥιανᾶ**, *adj.* vehement, eager, active, strong; *also* ῥιαν.  
**ῥιανῆζαοιλεᾶθ**, *pres. part.* violent, scattering, *from* ῥιαν,  
 vehement, *and* ῥζαοιλ, to loose.  
**ῥιαρμουο**, *s. m.* a man's name; *gen.* ῥιαρμουοᾶ.  
**ῥιβεῖρηγε**, *sub. gen.* of ῥιβεῖρηγ, indignation, vengeance.  
**ῥιβε**, *pron. emph.* to you; ῥιβ, *pron.* to or for you.  
**ῥιοθ**, *pref. pron.* of them, off or from them.  
**ῥιοθραν**, *emph. pron.* of themselves.  
**ῥιοζθαιλ**, *s. f.* damage, destruction, loss, defect; *gen.* -θαίλα.  
**ῥιοι**, *s. m.* sufficiency, object; *gen.* ῥιοιᾶ.  
**ῥιοιᾶμῆναδ**, *gen.* ῆμῆναιγ; *pl.* ῆμῆναιγε.  
**ῥιομ**, *comp. pron.* from *we* and *me*, of or from me.  
**ῥιομῆθαδ**, *adj.* dissatisfied, displeased.  
**ῥιοηγῆμῆιλ**, *s. f.* fill, match; *gen.* -ῆμῆιλ, *pl. id.*  
**ῥιοηγῆμῆιλα**, *indec. adj.* perfect, firm, sure, strong; *from*  
 ῥιοηγ *and* ῥιοηγα, worthy.  
**ῥιοηγῆναο**, *v.* would make; *imp.* ῥευν.  
**ῥιοηγῆναιμ**, *v.* I would make or do; *imp.* ῥευν.  
**ῥιορημᾶ**, a troop, *s. m. or f. prep. case* -μᾶνῆναιθ, a com-  
 pany, a crowd; *gen.* -μᾶθα.  
**ῥιορημῆρηγ**, *s. m.* a man's name.  
**ῥιρεᾶδ**, *adj.* straight, erect, direct.  
**ῥιρ**, *s. f.* two persons; *gen.* ῥιρε; compare ῥιαρ, *gen.* ῥείρι,  
 applied only to persons or personified objects.  
**ῥιρρη**, *adj. comp.* of ῥιρρι, fierce, active, sudden; *also*  
 ῥιρρι.  
**ῥιτ**, *s. f.* harm, need, want, deficiency; *gen.* ῥιτε.  
**ῥιτθεᾶνα**, *s. m.* enmity, hatred, ill-will.  
**ῥιτθείλλη**, *s. f.* folly, want of sense.  
**ῥιύλτ**, *v. ac.* refuse; *inf.* ῥιύλταθ.  
**ῥιύγε**, *s. m.* law, ordinance; ῥιύγῆθ, *gen. pl.*  
**ῥιύτᾶ**, *adj.* close, tight, confined, ῥιύτ.  
**ῥο**, *pron.* to him; *also a rel. pron.* which (for ᾶ).  
**ῥο**, *verbal particle*, to, *prefixed to inf. present*, *and also to the*  
*prete. ind. affirm.*; *also prep.* to, of; *poss. pron.* thy.  
**ῥοδαρ**, *s. m.* a man's name; father of Diorraing.  
**ῥοδρῆναδ**, *adj.* sorrowful, mournful.  
**ῥοθαρ**, *s. m.* hurt, loss, mischief, wrong; *gen.* ῥοθαρι,  
*pl. id.*  
**ῥοο**, *prep. and poss. pron.* for ῥο ῥο, to thy, or for thy;  
*prop.* ῥοθ.  
**ῥογα**, *s. m.* burning, conflagration; *also* ῥογᾶθ, *gen. id.*  
*and* ῥογῆτε; *pl.* ῥογῆτα.  
**ῥοιβ**, *comp. pron.* to or for them.  
**ῥορθεᾶορημᾶνα**, *adj.* impenetrable.

- uóroláthá, s. f. pl. of uóroláth; gen. uóroláthe, from uóro, the fist.**  
**uóig, s. f. also uóic, hope, conjecture; gen. uóite.**  
**uóipe, sub. a grove, a wood, a thicket; gen. id.**  
**Uolb uéu-fóluir, s. m.; Dolbh, of the shining white teeth.**  
**uom, pron for uo mo, to my.**  
**uóimán, s. m. the world, the universe; gen. uóimáin, pl. id.**  
**uon, prep. cont. of uo, to, and an, the, and put for uo'n.**  
**Uonn, s. m. a man's name; Uonn uúthác, s. m. Donn of the sandbanks; Uonn an oileán, of the islands; Uonn Cnuic na n-óir, of the hill of the fawns; Uonn léinchnuic, of the bare hills.**  
**uorin, s. m. a fist; gen. uoirin and uuirin.**  
**uóirre, pl. of uoirar, a door; uoirrib, prep. case.**  
**uóran, emph. pron. to him himself.**  
**uorrdailte, adj. difficult to loose.**  
**uoroi, s. m. a druid, augur, a magician; gen. id. pl. uoroiite; gen. pl. uoruáó.**  
**uoroiueáct, s. f. -eáctá, magic, sorcery, divination, pl. id.**  
**uoréac, s. m. countenance, aspect; gen. uoréacá, pl. id.**  
**uoréuctá, s. m. pl. of uoréucto, uoréacó, and uorécto, tales, poems, stories.**  
**uoroma, sub. danger, declaiming against; also uoromana.**  
**uoronguib, s. f. tribe, race, people; prep. case of uoroinig; gen. uoroinige.**  
**uorong-buifóne, sub. f. a tribe, company. (See uoroinig and buifóean.)**  
**uorui, s. m. a back, the ridge of a hill or house; gen. uoroma; pl. uoromana.**  
**uuan, s. m. pl. uuana, a poem, poems. (Compare uán.)**  
**uuanac, adj. bardic.**  
**uúbac, adj. melancholy, grieved.**  
**Uúbaín, s. m. gen. form, lic Uúbaín, the flag-stone of Duban.**  
**uúbaire, v ac. irr. past. said, did say. (See uoirim.)**  
**uúbaireáan, v. emph. form, he himself said.**  
**uúbán, s. m. a hook, a snare; gen. uúbaín, pl. id.**  
**uub-óirac, adj. black-footed.**  
**uúbráuar, v. they said; imp. ábaír.**  
**uuib-euóan, s. m. dark-face.**  
**Uuibne, s. m. a man's name; Ua Uuibne, the grandson of Dhuibhne.**  
**uuib-fléibe, s. m. the black mountain; gen. of uuib-flíab.**  
**uuirne, s. m. a man, a person; gen. uuirne, pl. id.**



- οὐν, *prep. pron.* to us.  
 σὺιτ, *pers. pron.* to thee.  
 σὺιτρε, *emph. pron.* to thee thyself.  
 οὐλ, *irr. v. infin.* to go, going; *imp.* τέειξ.  
 οὐνα, *s. m. gen.* of οὐν, a fort, also *gen.* οὐν, *pl. id.*  
 οὐτέδαρ, *g. -ταιξ, an adj.* of one's country; as a *noun*, a hereditary proprietor.  
 οὐτέδαριξ, *gen. pl.* of οὐτέδαρ, hereditary proprietors; *pl.* οὐτέδαριδε; also the place of one's birth.  
 ἐ, *pers. pron.* he, it; employed as *nom. case* after assertive verb ιρ, and also after passive verbs.  
 ἐ, *pers. pron. acc. case*, him, it.  
 ἐάκλας, *s. m.* a messenger, a post-boy, a courier; *gen.* -λαίξ, *pl.* -λαίθε.  
 ἐάκη, *s. m. pl.* -ταιθ, steeds, horses.  
 ἐάξλα, *s. f.* fear, terror, timidity.  
 ἐαλάθα, *s. f. gen.* -άθαν, learning, art, science; also ἐαλάθνα; *gen.* ἐαλάθνα, *pl. id.*  
 Εάμυιν, *s. f. gen.* Εάμνα, a *prop. name.*  
 ἐαρσοντα, *s. m.* disunion, variance, discontent.  
 ἐαρξκάιρθεαρ, *s. m.* enmity; *gen.* -οιρ, *pl.* -οεατα, and -οιοτα.  
 ἐαρλάιντε, *s. f.* sickness, ill health, an evil disease, a plague; *gen. id. pl.* -τιθε.  
 εατορηα or εατορηα, *pron.* between them; from ειορη, between and ιαθ, them.  
 έρωεαθ, *s. m.* armour, clothing; *gen.* -οιθ and έρωιγθε, *pl. id.*  
 έριεαν, *s. m.* necessity, *gen.* ειοη; also έριη, *s. f.* force, distress.  
 ειλε, *indec. indef. adj. pron.* other.  
 ειλε, *sub. prop. name* part of Queen's Co. and Tipperary.  
 ειρη, *s. f.* Ireland; *gen.* ειρηεαν and *dat.* ειρηον.  
 ειρηεαθαρ, *v. n.* they arose; *imp.* ειρηξ.  
 ειρηεαρ, he arose.  
 ειρηιρη, thou didst rise.  
 ειρηι, *s. f.* a ransom, fine (particularly for bloodshed), retribution, restitution; *gen.* ειρηιθε.  
 ειρηιξ, *v. n.* arise; *inf.* ειρηγε.  
 ειρηεαθ, *part.* slaughtering.  
 ειρηεαθ, *v. n.* rises; *imp.* ειρηιξ; ειρηεαθ, shall arise.  
 ειρ, *prep.* after, behind; from an obs. *s.* signifying a trace.  
 ειρξ, *s. m. gen. and pl.* of ιαρξ, a fish.  
 ειρηεαθ, or ειρηεαθ, *s. m.* hearing listening.  
 ειρθε, *s. f.* a woman's name.

- εοχάιθ, *s. m. gen.* εοχάδα, a man's name, Eochaidh.  
 εοχράδα, *s. f. pl. of* εοχάτη, a key; *gen.* εοχράδ.  
 εοζαν ο εαρ, *s. m. proper name*, Owen, Eugene, and John;  
 ό εαρ, from the South.  
 ευο, *s. f. gen. and pl.* ευοα, jealousy.  
 ευοτρομ, *adj. also* εαντρομ, light, nimble, brisk, a cascade.  
 ευς, ό'ευς, *v. n.* died, or did die; *imp. and inf. id.*; also  
*s. m.* death; *gen.* ές or έυςα.  
 ευηαδ, *sub.* ευηα, refusal, denial.  
 ευλοζαδ, *v. n.* has fled, has eloped; *imp.* ευλοζι.  
 ευλυζαδ, *s. m. gen.* ευλαιζτε, escape, desertion, elopement.  
 ευναμιαλ, *adj.* light as a bird, bird-like.  
 ρά, *put for* βα, *buo*, was, ρά θεαρθ, *i. e.*, βα θεαρθ, it was  
 certain, sometimes improperly written for ράτ, cause, ρα  
*prep.* under, to, unto, ρ'α'η ζ-clάρ, under the table,  
 ρ'α'η ζ-coιλ, to or through the wood; ρα *prefixed*  
*to a noun sub.*, makes it an *adverb.* ρά έυλ, ρά όρνιμ,  
 backwards. ρα θεηρεαδ, at length, lastly, or at last;  
 ρα θεοοο, finally, ρα όο, twice, &c.  
 ραο, *sub. gen.* ραιο, length; αηη ραο, entirely.  
 ραοα, *adj.* long.  
 ραουζαδ, *pres. parts, also* ραοαδ and ραοοζ, kindling  
 lighting. ραοαοοιμ, I kindle, excite, provoke.  
 ράζ, *v. ac.* leave.  
 ράζαιθ, *v. ac.* he left (*old form*), he left, did leave.  
 ράζαιλ, *vac. irr. inf.* to get, *imp.* ράζ.  
 ράζβαιλ, *inf.* to leave, depart from.  
 ράζβαιμ, or ράζαιμ, I leave.  
 ράζραδ, *v. ac.* would leave.  
 ραιορεαο, *v. ac.* I shall see; *imp.* ρευέ.  
 ραιοριη, *v. inf.* to see; *imp.* ρευέ; also *sub.* seeing.  
 ραιλλ, *s. f.* advantage, opportunity, leisure, *gen.* ραιλλε.  
 ραιλτε, *s. f.* a welcome, salutation, greeting, *gen. id. pl.*  
 -τιζε and τεαδα.  
 ράινλε, *s. f.* a swallow, night-hawk; also ράινλεοζ and  
 άινλεοζ, *gen.* άινλειζε, *pl.* άινλεοζα.  
 ραιηε, *s. f.* a watching; *gen. id. also interjec.* fie, shame.  
 ράιηεαη, *s. m.* a sheath; *gen.* ράιηειη; *pl.* ράιηεαηηα.  
 ραιττε, *s. f. also* ραιτ, a field, a plain, a lawn.  
 ραλα, *sub.* displeasure.  
 ραν, *v. n.* stay.  
 ράν, *for* ρά αν, *prep. phrase*, under the, towards the.  
 ραν, *s. a.* wandering, straying, &c.  
 ράναδ, *sub.* declivity, steep, descent; *gen.* ράναρθ.  
 ρανραο, I will stay.

ῥΑΟΙ, *prep. pron.* under him or it, also *prep.* under, below, beneath, about, around, ῥΑΟΙ ῥῖν, *adv. phrase*, for that reason.

ῥΑῖν, *prop. ῥάῖν. contrac. of ῥΑ Δῖν*, reason, cause, occasion, ῥάδ, *s. m. gen. ῥάδα, pl. id.*

ῥάραδ, *s. m.* a wilderness, a desert; *gen. -Δῖς, pl. -Δῖγε, from obs. adj. ῥάῖν*, empty, void.

ῥάῖνζαδ, *pres. part.* tightening.

ῥαταδ, *s. m.* a giant; *gen. -τάδ, pl. id. also Δῖτεδδ, gen. Δῖτῖγε, pl. Δῖτῖγε.*

ῥεαα, *v. ac. irr.* he saw, also ῥεααῖδ.

ῥεααυαῖν, *v. ac.* they saw, *imp. ῥεαυ.*

ῥεατ, *s. f.* time, place, turn; *gen. ῥεαττα, pl. id. ῥεαττ, n-αον*, one time; ῥεαττ ν'αῖλλ, another time, formerly ζαδ υἱε ῥεαττ, every time; ζαδ Δῖε ῥεαττ, every other time; Δῖν υαῖν ῥεαττ, the second time.

ῥεαττῖν, *adv.* once.

ῥεαδ, *s. f.* extent, length, continuance; Δῖν ῥεαδ, through-out, during.

