

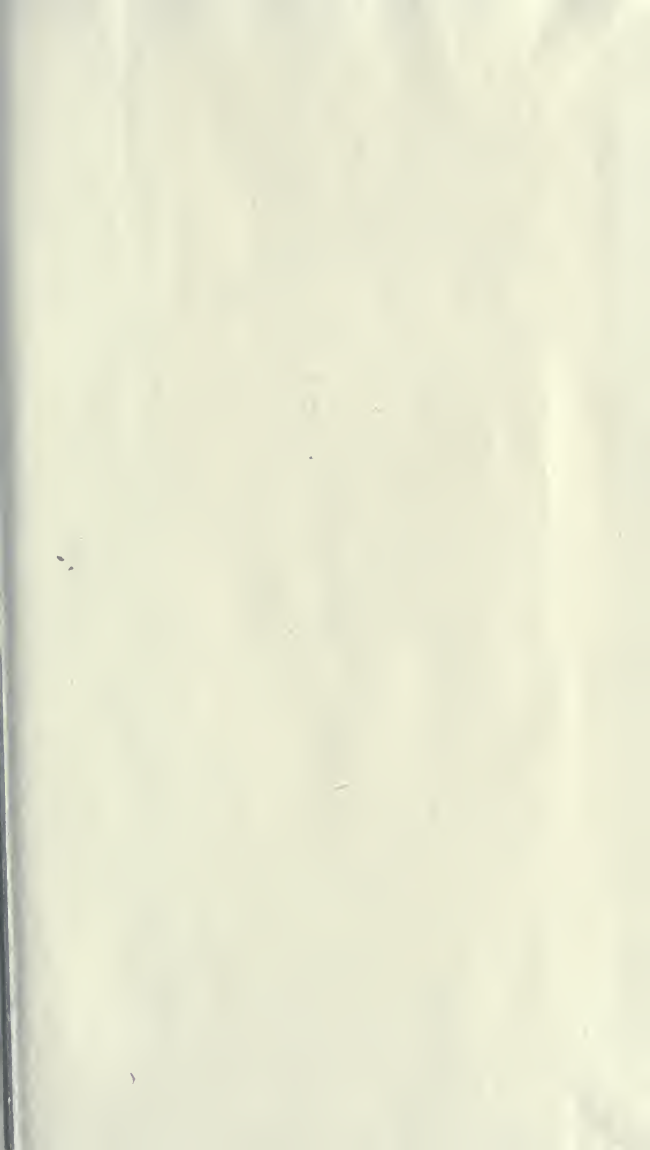
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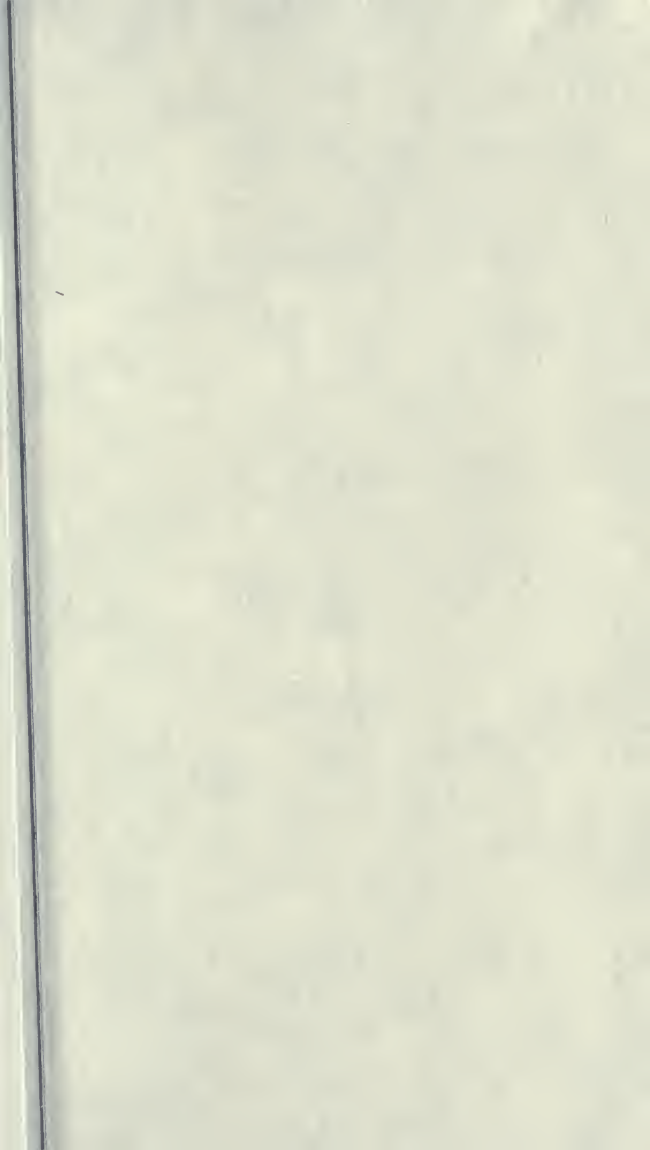
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THE

PURSUIT OF DIARMUID

AND

GRAINNE.

PART II.

PUBLISHED FOR THE

Society for the Preservation of
the Irish Language.

DUBLIN:

M. H. GILL & SON, 50 UPPER SACKVILLE-ST.

1881.



Price One Shilling and Sixpence.

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

Toruigheacht Dhiarmada agus
Ghrainne

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INTRODUCTION.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the other most probably three hundred years old.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

bA gnaic me a g riu bál le cumair na h-a bann,
 ar bairneig uir 'r an vruic go tnom;
 an aice na g-coillte ad, a g-cuim an t-rleib,
 gan mairig, gan moill, ar foillre an le.*

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

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

Δηδαισε ηα β-πισοβδαο, α ζ-cuım ηη τ-ρλειβ,
 ζαν αιρε ζαν μοιλλ, απ ροιλλρε ηη λδε.

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

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

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

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

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

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

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

* See Macaulay's *Essay on Addison*.

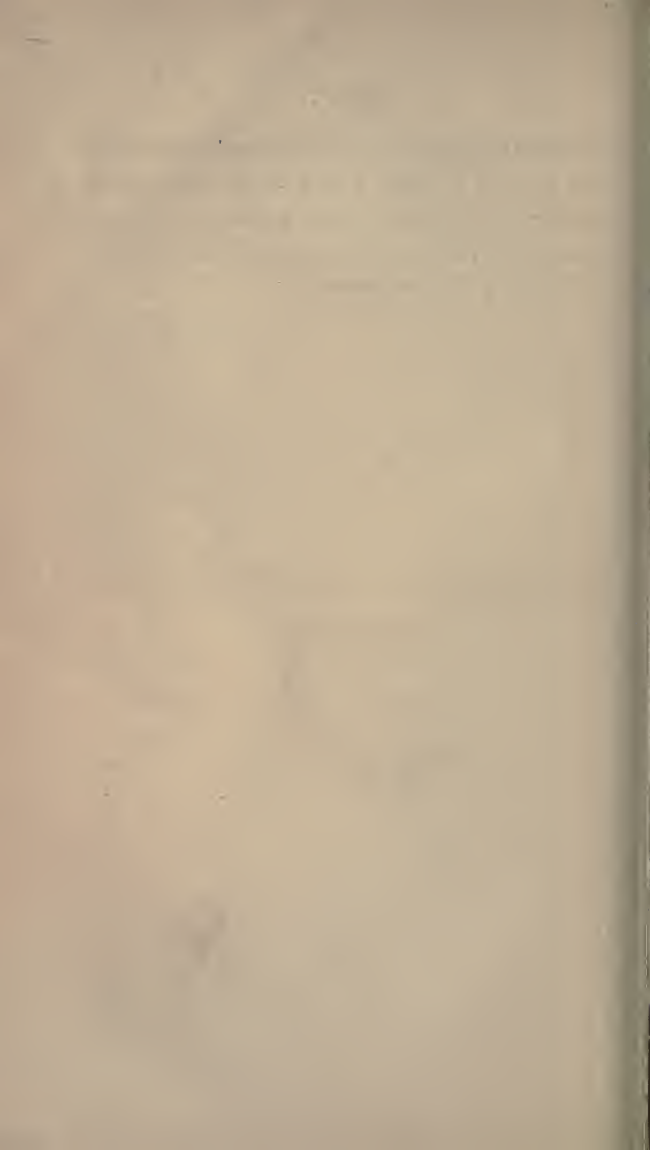
there is excuse for many defects where all these aids are wanting.

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

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

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

S. H. O'G.



τὸ ρυιθεαχτ ὀηαρμουα αἰυς
ζηράιννε.

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ARGUMENT.

PART II.

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

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

Τὸ ῥυιγθεαχτ ὀθιαρμουα δγυς
γῆρᾱinne.

Αη ὀααα ροιηη.

1. Ρο λαβδαιη δοὸ μαc ἀνοαλα ῖηc Mhόηηa;
αγυρ ιρ ἐ ηο ηᾱιὸ, γο m-b'φᾱδαιη λειρ βᾱρ
ο'φάγδαιλ δγ ιαηηδαιὸ ηα γ-cαοη ρηη ηᾱ ὀυλ
ἔαη α δαι ηη ὀύἔἔαη α ῖᾱἔαη, αγυρ α
ουβδαιητ ηε η-Οιρῖη α ῖηηηηηη ὀο ἔοηηηηη ὀο
τᾱἔτ ταη α η-αηρ ὀοῖβ, αγυρ ὀά ὀ-τϋητφᾱδὸ
φᾱηη αγυρ α ὀᾱρῖβ-βῆᾱἔαηη ραη τϋρϋρ ρηη,
α ῖηηηηηη ὀο ἔηοῖλαἔαδ ὀο τῖηη ταιηηγῖηη.
Αγυρ ηο ἔηοηηαδαη αη ὀηαη ὀᾱḡ-λαοḷ ρηη
ἔᾱδ αγυρ ἔηηηηβῆᾱδὸ ὀο Οηρῖη αγυρ ὀο
ηηᾱἔῖβ ηα φᾱηηηη, αγυρ ηο γῆληαηηᾱᾱαη
ηοηηα, γο ηαḷ η-αηἔηηηηηηηη α η-ηηἔᾱἔᾱ
ηὸ γο ηᾱηηαδαη ροη ὀά ρῖηηηἔᾱ, ηηη α ηᾱηὸ-
ἔᾱηη ληηηηηἔᾱ αη ταη ηο ; αγυρ ηῖ η-αηἔηηηη-
ηᾱηηηηηηηηη α η-αοηὸᾱἔᾱτ αη οηὸḷη ρηη. Ρο ἔηηγᾱᾱαη
γο ηοḷ αη η-α ῖᾱηηἔᾱ, αγυρ ηῖοη ηγϋηηηᾱᾱαη
ηὸ γο ηᾱηηαδαη ὀυβῆοη Ο β-φῖαḷηἔᾱ, αγυρ

Δεσουλτο λεατ-ταοιβ να ριοδβα οοιβ το ρυαρ-
 αοαρ λορζ Θηιαρμουα δευρ Ξηριάννε ανη,
 δευρ μο λεαηαοαρ αν λορζ ζο οοιυρ να
 ριανβοιτε ινα ραιβ Θιαρμουο δευρ Ξηριάννε.
 Ρο μοτυιζ Θιαρμουο ιαοραν δε τεαετ cum
 να ριανβοιτε, δευρ τυζ λām εαρα λαοόα ταρ
 α λεαεαν-αρμαιβ, δευρ μο ριαρρυιζ αια η-ιαο α
 βά ραν οοιυρ. “Οο ελανηαιβ Μόιρνε ριη,”
 αρ ριαο. “Αια το ελανηαιβ Μόιρνε ριβ?”
 αρ Θιαρμουο. “Αοο μαε Αηοαλα ιιη
 Μηόρνα, δευρ Αονζυρ μαε Αιρτ οίζ ιιη
 Μηόρνα,” αρ ριαο. “Αρευο ράο-τάηζαβδαιρ
 τον ριοδβα ρο?” αρ Θιαρμουο. “Ριονη μαε
 Chuηαιλλ το ευιρ δε ιαρριαο το εινηρε
 ριη,” αρ ριαο, “μάρ ευ Θιαρμουο Ο
 Θυιβνε.” “Ιρ μέ ζο οειιηη,” αρ Θιαρμουο.
 “Μαιρεαο,” αρ ριαο, “νί η-αίλ λε ριονη ζαν
 το εεανηρα νό λάν α ουιρην το εαορμαιβ
 εαορτεαηη Ουβρυιρ ο’ρζζαίλ υαιηνε α η-έιρνε
 α αεαρ.” “Νί ρυρρρα οίβρε εεαεταρ αοο
 ρη ο’ρζζαίλ,” αρ Θιαρμουο, “δευρ ιρ μαηρζ
 αρ α η-βιαο ηεαητ αν ριρ ρη; δευρ ιρ
 αιηηο οαηρα ζυραβ ε μαρβαο βαι η-αιηρεαε
 το ριζηε, δευρ νίορ βεαζ το ρηη μαρ ηέιρνε
 υαιβρε.” “Νίορ βεαζ ουιηρε,” αρ Αοο μαε
 Αηοαλα ιιη Μηόρνα, “α βεαν το βρειτ ό
 ριονη, δευρ ζαν το βειτ δε οευναιη τριυη

αιρ.” “Νί μαρι έπιom α θείριμρε γύo,” αιρ
 Οιδιρμιου, “αέτ το έonηαιc α γάμδαιλ αιγε
 οά θευηαίη αιρ Chonάν ηάc φηιηη λιαέλυαέρια
 ποιηηε γο, μαρι ιηηεογασ οίβρε ανοιρ.”