ῥεαυαμαῖν, we know. *See next.*

ῥεαυαῖν, *defec. v.* I know. *now only used negatively.*

ῥεαλλ, *s. m.* treachery, treason, deceit, *gen. ῥεῖλλε.*

ῥεαῖν, *s. m.* a man, a husband; *gen. ῥῖν, pl. id. and ῥεα Δ.*

ῥεαῖν, *v. n. inf. ῥεαῖναιν*, rain.

ῥεαῖνδ, was showered, or poured; also happening, falling; ῖο ῥεαῖνδ ῥάῖλτε ῖοῖνε, *i.e.*, welcome was poured out before him.

ῥεαῖνδαῖν, they poured out, or showered.

ῥεαῖνδῖν, *adj.* manly, brave.

ῥεαῖνδῖν, *s. m.* land, ground, country, *gen. -Δῖνν, pl. id. also a field, a farm.*

ῥεαῖνδῖν, *s. m.* a male companion, a husband, *gen. ῥῖνδῖν.*

ῥεαῖνδῖν, *adj. comp.* fiercest, -ζαῖνγε, most savage.

ῥεαῖνδῖν, *s. m.* a man's name, a henchman or attendant of Δαοῖλτε.

ῥεαῖνδῖν, *s. m.* a man's name.

ῥεαῖνδῖν, *adj.* better, *comp. of μαῖτ.*

ῥεαῖνδῖνδ, *adj.* straining (the arms) perhaps from ῥεαῖνδῖν, one of the bones of the Cubet (Ulna).

ῥεαῖνδ, *s. m. pl. -τα*, a grave, a tomb, *gen. id. also gen. ῥεῖνδ*, an act, a virtue, a miracle.

ῥεαῖνδ, also ῥεαῖνδ, *adv.* forthwith, henceforward, hereafter.

ῥεῖνδῖν, *adj.* possible; also *s. m.* power, ability.

férbmeac, *adj.* mighty, needful, necessary; férbm, the customary service due from a vassal to his lord.

féin, *pron. part.* own self.

féinnrbé, *s. m. pl.* champions.

féirpoe, *adj.* the better of it, *from* féair, *comp. of* maic, good, and oe, of it.

féir, also féiro, *s. f.* a feast, an entertainment; *gen.* féire, and féiroe, *pl. id.*

féitpreamar, *adj.* sinewy, lusty, powerful; *from* féit, a sinew, a vein, and preamar, thick, fat, swollen.

féoil, *s. f.* flesh, *gen.* féola, *pl.* féolta.

féuc, *v. ac. irr.* look; féucain, *infin.*

féurgoic, *s. m.* a meadow, a field; *gen.* féurgoic, *pl. id.*

féuruaicne, *adj.* grass-green, *from* féur, grass, and uaicne, a green colour.

féuro, *s. m.* a feast, *gen. id. pl.* féurairé.

fiacá, *pl.* debts, obligations; *prep. case,* fiacáib: uoc rir fé u' fiacáib air, he put obligations on him.

fiacra, *s. m. gen.* fiacrac, a man's name. Tir fiacrac, i.e. Tireragh, in county Sligo.

fiab, *s. m.* a deer, *gen. id. and* fiab, *pl.* fiaba.

fiabac, *s. m.* a hunting, a prey, venison; *gen.* fiabuic.

fiabain, *dat. of* fiaban, wildness; ab-fiabain, in wildness, wildly.

fiabnuire, *s. f.* witness, also testimony; *gen. id. pl.* fiabnuir, fiabnuiré and fiabnuireada; a b-fiabnuire, in presence (of).

fiarfaiic, *v. a.* inquire, question; *infin.* fiarfaiice.

fiarfaiiceaoar, they inquired, asked.

fiandoc, *s. f.* tent, hut, hunting-lodge; *gen.* -boic, *pl.* -boca.

- fiandorcar, slaughter of wild beasts.

fiann, *n. f. gen.* féinne, *pl. id. and* fianna, *gen. pl. na* b-fiann, a soldier of the ancient Irish militia.

fiann, *coll. n. f. gen.* féinne (fianna Eireann), the Feni, the celebrated warriors of Fionn MacCumhail.

ficéao, *card. adv.* twenty, a score.

fill, *v. n. imp.* return.

fillfeao, I will return; *1st pers. sing. fut.*

fiocmar, *adj.* wrathful, fierce, cruel, angry.

fiobba, } *s. f.* a wood, thicket, wilderness; *gen.* -daoce,  
foibba, } *prep. case. pl.* -daoib.

fiön, *s. m.* wine; *gen.* fiöna.

fiönn, *s. m.* a man's name, *gen.* fiönn.

fiönn-dorac, *adj.* fair-footed.

- ρίον, *adj.* true.  
 ρίονόμοιν, *comp. adj.* truly gentle, ρίον, true, and κάοιν, gentle.  
 ρίονλαός, *s. m.* a true hero or knight, *pl.* λαοίς.  
 ρίονυαίστεαρ, *s. m.* a true or real solitude, privacy.  
 ρίονυίρζε, *s. m.* fresh or spring water.  
 ρίον, *s. m.* knowledge, art, science, *gen.* ρεάρα.  
 ρίονάδ, *adj.* knowing, expert, instinctive.  
 ρίη, *s. m. gen. of* ρεάρ, a man.  
 ρίηεολάδ, *ad.* possessed of true knowledge and wisdom,  
*from* ρίον *and* εολάδ, knowing.  
 ρίηγλιε, *adj.* truly wise, cunning.  
 ρίηinne, *sub.* the truth.  
 ρίη, *n. f. gen.* ρίηε, a vision.  
 ρίττε, *card. adj.*; also ρίττιοο, ρίττιο, and ρίττιτ, twenty, a score.  
 ρλεάδ, *s. f.* a feast or banquet; *gen.* ρλείθε, *pl.* ρλεάδα.  
 ρλειρς, *i. e.*, ρλεανν ρλειρζε, a *prop. name*, Glenflesk; also *gen.* of ρλεαρς, a garland.  
 ροάριη, *s. f.* presence, company, *used only with a preposition*, as *ann* *α* *β*ροάριη, in their presence.  
 ροαλ, *s. m. gen.* -αίλ, a word, mandate, promise; *gen.* ροαίλ, *pl. id. and* ροαλα.  
 ροάταρ, *v. ac.* he asks; ροάτ, *s. f.* interrogation.  
 ροζάδ, *s. m.* a marauder, plunderer; ροζάδ ρεάδα, *same*.  
 ροζλαδ, *adj.* fearful, destroying, ravaging.  
 ροζλαραίη, *v. a.* I grow pale.  
 ροζλουζάδ, robbery.  
 ροζναίη, *s. f.* use, service, benefit; *gen.* ροζναίηη.  
 ροζυρ, *prep.* near, close to, also ροζαρς.  
 ρόιλ, *s. f.* awhile, *adv.* ζο ρόιλ, for a while; ρόιλ, *interjec.* softly.  
 ροίλληρς, *v. a.* show, publish; *in fin.* ιυζάδ.  
 ροίλληρζεαδ, *pass. v. past tense.* was announced, proclaimed.  
 ροίηθε, *adj.* older, fuller, more perfect, advanced in age.  
 ροίηθεάρζαδ, *pres. part.* reddening with blood, wounding.  
 ροίηρε, *adj.* older, fuller, more perfect, advanced in age.  
 ροίηροιαδ, *adj.* sedate, serious, tranquil.  
 ροιτ, *s. m.* the hair of the head, a tail; *gen.* ροιτ.  
 ροιυαίηαιη, *part.* skipping, bustling, with a giddy motion, distraction.  
 ρορδóημευο, *sub.* protection, safeguard, watching; *gen.* ρορκοίημευο.  
 ρορο, *v. ac.* stop, also hire or retain, hinder.  
 ρορςαίλτε, *part adj.* opened, laid bare; *imó.* ρααρςαίλ.

- ԲՈՒԾԱԻՐ, *v. a.* answer, *imp.* -ԾԻՐ, and -ԾԱԻՐ.  
 ԲՈՒԾՆԱԾ, *s. m.* an answer; *gen.* ԲՈՒԾՆԱԾԻ.  
 ԲՈՒՐ, *prep. pron.* old form of ԼԵՐ, with him, of him, through him, by him.  
 ԲՈՒՇՈՒԹԻ, *perf. part.* attending, ministering; ԲՈՒՇ, *s. f.* suit, attendance.  
 ԲՈՒՇԱԻՐ, *v. n.* announce, proclaim, publish; *imp.* -ԾԻՐ and -ԾԱԻՐ.  
 ԲՈՒՄ, *v. ac.* did find. (See ԲՈՒՄ.)  
 ԲՈՒՄԱԾՈՒՐ, *v. ac. irr.* they did find; *past tense of ԲՈՒՄ.*  
 ԲՈՒՄ, *s. m.* hatred, abhorrence; *gen.* ԲՈՒՄԻ.  
 ԲՈՒՄԵՆ, *s. m.* residue, remainder; *gen.* ԲՈՒՄԵՆԻ and ԲՈՒՄԵՆԻ.  
 ԲՈՒՄԵՆԻ, *adj.* patient, enduring, suffering, also ԲՈՒՄԵՆԻ-ՅԵԱԾ,  
 ԲՈՒՄԵՆԻ-ՅԵԱԾ, *adj.* bloody-deeded.  
 ԲՈՒՄԵՆԻ, *v. ac.* we get, receive; *imp.* ԲՈՒՄ.  
 ԲՈՒՄԵՆԻ, *v. pass.* will be found.  
 ԲՈՒՄԵՆԻ, *v. ac.* thou shalt leave.  
 ԲՈՒՄԵՆԻՄ, *v. ac.* we will leave; *imp.* ԲՈՒՄ.  
 ԲՈՒՄԵՆԻ ԵՎ, *v. ac.* he will leave.  
 ԲՈՒՄԵՆԻ, *v. ac.* they get; *imp.* ԲՈՒՄ.  
 ԲՈՒՄ, *sub. v.* it is; ԲՈՒՄ ? is it ?  
 ԲՈՒՄԵՆԻ (old form) *v. n.* they are, *imp.* ԲԻ (modern form) Բ-ԲՈՒՄ ԵՎ Բ-ԲՈՒՄԵՆԻ.  
 ԲՈՒՄԵՆԻ, *v. sub.* ye are; *2nd form of ԲՈՒՄ.*  
 ԲՈՒՄԵՆԻ, *v. n. part.* reddening with blood, cutting, *imp.* ԲՈՒՄԵՆԻ.  
 ԲՈՒՄԵՆԻ, *n. f.* excuse, permission; ՈՒ ԲՈՒՄԵՆԻ ՉԵՐ, you must, *i. e.*, (there is) no excuse for you (to avoid it); ԵՎ ԲՈՒՄԵՆԻ ՉԵՐ, it is (an excuse) free for me (to do as I please in the matter); *with the negative ԲՈՒՄԵՆԻ conveys the idea of obligation; with the assertive verb it has a contrary meaning. It is not used except in such sentences.*  
 ԲՈՒՄԵՆԻ, *adj.* easier.  
 ԲՈՒՄԵՆԻ, *adj. comp.* of ԲՈՒՄ, easy.  
 ԲՈՒՄԵՆԻ, *prep. pron.* under them.  
 ԲՈՒՄ, *s. m.* a javelin, a spear; *gen.* ԲՈՒՄԻ. *pl.* ԲՈՒՄԵՆԻ; *other forms of gen. sing.* ԲՈՒՄԵՆԻ, ԲՈՒՄԵՆԻ, ԲՈՒՄԵՆԻ, and *nom. pls.* ԲՈՒՄԵՆԻ, ԲՈՒՄԵՆԻ, ԲՈՒՄԵՆԻ, and ԲՈՒՄԵՆԻ.  
 ԲՈՒՄԵՆԻ, *v. ac.* seize go, come; ԲՈՒՄԵՆԻՄ, does seize; *inf.* ԲՈՒՄԵՆԻՄ.  
 ԲՈՒՄԵՆԻՄ, they went.  
 ԲՈՒՄԵՆԻՄ, *s. f.* taking, seizing, a capture, *gen.* -ԲՈՒՄԵՆԻՄ.

- ἄβλα**, *adj.* fork-shaped, divided; *also s. f. pl. of* ἄβλα, a fork, a prong, a branch, a gable.  
**ἄβλα**, *also* ἄβλ, *indec. indef. pron.* every, each thing, each time.  
**ἄβρη**, *s. f.* a summons, decree, proclamation; *gen.* ἄβρηα, *pl. id.*, and ἄβρηα.  
**ἄβρη**, *s. f.* valour, prowess, heroism; *gen. id.*  
**ἄβρα**, *s. m.* disease, distemper; *gen.* ἄβρα, and ἄβρα, *pl. id.*  
**ἄβρον**, *sub.* a pillar-stone; *gen.* ἄβρον; *from* ἄβρ, a pillar-stone.  
**ἄβρ**, *s. f. gen.* ἄβροιτε, the wind; *pl.* ἄβροιτε, ἄβρ, *prep.* without.  
**ἄβρ**, *s. m.* profit, advantage, gain, good; *also adj.* near nigh to; *also prep.* near, close to.  
**ἄβραῖο βλόνου**, *s. m.*; *gen.* ἄβραῖο βλόνου, Garaidh of the black knees.  
**ἄβρ ἄβρα**, *s. f.* a rough river; *also* ἄβραν, a river; *gen.* ἄβρα, *pl.* ἄβρα; ἄβρ-ἄβρα ἄβρ ἄβραν, the rough river of the Feni, now called ἄβραν, *i.e.*, the river Laune, flowing from the Lake of Killarney (ἄβρ ἄβρ) into Dingle Bay.  
**ἄβρ**, *s. m.* a proper name.  
**ἄβρα**, *s. m.* warriors, soldiers, domestic troops.  
**ἄβρα**, *v. ac.* cut, cut down, mow, slice; *imp.* ἄβρα.  
**ἄβρα**, *s. m. pl.* ἄβρα; *prep. case* ἄβρα, a bond, a religious vow, an oath, a charm.  
**ἄβρα**, *adj., comp. of* ἄβρα, sharp, keen, subtle.  
**ἄβρα**, *v. n. irreg.* I will go; *imp.* ἄβρα.  
**ἄβρα**, *v. ac.* I will take, receive; *imp.* ἄβρα.  
**ἄβρα**, *v. n. irreg.* we will go (*old form*).  
**ἄβρα**, *conj.* though, although, how be it, yet.  
**ἄβρα**, *comp. indef. pron.* whoever, whatever, he that; *contr. form of* ἄβρα ἄβρα.  
**ἄβρα**, *conj.* how be it, although, though, nevertheless, yet.  
**ἄβρα**, *adj.* the white-fingered.  
**ἄβρα**, *s. m.* an attendant, man-servant, a page; *gen. id. pl.* ἄβρα and ἄβρα and ἄβρα.  
**ἄβρα**, *s. f.* attendance, service.  
**ἄβρα**, *conj.* though notwithstanding; ἄβρα ἄβρα, sometimes although, sometimes although not.  
**ἄβρα**, *v. ac.* take; *imp.* ἄβρα.  
**ἄβρα-ἄβρα**, *gen.* ἄβρα-ἄβρα, the green-coated Feni.  
**ἄβρα-ἄβρα**, *comp. adj.* pure-swift; ἄβρα, quick.

- ɃɁɁ-ɁɁɁɁɁɁ, *adj.* clear-sighted, bright-viewed.  
 ɃɁɁɁ, *s. m.* a shout, call; *gen.* ɃɁɁɁ.  
 ɃɁɁ Ɂ ɁɁɁɁ ɁɁɁɁɁ, the pale or sallow-faced man from the plain of Bregia.  
 ɃɁɁɁ, *s. m.* a valley, a glen; *gen.* ɃɁɁɁɁ and ɃɁɁ, *pl.* ɃɁɁɁɁɁ.  
 ɃɁɁɁ, *s. f.* a glass, glass; *gen. id. pl.* ɃɁɁɁɁ.  
 ɃɁɁɁ, *s. m.* a man's name; also noise, *gen.* ɃɁɁɁɁ.  
 ɃɁɁɁɁ, *v. ac. and n.* go, march; ɃɁɁɁɁ, *v. ac. or n.* he, &c. went; ɃɁɁɁɁɁɁɁɁ, they went, departed.  
 ɃɁɁɁ-ɃɁɁɁɁ, *gen.* ɃɁɁɁ-ɃɁɁɁɁ, *s. m.* standing army of Feni.  
 ɃɁ, *conj.* until, that; *adv.* still, yet; *before an adj. changes latter to adv., also prep.* to, unto, with; *also s. m..* deceit.  
 ɃɁɁ, *s. f.* a wound, a stroke, a hurt; *gen.* ɃɁɁɁ.  
 ɃɁɁɁɁ ɁɁ ɁɁɁɁɁ, *s. m.* the wounder from Eamhuin.  
 ɃɁɁɁ-ɃɁɁɁɁɁɁɁ, *adj.* blue-windowed.  
 ɃɁɁɁ ɃɁɁɁɁɁɁ, *s. m.* the loud-voiced, white-fingered man; ɃɁɁ, the sound of the voice.  
 ɃɁɁ, *s. m.* love, affection, charity; *gen. id. and ɃɁɁɁɁ.*  
 ɃɁɁɁɁ, *s. f.* Grainne, generally rendered Grace: daughter of Cormac, and heroine of the story.  
 ɃɁɁɁɁɁ *s. m.* a summer-house, bower, a sunny spot, a royal palace; *gen.* ɃɁɁɁɁɁɁ, *pl. id.*  
 ɃɁɁɁɁ, *s. m. or f.* a cheek, a brow; *also ɃɁɁɁɁɁ.*  
 ɃɁɁɁ, *s. f. gen.* ɃɁɁɁɁ, a shoulder; *prep. case ɃɁɁɁɁɁ; pl.* ɃɁɁɁɁ.  
 ɃɁɁ, *conj.* that; *prep.* until; *also part.* before verbs,  
 ɃɁɁɁɁ, *form of ɃɁɁɁɁ or ɃɁɁ ɁɁ ɁɁɁ,* that it is, was, or is.  
 Ƀ, *pers. pron.* she, her; *also a prep.*  
 Ɂ, *s. f.* an island, *gen. id.*  
 ɁɁ *pers. pron.* they, them.  
 ɁɁ *adv.* after, afterwards; *also indec. sub.* the end, last extremity, the west.  
 ɁɁɁɁɁ, *sub.* (made) of iron; *gen.* of ɁɁɁɁ, iron.  
 ɁɁɁ, *v. ac. imp.* ɁɁɁɁɁ, ask, demand, inquire, invite, entreat; ɁɁɁɁɁ, is wont to ask; ɁɁɁɁɁ, *v. ac.* asks (*hist. pres.*)  
 ɁɁɁɁɁ or ɁɁɁɁɁ and ɁɁɁɁɁɁ, *sub.* asking, a request, petition, invitation prayer, an attempt to strike; *gen.* ɁɁɁɁɁɁ, *pl. id.*  
 ɁɁɁ, *s. m.* a fish, *gen.* ɁɁɁ, *pl. id.*; *also ɁɁɁ, gen.* ɁɁɁ, *pl. id.*



- αἰγλαῖ, *adj. gen. m.* αἰγλαῖν *fem.* αἰγλαῖο, *comp. id.*  
 green-landed, emerald, *from* αἶ, *s. f.* a land, a coun-  
 try, a region, *and* γλαῖ, green.
- ἰβ, *v. ac.* ἰβουσαν, they, drank, or did drink.
- ῥοῖν, *prep.* between, *adv.* at all, *conj.* both, *also* εἶοῖν.
- ἰγ, *sub.* a collar, a ring; *also* tallow, grease.
- ἰκίαν, *adj.* far, remote, long.
- ἰμβεαρῖαδ, *s. m.* reproach, rebuke, reproof; *gen.* ἰμεοαρῖα  
*pl. id.*; *also* punishment.
- ἰμεαγλα, *s. f.* great fear, dread, terror; *gen. id. from* ἰμ,  
*and* εαγλα, fear.
- ἰμοῖτ, *inf. of* ἰμοῖν, to play, acting upon; *also s. f. gen.*  
 ἰμοῖτα, a play.
- ἰμλιν, *s. f.* the navel; *gen.* ἰμλιννε, *pl.* ἰμλιννοῖ, *also*  
 ἰμλεακάν.
- ἰμρεαῖαρ, *adj.* very thick, fat, fleshy, plump; *the prefix* ἰμ  
*here is intensitive.*
- ἰμρεαῖαν, *s. m.* strife, contention; *gen.* ἰμρεαῖαν, *also*  
 ἰμρεαῖ; *gen.* ἰμροῖ, *pl. id.*
- ἰμτεακ, *s. f.* departure, progress, migration, an adventure,  
 a feat; *gen.* ἰμτεακ.
- ἰμτῖγ, *v. n. inf.* ἰμτεακ, go, depart.
- ἰνδ, *adv.* than; *form of* ἰονδ, sometimes ἴνδ.
- ἰναρ, *prep. prom.* in our; ἄν, in, *and* ἄρ, our.
- ἰνκῖν, *s. f.* the brain, brains; *gen.* ἰνκῖνε.
- ἰνφεδῖμα, *adj. indec.* serviceable, fit for active service.
- ἰνῖν, *s. f.* a daughter, a virgin; *also* ἰνῖαν *and* ἰνῖον;  
*gen.* ἰνῖνε, *pl.* ἰνῖανα.
- ἰννεοῖραδ, *v. ac.* I will tell, relate; *fut. of* ἰννοῖν.
- ἰννοῖ, *v. ac.* tell, relate; *inf.* ἰννοῖν, ἰννοῖε ἰννοῖν.
- ἰννοῖν, *inf.* to tell, to relate; ἰννοῖεαρῖαν, *v. ac. emph.*  
*form,* is told, related.
- ἰννοῖν, *sub. dat. pl.* the openings of the head and ears.
- ἰννοῖν, *s. f.*, ἰννοῖτε, *gen.* a telling, relating.
- ἰολ-ουακδ, *s. m.* a man's name, the many-coloured man.
- ἰολ-φαοδαν, *s. m.* many-edged [weapons]; ἰολ, *a compositivive*  
*part. signifying* much, many, variety; ἰολ *is also an*  
*obs. verb, meaning* change or chequer; φαοδαν, *the*  
*edge of a sword or tool;* *gen.* ἰολ-φαοδαν, *pl. id.*
- ἰολῖαοῖνε, *s. f. gen. of* ἰολῖαοῖν, varied wealth, riches,  
 chattels.
- ἰομάιν, *s. f.* a game, a hurling match, *pl.* ἰομάνα; *also*  
 ἰομάιν, *v. ac.* toss, drive, throw, hurl.
- ἰομάινυρθε, *pres. part.* hurling, driving; *imp.* ἰομάιν *or*  
 ἰομάιν.
- ἰομαῖρδδ, *s. f.* a dispute, controversy, strife; *also* ἰομαῖρδαῖγ;  
*gen.* ἰομαῖρδαῖθε, *pl. id.*

- 10MÓΔH, *gen.* 10MÓΔH, *v. ac.* carry, bear, behave, endure.  
 10MΘΔ, *adj. indec.* much, many.  
 10MΘΔΘ, *sub. gen.* of 10MΘΔ or 10MΘΔH, a couch, a bed.  
 10MΠYH, *v. ac.* turn, return; *imp.* 10MΠÓZ, also 10MΠYH.  
 10MΠΔΘ, *s. m.* a discourse, dispute; *gen.* 10MΠΔH and  
 10MΠΔHΘE, *pl. id.*  
 10MΠΔΘ, discourse; *s. m. prep. case* 10MΠΔHΘEΘ, conversa-  
 tion, report.  
 10MČYΔ, *prep.* as for, concerning, with regard to.  
 10MΔΘ, *s. m.* a place, tryste, an appointment, deputy, also  
 10MΔΘ; *gen.* 10MΔΘ.  
 10MΔΘH, *s. m.* the entrails, the bowels; *gen.* 10MΔΘH.  
 10MZΔ, *s. f. gen. pl. id.* 10MZH, a nail [of the finger], a hoof, a  
 claw, a talon; riches, treasure; *pl.* 10MZH and 10MZHΔ.  
 10MZHΔ, *s. m.*, also 10MZHΔZH, a wonder, miracle, surprise,  
 also 10MZHΔΘ; *pl.* 10MZHΔΘ.  
 10MTHY, *s. m.* *ri* also 0MTHY and 10MTHY,  
 10MTHY, *prep. pron.* in thee.  
 10MNLΔ, *v. s. m.* washing; *gen.* 10MNLΔ.  
 10MTHYH. or 10MTHYH, *adj.* dear, loving, courteous, affable;  
*reg. comp.*  
 10MTHYH, *s. s. gen.* 10MTHYH; *pl.* 10MTHYH, an approach, in-  
 vasion, attack, siege, assault.  
 10MTHYH, approached, drew near; *imp. and infin. id.*  
 10MTHY, *prep. pron.*, in them.  
 10MNY *conj.* so that, insomuch that, however.  
 H, *the assertive verb* is, it is; *perfect tense* ΔΔ, or ΔΔΘ; *fu-*  
*ture* ΔY; *subj. pres.* ΔΔ, *subj. perfect* ΔΔΘ.  
 ΔΔ, *s. m.* a day, *gen.*; ΔΔE, ΔΔO, *dat.* ΔΔ; *pl.* ΔΔE, ΔΔEΔ;  
 ΔΔH-ΔΔH, *i. e.* ΔΔ ΘΔ HΔΘ ΔΔH, a day there was in it,  
 or, once upon a time.  
 ΔΔΔH, *v. ac.* speak; *inf.* ΔΔΔH.  
 ΔΔOYH, *adj.* strong, mighty; *comp.* ΔΔOYH and ΔΔOYH.  
 ΔΔOYHΔE, *s. f.* strength, force; *gen.* -ΔEΘΔ.  
 ΔΔZH, *s. pl.* the province of Leinster; *gen.* ΔΔZH.  
 ΔΔH, *prep. case*; *pl.* ΔΔHΔ.  
 ΔΔH H, *prep.* near, beside, at hand; *dative form of* ΔΔH  
*after preposition understood.*  
 ΔΔHMEYΔE, *adj.* mighty-handed.  
 ΔΔH, *s. f. gen.* ΔΔH, a hand.  
 ΔΔH, *v. ac.* dare, presume; *inf.* ΔΔHΔΘ.  
 ΔΔHΔO, *v. ac.* I will dare, take in hand, feel, meddle  
 with.  
 ΔΔHΔH, *v. ac.* it will be dared: *passive verb used impersonally.*  
 ΔΔΔHMEH, *adj.* wondrous; also ΔΔΔHMEH.  
 ΔΔΔHNE, *adj. gen. of* ΔΔΔΔH, very beautiful.

ΛΑΝΤΑΛΑΗ, *s. m. or f.* the very earth, soil, land; *gen.* -ΛΗΑΝ, *pl.* -ΛΕΑ; ΛΑΝ in composition means perfection, enough, well.

ΛΑΝΤΡΟΙΛΛΗ, *s. f.* effulgence; *gen. and pl. id.*, also *pl.* ΛΑΝΤΡΟΙΛΛΗΓΗ; the τ in this word is introduced as an eclipsing letter.

ΛΑΟΪ, *s. m.* a hero, champion, soldier; *gen.* ΛΑΟΙΪ, *pl. id.*

ΛΑΟΪΔΑ, *adj.* heroic.

ΛΑΟΪΔΗ, *s. m.* a man's name.

ΛΑΡ, *s. m.* midst, presence, the ground, the floor; *gen.* ΛΑΡΗ.

ΛΑΤΑΡ, *s. f.* presence, company; generally used adverbially Δ ΛΑΤΑΡ, ΟΟ ΛΑΤΑΡ, in presence of.

Λε, *prep.* with, also ηε, (*old form*).

ΛΕΒΔΑ, or ΛΕΡΑ, *s. f.* a bed; *gen.* ΛΕΒΤΑ, *pl.* ΛΕΡΤΑΔΑ.

ΛΕΔΤ *s. m.* a grave, gravestone, a pile of stones in memory of the dead; *gen.* -ΤΤΑ, *pl.* -ΤΤΑΓΗ.

ΛΕΑΗΑΝ, *s. f.* the river Laune, flowing from Lakes of Killarney into the sea at Castlemaine Harbour; *gen.* ΛΕΑΗΑΙΝΗ.

ΛΕΑΗ, *v. ac. inf.* -ΑΗΑΙΝ, follow.

ΛΕΑΗΑΝ, *s. m. or f.* a lover, a spouse; *gen.* -ΑΙΗ, *pl. id.* ΛΕΑΗΑΝ-ΡΗΓΗ, a familiar spirit, a fairy-lover.

ΛΕΑΗΑΘΑΡ, *v. ac.* they did follow; *imp.* ΛΕΑΗ,

ΛΕΑΗΑΘ, *v. ac.* I will follow,

ΛΕΑΗΑ, *emph. form.* follow thou.

ΛΕΑΤ, *prep. pron.* with thee, from ΛΕ and ΤΑ.