2. “Λάοάριαιβ φιονη α ο-Τεαίηαιζ λυαέρια,
 αζυρ μαίτε αζυρ μόρι υαιρλε φηιαηη έπιηονη
 ηηα φοέαιρ, ηίορι έιαη το βάοαρι αη ταν αο
 έoncaοαρι αση όγλαέ μόρι ηίλεαοτα μεαρι-
 έαλμα α ζ-ειηιτ-ηεοοάη αιρη αζυρ έιοιό οά
 η-ιοηηγαιζιό, αζυρ ηο φιαφρμυιζ φιονη ο’φηιαη-
 ηαιβ έπιηονη αη ο-τυζαοαρι αιέηη αιρ. Α
 ουβηιαοαρι κάέ α ζ-κοιτέιηηη ηάρι έτυζαοαρι.
 ‘Νί μαρι ρηη οαίηρα,’ αιρ φιονη, ‘αιέηηζιη
 ζυρ ηαίηα οάη φέηη έ.’ Τάιηηζ αη τ-όγλαέ
 το λάέαιρ ιαη ρηη, αζυρ βεαηηηυιζεαρ οοίβ.
 φηοέταρ φιονη ρζευλα οε, αια η-έ φέηη, ηό κά
 έιρ ηό κά έαλαίη οο. ‘Conάν ηαc φηιηη
 λιαέλυαέρια η’αιηηη,’ αιρ ρέ, αζυρ ηο βά
 η’αέαιρρε αζ μαριβασ τ’αέαιρρα α ζ-καέ
 Chnuéα, αζυρ το έιηιτ φέηη ραη ηζίοηη ρηη,
 αζυρ το ιαηηαιό α ιοηαιο α β-φιαηηηυιζ-
 εαέτ τάνηαμαρι οση ουλ ρο.’ ‘Οο ζευβαιρ
 ρηη,’ αιρ φιονη, αέτ ζο ο-τυζαιρ έιηηιc οαίηρα
 αη αέαιρ.’ ‘Νά η-ιαηη έιηηιc αιρ,’ αιρ Οιρίη,
 ‘αέτ α αέαιρ οο έιηιτηη λιαετρα.’ ‘Νί ζευβασ
 ρηη υαιό,’ αιρ φιονη, ‘οίη ηί ρυλάηη οαίη ηυιλλε
 έιηηιc ο’φάζαίλ υαιό.’ ‘Cρευο αη έιηηιc αέαιρ

ΔΣ ΙΑΡΡΙΑΙΟ΄ ΔΡΙ Conán. ‘Ní fúil áct enuim
 céann-meámar Chéin mic Oiliolliá Oluim, á
 ceann do tábairt leat á n-éiric m’átar
 cúgamra,’ ΔΡΙ Fionn. ‘Do beirim coimairle
 maidé tuit, á Chonáin,’ ΔΡΙ Oirín, “i’ tuis mair
 ΔΡΙ h-oileadó tu, ΔΣΥΡ ζαν ríotcáin o’iar-
 ριαίο ΔΡΙ Fhionn an fáio máirfior ré.”

3. “‘Cireo í an enuim úo,’ ΔΡΙ Conán,
 ‘mair nac m-bairfionne á ceann oi?’ ‘Átá,’
 ΔΡΙ Oirín, ‘uair oair éiric Oiliolli Oluim á mac
 ó Dhún Eocairmúige, ΔΣΥΡ Sadó ináion Chuinn
 céurocátaiz, á bean ΔΣΥΡ á bain-céile, á
 maille fúir, ΔΣΥΡ íao ámaron ΔΡΙ don cárbao;
 no bá Sadó táobérom torradc an tan rin,
 ΔΣΥΡ do connairic rí cmaob ómaroizín ór á
 eionn á n-áirve ΔΣΥΡ á lán áirneadó uirre.
 Táinuz mian na n-áirneadó ΔΡΙ Shaiób, ΔΣΥΡ
 do érot Oiliolli an éraob for élar uacáir
 an cárbao, ζυρ íc Sadó á leoróóitín oíob.
 Ro fílleadóair tar á n-áir á baile, ΔΣΥΡ do
 μυζ rí ζin mín áluinn mullac-leatán mic
 von trom-tóircéar rin .1. Cian mac Oiliolliá
 Oluim, ΔΣΥΡ μυζ μζ Chairmúve luacra leir
 oá áltrom é. Áct céana, ir ámlaío no bá
 an mac rin ΔΣΥΡ oirum-íall tar á céann áir,
 ΔΣΥΡ ζac bíradc oá m-beirneadó an mac rin
 do beirneadó an oirum-íall bíradc leir.’”

4. “Ro fár aḡur mo foibair Cían gur
 fílánuiḡ a fícté bliadón, aḡur mo bá uar
 mác oile aḡ Oilíoll, aḡur mo bá an triar
 inḡníomá an tan rin. Ro báodar triar ead-
 ladé .i. ḡíollairé, aco, aḡur mo cúadódar na
 ḡíollairé aimirí áimḡcté ḡo tead Sḡadán
 mic Sḡannláin ar doireadct. Ro bá Sḡadán
 ḡo maidt mu an oícté rin, aḡur a uibairt,
 ‘atá fleadó anar an teadḡ ro anoct fá cómaidir
 fhinn mic Chumáill, aḡur do ḡeubctáiré báir
 n-uóitín do bíadó maidt oile a n-euḡmuir na
 fíeré rin.’ Ro áitédodar a ḡ-cuir do an oícté
 rin, aḡur o’éimḡedar ḡo moct ar n-a máradé,
 aḡur do cúadódar tar a n-air ḡo Úín Eoár-
 muiḡe, aḡur tárladodar triar mác Oilíolla ar
 an b-fáitcté rompa .i. Eoḡan móir, Cormac
 Car, aḡur Cían, aḡur mo fíarfuíḡ Eoḡan dá
 ḡíolla cá maidt ré aréir. ‘Ro báodar a
 o-teadḡ Sḡadán mic Sḡannláin,’ ar an
 ḡíolla. ‘Cionnur do bíodtur aḡuib anar?’
 ar Eoḡan. ‘Do bíodtur ḡo maidt,’ ar an
 ḡíolla. Ro fíarfuíḡ Cormac. ‘ḡo maidt,’
 ar an ḡíolla. Ro fíarfuíḡ Cían an ceurda
 dá ḡíolla. ‘Do bíodtur ḡo h-olc,’ ar ḡíolla
 Chéin, ‘óir do máoiré ré ormuinn ḡo maidt
 fleadó aige fá cómaidir fhinn mic Chumáill,
 aḡur ní túḡ ré a blearúinne.” ‘Ná ceiré é,’

Δι να ζιλλαιόε οίλε, ‘όιη το βί ρέ ζο μαίτ
 λινν με céile.’ ‘Όο βευρραιό ρέ τόιολ ταιήρα
 ρά ζαν Δ βειτ ζο μαίτ lem ζιλλα ρέιν,’ Δι
 Cιαν. ‘Να h-αβαιη ρηη,’ Δι Κορμαδ Cαρ,
 ‘όιη ιρ ρεΔι ριονηρα ταιήρα é, Δζυρ Δτά Δ
 ράιτ το τίζεαρηα Διζε .ι. ριονη μαδ Chu-
 mαιλλ.’ ‘Νί μηρσε λιom,’ Δι Cιαν; ‘μαδρδσ
 ocm βεαρηαδó cúιζε.’ Ιρ Διλλαιό το βί Δη
 Cιαν ρηη, ηίοη βέΔιη Δση ταιη ΔρηΔιή é ηαδ
 m-βαιηρεαδó Δ céαηη τε; Δζυρ το ζλυαιρ
 Cιαν ροιηε ζο τύν Σζατάν ηιε Σζαηηλάηη.
 Ρο τάρηα Σζατάν Δι Δη β-ραίττε ροιηε,
 Δζυρ ηο ριαρρμυζ Cιαν Διη Δ βεαρηαδó. ‘Όο
 όέν,’ Δι Σζατάν, ‘όιη ιρ é ιρ ceΔιητο ταιήρα
 βεαρηαδó το όευηΔιή, Δζυρ Δηη ρύτο Δη τεΔζ
 ηα η-τεηηη é Δζυρ éημυζε ροηΔη Δηη:’
 Δζυρ το ζλυαιρ Cιαν τ’ισηηραίζιό Δη τίζε.
 Όο cúαιό Σζατάν τ’ισηηραίζιό Δ τίζε co-
 τάλτα, Δζυρ το cúιη Δ Διηη Δζυρ Δ éητεαδó
 Διη, Δζυρ Δηη ρηη τυζ ρζιαν Δζυρ υιρζε λειρ
 ηα λάηη, Δζυρ το cúαιό μαρ Δ ραιβ Cιαν.
 ‘Cρηυο ρά τ-τυζαιρ ηα h-Διηη ρηη λεατ?’ Δι
 Cιαν. ‘Όο éλυηηη,’ Δι Σζατάν, ‘ζο μαρ-
 βαηηη τυρα ζαδ ηεαδó τά m-βεαρηαηηη tú,
 Δζυρ το όέν τυρα το βεαρηαδó ρεΔηοα.’”

5. “‘ΙΔι ρηη το ρζαοίλ Σζατάν Δη ceαη-
 ζαλ ηο βά Δι céαηη Chéηη, Δζυρ το ρυΔιη

ʋɾuim-ɪɔll mórɪ ón ʒ-cluɔɪɾ ʒo céile aɪɪ.
 ‘An é ɾo aóɔaɪ ɾá a maɾɔ̃ðann tuɾa ʒoð
 neaó ʋá m-beaɾɪaɪann tɪ?’ aɪ ʒɔaóáɪ. ‘ɪɾ
 é ʒo ʋeɪmɪn,’ aɪ Cɪaɪ, ‘aʒuɾ ní baogáɪ ʋuɪɾe
 mé.’ ‘Oo ɔeɪmɪɾe mo ɔɾɪaóaɪ,’ aɪ ʒɔann-
 láɪ, ‘ʒo n-óeɾɾa aóɔaɪ mo m̃aɾɔ̃ðá leaó
 aɪoɪɾ nó ʒo m-bɪaɪó a ɾɪoɾ aʒam ɔɾeʋo aɪ
 ɾáó aóá aʒaó aɪn ɾo.’ ɪaɪ ɾɪn tuʒ ɾʒoɪ
 ʋoɪ ɾʒeɪn taɾɪ aɪ ʋɾuiméɪll ʒuɪ ɾʒɪnɪ
 ɔnuɪm aɪɾe, aʒuɾ ɾo éɪmɪʒ ʋo léɪm lúó̃m̃aɪɪ
 láɪneʋoɾuim ʒo ɾáɪnɪʒ ɾɪoɾm̃ulláó ná
 ɔɾuɪʒne, aʒuɾ aʒ túɾɪlɪnʒ aɪnuaɾ ʋɪ táɾɪa
 ɔɾaóɪɾeaó Chéɪn ɾoɪmɾe, aʒuɾ ɾo ɔuɪɪ ɔɾuaó-
 ɾnaó̃maɪna cóm̃óaɪnʒne ʋoɾʒaóɪɪte ʋɪɾe
 ɾéɪn ɾá óeaaɪ ná ɔɾaóɪɾɪʒe. Taɾɪ éɪɾ ɔeaaɪ
 Chéɪn ʋo ɔeaaɾaó ɾo óóʒaɪɪ ʒɔaóáɪ aɪ
 ɔnuɪm ʋo m̃aɾɔ̃ðá, aóó a ʋuɔ̃aɪɾɪ Cɪaɪ ʒaɪ
 a maɾɔ̃ðá ʒo m-beuɾɾaó ɾéɪn ʒoɪuɪʒe ʒaɪó̃b
 ɪnʒɪoɪ Chuɪnɪ ɔeʋo-óáóaɪʒ í, ‘óɪɪ ɪɾ ɪna
 ɔɾuɪnɪ ʋo ʒeɪneáó aɪ ɔnuɪm ɾɪn.’”

6. “‘Aʒh-aɪóle ɾɪn ɾo ɔuɪɪ ʒɔaóáɪ lɪɪɔe-
 aɪna íce aʒuɾ leɪʒɪɾ ɾe ɔneáóaɪɔ Chéɪn,
 aʒuɾ ɾo ʒluɔɪɾ Cɪaɪ ɾoɪm̃e ʒo Oúɪn Eoóaɾ-
 m̃uɪʒe, aʒuɾ a ɔɾaóɪɾeaó ɾoɾɪ a ɔeuláɪɔ aɪʒe,
 aʒuɾ aɪ ɔnuɪm ɔeaaɪʒaɪɪte ʋɪ. Táɾɪa Oɪɪoɪll
 Oluɪm aʒuɾ ʒaó̃b ɾoɪm̃e aɪ aɪ ɔ-ɾaɪóóe, aʒuɾ
 ɾo ɪnɪɪɾ Cɪaɪ ɾʒeulá ná ɔnuɪm̃e ʋóoɪɔ ó túɾɪ

ζο ρειρεαδò. Α ρουβδαιητ Οιλιολλ αν ènumì το μαριβδò, δατ α ρουβδαιητ Σαòβ ηαé μαηρεοβ-
 ταιòε, ‘òηη ηί ηιοη,’ αη ηί, ‘ηαé ιοναηη ηαε
 òι αζυη το Chian;’ αζυη ιη í κοηδαιηλε αη αη
 èηηη Οιλιολλ αζυη Σαòβ .ι. ηονηαé ραηηηεαη
 ελàiη το èυη ηηα ηημèιολλ, αζυη λεαηυζαò
 αζυη λάνεòηυζαò ηηò αζυη ρηζε το èυη èύηε
 ζαé λά.’”

7. ““Ro φάρ αζυη ηο φοηβαιη αν ènumì
 ηηη ιονηυη ζο η-βαò èηεαη αν ηονηαé το
 ηζαοηλεαò ηηα ηημèιολλ, αζυη τεαé κοηòλύè
 το òευηαηì òι. Ro φάρ αζυη ηο φοηβαιη αη
 ηηη ζο εαηηη βηιαòηα, ιονηυη ζο ηαιβ εευò
 εαηηη υηηηε, αζυη ζο η-βαò èυηα λεί εηα αν
 εαηηη ηηα ρ-τεηηηεοηαò αν βηαò το ευηηί
 èύηε, αζυη το ηλοηηεαò ευηαò ηò λαοé ζο
 η-α αηηαηβ αζυη α èηεαò αηηη ζαé εαηηη
 èηαοηέοζαηηαé ρά ηαιβ υηηηε.’”