ΛΕΑΤΑΝ-ΑΡΗΜ, *s. m.* a broad weapon, from ΛΕΑΤΑΝ, broad, and ΑΡΗΜ, armour, weapons; *gen.* -ΑΙΗΜ, *pl. id.* and ΑΡΗΜΑ, *prep. case pl.* ΛΕΑΤΑΝ-ΑΡΗΜΑΙΒ.

ΛΕΑΤΑΝ-ΜΟΡΗ, *adj.* broad and great, or wide, expansive *dat. f.* ΛΕΑΤΑΝ-ΜΟΡΗ.

ΛΕΑΤΒΡΟΪ, *gn.* ΛΕΑΤΒΡΟΪΓΗ, *s. f.* half a shoe, *i. e.* one shoe; *pl.* ΛΕΑΤΒΡΟΪΓΑ, used as a soubriquet of great contempt. (See ΛΕΑΤ.)

ΛΕΙ, *prep. pron.* with her.

ΛΕΙΪ, *v. ac.* let, give, or put; *inf.* ΛΕΙΪΕΑΝ; also ΛΕΙΪΙΟΝ, to let.

ΛΕΙΪΕΑΘΑΡ, they did let or loose.

ΛΕΙΪΓΕΑΘ, would let.

ΛΕΙΪΓΕΑΜ, *v. ac.* we will let; also ΛΕΙΪΓΗΜΟ.

ΛΕΙΪΓΗΜΗ, *emph. form.* I myself would let, *1st scog. cond. mood.*

\* ΛΕΙΪΓΙΒ, do ye or you let.

ΛΕΙΪΓΗ, *v. ac. 2nd sing. past* thou didst let, suffer, put away.

ΛΕΙΪΓΕΟΡΗ, *s. m.* a reader; *gen.* ΛΕΙΪΓΕΟΡΑ, *pl.* ΛΕΙΪΓΕΟΡΗΒ.

**léine**, *s. f.* a shirt, a linen garment; *gen. id. pl.* léin-  
céada.

**leir**, *prep. pron.* with him; also *prep.* by (before a vowel).

**leir**, *s. j. dat. case of leac*, a half, a moiety, a part; *in composition same as "ward" in Eng. as, leac-fiair*, westward, *leac ceap*, southward, *leac tuairb*, northward, *leac foir*, eastward; where one of a pair is intended to be pointed, *leac* is employed, as *ar leac glun*, on one knee; *leac-fuil*, one eye; also *in adverbial phrases*; as *a leir*, to the charge of, *air leir*, apart, *fa leir*, severally, *leac ré*, beside.

**leó**, *prep. pron.* with them.

**leoḡan**, *s. m. or leo*, lion, or leoman, a lion; *gen.* leothain, *pl. id.*

**leóiminnre**, *v. ac. emph. form*, I would dare: *1st sing. cond. mood of léim*, dare.

**leór**, *adj. no comp.* sufficient, enough; also *lór*.

**leóruóicín**, *s. f.* sufficiency, enough; also *leóruóicín*.

**léirḡlan**, *adj.* clear-bright.

**liag** or **leac**, *s. f.* a flag, a stone, tombstone; *gen.* leice, *dat.* leic and lic, *pl.* leaca.

**liacḡlucáir**, probably refers to the district or land of the withered rushes; *liac*, gray, and *lucáir*, *gen. and pl. of lúcair*, a rush, *lucáir*, full of rushes.

**liffeachair**, *s. m.* surname of *Cairbre*, King of Ireland, A. D. 268. Keating states that he was called Liffeachair, from having been fostered near the river Liffey.

**ling**, *v. ac. or n.*, leap, skip, spring, press, fly; *inf. id.*

**linn-fiacclac**, *adj.* of the many teeth, surname of the celebrated artificer *léin* from whom *loc léin* is called.

**linne**, *emph. form of linn*, *prep. pron.* with or to us.

**liom**, *prep. pron.* with me, *liomra*, *emph. form.*

**líon**, *v.* fill; also *s. m.* a quantity.

**lionán**, *sub.* probably the little hamlet of Leenane in Joyce's country, Co. Galway.

**lir**, *s. m.* the father of Mananan.

**ló**, *prep. case of lá*, *s. m.* a day. (See *lá*.)

**loc léin**, *s. m. gen.* loca lein, the Lakes of Killarney, now only applied to the lower lake.

**loclannac**, *s. m. nom. sing. and gen. pl.* airḡ, Danes, foreigners.

**loingear**, *s. m.* a navy, fleet; *gen.* loingir, also *luingior* *gen.* luingir.

**loinneada**, *adj.* glittering, shining, brilliant; also *loinnead* and *loinnearda*.

- Λοιγ, *v. ac.* burn; *infin.* Λοιγδῶ; Λοιγθεῶν, *v. ac.* burns.  
 Λοιτ, *v. ac. inf.* Λοιτ, wound; Λοιτεῶν, *past pass.* was wounded, hurt.  
 Λομ-Λοιγνεᾶς, *adj.* with a mighty sound; Λοιγνεᾶς, loud sounding; and Λομ is merely an intensive.  
 Λονγ, *n. f. gen.* Λοιγγε and Λοιγγε, *dat.* Λοιγγ, a ship.  
 Λονγδιδ, *prep. case, pl. of* Λονγ.  
 Λοργ, *gen. and pl.* Λοιργ or Λοιργ, a track, footstep, a trace; also a fac-simile, progeny; ἄρ Λοργηα, *emph. form.* our track; Διρ Λοργ να ρεαν, in imitation of the ancients.  
 Λοργδιρε, *s. m. gen. id. pl.* Λοργδιριθε, a tracker, pursuer, follower.  
 Λοργδιρεᾶς, and -εᾶς, *s. f.* tracking, pursuit, search, inquiry; *gen.* -εᾶςα.  
 Λοιδριθε, *cond.* should be mentioned, betrothed.  
 Λοιδ, *v. inf.* Λοιδ, speak of, mention.  
 Λοιδε, *adj. comp. of* Λοιδ.  
 Λοιδρ, *s. m.* swiftness, despatch; *gen.* Λοιδρ, ἑ Λοιδρ ἄ ῶρ, by the swiftness of his feet, ὅα Λοιδρ, as swiftly as possible.  
 Λοιδεῖδιρ, -διρε, *s. m.* joy, mirth, gladness, a shout of joy or triumph; also Λοιδεῖδιρ, from Λοιδ, quick, swift, and εῖδιρε, laughter.  
 Λοιτ or Λοιτ, *s. m.* a clan, folk, people, a class of persons; *gen. id. and* Λοιτα.  
 Λοιγδιδ, *n. m. gen.* Λοιγδιδεᾶς, Lugaidh, a man's name.  
 Λοιμνεᾶς, Limerick, originally the name of the Lower Shannon. The site of the city was anciently called Ρορ ὅα ροιλεᾶς, which see.  
 Λοιμνεᾶς, *s. m. or. f. pl.* -εᾶς a coat of mail, a breast-plate, armour; *gen.* Λοιμνεῖ and Λοιμνεγε.  
 μα, *conj. if.*  
 μας, *s. m.* a son; *gen.* μις and μεις; *pl.* μαςα; μας Λεδδαιρ, a copy of a book.  
 μαςδιρε, *s. m.* a field, plain, field of battle; *gen. id. pl.* -ριθε, -ριθ, and -ριγε.  
 μαςοιμ, *s. m.* a child, a young man; *gen.* μαςοιμη, *pl.* μαςοιμηα; μαςοιμη μνη, a young girl.  
 μαςραμδιδ, *s. m.* an equal, equivalent, fellow match; *gen.* -αμδιδ, *pl. id. from* μας a son, and ραμδιδ, like.  
 μαςτιρε, *s. m.* a wolf; *gen.* μις-τιρε, *i. e.* son of the (wild) country; compare μαςοιδ διλεα, and κύ διλεα a fierce dog, from κύ, a hound, μαςοιδ μαςοιδ, a dog, and διλεα, fierce, savage; also ροι-κύ, a fierce hound, a wolf.

- Μαενήμυγε**, *gen. n. f.* of **Μαενήμας**, a large, level tract round Loughrea, Co. Galway.  
**μας**, a field, a plain; *gen.* **μαιγε**, and **μάξδα**, *pl. id.*  
**μας-βρέμας**, the fine plain, same as Breaghmagh, or plain of Bregia.  
**μαιθεαν**, also **μαισιν**, *s. f.* the morning; *gen.* **μαιθονε**; *pl.* **μαισιν**.  
**μαιθμ**, *n. f. gen.* **μαθμα**, a defeat, breast, a rally, a flight; *pl.* **μαθμanna**, **ιμθεατ να μαθμα**, retreat from battle; **μαιθμ ρλέιβε**, a sudden eruption of waters from a mountain.  
**Μαιθηνέρ**, *s. f.* a woman's name.  
**μαιρ**, *v.* live; *inf.* **μαρταρην** and **μαιρθεαουιν**; also exist, endure; **μαιρριθ**, I will or shall live.  
**μαιρθεαθ**, *v. ac. cond.* would kill; *cond. mood* of **μαρθ**.  
**μαιρθεα**, *adj.* seemly, handsome, graceful, beautiful; *comp.* **-ιγε**.  
**μαιρθεαθ**, *conj.* therefore, if so it be, well then; *contr. fr.* **μά ιρ εαθ**, if it is it.  
**μαιτ**, *adj.* good, excellent; also *s. f.* good service.  
**μαιτε**, *n. pl.* **μαιτιθ**, *prep. case* the nobility, the good chiefs, leaders.  
**μαοιθεαμ**, *s. m. gen.* **μαοιθτε**, boasting, upbraiding, joy, grudging; *v. ac.* **μαοιθ**; *inf.* **μαοιθεαμ** to boast, envy, grudge.  
**μαοιλεανν**, *s. m.* the summit or ridge of a hill; *gen.* **-λιν**.  
**μαοιλερλειβε**, *gen. of* **μαοιλ-ρλιαθ**, a bare, bald mountain, *fr.* **μαοιλ**, bald, blunt, hornless, and **ρλιαθ**, *s. m.* a mountain; *gen.* **ρλέιβε**; *pl.* **ρλέιβτε**.  
**μαοτρηόλ**, *s. m.* **μαοτρηόιλ**, soft, smooth, satin, *fr.* **μαοτ**, *adj.* soft, tender, delicate, smooth, and **ρηόλ**, satin, gauze, crape; also a flag or streamer.  
**μαρ**, *adv.* as like, wherein.  
**μαρνα**, *s. f. gen.* of **μυρην**, the sea; *pl.* **μαρνα**.  
**μαρνα η-ιοετ**, *gen. of* **μυρην η-ιοετ**. the Iccian Sea, between England and France.  
**μάρνα**, *s. m.* **morrow**; *adv.* **α μάρνα**, to-morrow.  
**μαρθ**, *v. ac.* kill, slay; *inf.* **μαρθαθ**.  
**μαρθαο part sub.** killing, slaughter. (See **μαρθ**.)  
**μαρθαθ**, *v. pass.* was killed.  
**Μάρ**, *s. m. gen.* **Μάιρ**, a man's name.  
**μαρλαθ**, *s. m. gen.* **μαρλαιθ**, an affront, shameful treatment, injury, scandal; also **μαρλα**, *gen. id.* **μαρλυξαθ**, same; *gen.* **μαρλυιγτε**, *pl. id.*  
**μάτταρ**, *s. f.* a mother; *gen.* **μάτταρ**; *pl.* **μαίττε**, and **μάιτρεαα**; *gen. pl.* **μαίτρεαθ**; *prep. case* **μάιτρεαθαιβ**.

- m-bað** for *m-bað* *sub. v.* was, were.  
**mé**, *pers. pron.* I; *pl.* *rin*.  
**meaðar-ǵlórac**, *comp. adj.* joyousness; *fr.* **meaðair**,  
 joy, mirth, and **ǵlór**, speech, the voice.  
**meap**, *adj.* valiant, sprightly, joyous.  
**meap-cálma**, *comp. adj.* actively-brave, valiant, stout, strong,  
 (See **meap**.)  
**meap-méanmnað**, *comp. adj.* glad, joyous, courageous,  
 magnanimous. (See **meap**.)  
**meapbal**, *s. m. gen.* -**ðail**, a state of heedlessness, trance,  
 error; **urður meapðail**, a random shot; **air meap-**  
**ðail**, wandering.  
**meapǵánta**, *adj.* swift, brisk, perverse, obstinate.  
**meap**, *v. ac. imp. inf. id.* suppose, count, consider, tax,  
 estimate, esteem, weigh, calculate.  
**meapa**, *adj. comp. of olc*, bad.  
**méio**, *s. f.* quantity, number, magnitude, size; *gen.* **méioe** ;  
**an méio**, inasmuch.  
**meiðir** [ó-bheinn leit] from the gray peak.  
**meiðreac**, *adj. also meaðrac*, joyous, glad, festive, lively,  
*fr.* **meaðair**, joy.  
**meirge**, *n. f. pl.* **meirǵiðe**, ensign, standard.  
**meirge**, *s. f.* drunkenness, exhilaration from drink; *gen. id.*  
*adj. also meirgeað*, and **air meirge**, drunk, exhi-  
 lated.  
**meurǵað**, *sub.* increase, addition; *also in f. of meúrouǵ*,  
 increase, multiply, enlarge.  
**méur**, *s. m.* a finger; *gen.* **méir**; *pl.* **méura**; *also* a toe;  
**meur a ðoir**, his toe.  
**mian**, *s. m.* wish, pleasure, inclination, desire; *gen.* **miana**,  
*pl. id.*  
**míc**, *gen. of mac*, a son.  
**míle**, *s. m. gen. and pl. id.* a mile.  
**míleaðra**, *adj.* brave, gallant, courageous; **míleað**, a  
 soldier, a champion.  
**mílleán**, *s. m. gen.* **mílleáin**, *pl. id.* blame, upbraiding.  
**min-éun**, *s. m. prep. case*, **min-éunaid**, a little bird; *fr.*  
**míon**, small, and **eun**, a bird; *gen.* **éin** and **eóin**.  
**míncoirca**, *adj.* smooth-crimson, *fr.* **mín** and **coirca**.  
**míniǵ**, *v. ac.* make smooth, explain, expound, sooth, declare,  
 open; *inf.* **míniǵað**; *fr.* **mín**, smooth.  
**míoðcuarra**, *sub.* the banquetting hall at Tara.  
**míon-éaora**, *s. f.* a small sheep; **míon**, small, and **caora**, a  
 sheep; *gen.* **caora**, *pl.* **caoirǵ**.  
**mír**, *sub.* Slieve Mish in Kerry.

- μίρε, *pers. pron. emph.* I, myself.  
 μικρο, *s. f. (found in this form only)* a proper or due time.  
 μνά, *s. f. gen. and pl. of* βεαν, a woman, wife.  
 μνάιδ, *s. f. prep. case of* μνά, women.  
 μνάοι, *s. f. dat. case of* βεαν, a woman.  
 μό, *comp. of* μόρ, great, large.  
 μο, *poss. pron.* my.  
 μοϋ-ὄδιλ, *s. f.* an early meeting; *gen.* μοϋ-ὄδιλε.  
 μοιρέιρη, *s. f.* early rising; *gen. id.*  
 μόρηγιότη, *s. m.* a great deed or act, exploit; *gen.* μόρη-  
 γιοτή; *pl.* -γιοτήρα.  
 μόρηλεᾶταν, *adj.* broad; *dat. f.* -αίν, expansive; *fr.* μόρ,  
 great, and λεᾶταν, wide, broad.  
 μόρητεῖτεαή, *s. m.* a great sudden flight; *gen.* -τεῖτεα;   
 -τεῖτεαεᾶ, a fugitive.  
 μόρητρέυο, *s. m.* a great flock, a herd; *from* μόρ and  
 τρέυο, a flock.  
 μόνουάν, *s. m.* a whortleberry, bilberry; *gen. and pl.* -ουάν;  
*compare* μόνος, a bogberry, a mossberry; *fr.* μόν, a  
 bog, a mountain.  
 μόρ, *adj.* great, mighty, large, extensive; *comp.* μό and  
 μόιοε,  
 μόραλλεᾶε, *s. m.* a technical name for the great sword of  
 Diarmuid; *fr.* μόρ, great, and αλλεᾶε, fierce.  
 μόραν, *s. m.* many, much, a multitude; *gen.* -άν.  
 μόρβυθεαν, *s. f. gen.* μόρ-βυθνε, great troops, com-  
 panies, multitudes; *prep. case pl.* -ναιβ.  
 μόρνεος, *s. m. gen. form,* μόρνευο, a great hill.  
 μόρὀδέλε, *adj.* proud, magnificent, boasting; *fr.* μόρ and  
 ὀδέλ, an assembly.  
 μόρνα, *s. m.* Morna, a proper name, ancestor of Clanna  
 μόρνα.  
 μόρρηθηε, *adj.* large-nosed; *fr.* μόρ and ρήν, the nose,  
 μόρρυη, *s. m. gen. and pl. id.* the great nobles.  
 μυαδάν, *s. m.* a man's name, the attendant of Diarmuid;  
*gen.* -άν.  
 μυαιδ, *s. f.* the river Moy in Mayo.  
 μυιν, *s. f.* the back, the neck, and shoulder; *gen.* μυινε.  
 μυινητι, *s. f.* a family people; *gen.* -τι.  
 μυρη η-ιοε, *n. gen.* (See μαρη η-ιοε.)  
 μυλλεᾶε, *s. m.* the top, summit, chief of anything; *gen.* -αίε,  
*pl.* -αίε.  
 μυνα, *conj.* unless, if not.  
 μυρηε, *s. m.* Μυρηε a man's name.



- n-Δ, *pron.* her; ὁ n-Δ ἡ-ΔΑΤΗ, from her father; *the n being merely introduced for the sake of euphony.* (See Δ.)
- nΔ, *gen. sing. and pl. of Δn*, the; nΔ, *adv.* not, properly no; also put for ἰονΔ; *conj.* than, neither, nor.
- nΔ, *contr. form of nΔ*, in his, in her, in their; also *neg. part. used with imp. mood*, not, let not.
- nΔς, *adv.* not, that not; *used negatively and interrogatively.*
- nΔςαρ, *adv.* that not; *often contracted to n'Δρ.*
- nΔοι, *adj.* nine.
- nΔονθαρ, *s. m.* nine persons; *gen.* -θαρ.
- nΔρ, *adv.* not, let not, may not; from nΔ and ρο, a *prefix of the perfect tense interrog.*
- nΔρΔθ, *contr. of nΔ ρο θυ*, that was not, that may not. (See these words.)
- neΔmΔnΔς, *s. m.* a man's name.
- neΔρΔ, *adj. irreg. comp. of Δρ*, near; *superl.* ἢ neΔρΔ.
- neimΔion, *s. m.* enmity, reproach, nought; *gen.* neimΔeΔnΔ.
- nΔ. (See Δ.) *The nΔ in this and similar combinations represents one simple and indivisible sound, called in Irish nΔeΔtΔl.* (See Eclipsis "Second Irish Book.")
- nί, *neg. adv.* not; also *indec. s. f.* a daughter.
- nίn, *s. f. gen.* nίne, poison, venom, bitterness.
- nίρ, nίρ, *neg. par. not; a neg. part. of the preterite tense, contr. from nί not, and ρο an.*
- nίρΔ, a *prefix of adjective in the comp. def. contr. of nίθ*, a thing, Δ that, and ἢ is.
- no, *conj.* or, otherwise; no Δο, until.
- noch, noς, *indec. rel. pron.* that, which, who, whom, whose; noςΔ, *neg. rel.* that were not.
- ο, *prep, from, conj.* since, seeing that, inasmuch as.
- ο, *s. m. gen.* uι, *pl.* uΔ; a descendant.
- οΔ, *adj.* young; *gen. m.* οΔς; *gen. f. and comp.* οΔδε.
- οΔam, *s. m.* an occult manner of writing used by the ancient Irish; *gen.* οΔam.
- οΔλΔς, or οΔλΔος, *s. m.* an attendant, a servant, a young man; *gen.* οΔλΔοις, *pl. id. and οΔλΔςΔ*, from οΔ, young, and λΔος, a hero.
- οθθε, *s. f.* night; *gen. id. pl.* οθθεΔθΔ.
- οιe, *indec. indef. adj. pron.* other, another, any other.
- οιeΔθ, *v. pass.* were reared, nursed, nourished, educated; *imp.* οιλ.
- οιeΔn, *s. m.* an island; *gen.* οιλn, *pl. id.*
- οιeΔnΔς, *adj. dat. form, -Δις*, insular.

ὄχι, *conj.* for, because.

οἰρεάδαρ, *s. m.*; also -οῦρ, *gen.* -τοῦρ, and -οῦιρ, an assembly, a convocation, a council, a synod.

οἰρβῖρ *s. f.* reproach, a cause, an armful.

Οἰρῖν, *s. m.* the poet Ossian, son of Fionn MacCumhail.

οἰκ, *adj.* bad, wicked, vile; *gen.* οἰκ, *comp.* μεδρα, *μιρτε*, and *μεῖροε*; *s. m.* evil, harm.

ὄν, *contr.* of ὄ ἄν, from the.

οἰνῶν, *s. m.* a standard, an ensign; *pl.* οἰνῶνα,

ὄρωδ, *sub. pl.* οἰρωδ, a piece, portion, fragment.

οἰρωδ, *s. m.* generosity, dignity, solemnity, a small hammer, a degree, music.

οἰρουζαο, *s. m.* order, decree, ordinance, appointment, tradition; *gen.* οἰρουζτε.

οἰρμ, *prep. pron.* on me; also οἰρμ, from *αιρ* and *me*, οἰρμ, *emph. form.*

οἰρμῖδ, *prep. pron.* on you (*pl.*) of you; οἰρμῖδρε, *em. form.*

οἰρμῖν, *prep. pron.* on us, of us; *emph. form.* οἰρμῖννε.

οἰρῖτ, *prep. pron.* on them; of them; *emph. form.* οἰρῖτ-τῶν.

οἰρ, *prep. pron.* on thee, of thee; οἰρτ, *emph. form.*

οἰ, *adj. prefix, also prep.* over, above, upon; ὄρ, since that, because that.

ὄρ ἄρῶ, publicly, loudly; *adv.*

Οἰρῖν, *s. m. gen.* Οἰρῖν, the son of Ossian.

ῖρῖν, *s. f.* a pain; ῖρῖντῖδ, *prep. case pl.*; *nom. pl.* ῖρῖντῖ, a pang, torment; *gen.* ῖρῖνε.

ῖρῖζ, *s. f. pl.* ῖρῖζῖ, a kiss; *gen.* ῖρῖζε.

ῖρῖλλ, *s. m.* a hole, a pit; *gen.* ῖρῖλλ, *pl. id.*

ῖρῖνν, *s. f.* a dinner, a meal; also ῖρῖνν; *gen.* ῖρῖννε, *pl.* ῖρῖννν or ῖρῖνννα.

ῖρῖντῖ, *s. m.* a warning, caution, notice, hint; *gen.* ῖρῖντῖ.

ῖρῖντῖ, *s. v.* ῖρῖντῖ, that they were; *imp.* ῖρῖντῖ.

ῖρῖντῖ, *irreg. v. n.* I will go.

ῖρῖντῖ, *irreg. v. n.* would go.

ῖρῖντῖ, *v. n. irr.* we will go; *imp.* ῖρῖντῖ.

ῖρῖντῖ, *irr. v. ac. inf.* of ῖρῖντῖ, say; *imp.* ῖρῖντῖ.

ῖρῖντῖ, *s. m. pl.* and *gen.*—ῖρῖντῖ, sight, the sense of seeing.

ῖρῖντῖ, *s. m.* for ῖρῖντῖ, *s. f.* time, a space of time, season, duration; *gen. id.* and ῖρῖντῖ, *pl. id.* and ῖρῖντῖ.

ῖρῖντῖ, the moon; *gen. id.*, *pl.* ῖρῖντῖ.

ῖρῖντῖ, *sub. v.* was or were; only used in asking, denying, or demanding, compounded of ῖρῖντῖ and ῖρῖντῖ; *1st pers.*

ῖρῖντῖ, *i. e.*, ῖρῖντῖ ῖρῖντῖ; *2nd pers.* ῖρῖντῖ, *i. e.*, ῖρῖντῖ ῖρῖντῖ; and *3rd pers.*; ῖρῖντῖ or ῖρῖντῖ, *i. e.*, ῖρῖντῖ ῖρῖντῖ.

- ράϱο, *v. ac.* say; *inf.* ράϱο.  
 ράϱοϵαϱ, *v. pass.* is told, is called; *imp.* ράϱο.  
 ράϱιϱιϱ, *irreg. v. ac. or n.* arrived, reached; *imp.* ρίϱ.  
 ράϱιϱαϱαϱ, *v. ac. or n. irreg.* they reached, attained to;  
*imp.* ρίϱ; *other form* ριαϵϵαϱαϱ.  
 ραοι, *s. m.* success, victory, an upland field, a way, a road;  
*gen.* ραοιη, *pl. id.*  
 ρέ, *prep.* to, by, with, from; *modern form* λε.  
 ρέϱο, *adj.* ready, prepared, plain, straight, reconciled.  
 ρέϱοϱιϱ, *v. ac. inf.* ρέϱοϵαϵ or ρεϱοεαϵ, provide, agree,  
 make ready, prepare.  
 ρέϱιϱοϱιϱεαϵ, *adj.* straightforward, *from* ρεϱιϱ or ρεαϱιϱ,  
 before, and οϱιϱεαϵ, right, straight  
 ρέϱη, *dat. sing. of* ριαϱ, *s. f.*; *gen.* ρέϱηε, will, pleasure;  
*used as a preposition with* α or οο; οο ρέϱη, according  
 to.  
 ρεϱιϱήϱάϱοϵ, *indec. perf. part.* aforesaid, forecited.  
 ρεϱιϱοϵϱιϱ, *adv.* foremost, forefront.  
 ρια, *prep. pron.* with her, *modern form*, λεϱε.  
 ριαϱιϱ, *adv.* ever, always, at any time.  
 ριϱο, *prep. pron.* with you, to you (*emph. form*); ριϱε, *fr.*  
 ρε and ιϱ.  
 ριϱ, *s. m.* a king, a sovereign; *gen. id. pl.* ριϱϵ.  
 ριϱϵϱέϱιϱιϱοϵ, *comp. sub.* royal champions; *fr.* ριϱ, a king,  
 and ϱέϱιϱιϱο, a champion.  
 ριϱηε, *irreg. v. ac. past indic.* made, did make; *imp.* οεαν  
 or οευη,  
 ριϱηεαϱαϱ, they made, &c.; *imp.* οεαν or οευη.  
 ριϱηεαϱ, *irreg. v. ac.* I made, or did.  
 ριϱηοϱ, thou didst make, &c.  
 ριϱϵαϵ, *s. m.*; *gen.* ριϱϵϱιϱε, royal house or palace.  
 ριϱηη, *prep. pron.* with us; *modern form*, λιηη.  
 ριϱηη, *s. f.* a point, the top of anything, a promontory or  
 headland; *gen.* ριϱηηε.  
 ριϱοϱ, *form of* ριϱ, a king.  
 ριϱοϵ, *prep. pron.* with thee; *modern form*, λεαϵ.  
 ριϱ, *prep. pron.* to him, with him; to it, with it; *fr.* ρε and  
 ϱέ; *modern form*, λεϱ.  
 ριϱοϱο, *v. n.* they run; *imp.* ριϱ, also ριϱοϵ.  
 ριϱα, *prep. pron.* unto them, with them.  
 ρο, *an intens. part.* very, exceeding, sign of the *simp. past*  
*tense*; ρο λαβαϱη, he spoke; *prefixed to an adj.* it  
*signifies* very, or excessively.  
 ροϵϵαϱιη, ροϵϵοϱιη or ροϵϵαϱιη, *s. f.*, a journeying, reaching,  
 arriving at.