8. ““Ιη í ηηη υαηη αζυη αηηηηη ηά α ρ-τάηηηζ
 ηηζ Chianηηηòε λυαéηα ρ’ηιοη α èοηòαλτα .ι
 εηαη ηαε Οιλιολλα, αζυη ηαη èυαλαιοò ηυαηηυ-
 ζαòβαίλ ηα εηυηηε ηηη, ηο èυαηò το òευηαηì
 ιονηαηηυη ρι, αζυη ρ’èηηηζ ηηα ηεαηαηì αη
 βάηηη αν τ-ηονηαηηζ. Μαη ηυαηη αν ènumì
 ηαòαηε αηη, ηυζ ηετ ηαηηηαé ηηηηεαé ηαηη-
 ρεαηηαίλ αηη, ζυη βαηη αν èοη òη ζ-εοηπα
 ηιοη ρε; αζυη ηαη èοηεαòαη ηηα αζυη

mionnadaoine an báile an ghníomh rín, mo ceite-
 adar uile aghur mo fágbadadar an tóin ina
 fáradc fólaim ina n-oidiú. Marí cúalair
 Oilloil rín, a duibairt an énuim do marbhad
 o'edgla go n-oidiongnadó euct fá inó iná rín,
 aghur mo doncuig Sadó a marbhad. Aghur
 marí fuaradadar an teaglac an ceas rín mo
 cuireadadar an tóin tré doigirí donn-ruaid
 veary-larriac ina timcioll. Ann rín an
 uairí o'airiúg an énuim teap na teinead agh
 buain ríad, aghur an teac agh cuirim uirre;
 mo éirig do báoiéim euctruim tré nullac
 an tige ruar, aghur do gáb moimpe ríar aghur
 an teaglac ina oidig, go ráinúg uaim doicá
 fearrín a n-iarádar Chorca Uí Ohuibne.
 Ro cúaidó arteac rían uaim, aghur do rígne
 fáradc don triuca ceas rín ina timcioll, go
 nac láimaidó fionn iná fíanna Eimionn reálg
 iná fíadac do deunaim ann le ríad na cnuime
 rín, aghur ír é a ceann rín iarruar fionn
 orra, a Chonáin, arí Oirín."

9. "Maríad, arí Conán, 'ír fearrín liom-
 ra báir o'fágdail agh iarriaidó na h-éirce rín,
 ná toul tarí m'air marí arí h-oidiadó mé.'"

10. "Ain rín mo tíomáin ceas aghur céile-
 ábriad agh Oirín aghur agh maidib na Féinne,
 aghur do gáruar moimé go ráinúg an áit ina

μαιβ̄ αν̄ c̄nuim̄. Δῑ n-ᾱ φᾱιc̄r̄in̄ το̄ Chonán̄
 πο̄ c̄uir̄ ᾱ m̄eur̄ ᾱ r̄ud̄īc̄n̄īō f̄īōōᾱ αν̄ ζ̄δο̄ι
 ó̄eir̄z̄, ᾱz̄ur̄ m̄irē f̄éin̄ τυz̄ ιᾱr̄ᾱc̄t̄ αν̄ ζ̄δο̄ι
 ó̄eir̄z̄ το̄,” δῑ Ό̄ιᾱr̄mūiō, “μᾱr̄ī ζ̄l̄ᾱc̄ᾱr̄ con-
 αῑl̄bē ᾱz̄ur̄ β̄áīō f̄uir̄; ó̄ir̄ī το̄ β̄ί̄ ᾱ f̄īor̄ ᾱz̄am̄
 nāc̄ μαιβ̄ ᾱ μᾱr̄īb̄ᾱō ιr̄ αν̄ z̄-c̄r̄ūinnē m̄unā
 μᾱr̄iēōb̄ᾱō αν̄ z̄ᾱ ōēár̄z̄ í. ᾱz̄ur̄ τυz̄ πο̄z̄ᾱ
 αν̄ υπ̄c̄αῑr̄ ōē z̄ur̄ c̄uir̄ τ̄r̄é̄ n-ᾱ h-ῑm̄l̄īoc̄án̄ é,
 ᾱz̄ur̄ πο̄ m̄ár̄īb̄ ō’ᾱīc̄ēár̄z̄ αν̄ υπ̄c̄αῑr̄ r̄in̄ í,
 ᾱz̄ur̄ τυz̄ cēann̄ ōá̄ cēann̄aīb̄ ōō l̄á̄t̄αῑr̄ī
 f̄h̄inn̄; ᾱz̄ur̄ δῑ n-αῑc̄īn̄ αν̄ c̄inn̄ ō’f̄h̄ionn̄, ᾱ
 ōub̄αῑr̄c̄ nāc̄ n̄z̄ēōb̄ᾱō z̄an̄ τῡillē é̄ir̄icē
 ō’f̄á̄z̄aīl̄ inā ᾱt̄αῑr̄ī ó̄ Chonán̄. Ιr̄ í̄ r̄in̄ ūαῑr̄ī
 ᾱz̄ur̄ ᾱim̄r̄īr̄ī τ̄á̄im̄z̄ f̄īᾱō f̄ᾱt̄ᾱc̄ f̄ōl̄ūᾱim̄nēᾱc̄
 ō’īon̄n̄r̄aīz̄īō nā τυl̄c̄ᾱ μᾱr̄ī ᾱ μαῑb̄ᾱμᾱr̄īnē
 ūilē αν̄ τ̄ᾱn̄ r̄in̄; ᾱz̄ur̄ πο̄ lēan̄ᾱμᾱr̄ī ūilē αν̄
 f̄īᾱō. Ο̄ō c̄on̄n̄ᾱr̄ic̄ Conán̄ r̄in̄, τυz̄ r̄z̄īᾱc̄t̄
 τ̄ᾱr̄ l̄ōir̄z̄ μ̄ir̄ αν̄ β̄-f̄é̄inn̄, ᾱz̄ur̄ πο̄ lēan̄ f̄é̄in̄
 ᾱz̄ur̄ f̄ionn̄ αν̄ f̄īᾱō; ᾱz̄ur̄ ní̄ μ̄áīōt̄ēᾱr̄ī
 r̄z̄eul̄ūīz̄ēᾱc̄t̄ ōr̄īc̄t̄ᾱ z̄ō μ̄án̄z̄ᾱōᾱr̄ī c̄uz̄ᾱim̄nē
 ūim̄ t̄r̄īá̄t̄n̄ón̄ᾱ το̄ l̄ó̄, ᾱz̄ur̄ ōeir̄ēᾱō f̄eol̄-
 m̄aīz̄ αν̄ f̄īᾱīō δῑ Chonán̄ ᾱ n-ο̄īᾱīō f̄h̄inn̄,
 ᾱz̄ur̄ ní̄ōr̄ī ῑᾱr̄īr̄ī f̄ionn̄ é̄ir̄ic̄ δῑ β̄īc̄ δῑ Chonán̄
 ó̄ f̄ōim̄ ᾱl̄é̄: ᾱz̄ur̄ ōᾱr̄ī β̄ᾱr̄ī l̄ám̄aīb̄r̄ē, ᾱ
 c̄l̄annā M̄h̄ó̄ir̄nē,” δῑ Ό̄ιᾱr̄mūiō, “ní̄ f̄ēᾱōᾱr̄ī-
 μᾱr̄ī αν̄ ōá̄ ōēōim̄ n̄ó̄ ōá̄ ᾱim̄ōēōim̄ πο̄ β̄ᾱin̄
 Conán̄ r̄īc̄ ō’f̄h̄ionn̄ αν̄ l̄á̄ r̄in̄, ᾱz̄ur̄ ōᾱr̄ī l̄iom̄

νίονι μὸ ἀν ευζόρι ριν ινά έιμικ α ατάρ
 ο'ιαρμιαὶὸ ορηυιῖβρε, αζυρ νάρμ^μβεαζ το μαρ
 έιμικ ζυρ α m-βρυινην βαρ μάιτρεαδ α βάβδαιρ
 αρ ο-τιυτιμ βαρ η-διτρεαδ ριρ φέιν, ζαν βαρ
 ζ-συρ ο'ιαρμιαὶὸ εαορ εαοριτδαινη Ουβ-ροιρ νό
 μο εινηρε, όρι ιρ έ αν εαονη κυριαὶὸ ιαρρηυρ
 φιονη ορηυιῖβρε έ; αζυρ ζιὸ βέ ασα βευρ-
 ραιὸ ριβ έυιζε, νί βιαὶὸ ριτ αζυιβ φα όεοιζ.”

II. “ Cρευο ιαο να εαορια υο ιαρρηυρ
 φιονη,” το ραὶὸ ζρδαινη, “ μαρ ηαδ β-φείοιρ
 α β-φάζαιλ το?” “ Ατά,” αρ Οιαρμιαο, “ ερην
 εαοριτδαινη ο'φάζαιβ Τουατα Οέ Οανανη α
 ο-τριυδα εευο Ο β-φιαδραδ; αζυρ ζαδ εαορ
 οά ο-τιζ αρ αν ζ-ερην ριν βίο βυαδδ ιομδδ
 ασο .ι. βιονη μειρζε ρίονα αζυρ ράραιμ ρειν-
 ιμὸ ανη ζαδ εαορ οίοβ; αζυρ ζιὸ βέ εαιτ-
 ρεαρ τρι εαορια όίοβ, οά m-βαδ ρλάν α έευο
 βλιαδδαιη το, το ραδραδ α η-δοιρ α όειδ
 m-βλιαδδαν ριτδεαο. Ζιόεαδ, ατά ατδ είορ-
 ζρδανη οφδαιερiona αζ εόιμευο αν εαοριτδαινη
 ριν, ζαδ λά αζά βυη αζυρ ζαδ η-οιόδε αζά
 βάρη ινα εοσλα. Αζυρ το ριζνε ρέ ράρδ
 οον τριυδα εευο ριν ινα ειμειολλ, αζυρ νί
 φείοιρ α ιμαρβδδ νό ζο m-βυαιλτεαρ τρι
 λευρα λάναιὸμείλε το λυιρζφεαρραιο ιαρ-
 ραινη ατά αιζε φέιν αρ, αζυρ ιρ αμλαιο ατά
 αν λυιρζ-φεαρραιο ριν, αζυρ φιὸ ιμρεαμδαι

ιαρριαιονν τριέ n-α ceann, Δζυρ αν ρίο τριέ n-α cóip. Ro βαιν ρέ ιομορριο το cónnpαδó σ'φhιονν Δζυρ σ'φhιανναιβ ειπιονν ζαν ρεαλζ αν τριυά ceυσ ριν το όευναίν, Δζυρ αν υαιρ το βάόαρρα ρά cóill Δζυρ ρά ζρυαιμ Δζ ριονν το ρυαμαρ ceασ ρειλζε υαιό, Δct ζαν βαιν ριρ να ceοραιβ ζο βριάτ. Δζυρ Δ clanna Mhóinne," Δρ Όιαρμυιο, "βίοσ βαρ μοζα Δζυιβρε; cómpac λιομρα ρά μο ceann, nó ουλ σ'ιαρριαιό να ζ-ceορ Δρ αν ΔctΔc." 'Όαρ λιυθε μο τυατΔ Δ β-φιαννουζεΔct," Δρ clanna Móinne, "το όένρα cómpac ριοτρΔ Δρ σ-τύρ."

12. Ιαρ ριν ρο ζάβδσδρ να δεαζίλοic ριν .i. clanna Móinne Δζυρ Όιαρμυιο, Δ ζ-ceοm-cóipα ina ζ-cυλαiόctib Δρμ ζαιρζε Δζυρ cómpac, Δζυρ ιρ é cómpac Δρ Δρ cinnεαδσρ, cómpac cpoib-νεαρτιμαρ το όευναίν.

13. Δct ceanna, ρο ceannζαl Όιαρμυιο ιασ ΔρΔσθ Δρ αν λάτΔιρ ριν. "Ιρ μαict Δρ cómpac το ριζνιρ," Δρ ζρΔinne, "Δζυρ ιρ βριαταρ σΔmρα σά m-βαó ναc ραcρΔó clanna Móinne σ'ιαρριαιό να ζ-ceορ ριν, ναc λιυζ-ρinnpe Δσ leαβαιό ζο βριάτ muna β-φυιζinn cυιο το να ceοραιβ ριν, ζιον ζυρ ceάppσ mnά αν níó ριν Δρ Δ beic τορρΔc; Δζυρ Δτάιμpe Δνοιρ ταοβctpom τορρΔc, Δζυρ ní

βιασ ἀμ βεαῖαιὸ μuna m-βλαιρρεαο na
caora rin.”

14. “Νά cuiρρε ο’φιαῖαιβ ορημ ρίτ το
ὀμυρεαὸ ἀρ ἀη Σεαριβάν loclannaic,” ἀρ
Ὅιαρμουο, “ἀγυρ naῖ μόιοε το λέιζρεαὸ ρέ
liom iao.” “Σγαιοιρre na cuiβριγε ρο ὀinne,”
ἀρ clanna Mόιρre, “ἀγυρ μαῖραμαοιο leat
ἀγυρ βευρραμ inn ρέιν ἀρ το ῖon.” “Νί
τιορραιὸ ρίβ liomra,” ἀρ Ὅιαρμουο, “ὀρη
οά β-ρειαρρεαὸ ρίβ λάν βδρ ρύλ von αῖαῖ ὕο
buὸ τόόαιτε βδρ m-βάρ ina βδρ m-βεαῖα
é.” “Μαιρρεαὸ, vein γράρα ορημρη,” ἀρ
ρηαο, “ἀη cuiβρεαῖ το βογδὸ ορημρη, ἀγυρ
ρηη ve λέιζιοη leat a n-uaiρnear γο β-ρειαρ-
ρηίρ το ῖορηραῖ ρηρ ἀη αῖαῖ ρυλ βδρρηρ na
cinn οάρ μείτε :” ἀγυρ το ριγνε Ὅιαρμουο
amlaio rin.