- ἰοφλαίτ, *gen.* ἰοφλατά, *s. m.*, a great prince or chief.  
 ἰοξά, *s. f.* a choice, selection, the best; *gen.* ἰοξαν; *pl.*  
 ξνά.  
 ἰομή, ἰομή, *prep. pron.* before him, before that.  
 ἰομή, *v. ac.* divide, distribute, share, *imp. id.*  
 ἰομή, *prep. pron.* before them, through them.  
 Ἰοφ Ὀά ἰοίλεαδ, the promontory of the two Sallows; the  
 ancient name of the site of the city of Limerick;  
 Ἰοφ; *gen.* ἰοίφ, *pl. id.*  
 ἰοίφ, *s. m.* eyesight; *gen.* ἰοίφ; *pl. id.* used only in poetry.  
 ἰουάννη, *s. f. gen. id.* a horse hair, a single hair; *pl.*  
 ἰουάννηα.  
 ἰουξ, *irreg. v. a.* bore, carried, took; *imp.* βεῖφ.  
 ἰουξάμαφ, *irreg. v. ac.* we took, carried away, won; *imp.*  
 βεῖφ; ἰουξάομαφ, they took; *past tense of* βεῖφ.  
 ἰαμήαίλ, *s. f.* manner, appearance, similarity; *g.* ἰαμήα.  
 ἰαμήαοίλα, *s. m.* sweet sleep; *gen.* ἰαμήαοάλα.  
 ἰαν, *prop.* ἰαν, *contr. fr.* ἀνηφ ἀν, in the.  
 ἰαν, *an emph. suffix.* ownself; *as,* ἰαοφἰαν, they themselves.  
 ἰαοίλ, *v.* think; ἰαοίλεαομαφ, they thought, supposed; *inf.*  
 ἰαοίλφφ.  
 ἰάφἰαφ, *sub. m.* satisfaction, pleasure, comfort; *also* ἰάφἰἰ;  
*gen.* ἰάφἰἰἰ and ἰάφἰα.  
 ἰάφἰα, *indec. adj.* satisfied, having peace of mind.  
 ἰάφἰαίφ, *v. a.* satisfy, suffice, please, satiate, expiate, and com-  
 pensate.  
 ἰουάίφλειφ, *comp. sub.* a broad back; *from* ἰουάίφ, an  
 arch, a ridge, *and* λειφ, *s. f.* a plain, *applied to the*  
*broad back of Diarmuid.*  
 ἰέ, *pers. pron.* he; *also emph. suffix,* self, *as* ἰεφ, I myself;  
 ἰέ, *card. num. adj.* six.  
 ἰεαδἰ, *s. m.* a hawk, a falcon; *gen.* ἰεαδἰα, *pl. id.* ἰεαδἰἰ  
 οφἰἰ, night hawk.  
 ἰεαἰ, *card. adj.* seven.  
 ἰεαν, *adj.* old, ancient; *also s. m.* an ancestor.  
 Σεαφἰαν Λοάλαναδ, *s. m.* a giant-descendant of Cam  
 (Ham) son of Noah; literally, the sour foreigner.  
 ἰεαφἰ, *s. m.* standing, defence, stability, footing,  
 ἰεαοίλ, *inf.* -λεαἰ, *v. ac.* loose, put off, untie, let go; *also*  
 ἰεαοίλ.  
 ἰεαφ, *v. acc. part,* separate; *inf.* ἰεαφἰἰ and ἰεαφἰἰἰ.  
 ἰεουλ, *s. m. pl.* ἰεουλα *and* -λα, a story, tidings, a legend,  
 news; *gen.* ἰεούλ, *and* ἰεοίλ; *prep. case.* -λαἰἰ,  
 -λαἰἰἰ; *gen. pl.* ἰεουλ.  
 ἰεουλαίφεαἰ, *s. f.* tidings, stories, legends; *gen.* -εαἰα.

- ԴՅԻԱՆ**, *s. f.* a knife, a dagger; *gen.* ԴՅԷՒՆԵ and ԴՅԻՆԵ, *pl.* ԴՅԵԱՆԱ; *also* ԴՅԻԱՆ; *gen.* ԴՅԻՆԵ and ԴՅԷՒՆԵ, *pl.* ԴՅԵԱՆԱ; ԴՅԻԱՆ ԵՃԱՐՆԵԱ, a razor.  
**ԴՅԻԱԾ**, *s. f.* a shield, buckler; *gen.* ԴՅԷՒՇԵ, *pl.* ԴՅԻԱՇԱ; *also* ԴՅԻԱԾ; *gen.* ԴՅԷՒՇԵ and *pl.* ԴՅԻԱՇԱ.  
**ԴՅՐԻՓՈՅԸ** or ԴՅՐԻՓՈՅԸ, *v. ac.* wrote, did write, *infm. id.*; *imp.* ԴՅՐԻՓ.  
**ԴՅՐԻՓ-ԵՄԼԵ**, *s. m.* a destructive or devastating stroke; *gen. id. pl.* -ԵՄԼԵ and -ԵՄԼԵ.  
**ԴՅՄԻՆ**, or ԴՅՄԻՆ, *v. n.* cease, desist; *inf.* ԴՅՄԻՆ.  
**ԴԻԱՅ**, *pers. pron.* they; ԴԻԱՅՐԱՆ, *emph. form.*  
**ԴԻԱՐ**, *adv.* westward; *also sub.* the west, *and adj.* western, *and occidental.*  
**ԻՅ**, *pers. pron.* you; *emph.* ԻՅԵ, yourselves.  
**ԻՅԼԵԱԾ**, *inf. also* ԻՅԼԵ, *v. ac. or n. of* ԻՅԼ, drop tears, drop, fall in drops, shed, distil; *also s. m.* a dropping, shedding, a transient glance, a twinkling; ԻՅԼԵԱԾ ՈՒ ԻՅԼ, the twinkling of the eyes, or shedding tears.  
**ԻՅՆ**, *indec. dem. pron.* that; *adv.* phrase, ԸՆՆԻՅՆ, there, then; ԸՆ ԵԱՆ ԻՅՆ, then, at that time.  
**ԻՅՆՆ**, *pers. pron. pl.* we.  
**ԻՅՆԴԵԱՐ**, *s. m.* an elder, elder person, ancestors, chief or head of a family.  
**ԻՅՍՈՍ**, *s. m.* silk, *gen. id.*  
**ԻՅՐԻՇՈՍԼԵԱԾ**, *s. m. gen.* ԻՅՐԻՇՈՍԱԼԵԱ, a stupor of sleep, lethargy.  
**ԻՅՆԵԱԼ**, *s. m.* walking, travelling, marching, departing; *gen.* ԻՅՆԵԱԼ.  
**ԻՅԼԱԾՐԱ**, *s. m.* a chain; *gen. id. pl.* -ԻՅՐԱԾԵ; -ԻՅԻՆԵԱԾ, *prep. case.*  
**ԻՅԼԱԾ**, *s. f.* a rod, wand, yard; ԻՅԼԱԾ ԻՅՐԿԱԾԻՅԸ, a fishing-rod; *gen.* ԻՅԼԱԾԵ, *sometimes* ԻՅԼԱԾԵ; *dat.* ԻՅԼԱԾ and ԻՅԼԱԾ; *pl.* ԻՅԼԱԾԱ,  
**ԻՅԼԵԱՃ**, *s. f.* a javelin, a spear, a pike, lance; *gen.* ԻՅԼԵՅԵ, *and pl.* ԻՅԼԵՅԵԱ.  
**ԻՅԼԵԱԾ**, *s. m.* a mountain; *gen.* ԻՅԼԵՒԵ, *pl.* ԻՅԼԵՒԵԵ,  
**ԻՅԼԵՅԵ**, *s. f.* a way, road, path, passage, a method; *gen. id. pl.* ԻՅԼԵՅԵԵ and ԻՅԼԵՅԵԱԾԱ.  
**ԻՅԼՈՐ**, *s. m.* a seat, bench, flank, side, side of a country or district.  
**ԻՅԼԱՅ**, *s. m.* a multitude, a host, army, legion; *gen.* ԻՅԼԱՅԵ; *pl.* ԻՅԼԱՅԵԵ; *gen. pl.* ԻՅԼԱՅԵԱԾ.  
**ԻՅՄՈՐ**, *s. m.* marrow, pith, strength, best part of anything; *gen.* ԻՅՄԵՐԱ.  
**ԻՅՄԱԻՆ**, *v. ac.* think, consider, meditate, reflect, ponder; *inf.* ԻՅՄԱԻՆԵԱԾ.

- ῥηαῖον, *s. m. gen.* ῥηαῖονα, a bond, knot, tie, difficulty, a puzzle; *pl.* ῥηαῖονα.  
 ῥο, *indec. dem. pron.* this, this here; *adv.* here; ῥο, a prefix signifying ease, rest, quiet, pleasure, as opposed to οο.  
 ῥοιλεατ, *s. m.* a willow, sallow; also ῥαῖλλεός; *gen.* ῥαῖλλεός, *pl.* ῥαῖλλεός.  
 ῥον, *s. m.* sake, cause, account; ἀρ ῥον, for, on account of.  
 ῥουτ, *s. m. and ῥοτ,* a stream, brook, rivulet, flood; *gen.* ῥουτ, *pl. id.*  
 ῥυαῖονιο, *sub.* a bow-string of javelin, loop, cord.  
 ῥυαν, *s. m.* rest, slumber, deep sleep; *gen.* ῥυαῖον.  
 ῥυαρ, *adv.* up, upwards, used with verb of motion.  
 ῥυο, *v. n.* sit; *inf.* ῥυο or ῥυο.  
 ῥυο, *s. m.* a seat, setting [as of the sun], a sitting; *gen. and pl. id.* also *pl.* ῥυο.  
 ῥυο, *s. f. gen.* ῥυο, *pl. id.* an eye; also hope, expectation; *gen. pl.* ῥυο.  
 ῥυο, *s. f. also ῥυο and ῥυο,* courtship, wooing, a suit; *gen. id.*  
 ῥυο, *adv.* ere, before, until.  
 ταβαρ, *v. ac. irr. inf.* ταβαρ, give, offer, bring; ταβαρ, bring ye; ταβαρ, *emph. form.* (See βερ)  
 ταμ, *sub. v.* I am; *emph.* ταμ, I myself am, *imp. bi.*  
 ταμ, *s. f.* a herd, country, region, territory; *gen.* ταμ.  
 ταμ, *v. ac. or n.* did come; *imp.* ταμ, ταμ.  
 ταμ, *s. m.* profit, benefit, advantage; *gen. id. pl.* -βερ.  
 ταμ, *s. m.* a promise, prophecy, divination; τμ ταμ, the land of promise.  
 ταμ, *s. f.* deposit, stone, saving, treasure; *gen. id.*  
 ταμ, *s. m. or f.* earth, soil, land, country; *gen.* ταμ.  
 ταν, *s. m.* time, used adverbially as ἀν ταν, when.  
 ταν, *v. n.* did come; *imp.* ταν, ταμ; ταν, *irreg. v. ac.* they came.  
 ταο, *s. f.* side, flank; *gen.* ταο, *pl.* ταο.  
 ταο, *adj.* well-lighted, lit up, ablaze; *fr.* ταο, side, and ρο, light.  
 ταο, *adj.* agile, active, nimble, quick, manly.  
 ταο, *prep.* over, above, across, beyond; also rather than.  
 ταο, *s. m.* a bull; *gen.* ταο, *pl. id.*  
 ταο, *def. v.* it happened, fell out, came to pass.  
 ταο, *v. ac.* draw, pluck, drag; *imp. id.*  
 ταο, *adv.* athwart, across, crosswise; also ταο, and ταο.  
 τε, *pron.* he, he that, whatsoever, a person.

- τεᾶδ, *s. m.* a house; *gen.* τῆς, *pl.* τῆςτε.  
 τεᾶδτ, *s. m.* coming, arrival, approach; *gen. id. pl.* τεᾶδοδ.  
 τεᾶδῖλαδ, *s. m.* the hearth, fireplace, household, family; *gen.*  
 τεᾶδῖλουῖ and τεᾶδῖλουῖε.  
 Τεᾶθαιρ, *n. f.* Tara in Meath; *gen.* Τεᾶθῖραδ, *dat.* Τεᾶθῖ  
 ραιῖ.  
 τεᾶνῖα, *s. f.* the tongue, language; *gen. id. and pl.* τεᾶνῖαδ,  
*pl. id.*  
 τεᾶνῖαῖλ, *gen. and pl.* -ῖαῖλο, *s. m.* an encounter, expos-  
 tulation, meddling.  
 τεᾶνῖαῖλ, *inf. of τεᾶνῖαῖλῖ, v. ac. and n.* meet, befall,  
 fall out.  
 τεᾶνῖαῖρ, *v. n.* happens; *imp.* τεᾶνῖαῖρῖ.  
 τεᾶννα, *adj.* firm, bold, stout, severe, austere.  
 τεᾶρ, southward; *prop.* θεᾶρ, south, right hand; *gen.* θεᾶρ  
 θεᾶρ.  
 τεᾶρθεᾶν, *v. n.* goes, wont to go; *imp.* τεᾶρῖ, *infin.* ουλ.  
 τεᾶρνε, *s. f.* fire, a firebrand; *gen.* τεᾶρνεᾶδ, *pl.* τεᾶρνε.  
 τεᾶρνη, *adj.* sick, sore, infirm; also τῖρνη.  
 τεᾶρτ, *adj.* hot, warm, sultry.  
 τεᾶρτ, *v. n.* flee; τεᾶρτῖ, fled escaped; *inf.* τεᾶρτῖεᾶν.  
 τῖ, *pron.* he, he who, he that; *put for* τεᾶ.  
 τῖγεᾶρρα, *s. m.* a lord, proprietor, chief ruler; *gen. id. pl.*  
 -νῖρθε; *gen. pl.* -ναδ.  
 τῖγῖθ, *v. n.* come ye or you; *and pers. pl. imp. of* τῖγῖθῖμ,  
*inf.* τεᾶδτ.  
 τῖμ, *gen.* τῖμῖ, *s. f.* fear, dread, pride, the last end of a  
 thing, warmth.  
 τῖμῖοῖλλ, *noun used as prep. gov. gen. case,* about, round  
 about; also *s. m.* circuit, compass; *v. ac.* surround,  
 encompass.  
 τῖρνεᾶρραδ, *adj.* stout, sudden, active, strong-ribbed, evil,  
 distempered.  
 τῖρρῖραῖθ, *v. n.* will come; *imp.* τῖρρ, τῖρῖ.  
 τῖρρνηᾶουᾶρ, they took leave of.  
 τῖρρνηῖῖ or τῖρρῖαῖν, *v. ac.* bequeath, bestow.  
 τῖρρρῖαῖθ, *s. m.* a collection; *gen.* -ρῖρῖῖτε, *pl. id.*  
 τῖρρῖοῖλ, *s. m.* a gathering, an assemblage; *gen.* -οῖλ, *pl. id.*  
 τῖρρρῖρῖαῖθ, *s. m.* form, device, design, arrangement, plot-  
 ting, a preface; *gen.* τῖρρρῖρῖαῖν.  
 τῖρρ, *s. f.* a land, country, nation; *gen.* τῖρρῖ, *pl.* τῖρρῖα.  
 τῖρρῖραῖθ, *irreg. v. ac.* would or should give, bring; *imp.*  
 θεᾶρρ.  
 τῖρρῖραῖαῖοῖρ, *irreg. v. ac.* we would bring or give.  
 τῖρρῖαῖλ, *v. ac.* dig, scoop, root; *inf.* τῖρρῖαῖλῖ.

- τολίμ, *sub.* a coming, departure, flight.  
 τολίρμ, *sub.* stupor of sleep, numbness, forgetfulness.  
 τολίμεδρξ, *s. m.* hindrance, impediment; *gen.* τολίμωξ,  
*pl. id.*  
 τολίρ, *s. f.* bulk, quantity, a cake.  
 τολίξ, *s. f.* expedition, work, cause.  
 τολίλκυρ, *s. m.* victuals, eatables, meat, food; *also* -ταρ.  
 τολίαρ, *v. ac.* measure, weigh, balance, fathom.  
 τολν, *s. m. or f. gen.* τολννε *or* τωιννε, *pl.* τολννα, a wave,  
 a billow.  
 Τολν τόιμε, the name of the eastern part of Dingle Bay,  
 so called from a sandbank near Rossbehy penin-  
 sula.  
 τολννα, *s.* a tub, a tun.  
 τολότ, *s. m. or f.* time, season; *gen.* τολότα, *pl. id.*  
 τολέ, *prep.* through, by; *also conj.* because.  
 τολεαρ, *ord. num. adj.* third.  
 τολεαταν-τόλίρε, *comp. adj.* of the great waves.  
 τολεμωτωίρρεαδ, *adj.* mightily wearied and worn out with  
 fatigue.  
 τολευν-όρρη, *s. m.* a violent *or* mighty twist or turn, a trip of  
 the foot.  
 τολευν-όρραδ, *s. m.* a soubriquet, the mighty *or* active-footed  
 man.  
 τολευν-λαοδ, *gen. and pl.* τολευν-λαοίδ, *s. m.* a mighty hero  
 champion, warrior.  
 τολί, *card. adj.* three.  
 τολιάτ, *pl.* τολιάτα, *s. m.* a king, a chief, a wave, a sea.  
 τολιοτα, *prep. pron.* through them.  
 τολιυα, *s. m. prep. case,* τολιυαίδ, district; τολιυα céυο, *in*  
*Eng.* cantred, *modern* barony *or* hundred.  
 τολιορ, *gen. and pl.* τολιορα, *s. f.* a fight, quarrel.  
 τολιοξ, *s. f.* a foot, sole of the foot, foot in length; *gen.*  
 τολιοξτε, *pl. id., prep. case* τολιοξτίδ.  
 τολομ-όρποθεαδ, *adj.* heavy *or* broken-hearted.  
 τολυαξ, *adj.* miserable, wretched, pitiful.  
 τού, *pers. pron.* thou.  
 τυαίθ, *adj.* north, northward; *also* τυαίξ, τυαίτ, *and*  
 τυαίτε.  
 τυυαίλλ, *s. f.* sheath, scabbard; *also* a carcass, corruption;  
*gen.* τυυαίλλε, *pl.* τυυαίλλεαδ.  
 τυαλαινξ, *adj.* able, capable.  
 τυαίρημ, *s. f.* conjecture, guess; *gen.* τυαίρημε.  
 τυατα Όε Όανανν, *sub. pl.* the fourth colony of people that  
 settled in Ireland.



- τῆς, *v. ac.* gave; *imp.* τὰδαίη.  
 τῆςδοαί, *irreg. v. ac.* they gave; *imb.* τὰδαίη.  
 τῆςγῆ, *inf.* of τῆς, *imp. v. ac. and noun,* understand, know, think, discern.  
 τῆς or τῆςλεῶ, *s. m.* more, any more, addition, remnant, a tilly.  
 τῆςγῆς, *v. n.* descend, come down; *inf. id. past,* τῆςγῆς, descended.  
 τῆςγῆς, *adj.* tired, weary, mournful.  
 τῆςγῆς or τῆςγῆς, *adv.* sooner, sooner than, rather.  
 τῆς, *v. n.* fall; τῆςδοαί, they fell; *inf.* τῆςγῆς.  
 τῆς, *gen.* τῆς, *s. f.* a hill, hillock, *pl.* τῆςλεῶ.  
 τῆς, *s. m.* a journey, voyage, pilgrimage; also τῆς; *gen.* τῆς, *pl. id.*  
 τῆςγῆς, *s. f.* character, report, rumour, appearance; also τῆς; *gen.* -λεῶ.  
 τῆς, *s. m. gen. and pl.* τῆς, beginning, origin, the front.  
 τῆς, thou; *emph. pers. pron.* τῆς γῆς, thou thyself, even thou.  
 τῆς, *prep. pron.* from you (*pl.*)  
 τῆς, *prep. pron.* from him, it; also τῆς.  
 τῆς, *s. f.* a cave, den, cavern, grotto; *gen.* τῆς, τῆς, and τῆς, *pl. id. and τῆς.*  
 τῆς, *prep. pron.* from me; τῆς, *emph.*  
 τῆς, *s. f.* an hour; *gen.* τῆς, *pl. id.* τῆς ἑγῆς, a certain time, some time.  
 τῆς, *s. f.* the nobility, gentry; *gen. id.*  
 τῆς, *prep. pron.* from thee; τῆς, *emph.*  
 τῆς, *adj.* green, greenish; also τῆς.  
 τῆς, *s. m.* a burden, load, a heavy charge, obligation; *gen.* τῆς, *pl. τῆς.*  
 τῆς, *s. m.* dread, amazement; *gen.* τῆς.  
 τῆς, *prep. pron.* from them.  
 τῆς, *s. m.* the breast, the lap, the brow or side of a hill; *gen.* ὀτῆς or ὀτῆς; ἄς τῆς, for the sake of; *lit.* from the bosom of (*followed by genitive.*)  
 τῆς, *ind. demon. pron.* that, there, yonder.  
 τῆς, *gen. sing. and pl. of τῆς,* descendants of a tribe; *dat.* τῆς; *modern Eng. form* Hy, as τῆς Chonall, Hy Conall, i. e. (the district inhabited by) the descendants of Conall.  
 τῆς, *gen. of ὀτῆς, s. m.* evil, mischief, harm; *pl.* τῆς.  
 τῆς, *indec. indef. pron.* all, whole, every; ἕς ἡ-τῆς, *adv.* altogether, wholly, completely.  
 τῆς, *prep. pron.* on him, about him, around or upon him, concerning him.

- ὑπευρομ, *adj. gen. m.* -τροιμ, *f.* -τροιμε, or -τροιμε,  
*dat.* -τροιμ, exceeding light, brisk, nimble; *the prefix*  
 ὑπ or ὑρ *intensitive.*
- ὑπρ, *prep. pron.* upon her, upon it.
- ὑρ, *s. m.* water; *gen. id. pl.* ὑρθεδα and ὑρθε.
- ὑρδαρ, *s. m. gen. of* ὑρδαρ, a cast, a throw, a shot, a fling;  
*also* ὑρδρ, *gen.* ὑρδρ.
- ὑρδρ, *s. f.* deep loathing, disgust, abhorrence.
- ὑρδαρ, *s. f.* speech, elegance of speech, sweet dis-  
 course; ὑρ, *an intens. adv. prefix signifying very;*  
 δαρ, speech.
- ὑρδρ, *s. m.* -δρ, *prep. case,* a staff, a shaft; *gen.* -δρ,  
*pl. id.* ὑρδρ ρδαρ, the staff or shaft of a spear.
- ὑρδρ, *adj. indec.* fearless, dauntless, daring, intrepid.
- ὑρδρδρ, *pl. adj.* very proud, haughty, self-sufficient.
- ὑρδρ, *s. m.* the very front, beginning, origin, foundation,  
 the prow of a ship; *gen.* -ρδρ and -ρδρ.
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# APPENDIX.



# APPENDIX.

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## REPORT FOR 1879.

THE following report was read by the Secretary of Council at the meeting of Council, held on Tuesday, 2nd March, 1880:—

IN presenting the Report for the year 1879, the Council have to congratulate the Society on its continued success. A detailed recital of the work done in furtherance of its object during the past twelve months will not be deemed necessary. Suffice it briefly to refer to the main facts which have been accomplished.

The movement for the preservation of the Irish language has advanced steadily, and continues to enlist the sympathy of everyone interested in the cultivation of the language and literature of Ireland, and in the prestige arising from the preservation of a valuable national inheritance.

It is very satisfactory to find that, notwithstanding many drawbacks, and amidst the many and absorbing questions now occupying public attention, the effort made to preserve our native tongue still meets with encouragement and support. It would be strange, indeed, were it otherwise, seeing the interest taken in it by strangers and foreigners, who are in no other way connected with our country or our race.

Considering the difficulties that had to be overcome, and the continued encouragement afforded to the promoters of the movement, we are justified in believing that its inherent merits and its hold on popular sympathy are such as will continue to evoke the enthusiasm and secure the aid of Irishmen, and that its motto in the future, as during the past three years, will be "*Crescit eundo.*"

The permanent footing the language has obtained in our school systems at home, and the attention it has received abroad, warrant us in expecting that many, who are now only looking on, will soon feel impelled to interest themselves in the country's noble and valuable language.

The financial condition of the Society, notwithstanding the depressed state of the country, continues very satisfactory. The balance in the Society's favour on the 31st December last was £85. Considerable extra expense had to be incurred during the year for printing in connexion with the election in March, 1879, in publishing a pamphlet containing the names of members and other valuable information concerning the Society, and in forwarding circulars to national schools.

The Society's series of elementary books continues in great demand. During the year ending the 31st December, 5,071 copies of the First Irish Book have been sold, making a total issue of 31,071 copies; 2,075 copies of the Second Irish Book, making a total issue of 14,075, and the copy-book, for writing the Irish language in the Irish character, has had a sale of 1,209.

During the year the Society published a Third Irish Book, of which a first edition of 2,000 copies has been already sold, and a second edition of 3,000 copies is now almost exhausted.

A valuable publication, "*Toruigheacht Dhiar-*

*muda agus Ghrainne,*" has just been printed by the Society to meet the requirements of advanced pupils; and, owing to the action of this Council, it has been placed as a text-book on the Programme of the Commissioners of Intermediate Education for the present year. This book of about 210 pages, consisting of text, translation, notes, and a glossary, will form the first of a series of "Gaelic Reading Books," so much required by Celtic students.

Two Societies (the *Craobh Ruadh* and Gaelic Union) have been formed in Dublin, and numerous associations affiliated to the Society during the year, whilst the progress of the movement in America has exceeded the most sanguine expectations.

Memorials, which are likely to be attended with the happiest results, have been presented to the trustees of Maynooth College and the Board of National Education.

The Commissioners of National Education have asked and obtained permission to use the Society's books in printing cards for the use of their schools.

An excellent set of by-laws for the government of the Society has been drawn up.

Many valuable additions have been made to Irish literature by members of our Council, and an important report on the Celtic language has been contributed to the Statistical Society of London by Mr. Ravenstein, who acknowledges the assistance afforded him by this Society.

The Council have to regret the loss by death of the following distinguished members of their body—a loss not only felt by this Society but by all Ireland. Their services are so well known in connexion with the history and literature of the country as to preclude the necessity of doing more

than simply mentioning their names, viz. :—Isaac Butt, Esq., M.P., a Vice-President of the Society; Right Rev. Dr. James MacDevitt, Bishop of Raphoe, also a Vice-President of the Society; James Morrin, Esq., Dangan House, Kilkenny; Joseph O'Longan, Esq., of the Royal Irish Academy; and Very Rev. C. W. Russell, D.D., President of Maynooth College.

In conclusion, the interest taken by the members of this Council in their weekly meetings is shown by the fact that the number of attendances during the past year has been considerably greater than that of any preceding year.

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## RULES.

**THIS Society is instituted for the Preservation and Extension of the Irish as a Spoken Language.**

1. **This Society shall consist of a Patron, President, and four Vice-Presidents, with Members and Associates.**
2. **The qualification for Membership shall be an annual subscription of at least Ten Shillings, and for Associates, One Shilling.**
3. **The Society shall be governed by a Council, chosen from the Members, which Council shall consist of not less than thirty, including the President, Vice-Presidents, two Secretaries, and two Treasurers. Five Members of the Council to form a quorum.**



4. The Presidents and Secretaries of Branch Associations, in connexion with the Society, shall be Members of the Council.
5. The Council shall have power to manage the affairs of the Society, and to make by-laws for the better regulation of its own proceedings.
6. The President, Vice-Presidents, and thirty Members of the Council shall be elected annually, on St. Patrick's Day, by means of voting-papers furnished to every Member of the Society.
7. The Treasurers and Secretaries shall be elected annually by the Council.
8. A General Meeting of the Society will be held annually at such time and place as shall be determined from year to year by the Council.

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## MEANS.

The object of the Society being the Preservation and Extension of the Irish as a Spoken Language, the following means are proposed for that end:—

1. To encourage a familiar use of the Language by those who know how to speak it, and to offer premiums for proficiency in the study of it.
2. To promote the formation of Classes wherever facilities exist.
3. To encourage the establishment of Parochial or other Associations.
4. To procure that the Irish Language shall be taught in the Schools of Ireland, especially in the Irish-speaking districts.
5. To publish cheap elementary works, from

which the Language can be easily learned, and to furnish same at reduced prices to Classes and Associations in connexion with the Society.

6. To encourage the production of a Modern Irish Literature—original or translated.

In addition to the foregoing, the Society hopes soon to be in a position to publish a journal partly in the Irish tongue, for the cultivation of the language and literature of Ireland, and containing easy Lessons and Reports of the Transactions of the Society. The Council will also take such other measures as they may deem expedient to further the object of the Society.

## LOCAL ASSOCIATIONS.

Some Local Associations already in course of formation have expressed willingness to be connected with the Society, being anxious to encourage union, which is a sure means of success. The Council have therefore drawn up a series of conditions which, while providing for united action, will yet leave each Association free to direct its own affairs. They also propose a "Plan of Rules" for the guidance of persons willing to form Associations.

## PLAN OF RULES.

1. The Association to consist of a President, Vice-President, and Members.
2. The Association to be governed by a President, Vice-President, and Committee of\* —

\* Whatever number may be agreed on.

chosen from the Members of the Association, which Committee shall have power to receive members, to make by-laws for the regulation of their own proceedings, and appoint a Treasurer and Secretary. — Members\* of Committee to form a quorum.

3. The qualification for Membership to be an annual subscription of — Shillings.†

4. The Committee to have power to establish Irish classes, and to adopt such other measures as they may deem fit to further the object of the Society.

5. The President, Vice-President, and Committee to be elected annually on St. Patrick's Day—a general meeting of the Association being held for that purpose.

Members of Associations and *others* can very materially aid the Society's work, and further the progress of the movement by enrolling Members and Associates of the Society‡ and forwarding subscriptions and lists of names to the Secretary of the Council, who will send card of Membership or Association to each Subscriber.

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## CONDITIONS OF AFFILIATION.

- I. An Association must consist of at least ten members, including President, Vice-President and Secretary.
- II. Two copies of the Rules of the Association to be forwarded to the Council of the Society in Dublin—one to be retained by the Coun-

\* Whatever number may be agreed on.

† The sum to be fixed by the Committee of the Association.