15. Ἀηη ρηη ρο ḡluair Ὅιαρμουο ροιηε
ο’ιοηρηαιγίὸ ἀη τ-Σεαριβάν loclannaic,
ἀγυρ τάρλα ἀη τ-αῖαῖ ina ῖοοლა ροιηε.
Tuγ buille οά ῖοιρ ἀηη γρη τός ἀη τ-αῖαῖ
α ῖεαηη, ἀγυρ ο’ρραῖ ρυαρ ἀρ Ὅηιαρμουο,
ἀγυρ ιρ é ρο ράιο ; “ἀη ρίτ το β’άιλλ ριοτ
το βρηρρεαὸ, α ῖιic ὕι Ὅηυίβne ?” “Νί
h-εαὸ,” ἀη Ὅιαρμουο, “αῖτ γράinne ιηγιοη
Chorμυic αῖα ταιβῖρηom τορηραῖ, ἀγυρ το
ḡlac ρί μιαη το na caoraib ρο ἀγασρα, ἀγυρ

ιρ ὀϊαρηαιὸ λάνι ὀυιρη ὀο να εαορηαιβ ρη
ορηα τάνηαρηα.” “Ὀο βειρημρη μο βρη-
ατῶρη,” ἀρη ἀη τ-ατῶρ, “ὀά m-βῶ ἠὰς
m-βῶ ὀο εῖοιρη ἀαῶρη αὐτ ἀη ἕρη ρη
ρη βρηιρη, ἀαρη ἠὰς m-βῶ ἀρη ῖρηετ
Chorismic ἠις ἀρη αὐτ ἀτ ἕρηιρη, ἀαρη α
ὀειρη ἀαρηα ἕο ἠὰς ἀη τορηιῶαρη τρη
εῶβ ἕρηιρη ἀρη, ἠὰς m-βρηιρηαὐ ρη
αρη εῶρη ὀο να εαορηαιβ ρη ἕο βρηατ.” “ἠη
αὐρη ὀαρηα ραῖλ ὀο ὀειρηιρη ορη,” ἀρη ὀιαρη-
μυρη, “ὀρη ιρ ὀά n-ιαρηαιὸ ἀρη ἀρη ἠὸ ἀρη
εῖρηαρη τάνηαρη ὀοη αὐρη ρη.”

16. ἀρη n-α εῖορη ρη ὀοη ατῶρ, ἠο εῖρη
ρη ῖρηαῖρη ἀαρη ἠο αὐρη α λρηιρη-ῖρηαρηα ἀρη
α ἕρηαῖρη, ἀαρη ἠο βρηαῖ ρη λῶρηα
ἠὸρη ἀρη ὀιαρημυρη, ἕο n-ὀαρηρηα ρη ὀιὸ-
βῶβ ὀειρηοῖλ ἀρη ῖρηατ α ῖρηετ ὀε. ἀαρη
ἀη υρη ἠὰς β-ῖρηαῖὸ ὀιαρημυρη ἀη τ-ατῶρ
ἀαρη ῖρηαῖ ἠο λρηιρη α ἀρη ἀρη λῶρη, ἀαρη
τρη ρη ραρηατῶ ρῶρηαῖρη ἀρη ἀη ατῶρ, ἕο
ἠῶρηιρη λῶρη α ὀά λῶρη ὀοη λρηιρη-ῖρηαρηα
αὐρη. ἀρη ρη ἠο τὸρη ἀη τ-ατῶρ ὀ εῶρηαῖ
ἀαρη ἠο αὐρη ρη εῖρηαῖ ἕ, ἀαρη ἠο ῖρη ἀη
ῖρη ἠαρηαῖρη ἠο βῶ ρῶ εῶρη ἀη ατῶρη ἀαρη
τρη εῶρη ἠα λρηιρη-ῖρηαρηαρη, ἀαρη ἀη υρη
ῖρη ἠῶρηιρη ἀη λρηιρη ἕ ὀο βρηαῖ ρη λρηα
λῶρηαῖρηαρη ἀρη ἀη ατῶρ; ἕρη αὐρη α ἠαῖρη

πέ ιννιρτινῆ δ εἰνν δζυρ δ εἰνν δμαδ,
 ζυρ ῥάδζ μαρῆ ζαν δηαμ ε; δζυρ πο βάουαρ
 αν οιαρ ριν το εἰνναιῆ Μῆοῖρνε δζ ρεῖτιοῖν
 Οἰαρμυοα δζ οευναιῆ αν εοῖνλαινν ριν.

17. Αν ταν αο εοινεαοαρ αν τ-αῖαδ δζ
 ταιτιμ, τάνζαοαρ ρεῖν το λάτδαιρ, δζυρ το
 ρυοῖ Οἰαρμυοο ζο ρυαιότε μαρῆ ο'είρ αν
 εοῖνραιε ριν, δζυρ δ ουβδαιρτ λε εἰνναιῆ
 Μῆοῖρνε αν τ-αῖαδ ο'αῖοηααοῖ ρά ρζυαβδαιῆ
 να εοῖλλε αρι ῖοῖο ηαδ ἔ-ρδαιερεαδ ζῆρδαινε ε
 ' δζυρ ιαρ ριν τείοῖο οά η-ιαρρδαιῖο ρεῖν δζυρ
 ταβῆρδαιῖο λῆβ ἰ." Οο εἰρρδαινεζαοαρ εἰνναι
 Μοῖρνε αν τ-αῖαδ leo ραν ἔ-ρῖοῖοβδ αμαδ
 δζυρ πο εἰρρεαοαρ ράν ταλαῖν ε, δζυρ πο
 εἰνναιῆ δ ζ-εαην ζῆρδαινε ζο ο-τυζαοαρ
 ζο ζῆρδαινε ἰ. "δζ ριν, δ ζῆρδαινε," αρι
 Οἰαρμυοο, "να εαορδ το βῖ δζαο οά η-ιαρ-
 ρδαιῖο, δζυρ βαιν ρεῖν το οῖοι οῖοῖ." "ἰρ
 βῆρδαιρ οαῖρδ," αρι ζῆρδαινε, "ηαδ ἢ
 βλδαιρρεαοαρδ αοη εαορ οῖοῖ δετ αν εαορ το
 βδαιρρῖο το λάῖρδ, δ Οἰαρμυοο." Ρο εἰρρδ
 Οἰαρμυοο ινα ρεαρδαιῖν αρι ριν, δζυρ πο βαιν
 να εαορδ το ζῆρδαινε δζυρ το εἰνναιῆ
 Μῆοῖρνε, ζυρ ιεαοαρ οῖοι δ ράρρυῖζτέ οῖοῖ.

18. Αν υαρι βδ ῥάαδ εαο πο λαβδαιρ Οἰαρ-
 μυοο, δζυρ δ ουβδαιρτ : "δ εἰνναιῆ Μῆοῖρνε,"
 αρι πέ "βειρρῖο αν μεῖο ρεουρδαιῖο ρῖβ το ηα

ραοριαιβ̄ ρο, αζυρ αβριαιὸ le ϖιονν ζυρι ριβ̄
 ρέιν το μαριβ̄ αν Σεαριβ̄άν Λοϋλανναδ̄.”
 “Το βειρμιὸ ἀρι m-βριαδ̄αρ,” ἀρι ριασ, “ναδ̄
 βεαζ λινν α m-βευριαν ζο ϖιονν οῖοβ̄;” αζυρ
 ρο β̄αιη Όιαρμιυο υαλαδ̄ το να ραοριαιβ̄
 ὀοῖβ̄. Ανν ρην τυζασδαρ ρλαννα Μόιρνε
 βυρὸεαδ̄υρ αζυρ αλτυζαδ̄ο ρε Όιαρμιυο ταρ
 εῖρ να ὀ-τίοῦλαϊσεαδ̄ο το ρυαριασδαρ υαιὸ,
 αζυρ ρο ζ̄λυαϊρεασδαρ ριομπα μαρι α ραιβ̄
 ϖιονν αζυρ ϖιαννα εῖριονν. Το ἔυαιὸ
 Όιαρμιυο αζυρ ζ̄ριάννε ιομορριο ζο β̄αρρ
 αν ἔαοριτ̄αιηη, αζυρ το λυιζ̄εασδαρ α λεαβ̄αιὸ
 αν τ-Σεαριβ̄άιν Λοϋλανναδ̄ιζ̄, αζυρ νί ραιβ̄ αἔτ
 ραορια ρεαριβ̄α ανηρ να ραοριαιβ̄ ρ̄ιορ ὀ’ϖευ-
 ἔαιη να ζ-ραορ το βί ρυαρ ἀρι αν ζ-ριανη.

19. Το ράνζασδαρ ρλαννα Μόιρνε ζο ϖιονν,
 αζυρ ρο ριαρρμιυιζ̄ ϖιονν ρζευλα ὀοῖοβ̄ ὀ τ̄ύιρ ζο
 οειρεαδ̄ο. “Ρο μαριβ̄αμαριαν Σεαριβ̄άν Λοϋλαν-
 ναδ̄,” ἀρι ριασ, “αζυρ τυζαμαρι ραορια ραορι-
 τ̄αιηη Όυβ̄ριοιρ ἔυζασδαρ α η-ἔειρμικ τ’αδ̄αρ,
 μά τὰ ρίτ̄ αζυιηη ὀά ζ-ριονη.” Τυζασδαρ να
 ραορια αν ταν ρην α λ̄αιηη ϖ̄ηηηη, αζυρ ρο αἔηηιζ̄
 ρέ να ραορια, αζυρ ρο ἔυιρ ρά η-α ρ̄ρ̄οῖη ηασ,
 ζο η-ουβ̄αιρτ ρε ρλανηαιβ̄ Μ̄ηόιρνε, “το
 βειρμιο μο β̄ριαδ̄αρ,” ἀρι ϖιονν, “ζυρι αβ̄ εῖ
 Όιαρμιυο Ο Όυιβ̄ηηη το β̄αιη να ραορια ρο,
 ὀιρ αἔηηηιζ̄ηηη βολαδ̄ο ανηρ η̄ικ υἱ Όυηιβ̄ηηηηη

ορητά; αζυρ ιρ ρειμίν λιον ζυρι δβ έ το
 ιμαρβ αν Σεαριβάν λοϋλανναδ, αζυρ μαδ-
 ραορα το ριορ αν μαριεανν ρέ αζ αν
 ζ-σαοριτάνν. Ζιόεαδ, νί ρέιηρσε οίβρε να
 σαορα το τὰβδαιητ έυζαμρα,, αζυρ νί
 β-ρuiζιό ριβ ιοναο βδρι η-αιτρεαδ δ β-βιαν-
 νuiζεαδτ ζο ο-τυζαιό ριβ έιηιϋ οαίηρα αμ
 ατδαιη.”

20. Ιαρ ρηη ρο έυηι τιονόλ αζυρ τιομρyζαδ
 αρ ρεαδτ ζ-σατδαιβ να ζηάιτρείννε αρ δον
 λάτδαιη, αζυρ ρο ζλυαιρ ροίηε ζο ράιηιζ
 Ουβηορ Ο β-βιαδρμαδ; αζυρ το λεαν λορζ
 Οηιαρμυοα ζο bun αν έσαοριτάνν, αζυρ
 ρυαιη να σαορα ζαν οοίηευο ορητά, ζυρι
 ιτεαοδαι δ η-οοίττιη οίοβ. Οο ρυζ αν τεαρ-
 βδδ μόρι ορητά αν ταν ρηη, αζυρ δ ουβδαιητ
 βιονη ζο η-αηραδ αζ bun αν έσαοριτάνν ζο
 η-ιητρεοδδ αν τεαρβδδ ρηη; “ οίηι ατά δ
 ριορ αζαμ ζο β-ρuiλ Οιαρμυιο δ η-βάρηη αν
 έσαοριτάνν.” “ Ιρ μόρι αν κοίηαιτδ ευοα
 ουιτρε, δ βηιηη, δ ηεαρ, ζο β-ραηραδ Οιαρ-
 μυιο δ η-βάρηη αν έσαοριτάνν, αζυρ δ ριορ
 αιζε τυρα βειτ αρ έι δ ιμαρβτδ,” αρ Οιρίν.

21. Δ η-οιαιζ αν κοίηαιό ρηη το οευναιη
 οοίβ, ρο ιαρηη βιονη ριττιολλ οά η-ιηηητ;
 αζυρ δ ουβδαιητ ηε η-Οιρίν, “ το ιηεορμυηη
 ρέηηη cluiττε λεατρα υηηηε ρο,” αρ ρέ. Σuiζιο

αρι ζαὸ τὰοῖ ῥον φῖτῖλλ .1. Οἰρῖν, ἀζυρ
 Ορζαρι, ἀζυρ μαὸ λυιζῶεαὸ, ἀζυρ Ὀιορρῡιηζ
 μαὸ Ὀοῖδαιρ ἡῖ ἅηαοιρζνε ῥο ἔαοῖ, ἀζυρ
 φῖονη ῥον τὰοῖ οἰλε.

22. Ζῖὸ τῖα δῖτ, ἡο ἅῶαρι ἀζ ἡμῖτε ἡα
 φῖτῖλλε ζο φῶτῶ φῖρζλιε ἀζυρ ἡο ἔμῖ φῖονη
 ἀη ἔλυῖτῶε ἀρῖ Οἰρῖν ἀ ζ-αοἰ ἡαὸ ἡαῖῖ ῥο
 ἅεῖτε ῥο δῖτ ἀοη ἅεαῖτε ἀἡῶη, ἀζυρ ἡρ ἔ ἡο
 ἡῶῖὸ φῖονη ; “ Ἀτῶ ἀοη ἅεαῖτε ἀζ ἅεῖτ ἀη
 ἔλυῖτῶε ῥοῖτε, ἀ Οἰρῖν ; ἀζυρ ἅῖοῖ ἀ φῖλῶη φῶ
 ἀ ἅ-φῡῖλ ἀῖ φῖὸαῖρ ἀη ἅεαῖτε φῖη ῥο ἔαῖδαιρ
 οῖτε.” Ἀηη φῖη ἀ οῖῖδαιρτε Ὀἰαῖμῡῖο ἀ
 ζ-αοῖρ Ζηῖῶηηηε, “ ἡρ τῖμῶζ ἡοη ἀη ἔαρ
 ἅεῖτε φῖη οῖτε, ἀ Οἰρῖν, ἀζυρ ζῶη ἡῖ φῖη
 ἀζ τῶῖδαιρτε τεαζαῖρζ ἡα ἅεῖτε φῖη οῖτε.”
 “ ἡρ ἡεαῖα ῥοῖτε ἔμ φῖη,” ἀρῖ Ζηῖῶηηηε, “ ῥο
 ἅεῖτ ἀ ἡεαῖῶῖ ἀη τ-ἅεαῖῖῶῖ ἡοῖλῶηηηαῖζ
 ἀ ἡ-ἅῶῖρ ἀη ἔαοῖτῶηηη, ἀζυρ φεαὸτ ζ-αῖτῶ
 ἡα Ζηῖῶῖτῖφῖηηηε ἀῖ τῖμῖοῖλλ ἀρῖ ἔῖ ῥο ἡῶῖῖ-
 ἔῶ, ἡῶ ζῶη ἀη ἅεαῖτε φῖη ἀζ Οἰρῖν.” ἡαῖ
 φῖη ἡο ἅῶη Ὀἰαῖμῡῖο αοῖρ ῥο ἡα αοῖρῶῖῖ,
 ἀζυρ ῥ’αῖμῖρζ ἀη φεαῖ ἅῖὸ ἔοῖρῖ ἔὸζῖῖῶῖ ;
 ἀζυρ ἡο ἔὸζ Οἰρῖν ἀη φεαῖ φῖη, ἀζυρ ἡο ἔμῖ
 ἀη αλυῖτῶε ἀρῖ φῖονη φῶη ἡοῖὸ ζ-αεῖτῶα.
 ἡῖοῖ ἅ-φῶῶ ζο ἡαῖῖ ἀη αλυῖτῶε φῶη ζ-
 αεῖτῶα ἀη ῥαῖα ἡ-ῡαῖρ, ἀζυρ ἀη ῡαῖρ ῥο
 ἔοηηηαῖρῖ Ὀἰαῖμῡῖο φῖη ἡο ἅῶῖλ ἀη ῥαῖα

εδορ αρ αν β-ρεαρ βυò cóρη το τόζβάιλ,
 αζυρ πο τόζ Οιρίν αν ρεαρ ρην ζυρ éυρη αν
 ελνιτέε εευνα αρ φηιωνν. Ρο éυρη φιονν
 αν ελνιτέε αν τρεαρ υαιρ αρ Οιρίν, αζυρ
 πο βυαιλ Όιαρμυο αν τρεαρ éδορ αρ αν
 β-ρεαρυο βευρφαò αν ελνιτέε υ'Οιρίν, αζυρ υο
 τόζβδουαρ αν φηιανν ζάιρ μόρ ράν ζ-ελνιτέε
 ρην. Όο λαβαιρ φιονν, αζυρ ιρ é α υυβαιρτ ;
 “ Νί η-ιονζνα λιομ αν ελνιτέε υο βρειτ éυιτ.
 α Οιρίν,” αρ ρέ, “ αζυρ α éιτέιολλ αζ Ορζαρ
 υά éευναμ éυιτ, αζυρ υυτέραετ Όηιορμαινζ,
 αζυρ ράιτέβεαρτ μινε λνιζéεαé, αζυρ τεαζαρζ
 μινε υί Όηυιβνε αζαυ.” “ Ιρ πο μόρ αν
 τ-ευο υυιτρε, α φηιινν,” αρ Ορζαρ, “ α éυιζ-
 ρην ζο β-ραρφαò Όιαρμυο Ο Όυιβνε α
 μ-βαρρην ερνοινηρο, αζυρ τυραραράν-α éομαιρ.”
 “ Εια αζυιννε αζ α β-ρυνλ αν ρίρυννε, α μινε
 υί Όηυιβνε,” αρ φιονν, “ μινε νό Ορζαν ?”
 ‘ Νιορ éαιλληρε τ'αιτένε μαιτ μιαμ, α φηιινν,”
 αρ Όιαρμυο, “ αζυρ ατáιμρε αζυρ ζηάιννε
 ανν ρο, α λαβαιυò αν τ-Σεαρβάιν λóελαν-
 ννιζ.” Ανν ρην υο μνζ Όιαρμυο αρ
 ζηάιννε, αζυρ τυζ τρη πόζα éι óρ εομαιρ
 φηιινν αζυρ να ρέιννε. “ Ιρ μερα λιομ
 ρεαετ ζ-εαéα να ζηάιτέρέιννε αζυρ ρη
 éρμιοιωνν υ'ραρηνέιρ ορτ αν οιόεε μνζαιρ
 ζηάιννε μιοτ ó Θεάιμραιζ, αζυρ ζυρ éυ

féin ba fedaí cóimeuota údáin an oíche rin
féin, iná a b-fuil ann go d'fáirnéir oir;
a gair do beirfáir do ceann air son na b-pó-
gair," ar fionn.

23. Iar rin go éirigh fionn a gair na ceitíre ceu-
amair do bí aige air tuilliom a gair air tuair-
dal, fá cómaidir Thiamuota do mairbá; a gair
go cuir fionn a lámá a lámáib a céile tim-
cioll an éadairinn rin, a gair d'fuaigair doib
a b-péinn a g-ceann a gair a g-cóimeuota
beadá gair Thiamuota do léigion táir-
amad. Ro géal doib maille, gair bé uine
d'fhiannaib éirionn do mairbá ruar a gair
do beirfá ceann Thiamuota Uí Thuibne
cuige, go d-tiobá do a airim a gair a éiré do
do, a gair ionad a dár a gair a fedaí-dár a
b-fiannuigeat rair do. Do fuaigair
gair fíleibe Cua, a gair ir é go rá do, gair ab
é dár Thiamuota Uí Thuibne, Donn O
Donnchú, go mairb a dár féin, a gair
dá mairin rin do mairbá d'á oíogal air Thiam-
muota, a gair go gair goime ruar. Do foil-
rige do tra d'áonair an bpoigal an t-éigion
iná mairb Thiamuota, a gair tige d'á fuaigat
gair fíor gair airmuig doon fhéinn; a gair
mair ráinig gair fíleibe Cua ruar a m-bair
an éadairinn tige Thiamuota buille d'á oir

ann, aḡur no cait ríor a meafḡ na Féinne é, ionnur ḡur baimiosar aímair Fhinn an ceann oe, óir oo cúir Donḡur vealb Thiamuosa air. O'ér a márbta táinig a éruic féin air, aḡur no aicnig Fionn aḡur Fianna éirionn é, ḡo n-oubrasair ḡur ab é ḡarb oo cúit ann.

24. Ann rin a oubrairt ḡarb íléibe Criot ḡo macrao oo úioḡal a acar féin ar mac Uí Thuibne, aḡur no ḡluair ruar aḡur tug Donḡur buille oá coir ann ḡur cait ríor a meafḡ na Féinne é, aḡur vealb Thiamuosa air, ḡur baimiosar muinntir Fhinn an ceann oe. Aḡur a oubrairt Fionn nac é Thiamuio no bá ann acḡ ḡarb, aḡur o'fíarraig an trear uair cia macrao ruar. A oubrairt ḡarb íléibe ḡuair ḡo macrao féin ann, aḡur ḡur ab é Donn O Donnchuosa no márb a acair, aḡur oá mictin ḡo macrao oá úioḡal ar mac Uí Thuibne, aḡur no ḡluair poime a m-báir an éoréainn. Tug Thiamuio buille oá coir ann ḡur cúir ríor é, aḡur no cúir Donḡur vealb Thiamuosa air, ionnur ḡur márbasair an Fhian é. Acḡ céana, oo márbao naoi nḡarb na Féinne ar an moó rin a m-bréigmoó me muinntir Fhinn.

25. Iomtúra Fhinn, tar éir naoin nḡarb

na féinne do tuicim, mar a bí Ṣarḃ íléibe
 Cua, aṣur Ṣarḃ íléibe Criot, aṣur Ṣarḃ
 íléibe Ṣuairé, aṣur Ṣarḃ íléibe Muice,
 aṣur Ṣarḃ Shléibe móir, aṣur Ṣarḃ íléibe
 Luḡa, aṣur Ṣarḃ Δα φαοιό, aṣur Ṣarḃ
 íléibe Mír, aṣur Ṣarḃ Ṣhroma móir, do bí
 lán do ógḡiainn aṣur do órioió-méanmáin
 aṣur do óobrión.

26. Δότ céada, a buḃairt Δonḡur ḡo
 m-beurḡaó ré féin, Ṣriáinne, mír. “Ṣeir,”
 ar Ṣiarmuir, “aṣur má bimre am beaḡaíó
 uim éraḡnóna leaḡaḡo ríḃ; aṣur má máir-
 ḃaíó fionn mé, ḡiò bé clann do bíadó aṣ
 Ṣriáinne, oíl aṣur leaḡuirḡ ḡo maíḡ iad, aṣur
 Ṣriáinne do cúir cum a h-ḡḡar féin ḡo Teám-
 ḡaiḡ.” Ro éiomáin Δonḡur cead aṣur céil-
 iobḡaó aṣ Ṣiarmuir, aṣur do buaíl a ḃraḡ
 oroióbeaḡaḡa timcióll Ṣhriáinne aṣur ina
 timcióll féin, aṣur ó’imḡiḡeaḡar a muirḡir
 an ḃruir ḡan fíor ḡan airmuḡaó don fhéinn,
 aṣur ní h-ḡiḡuirḡear ḡḡeuluirḡeaḡt orriḡa
 ḡo roḡḡáin an ḃroḡa ór ḃóinn oíḃ.

27. Ann rín do labḡair Ṣiarmuir O
 Ṣuibne, aṣur ir é ro máíó: “Raḡḡaó ríor
 do céann, a fhinn, aṣur a ḡ-ceann na
 féinne; aṣur do óén éirleac aṣur aḡcumadó
 orḡ féin aṣur ar do muirḡir, ór beaḡḃ liom

ζυρι μίαν λεατρα ζαν ανακαίλ το έαβδιρε
 οαή, αέτ μο βάρ το έαβδιρε α η-άιτ έιζιη;
 αζυρ φόρ ό ηαέ λιοη ουλ όη ζ-οηταβδιρε φο
 αη έεαηη, το ημίζ ηαέ β-φυίλ αηηα ιηά οοη-
 ράηαέ αζαη α ζ-οηίοέάιβ ηηέιαηα αη το-
 ηήαη ηόηη, ηοέ ηαέφαηηη αη α ανακαίλ ιηά
 αη α έοηηηαεαό, ηαη ζυρι ηηηις το έυζαη α
 η-άη αζυρ α η-εαηβα τοο έοιζεηε. Οηη ηί
 ηαίβ αέτ ιηά οοηλαηη, τοαό ιηά τοέαη
 οηηα ηεη ληηη, ηαέ ηαέφαηηη ταη το έεαηη
 ηα αζυρ ταη έεαηη ηα φέηηηε αηη, αζυρ φόρ
 ζο η-οειηηηη οοηηαέ ηοηήαο αζυρ αο όιαίζ;
 αζυρ ηη βηηαέαη οαήηα, α φηηηη, ζο η-οιζεο-
 λαοηα ηέ φέηη ζο ηαίτ ηυλ ζευβδιηηε α
 η-αιηζε ηέ.”

28. “1η φίοη το Όηηαηημιο ηύο,” αη Οηηαη,
 “αζυρ ταβδιη ανακαίλ α ηήαίτ ηή όο.” “Νί έηυ-
 βαη,” αη φηοηη, “ζο ηηηηηη αη βηάέα; αζυρ
 ηί β-φυιζιό ηυαίηηεαη ιηά οοηηηηοε έοηόέε,
 ηό ζο η-τυζαίό όίοζάλ οαήηα αηη ζαέ ηαη-
 λαό οά η-τυζ οαήη.” “1η ηόηη αη ηοιέ αζυρ
 αη οοηαηέα ευοα όοιηηε ηηη το ηάό,” αη
 Οηηαη; “αζυρ το βειηηηηε βηηαέαη φίοη-
 λαοιέ,” αη ηέ, “ηηηα η-τυιηις ηα φηοηηα-
 ηεηηε αηηαη οηηη, ηό αη ταλαή η’οηηαίλ
 φάη έοηαίβ, ηαέ λέηηηεαο ηοιη ηέηη ιηά
 η’φηηαηηαίβ έηηηοηη ηυλ ηηζαό ιηά φηη-

ðeapɣaðò ʋo ðeunaím aip; aɣup ɣáβaím a
 óorp aɣup a anam aip óoimipceaðò mo ɣoile
 aɣup mo ɣaipɣe, ɣo m-beupɣaðo ɣlán liom
 é ʋ'aimðeoín b-ɣeap n-Éipionn. Aɣup, a
 ʋhiapmuio, tap anuap ap an m-bile, ó naó
 áil pe ɣionn anacail ʋo éabaiɣt ʋuit, aɣup
 ɣabaimpe aip mo óorp aɣup aip m'anam éu,
 aip imeabál ʋo ðeunaím opɣ aniu."

29. Ann ɣin ʋ'éipɣɣ ʋhiapmuio ina ɣeapaim
 aip úipɣéipɣ ʋo ɣeupɣaíb an bile, aɣup ʋ'éipɣɣ
 ʋo bdoiéleím euotɣuim eunaímáil ʋ'úpian-
 naíb a óipaoipeaðé, ɣup ɣáb leítioo a ʋá
 bonn ʋon ɣeapann ɣeupuaítne ionnur ɣo
 n-ʋeacáio imcían éap ɣhionn aɣup tap
 ɣhiannnaíb Éipionn amac; map ip léip anup
 an laoió ɣo ɣioɣ ɣacé impeapán aɣup ɣacé
 bɣiaéap ʋá paíb eapopna ó éeacéɣ ɣup an
 m-bile ʋóíb nó ɣup ɣɣapapap ɣéin aɣup
 ʋhiapmuio pe n-a céile, map leapap:

Ip cumán liom an imipɣ
 ʋo bá aɣ ɣlaít na b-ɣiann;
 aɣ ɣhionn aɣup aɣá mác,
 aɣ bun ippe ɣiap.