‡ Special Cards have been prepared for this purpose, and will be forwarded to those willing to enrol Associates.

- cil, the other to be returned to the Association.
- III. The application for affiliation to be accompanied by a sum of not less than ten shillings. If the Association cannot be affiliated, this sum, with both copies of rules, shall be returned.
  - IV. After affiliation being granted, each Member of the Association to pay one shilling annually to the funds of the Society in Dublin.
  - V. The Secretary of the Association to furnish a half-yearly report to the Council of the Society.
  - VI. The President and Secretary of each Association accepting the above conditions shall be members of the Council of the Society.
  - VII. Each Member of an affiliated Association shall receive a certificate (or card) of associateship from the Council in Dublin.
  - VIII. An affiliated Association shall receive the Publications of the Society at a price considerably below that for which they are offered to the public. A Price List shall be sent to the Association.
  - IX. When funds permit, special premiums and prizes, for competition, shall be offered by the Council to classes in connexion with the Society.

**NOTE 1.**—If in particular and exceptional cases the subscriptions mentioned above be considered too high, a statement to that effect made to the Council will be favourably considered.

**NOTE 2.**—To Colleges, Schools, and Classes will be forwarded, *carriage free*, the Publications of the Society, on receipt of an order for Five Shillings' worth, or more. All Book Orders to be sent to the Publishers, M. H. GILL & SON, 50 Upper Sackville-street, Dublin.

**BY-LAWS,**  
**MADE IN PURSUANCE OF RULE V. OF THE**  
**SOCIETY.**

---

**I.**

**COUNCIL—How CONSTITUTED.**

**THE** Council of the Society shall be constituted as follows:—Thirty Members shall be elected by ballot; these at their first meeting shall co-opt fifteen others, and the Council thus formed shall have power to add ten more to their number within their year of office, not more than three Members, of whose names notice shall have been previously given, to be elected at any one meeting.

**II.**

**ELECTION OF COUNCIL ANNUAL—MODE OF ELECTION.**

The annual election of the Council shall be by ballot. Balloting-papers and the other necessary forms shall be sent to all Members of the Society resident in Great Britain and Ireland not later than the 7th of March; said papers to be returned to the Society not later than noon on the 17th day of the same month.

**III.**

**A HOUSE LIST TO BE SENT OUT.**

That along with the balloting-papers there shall be sent to the Members of the Society a house list of names of Members recommended by the Council for election to the offices of President and Vice-President, and to twenty seats on the Council; and that this list be drawn up at a meeting of the

Council convened for that purpose, of which due notice shall be given by the Secretary.

#### IV.

##### VACANCIES ON COUNCIL—OFFICE HOLDERS.

The Council shall have power to fill up any vacancy that may occur in the Council of officers previous to the Annual Election; but the Members so elected shall hold the office so long only as it would have been held by the vacating Member if no vacancy had occurred.

#### V.

##### HON. MEMBERS—THEIR NUMBER.

That the Council shall have power to elect not more than ten persons in any year to be Honorary Members of the Society and of the Council; the ground of such election to be eminent character and known sympathy with the objects of the Society.

#### VI.

##### MEETINGS OF THE COUNCIL.

The Council of the Society for the Preservation of the Irish Language shall meet not less frequently than once a month. More frequent meetings may be held if they be deemed desirable by the Council. The day, hour, and place of meeting shall not at any time be altered by a vote of the Council, unless notice to effect such change shall have been given in the usual way.

#### VII.

##### SPECIAL MEETINGS OF THE COUNCIL.

Special meetings of the Council may be summoned at any time by the Secretary, on the

requisition of five members; the summons to contain a notification of the business for which the meeting has been called.

## VIII.

### MINUTES OF COUNCIL TO BE KEPT.

That minutes be kept of the meetings of the Council, and that the minutes of each meeting be read as the first business of the next ensuing meeting of the Council.

## IX.

### NOTICES OF MOTION.

No motion unconnected with the business of the meeting, and of which notice has not been given, can be passed at any meeting of the Council, if it be objected to by any of the Members present.

## X.

### MOTION RELATING TO EXPENDITURE.

No motion involving a new expenditure of five pounds or upwards from the funds of the Society shall be passed at any meeting of the Council, unless notice of the same has been given in the manner hereinafter provided by these Rules.

## XI.

### NOTICES OF MOTION.

Notices of motion may be handed in at any ordinary meeting of the Council, and notification of the same shall be sent by the Secretary to all Members of Council residing within ten miles of Dublin at least *two* days before the date of the meeting at which they are to be considered. Five Members of the Council shall form a quorum.

**XII.****SUB-COMMITTEES.**

That the Council be subdivided into such Sub-committees as may be desirable, and may associate Ordinary Members on any such Sub-Committee. Three Members of such Sub-Committee to form a quorum.

**XIII.****MEMBERS ENTITLED TO ELECT AND TO BE ELECTED.**

No Member whose subscription for the year ending on the previous 31st December is unpaid shall be entitled to receive a ballot-paper or be eligible for election to the Council.

**XIV.****MEMBERS TWO YEARS IN ARREAR LIABLE TO BE REMOVED.**

Any Member of the Society whose subscription is more than two years in arrear, and who has twice been applied to for the amount, shall be liable to have his name removed from the list of the Society by a vote of the Council.

**XV.****MEMBERS PAYING IN NOV. AND DEC. TO BE CONSIDERED AS PAYING FOR THE FOLLOWING YEAR.**

Subscriptions become due on the 1st of January in each year; but the subscriptions of Members who join the Society during the months of November and December shall be regarded as paying to the end of the following year.

**XVI.****SUBSCRIPTIONS—THEIR ACKNOWLEDGMENT.**

Money received for the purposes of the Society



shall be acknowledged without undue delay; announcements of the same shall be made at the meeting of the Council next following its receipt, and a record thereof entered in the books of the Society.

## XVII.

### PAYMENT OF ACCOUNTS.

Bills presented for payment shall be brought before the Council by the Secretary, and, if approved of, shall be initialled by the Chairman, and passed to the Treasurers of the Society for payment.

## XVIII.

### SOCIETY'S ACCOUNTS TO BE AUDITED HALF-YEARLY.

The Council shall have the accounts of the Society audited half-yearly. Copies of the balance-sheet shall be obtainable by Members of Council and of the Society on making application for them.

## PROGRAMME OF EXAMINATION IN THE IRISH LANGUAGE

FOR

*Pupils of 5th and 6th Classes in National Schools.*

**FIRST YEAR.** (a.)—Grammar to the end of the regular verb, with the verbs *is* and *tá*.

(b.)—Twenty pages of an Irish Phrase Book; or the phrases in the First and Second Irish Books published by the Society for the Preservation of the Irish Language.

- SECOND YEAR.** (a.)—Grammar to the end of Syntax.
- (b.)—Twenty additional pages of a Phrase Book; or an equivalent in prose or poetry to the Story of Oisín in Tír na n-óg.
- (c.)—Translation of the Second Book of Lessons into Irish.
- THIRD YEAR.** (a.)—A more critical knowledge of Grammar.
- (b.)—The Story of Déirdre (omitting the poetry), or the Children of Lir; or some equivalent book.
- (c.)—Translation of the Third Book of Lessons into Irish. A short letter or essay in Irish.

Pupils who have made the necessary 100 days' attendances, and who have been regularly enrolled in the 5th or 6th class, may be examined for Results Fees in Irish. A fee of 10s. will be allowed for each pupil who passes in the foregoing programme, on the usual conditions laid down for Examinations in Extra Subjects.

By Order,

WM. H. NEWELL,  
JOHN E. SHERIDAN,

} Secs.

*Education Office, Dublin,  
October, 1878.*

**INTERMEDIATE EDUCATION.**  
**PROGRAMME OF EXAMINATIONS FOR 1879**  
**RELATING TO CELTIC.**

**DIVISION IV.—Modern Languages.**

**JUNIOR GRADE.**

*Section D. Celtic—Maximum of Marks, 600.*

1. Grammar. (O'Donovan's Abridgment or Bourke.)
2. Toruigheacht Dhiarmuda agus Ghráinne, first half. (Transactions of the Ossianic Society, vol. iii., pp. 40-120.)
3. A passage from an Irish author for translation at sight. (Optional.)
4. English sentences for translation into Irish. (Optional.)
5. History of Ireland to the Battle of Clontarf.

**MIDDLE GRADE.**

*Section D. Celtic.—Maximum of Marks, 600.*

1. Grammar. (O'Donovan's Large Grammar, omitting Part IV. and Appendix.)
2. The Title and Introduction to Mac Firbis' Book of Genealogies. (O'Curry's MS. Materials of Ancient Irish History, Appendix No. lxxxvii.)
3. A passage of an Irish author for translation at sight. (Optional.)
4. A passage of English Prose for translation into Irish. (Optional.)
5. History of Ireland from the Battle of Clontarf to the Accession of Elizabeth.

**SENIOR GRADE.**

*Section D. Celtic—Maximum of Marks, 600; of which 100 will be given to the optional subjects.*

1. Grammar. (O'Donovan, as above, all.)

2. The Fight of Fer Diadh, and the Fair of Carman. (O'Curry's Manners and Customs of the Ancient Irish.)

3. A passage of an Irish author for translation at sight.

4. A short Essay in the Irish Language. (Optional.)

5. History of Ireland from the Accession of Elizabeth to the Union.

6. Easy questions on the Philology of the Celtic Language. (Optional.)

7. Easy questions on Irish Archæology. (Optional.)

#### NOTES ON THE PROGRAMME.

1. It is to be distinctly understood that the Text-books mentioned within brackets in the Programme are not prescribed nor even recommended; they are introduced simply for the purpose of indicating approximately the *amount of matter* in which the examination will be held.

2. Knowledge of the prescribed authors, in the various languages will be tested by questions in parsing, prosody, analysis, literature, history, and geography, naturally arising out of the text. In Modern Languages passages will be set for translation.

3. The passages for translation at sight will be chosen of a style and character similar to those of the authors prescribed in the same Grade; except in the senior Grade of the Modern Languages, where this limitation will not be observed.

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### PROGRAMME FOR 1880.

#### JUNIOR GRADE.

*Maximum of Marks, 600.*

[*Pass Marks, 360.*]

1. *Torúigheacht Dhiarmuda agus Ghraíne* [Τόρυι-  
γεαδτ Όιαρμυδα αζυρ Γράιννε] pp. 40—120.

(Printed by the Society for the Preservation of the Irish Language) [i.e., the portion contained in the "Ossianic Society's Transactions," vol. iii., pp. 40-120].\*

2. Grammar. (Bourke's or Joyce's).\*
3. Outlines of the History of Ireland from the Introduction of Christianity to A.D. 1172.

[*Honors Marks*, 240.]

1. Somewhat more difficult questions in grammar and history.
2. A passage from an easy Celtic author for translation at sight.
3. Short English sentences for translation into Celtic, help being given by a vocabulary.

MIDDLE GRADE.

*Maximum of Marks*, 600.

[*Pass Marks*, 360.]

1. *Toruigheacht Dhiarmuda agus Ghrainne*, pp. 120-194. ("Transactions Ossianic Society," vol. iii.) [i.e., the portion following that marked for the Junior Grade.]\*

2. Grammar. (Bourke's or Joyce's).\*
3. A passage from some other prose work for translation at sight, some help being given by a vocabulary.
4. Short English sentences for translation into Celtic, help being given by a vocabulary.
5. Outlines of the History of Ireland from A.D. 1172 to 1558.

[*Honors Marks*, 240.]

1. *Imtheacht na Tromdhaimhe* [Imtheacht na Tromdaimhe] (*prose only*.) ("Transactions Ossianic Society," vol. v.)\*

\* See List at end.

2. More difficult questions on grammar and history.

3. A passage of easy English for translation into Celtic.

SENIOR GRADE.

*Maximum of Marks, 600.*

[*Pass Marks, 360.*]

1. *Mac-gnimhartha Finn* [Mac-ḡníomhartha Fínn].  
 "Transactions Ossianic Society," vol. iv., pp. 288-302.)\*†

2. Grammar. (O'Donovan's Grammar, parts i., ii., and iii.)\*

3. A passage from a Celtic author for translation at sight.

4. Outlines of the history of Ireland from A.D. 1558 to 1800.

[*Honors Marks 240.*]

1. *Imtheacht na Tromdhaimhe* (*poetry only*). \*  
 ("Transactions Ossianic Society," vol. v.)

2. A passage from another Celtic poem for translation at sight.

3. A passage of English for translation into Celtic.

4. Questions requiring a more detailed knowledge of history during the reign of Elizabeth.

5. Celtic Literature. (O'Curry's "Lectures on the MS. Materials of Ancient Irish History." Lectures vii., viii., ix., xi., xii.)\*

NOTES ON THE PROGRAMME.

The Text-books mentioned within brackets are not prescribed nor even recommended; they are introduced merely to indicate approximately the

\* See List of Irish Books at end.

† Which is now being reprinted by the Gaelic Union.

*amount of matter* in which the examination will be held.

Knowledge of the prescribed authors (*or pieces*) in Irish will be tested by questions in parsing, prosody, analysis, literature, history, and geography, arising naturally from the text. Passages will be set for translation.

The passages for translation at sight will be chosen of a style and character similar to those of the authors prescribed in the same grade; except in the senior grade, where this limitation will not be observed.

In all grades a certain number of marks must be obtained on grammar marks in order to obtain a pass.

In all subjects marks may be deducted for gross blunders in English grammar or orthography.

In all grades, students whose marks on the pass part entitle them to pass will obtain marks for any questions correctly answered in the honors part of the paper.





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## *Middle Grade.*

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pp. 120-194. ("Transactions of Ossianic Society," vol.  
iii.), 3s. 6d.

Grammar (Bourke's or Joyce's).

Imtheacht na Tromdhaimhe. (*Prose only.*)  
("Transactions of Ossianic Society," vol. v.), 3s. 6d.

Title and Introduction to MacFirbis' Book  
of Genealogies. In O'Curry's "Lectures on MS. Materials  
of Ancient Irish History." One vol., cloth, 7s. 6d.

## *Senior Grade.*

Mac-gnimartha Finn. ("Transactions of  
Ossianic Society," vol. iv.), 3s. 6d.

O'Donovan's Irish Grammar. 8vo, cloth, 12s.

Imtheacht na Tromdhaimhe. (*Poetry only.*)  
("Transactions of Ossianic Society," vol. v.), 3s. 6d.

Conbrae Firdliad; or, The Fight of Ferdia and Aonach Carmain; or, The Fair of Carmain. In O'Curry's "Lectures on the Manners and Customs of the Ancient Irish." (Vol. iii., *Appendix*.) Questions on Archæology, &c., in same. Three vols. 8vo, cloth, £2 2s.

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