ʋo ɣuioeap ɣéin cum cláip,
 mé ɣéin aɣup mo ʋiap mác;
 le ɣualainn ɣhinn úí bhaiɣɣne,
 och! ip linn ʋob aip.

Το λέιζεαὸ εδορμυινη ἀνη ριτσίλλ,
 ιορη ἐριατ ἀζυρ λαοὸ;
 το βάοδαρ να ρηι ἀζ ιμρητ,
 ἀ'ρ νίορη β'ι ρύο ἀη ιμρητ βδοτ.

Λέιζιορ Διαρμυιο νέροζεαλ
 εδορ ἀνουαρ ἀρ ἀη ζ-ελάρ;
 τόςβδαρ Οιρίη ἐ ζο ταρδαὸ,
 ἀ'ρ λέιζιορ ρεαρ ινα ἀιτ.

Ριονη. Το ράιὸ Ριονη ζο νέιζεαηαὸ,
 “ἀτὰ νεαὸ εἰζην ραη ζ-εραηη;
 ἀζυρ βυρ η-ί ἀη ἐορζαρη ἀηβδα
 το βιαρ ἀζαηηη ινα ἐεαηη.”

Ορζαρ. Ἀνη ρηη λαβηαρ Ορζαρ,
 μαε Οιρίη ἀιὸμέιλ ὑρη;
 “ἀ ριζ, εια το να ρεαραιβ
 νεαὸ ινα β-ρuiλ το ὀύιλ?”

Ριονη. “ἠά κυρηε μέ ἀρ μεαρβδαλ,
 ἀ ρηη, ζιὸ μαιτ το λάη;
 ζυρ δβ ί ἀη ἐορζαρη ἀηβδα
 το βιαρ ἀζαηηη ρά ἐλάρ.”

Ορζαρ. “ἠά η-αβδαρη ρηη, ἀ ριζ,
 ἀ'ρ ἠά βίοὸ ραλα ζηάτ ἀο ζηύρη;
 τὰ η-βδαὸ βεαζ ορητ Διαρμυιο,
 βυὸ ἐορη ἀ λέιζιοη ούιηη.”

Φαολάν. Δὴν ῥῆν λαβῆραρ Φαολάν,
 ἀζυρ ἐ ἀζ βρορουζαὸ να ζαίρζε ;
 “νὶ λέιζρῆμῖο Ὀδιρμυρο
 λε νεαὸ ὁά β-ῤυῖλ να βεαῦαῖο.”

Νάρ μαιβ μαῖτ ἀζαοῦρα, ἀ Ορζαῖρ,
 ἀ ῤῥῆ βρορουῖζτε ζαῦα αῦα ;
 ἀ οειρ ζο m-βευρῤά λαοὸ λεατ,
 ὁ’αῖμῶεοῖν υαῖμ ῤεῖν ’ῤόμ αῦαῖρ.”

Ορζαῖρ. “Ταρ ἀνυαρ, ἀ Ὀδιρμυρο,
 ζαβδαιμ ῤόρ ἔυ ὁο λάμῆ ;
 ζο m-βευρῤαὦ ἔυρα ῤλάν
 ὁ’αῖμῶεοῖν ὁ ῤηῖαῖναιβ ἔῖμῖοῖν.”

Ζολλ. “Ἰρ μόρ ἀ λαβῆραῖρ, ἀ Ορζαῖρ,”
 ὁο μῖαῖο Ζολλ τυῖρῤεαῖμῖαιλ να
 m-βέῖμῖοῖν ;
 “ἀ μῖαῖο ζο m-βευρῤά λαοὸ λεατ
 ὁ’αῖμῶεοῖν ἀ τῖοῖόλ β-ῤεαρ n-
 ἔῖμῖοῖν.”

Ορζαῖρ. “Νὶ τυ βρορουῖζεαρ οῖμ, ἀ Ζοῖλλ,
 να αῖαῖνα μεαῖρα μῖοῖρζῆῖοῖμ ;
 αῖαῖνα ὁῖοῖῖν ἀρ Ὀδιρμυρο,
 αῖαῖνα ταζαῖρῦα τῤευνλαοῖα.”

Ζολλ “Μάρ μαρ ῤῆν ἀ οειρῤῥ ἐ,
 ἀ λαοῖα να ζ-αῖμῖλαῖν οεααῖρ ;
 οεαῖβῦαῖρ οῖῖῖν τ’ῤῥῖλῖοῖε
 ῤαῖν ζ-αῖμῖμῖζε ῤῆν ὁο ζῖλααῖρ.”

Coimhioill. Ann rin a labhair Coimhioill
 do shúc mór le h-Orzair;
 “an cóimhiúge rin do glacair,
 caitéiri uil dá corradm.”

Orzair. Anrin no labhair Orzair,
 a gair do é rin an rreagaird
 boib;
 “geairrfaora báir g-cnámá,
 roir mác a gair a tair.”

Léimear mac Uí Thuibne
 anuar ar báir an bile;
 a cóir ceangailte da cáit-
 éiread,
 do é an torriann iongantad.

Cúig ceud, a bháiruis,
 gíó líonmair dáir maicib;
 do cóir mac Uí Thuibne
 rúil máiruis Orzair.

Ro tairriainz Orzair a éirairad,
 mar fuidm gairte a r glanna;
 nó mar fuidm lice a r uirge,
 a r é a g r gairlead na gairge.

Conán. Ann rin labhair Conán,
 a r é a g-coimhairde ina fála;
 “léigíó do élanndib bhairghe
 cuir a céile do gearrad.”

Fionn. Ro labair fionn zo déigeada,

“cuirò corz ar bar n-armaid;

ná bíod clanná Mórne in bar

n-oidis,

zo o-téiréí zo h-Almuin.”

Óiméig uinne me céile

Óidarmuid véirgeal O Thuibne;

aszur Orzair na móirgíoní

o'fúig rinn zo cróilíod.

30. A h-aíle an cóiraidc rinn, do máinig

Orzair aszur Óidarmuid pompa zan fuilugad

zan foirdearzag ar neac ada, aszur ní

h-aítrirtear rzeulugéadct oirca nó zo

máingadar zur an m-brugh ór bóinn, aszur

ba luézáireac lánmeadhanac a bá Tráinne

aszur donzur pompa. Ann rinn do innir

Óidarmuid a rzeula oóib ó túir zo veiread,

aszur ní móir náir túit Tráinne a o-táinneu-

laib buanmairbca báir le h-uáidan aszur le

h-uacbár an rzeíl rinn.

31. Iomtúra fhinn, iar n-iméadct imic

Uí Thuibne aszur Orzair, do fuair naonbar

taoiréac aszur veic z-ceuo laoc ina z-cor-

zair éró, aszur no cuir zag don do bí inleisir

zo h-aít a leisirte, aszur no tocail fearc

rófáirring, aszur no cuir zag don do bí

μαριβ̄ ανη. Ὑᾱ τ̄υιηρεᾱς̄ ρειηιγ̄τε̄ δῑο̄μευλᾱς̄
 μο̄ β̄ά̄ ϕ̄ιονη̄ Δ̄ η̄-δῑτ̄λε̄ η̄ᾱ η̄-ῡαιη̄ ρ̄ην, Δ̄ζυρ̄
 το̄ μ̄ιονηυιγ̄ Δ̄ζυρ̄ το̄ μ̄ο̄ιοιγ̄ η̄ᾱς̄ η̄-ο̄ιονηγ̄ηᾱο̄
 μο̄ρῑαν̄ κο̄μ̄ηυῑο̄τε̄ ζ̄ο̄ η̄-ο̄ιγ̄εο̄λᾱο̄ Δ̄η̄ Ὁ̄η̄ιαρ̄-
 μ̄υῑο̄ ζ̄ᾱς̄ Δ̄ η̄-ο̄ε̄ά̄ρ̄η̄η̄ᾱ Δ̄η̄η̄. Δ̄η̄η̄ ρ̄ην̄ Δ̄
 ο̄υβ̄δ̄αιη̄τ̄ η̄ε̄ η̄-Δ̄ λῡς̄τ̄ ρ̄εᾱο̄μᾱ Δ̄ λο̄η̄ζ̄ το̄ ε̄ῡη̄
 Δ̄ β̄-ρ̄εῑρο̄ε̄, Δ̄ζυρ̄ λο̄η̄ β̄ῑο̄ Δ̄ζυρ̄ ο̄ιγ̄ε̄ το̄ ε̄ῡη̄
 η̄η̄η̄τε̄. Ὁ̄ο̄ μ̄ιγ̄ηεᾱο̄αρ̄ Δ̄η̄μ̄λᾱιο̄ ρ̄ην̄, Δ̄ζυρ̄ Δ̄η̄
 η̄-β̄ε̄ῑτ̄ ο̄λλ̄ᾱη̄̄ το̄η̄ λῡη̄ζ̄ μο̄ ζ̄̄λῡαῑ ρ̄ε̄η̄ Δ̄ζυρ̄
 μ̄ῑλε̄ λ̄ᾱο̄ς̄ το̄ά̄ μ̄η̄ῡη̄τ̄η̄ η̄μᾱρ̄η̄ Δ̄ο̄η̄ η̄μ̄ρ̄ ο̄'ιο̄η̄η̄ρ̄αῑ-
 γ̄η̄ο̄ η̄ᾱ λῡη̄ζ̄ε̄. Ὁ̄ο̄ τ̄ο̄γ̄β̄δ̄ᾱο̄αρ̄ Δ̄ η̄-Δ̄η̄η̄κο̄ῡῑ-
 η̄η̄ο̄ε̄ ρ̄ά̄ ε̄ε̄ῡο̄ό̄η̄, Δ̄ζυρ̄ μο̄ ε̄ῡη̄εᾱο̄αρ̄ η̄ο̄η̄ρ̄ά̄η̄
 τ̄ρ̄ε̄ῡη̄ τ̄η̄η̄η̄ε̄ρ̄η̄ᾱς̄ Δ̄η̄ Δ̄η̄ λῡη̄ζ̄, η̄ο̄η̄η̄ῡρ̄ ζ̄υρ̄
 ε̄ῡη̄εᾱο̄αρ̄ Δ̄η̄ ρ̄ά̄ιο̄ η̄ᾱο̄ῑ ο̄-το̄η̄η̄ ρ̄ᾱη̄ β̄-ρ̄ᾱη̄η̄η̄ζ̄ε̄
 η̄-ζ̄ο̄ρ̄η̄η̄-τ̄ρ̄η̄ο̄τ̄αῑγ̄ Δ̄η̄η̄ᾱς̄ ί; Δ̄ζυρ̄ μο̄ λ̄ε̄ιγ̄η̄ο̄ᾱρ̄η̄
 Δ̄η̄ ζ̄̄ᾱο̄τ̄ Δ̄ η̄γ̄λο̄τ̄ᾱη̄ Δ̄η̄ τ̄-ρ̄ε̄ο̄λ̄ε̄ρ̄ο̄η̄η̄η̄, ζ̄ο̄ η̄ᾱς̄
 η̄-Δ̄ῑτ̄μ̄η̄ρ̄τεᾱρ̄η̄ Δ̄ η̄-η̄μ̄τ̄εᾱς̄τ̄ᾱ ζ̄υρ̄ ζ̄ᾱβ̄δ̄ᾱο̄αρ̄
 ε̄ῡᾱη̄ Δ̄ζυρ̄ ε̄ᾱλ̄ᾱο̄-ρ̄ο̄ρ̄η̄τ̄ Δ̄ ο̄-τ̄ῡαῑρ̄εᾱρ̄η̄τ̄ Δ̄λ̄β̄ᾱη̄.
 Ὁ̄ο̄ ε̄ε̄ᾱη̄γ̄λ̄ᾱο̄αρ̄η̄ Δ̄η̄ λο̄η̄ζ̄ το̄ ε̄ῡᾱη̄η̄ο̄ῑβ̄ κο̄η̄ζ̄-
 β̄ά̄λ̄ᾱ Δ̄η̄ ε̄ῡᾱη̄, Δ̄ζυρ̄ το̄ ε̄ῡᾱιο̄ ϕ̄ιονη̄ Δ̄ζυρ̄
 ε̄ῡη̄ζ̄η̄ο̄ρ̄η̄ το̄ά̄ μ̄η̄ῡη̄τ̄η̄η̄ ζ̄ο̄ ο̄ύν̄ η̄ιγ̄ Δ̄λ̄β̄ᾱη̄, Δ̄ζυρ̄
 μο̄ β̄ῡᾱη̄ ϕ̄ιονη̄ β̄ᾱρ̄-ε̄ρ̄ᾱη̄η̄ ρ̄ᾱη̄ ο̄ο̄ρ̄η̄ῡρ̄ ζ̄υρ̄
 ρ̄η̄ᾱρ̄η̄ῡιγ̄ Δ̄η̄ ο̄ό̄η̄η̄ρ̄εο̄η̄η̄ ε̄η̄ᾱ μο̄ β̄ά̄ Δ̄η̄η̄, Δ̄ζυρ̄
 το̄ η̄-η̄η̄η̄ρ̄εᾱο̄ ζ̄υρ̄ Δ̄β̄ ε̄ ϕ̄ιονη̄ η̄ᾱς̄ Ḳ̄η̄μ̄ᾱη̄η̄
 μο̄ β̄ά̄ Δ̄η̄η̄. “Λ̄ε̄ιγ̄τ̄εᾱρ̄η̄ Δ̄ρ̄τεᾱς̄ ε̄,” Δ̄η̄ Δ̄η̄
 η̄η̄ζ̄. Ῥ̄ο̄ λ̄ε̄ιγ̄εᾱο̄ ϕ̄ιονη̄ Δ̄ρ̄τεᾱς̄ Δ̄η̄η̄ ρ̄ην̄, Δ̄ζυρ̄
 τ̄ε̄η̄ο̄ ρ̄ε̄η̄η̄ Δ̄ζυρ̄ Δ̄ η̄μ̄η̄ῡη̄τ̄η̄η̄ το̄ λ̄ά̄τ̄ᾱη̄η̄ Δ̄η̄ η̄η̄ζ̄.

Ro fedaðò fálte mioðairi moið Fhionn aḡ
 an miḡ, aḡur do cúiri Fhionn ina fuidè ina
 ionaðo féin. Iar rin no oáileað meaða féime
 roðaitme, aḡur deoða ḡarḡa ḡabálta oóib,
 aḡur do cúiri an miḡ fíor ar an ḡ-curo oile do
 muintiri Fhinn, aḡur o'feair fálte pompa
 ran oún. Ann rin no inuif Fhionn a tóirḡ
 aḡur a túruif don miḡ ó túir ḡo veimeað,
 aḡur ḡur ab o'iarraioð comairle aḡur con-
 ḡanta táinḡ fé féin don córi rin a n-aḡaið
 mic Uí Thuibne. "Aḡur ir maic do oirḡeað
 oúitre fluaḡ do tadbairt oamra, óir ir é
 Oidarmuro O Thuibne do marb t'adair aḡur
 do oiar veairbriaitmeac, aḡur móran doo
 maicib ar ceuthna." "Ir fíor rin," ar an
 miḡ, "aḡur do béirra mo oiar mac féin aḡur
 mile do fluaḡ timcioll ḡac fir oíob oúit."
 Ba líctḡairmeac Fhionn don t-roðmaioe rin tuḡ
 miḡ Alban do, aḡur céileabrar Fhionn aḡur
 a muintiri don miḡ aḡur oá tēaḡlac, aḡur
 fāḡbairt iomcoimircēað beacðo aḡur fláinte
 aco, aḡur no cúimeaðar an ceuthna leo.
 ḡhluairēar Fhionn aḡur a cúimeacda, aḡur ní
 h-aitirtear rḡeuluirḡeacit oirca ḡo mánḡa-
 oar ḡur an m-bruḡ ór bóinn, aḡur táinḡ
 féin aḡur a muintiri a o-tiri. Iar rin
 cúimear Fhionn teacda ḡo teaḡ donḡura an

ἄριστος ὁ ἔφυαδζῆμαδὸ κατὰ ἀπὸ Ὀθιαρμυιο Ὀ
 Ὀθιυῖνε.

32. “Cpewo a òeunpawpa uime rúto, a
 Opzari?” ἀπὸ Ὀθιαρμυιο. “Ὁ òeunpam
 ἀριστον κατὸ φοζαίτε φολγζαοίτε το ἐάβαιρε
 οὐίβ, ἀζυρ ζαν εαδλάδ βεατὰδὸ το λέιζιον ἀρ
 οῖοβ ζαν ἠαριβὰδὸ,” ἀπὸ Opzari.

33. Ἀπὸ ἠαρισθιν ἀπὸ n-a ἠάριαδὸ πὸ εἰρηζ
 Ὀθιαρμυιο ἀζυρ Opzari, ἀζυρ το ζάβδωδαι ἀ
 ζ-καοῖκοῖρα ἠα ζ-cυλαῖοῖβ ἀπὸ ζαιρζε
 ἀζυρ κοῖραῖο, ἀζυρ το ζῆλυαῖρεδωδαι ἀπὸ ὀά
 ἐρέπῆῖλεαδὸ ρῖν το λάτδαι ἀπὸ κοῖλαῖον ρῖν,
 ἀζυρ ἰρ μαῖρζ βεαζ ἠα μὸρῆν βυῖθνε ἀζ ἀ
 ο-τάῖνιζ ἀπὸ οἰαρ ὀεαζ-λαοὸ ρῖν ρά ρεῖρζ.
 Ἀπὸ ρῖν πὸ ἐεανζαῖλ Ὀθιαρμυιο ἀζυρ Opzari
 τεοῖραῖνα ἀ ρζατ ἠα ἐεῖλε ζο ἠαδὸ n-οεῖλεο-
 ἐαῖοῖρ πὸ ἐεῖλε ραν ζ-κατ. Ἰαρ ρῖν ὁ ἔφυα-
 ζῆμαδωδαι κατὸ ἀπὸ ρῖον, ἀζυρ ἀπὸ ρῖν ἀ
 οὐβῆμαδωδαι clanna πῖζ Ἀλβαν ζο πὰρφαδωδαι
 ρεῖν ἀζυρ ἀ μυῖντιρ το κοῖραδὸ πῖν ἀπὸ ο-τῖρ.
 Τάηζαδωδαι ἀ ο-τῖρ ἀ ζ-ceυοῖρ, ἀζυρ το
 ζῆλυαῖρεδωδαι ἀ ζ-coinne ἀζυρ ἀ ζ-coῖθῶαῖλ
 ἀ ἐεῖλε, ἀζυρ πὸ ζάβ Ὀθιαρμυιο Ὀ Ὀθιυῖνε
 ρῖτὰ, τῖοτὰ, ἀζυρ τάῖρα, ἀπὸ το πὰρφαδὸ
 ρεαβὰο ρά ἠῖν-eυῖν, νό μῖοῖ μὸρῖ ρά ἠῖν-
 ἰαρζαῖβ, νό μαο τῖρπὸ τῖρ ἠῖοῖρτῖρπὸ καοῖραδὸ,
 ζυῖαβ ἐ ρῖν ρζαοῖλεαδὸ ἀζυρ ρζαῖρηαδὸ ἀζυρ

ῥζαιρεαδὸ τυζ αν οιαρ θεαζ-λαοὸ ρη αν να
 h-αλλμυρὸαιβ, ζο ναὸ n-θεαδὸαιὸ φεαρ ινηρτε
 ῥζείλ ινά μαοιὸτε μοιρζήμοιη αν οιοβ ζαν
 τυιτιμ με Οιαρμυρο αζυρ με h-Ορζαρ ρυλ
 τάιηιζ αν οιοὸε, αζυρ οο βάοαρ φέιν ζο
 ῥλεαίμαιη ῥλάιηὸμευὸταὸ ζαν ρυλιυζαὸ ινά
 ροιρὸεαρζαὸ ορητὰ. Οο ḡονηαιρϋ Fionn να
 μοιρμευὸτα ρη, ο'ῥιλλ φέιν αζυρ α ιμυιητιρ
 beul να φαιρρζε αμαὸ, αζυρ νί h-αιτῆρτεαρ
 ῥζευλιυζεαὸτ ορητὰ. ζο ροὸταιν ζο Τίρ ταιηη-
 ζηρ μεαρ α ραιβ buime φηιηη. Οο ḡυαὸ
 Fionn οά λάταιρ ιαρ ρη, αζυρ βα λύτζάιρμαὸ
 ροιμε ί. Ρο ιηηιρ Fionn ράτ α τιοιρζ αζυρ α
 τῆρμυιρ οον ḡαιλλιζ ὀ τῆρ ζο οειρμαὸ, αζυρ
 αὸβδαιρ α ιμρμαρδαιη με Οιαρμυρο Ο Οηυιὸβηε,
 αζυρ ζυρμαβ ο'ιαρρμαὸ κοίηαιρλε υιρρερι τάι-
 ηιζ ῥέ φέιν οον ḡορ ρη, αζυρ νάρ β-φείοιρ
 le ηεαρτ ῥλυαίζ ινά ροὸρμαὸοε buαὸ οο
 βρπειτ αιρ muna m-beυρρφαὸ ορμαοιὸεαὸτ
 αίηάιη αιρ. “Ραὸρφαορτα leατ,” αν αν ḡαιλ-
 λεαὸ, “αζυρ ιμεορμαὸ ορμαοιὸεαὸτ αιρ.” Βα
 λύτζάιρμαὸ Fionn οε ρη, αζυρ φαναρ α
 β-ρḡάιρ να ḡαιλλιζε αν οιοὸε ρη, αζυρ
 ḡιηηεαοαρ ιητῆαὸτ αν n-α ιήαρμαὸ.

34. Νί h-αιτῆρτεαρ α n-ιηηεαὸττα, ιοηορ-
 ρο, νό ζο ράηηζαοαρ βρμυζ να Βόιηηε; αζυρ
 οο ḡυιρ αν ḡαιλλεαὸ βρμιοὸτ ορμαοιὸεαὸττα

timcioll Fhinn aḡur na Féinne, go nac maib
 fior aḡ fearmaib Éimionn a m-beit ann. Dob
 é an lá moime rin do rḡar Orḡar le Oiar-
 muio, aḡur tária do Ohiarmuio beit aḡ
 feilḡ aḡur aḡ maóac an lá ceutha. Ro
 foillriḡeao rin don cáilleḡ, aḡur mo cúir
 foluamain thaoioeada rúite .i. ouilleos
 báioite, aḡur poll ina lári, a ḡ-cormuileao
 bión muiinn, ḡur ériḡ me ḡluairaeat na
 ḡaoite ḡlan-ḡuair me go n-oeacáio ór cionn
 Ohiarmuoa, aḡur ḡabar aḡá airmuḡao
 trér an b-poll do bearmaib nime, go n-oeári-
 na oioḡbáil mo móri don cúrao a mearḡ a
 arim aḡur a éioio, go nac maib oul ar aḡe
 me méio an ahórlainn rin; aḡur ba beaḡ
 ḡac oic oá o-táioḡ maím ari o'feucain an
 uilc rin. Ir é mo rmuaineao ina imeanmain
 do, muna o-tiḡeao mḡ an cáilleac o'amar
 trér an b-poll mo bá ari an ouilleoiḡ, go
 o-tioebaró rí a bá ari an látairi rin; aḡur
 mo luio Oiar muio ari a óruim aḡur an ḡa
 oeairḡ ina láim aḡe, aḡur mo cáit urcari
 átuac úrimairniḡ don ḡa, ḡur amar trér
 an b-poll an cáilleac ḡur tuic marb ari an
 látairi. Ro oitceannuiḡ Oiar muio ari an
 látairi rin í, aḡur beimear a ceann mḡ
 o'ionnraioḡio donḡura an brioḡa.

35. Ro éiriúg Óiarmuio go moé ari n-a
 márad, aḡur mo éiriúg Aonḡur, aḡur mo cúaid
 mar a maid Fionn, aḡur o'fíarruig óe
 an n-oioghnadó rít le Óiarmuio. A ouðairt
 Fionn go n-oioghnadó ḡiò bé nóf a n-oioghn-
 adó Óiarmuio í. Ann rin mo cúaid Aonḡur
 mar a maid miúg Éiriønn o'íarmaidó ríte o
 Óhiarmuio, aḡur a ouðairt Coimac go
 o-tioðradó rin o. Ro cúaid Aonḡur ari
 mar a maid Óiarmuio aḡur ḡriáinne, aḡur
 o'fíarruig o Óhiarmuio an n-oioghnadó ré
 rít me Coimac aḡur me Fionn. A ouðairt
 Óiarmuio go n-oioghnadó oá b-fuiḡeadó ré na
 coméa o'íarruadó oiréa. “Ceuro idó na
 coméa?” ar Aonḡur. “An triucá ceuro,
 ar Óiarmuio, “mo bá aḡ m'adair .i. triucá
 ceuro Uí Óhuibne, ḡan reals iná ríadóc o
 óeunam o'fhionn ann, aḡur ḡan óiof iná
 óáin o miúg Éiriønn; aḡur triucá ceuro
 beinne Óamuir .i. Ouðárin a Laidnib mar
 coméa óam féin ó Fhionn, óiri ir idó na
 triucáidó ceuro ir reáiri a n-Éiriønn: aḡur
 triucá ceuro Ceire Chorráinn ó miúg Éiriønn
 mar rrié me n-a inḡin, aḡur ir idó na coméa
 le n-a n-óeunradinn rít miu.” “An m-biadófá
 ríteadó leir na coméaidó rin oá b-fuiḡtéa
 idó?” an Aonḡur. “Oo buó uráioe liom

ρίτ το ðeunaḿ ιαο ρύο ο'ράζαιλ," αρι Όιαρι-
 μυιο. Ro ζλυαιρ Δονζυρ λειρ να ρζευλαίβ
 ριν μαρι Δ ραιβ ριζ Έριονν Δζυρ Φιονν, Δζυρ
 ρυαιρ ρέ να κοῖτα ριν υατα ζο h-uile, Δζυρ
 το ḿαιτεαοαρι το αν μέιο το ριζνε αν ράιο
 το βί ρέ ρά céιλτ αρι ρεαο ρέ βλιαοαν οευζ,
 Δζυρ τυζ Κορμαα Δ ινζιον οίλε μαρι ḿηδοι
 Δζυρ μαρι βαινείλε ο'φιονν το ειονν λεί-
 ζιον το Όηιαριμυιο, Δζυρ το ριζνιοοαρι
 ριοττάιν εατορρα Δḿλαιο ριν; Δζυρ ιρ é
 ιοναο ιμαρι ρυο Όιαριμυιο Δζυρ Ζηρίinne, Δ
 Ράτ Ζηρίinne Δ ο-τριυάα αευο Cheire
 Choρριαινν Δ β-ραο ó φιονν Δζυρ ó Choρ-
 μαα. Δηη ριν το ρυζ Ζηρίinne αεατμαρ ḿαα
 Δζυρ Δον ινζιον το Όηιαριμυιο .ι. Όονη-
 ααο, Εοχαο, Κοηηα, Σειλβρεαρκαα, Δζυρ
 Όρυιμε; Δζυρ τυζ τριυάα αευο βειηηε
 οαḿυιρ .ι. Ουβέαριν Δ Λαιζνίβ, οον ινζιν,
 Δζυρ ρο ευιρ βρυζαιο, βιαοταα, Δζυρ βαν-
 όζλαα Δζ ροζηαḿ οί ανη. Ro βάοαρι Δζ
 κοῖαλ να ριοττάηα ατα ράοα ρε céίλε, Δζυρ
 Δ οειρεαο οαοιηε ηαα ραιβ Δ ζ-κοḿαηηρι
 ριρ ρεαρι βα ḿό όρι Δζυρ Διρζεαο, βυαρι Δζυρ
 βότáητε, αρο Δζυρ αρεαα, ιηά Όιαριμυιο.

36. Δηη ριν το Λαβαιρ Ζηρίinne λε Όιαρι-
 μυιο Δον το Λαετίβ, Δζυρ ιρ é ρο ράιο, ζο
 η-βαο ηάιρ οοίβ μέιο Δ μυητιρ Δζυρ

τριμμε δ ο-τεδξλδαιξ, δξυρ ζδην δοιμδριμοιη
 δρι δ ζ-δαίτεδμ, δξυρ ζδην δη οιαρ οο
 β'φεάρι δ η-έριμνη οο βειτ ινα ο-τεδξ .1.
 Κοιμαδ μαδ Διητ δξυρ Φιονη μαδ Chuimail.
 “Cpeuo φά η-αβριδνη τυφα ρη, δ Ζηριδinne,”
 δρι Οιαριμυο, “δξυρ ιαο ρη ινα ηαιμιοιβ
 δξδμρδ?” “Ουο ιμδαιτ λιομρδ,” δρι Ζηριδinne,
 “φλεδ οο εδβδαιητ οοιβ δρι δορι ζο η-βδ ο
 η-δνηρδιοε leo ετυρ ε.” “Ιρ σεδ ο λιομ
 ρδ ρη,” δρι Οιαριμυο. “Μαιρεδ ο,” δρι
 Ζηριδinne, “cuiηρε ριορ δξυρ τεδδτα δ
 ζ-σεδνη τ'ιηζιηε οδ ιδ ο lei φλεδ οιλε οο
 δομδριδ δρι ιμ οο ζο η-βευρρδμδοιρ ηιζ
 έριμνη δξυρ Φιονη μαδ Chuimail οδ τεδξ,
 δξυρ ηι φεαρ ηδδ δνη οο ζευδδ ο δ οιοηζ-
 ιμδιλ ο'φεδρι-δέιλε.” Κο ciηνεδ δη δοιμ-
 δριλε ρη leo, δξυρ οο βι δη οδ φλειο δομδρι-
 ταιρ ρη δξ Ζηριδinne δξυρ δξδ η-ιηζιη οδ
 η-οεδρυζδ ο ζ-σεδνη βλιδ οηδ ; δξυρ δ
 ζ-σεδνη ηδ ηδδ δξυρ ηδ η-δαιμρηε ρη ηο
 cuiηρεδ ο ριορ δξυρ τεδδτα δρι ηιζ έριμνη
 δξυρ δρι Φιονη ιμδδ Chuimail, δξυρ δρι
 φεδτ ζ-δατδιβ ηδ Ζηριδιφέιηηε, δξυρ δρι
 ιμδαιτιβ ηδ η-έριμνη δρι δευοηδ, δξυρ ηο
 βδ οδρι βλιδ οδιν οη λο ζο δέιλε δξ δαιτεδμ
 ηδ φλειοε ρη.

37. Ζιό τριδ δδτ, δη οιοδδ οέιζεδηηδδ οοη

βλιαδῶδιν, πο βᾶ Ὀδαρμυρο Δ Ράτ Ζηράιννε
 ινα ἄουλα; Δζυρ ὄο ἄουλα Ὀδαρμυρο ζυτ
 ζαδῶδιν τρέ η-Δ ἄουλα ραν οἰῶε, Δζυρ πο
 βίσοζ ριν Ὀδαρμυρο Δρ Δ ἄουλα, ζυρ μυζ
 Ζηράιννε Διν Δζυρ ζυρ ἄιν Δ ὄά λᾶιμ ινα
 ἑιμῆιολλ, Δζυρ πο ριΔρρυιζ ὄε ερεο ὄο ἄον-
 ναιρ. “ζυτ ζαδῶδιν ὄο ἄουλαρ,” Δρ Ὀδαρ-
 μυρο, “Δζυρ ιρ ιοηζηΔ λιομ Δ ἄλορ ραν οἰῶε.”
 “Σλᾶν κόιμευοτα οητ,” Δρ Ζηράιννε, “Δζυρ
 ιρ ιΔο τυαῶα Ὀέ ὈΔηΔην ὄο ζήι ριν οητρα
 τΔρ ἄεΔηη Δονζυρα Δη ἕροζΔ, Δζυρ λυιζ Δρ
 η-ιομῶΔιῶ Δρῖρ.” ΖιῶεΔῶ ηίορ ἄιιτ ἄουλα
 ρυΔη Δρ Ὀηδαρμυρο Δη τράῶτ ριν, Δζυρ ὄο
 ἄουλα ζυτ Δη ζαδῶδιν Δρῖρ. Ὀο ζήιορυιζ ριν
 Ὀδαρμυρο, Δζυρ ὄοβ ἄιλ λειρ ὄουλ ρά ἄεΔηη
 Δη ζαδῶδιν. Ὀο μυζ Ζηράιννε Διν ζυρ ἄιν
 ινα λυῖε Δη ὄΔηη η-υΔη ἑ, Δζυρ Δ ὄυβΔηιτ
 ηΔρ ἄιιβε ὄο ὄουλ ρά ζυτ ζαδῶδιν ραν οἰῶε.
 Ὀο λυιζ Ὀδαρμυρο Δρ Δ ιομῶΔιῶ, Δζυρ πο
 ἄιιτ Δ ἄοηῆιμ ρυΔη Δζυρ ράμῆῆοῆΔητα Διν,
 Δζυρ ιρ ἑ ζυτ Δη ζαδῶδιν ὄο ὄύιρζ Δη τρεΔρ
 υΔη ἑ. Τάιμζ Δη λᾶ ζο η-Δ λᾶητροιλλρε Δη
 τΔη ριν, Δζυρ Δ ὄυβΔηιτ, “ρᾶῆρΔο ρά ζυτ
 Δη ζαδῶδιν ὄ τᾶ Δη λᾶ Δηη.” “ΜαιρεΔῶ,”
 Δρ Ζηράιννε, “βειρ Δη Μόρᾶλληταῆ. ι. ἄλοῖῶεΔη
 ΜηΔηηΔηῆιν, ριοτ, Δζυρ Δη ζα ὄεΔηρζ.” “ηί
 βευρρΔο,” Δρ ρέ, “ἄῆτ βευρρΔο Δη βεΔζ-

áλλτὰς ἀγυρ ἀν ζα βυῖοε ἀμ λάιμ λιον,
 ἀγυρ μαε ἀν cúιλλ ἀρ ἱλάβηα ἀμ λάιμ οίλε.”

38. Ἀνν ρηη ρο ζῆλυαιρ Ὀιδαρμυιο ὁ Κάτ
 Ζηριάinne ἀμας, ἀγυρ ní ὀεάρρηναὸ οἰμυρεαῖν
 ινα κομυιῖοε ρίρ ζο ράιμης ζο μυλλὰς ὀεinne
 Ζυλβαιν, ἀγυρ ὀο ρυαίρ ϕιονν ροίμῃε ἀνν ζαν
 ἀον ὀυινε ινα ἱάρρηαὸ ινά να cúιῖοεαὸτα.
 Νί ὀεάρρηνα Ὀιδαρμυιο βεαηηαὸςαὸ ἀρ βιτ ὀο,
 ἀςτ ρο ἱάρρηυιζ ὀε ἀν ἐ ρο βὰ ἀζ ὀευηαῖν
 να ρειλζε ρη. Ἀ ὀυβδαιρτ ϕιονν νάρ β’έ,
 ἀςτ βυῖοεαητρλυαζ ὀ’έιμυζ ἀμας ταρ ἐίρ
 μεαὸαιν οἰῖοε, “ἀγυρ τάρηα λορζ μυιце
 ἀλλτα ἀρ ζαὸδαι ὀάρ ηζαὸρμυιβηε, ἀγυρ ἐ
 ρζαοίλτε ρε η-ἀρ ζ-οοίρ, ζο νάρ ἱευορδῶ ἀ
 ζαββαίλ ὁ ροιη ιλέ. ἱρ ἐ τορμ βεinne Ζυλ-
 βαιν, ιομορμιο, τάρηα ροίμῃ ἀν ηζαὸδαι, ἀγυρ
 ἱρ ὀίομῃδοιη τοιρζ να ϕέinne ὀά λεηηαῖμῃαιη;
 ὀίρ ἱρ μινιε ροίμῃε ρο ρο cúαῖῖο ρέ υατὰ, ἀγυρ
 ρο μαρβδῶ ααοζαὸ ὀζλας ὀον ϕῆειηη ρηρ ἀρ
 ἡῃαιῖοηη ἀηηυ. Ἀτὰ ρέ ἀ η-ἀζαῖῖο να βεinne
 ἀνοίρ cúζαῖηηη ἀγυρ ἀν ϕηιαηη ἀρ τειτῃεαὸ
 ροίμῃε, ἀγυρ ράζβαμαοίρηε ἀν τυλας ρο ὀο.”
 Ἀ ὀυβδαιρτ Ὀιδαρμυιο ηὰς ραὸρφαὸ ρέ ὀη
 τυλαῖζ ρε η-εαζηα ροίμῃε. “Νί κόίρ ὀυιτρε
 ρηη ὀο ὀευηαῖν, ἀ Ὀηιδαρμυιο,” ἀρ ϕιονν,
 “ὀίρ ἀταοι ρά ζεαρμυιβ ζαν ρεαλζ μυιце ὀο
 ὀευηαῖν.” “Cηευο ἀν ράτ ράρ cúιρμεαὸ να

ζεαρδ ριν οριμ?" Δι Οιδιμουτο. "Inneo-
ραορα ριν ουιτ," Δι Φιονν.

39. "Λά n-ann οά ο-τάριλα οάιν βειτ Δ
n-Δλμυιν λετάνιόρι Λαιζεανν, Δζυρ ρεαότ
ζ-ατά na Ξνάιτφείννε Δμ τιμcioll, τάινιζ
βριαν βεαζ Ο βυαόόάιν Δρτεαό, Δζυρ
ο'φιαρρμιζ όιομρα ναί ciuimim λιομ ζυρ οομ
ζεαρδιβ ζαν βειτ οειό n-οιόόεαόΔ Δ n-οιαιζ
Δ céile Δ n-Δλμυιν ζαν βειτ οιόόε ina h-euz-
muy; Δζυρ ní τάριαοαρι na ζεαρδ ριν Δι
Δον ουινε οον φhéinn Δότ οριμ φéin Δμ
ΔονΔι. Οο ciuαόοαρι Δη φηιανν Δρτεαό οον
μίοζ-halla Δη οιόόε ριν, Δζυρ níορι φαν Δον
ουινε Δμ φόόαιρρε Δότ τ'ατάρι Δζυρ βεαζάν
ο'είζριβ Δζυρ ο'ολλαμναιβ na φéinne, Δζυρ
Δι ζ-cointe Δζυρ Δι ηζαόοαρι. Ro φιαρρμι-
ζεαρ φéin οά μαιβ Δμ φόόαιρ Δη μάτ τριη cá
μαόφραμΔοιρ Δι Δοιόεαότ na h-οιόόε ριν. Δ
ουβΔιρτ τ'ατάριρρε .1. Οοηη Ο ΟοηηчуόΔ,
ζο ο-τιοβμαό Δοιόεαότ na h-οιόόε ριν οάιν.
'Οά m-bαό ciuimim λεατρα, Δ φηιηη,' Δι
Οοηη, 'Δη υαρι οο βάόαρρα Δι ροζαίλ Δζυρ
Δι ρορφιαζριμαό υαιτ φéin Δζυρ όη β-φéιηη,
τάρια Cρóόηυιτ ιηζιον Chuyραιζ λιρε υαίμ
τορριαό, Δζυρ μυζ ρί ζειη μίη Δλυιηη μίη οον
τιομ-όοιρριόεαρ ριν, Δζυρ μο ζλάο Δοηζυρ Δη
βροζα Δρ μαο ριν οά οίλεαμΔαη υαίμ. Οο

μυζ Επόόνηιτ μαε οίλε ινα όιδιζ ριν το Κοε
 μάε Όθίοεαιη, αζυρ μο ιαρη Κοε ορηρα αν
 μαε ριν το ζλάεαό, αζυρ μο μάε ρέιν αζ
 Δονζυρ, αζυρ ζο ο-τιοβμάό ρηόιηη ηασηβαιρ
 ζαέα ηεοιη αζ τεαζ Δονζυρα. Δ ουβαιρρα
 ηαέαι ρυίβε λιοη μαε αν μοζαίο το ζλάεαό,
 αζυρ μο ρυιρεαρ ιμριόε αι Δονζυρ αν μαε
 ριν το ζλάεαό αι όαίταέυρ. Κο ζλάε
 Δονζυρ μαε αν μοζαίο, αζυρ ηί ρυιλ τριάέ ό
 ροιη ιλέ ηαέ ζ-κυιρρεαό ρηόιηη ηασηβαιρ ζο
 τεαζ Δονζυρα ράη κοίηαιρρε. Δέτ έεαηα,
 ηί ρεαεαρ λε βλιαόαιη ε, αζυρ το ζευβαιρ-
 αοιο Δ β-ρυιλμίο αηη ρο αοιοεαέτ ηα
 η-οιοέε αηοέτ αηη.’”

40. “Κο ζλυαιρεαρ ρέιν,” το ηάιο ριοηη,
 “αζυρ Όοηη Δ η-αιέλε ριν ζο τεαζ Δονζυρα
 αν βροζα, αζυρ μο βάόαιρρε αρτιζ αν οιοέε
 ριν, Δ Όηιαρμυιο,” αι ριοηη, “αζυρ μο βά
 ειοη μόρ αζ Δονζυρ ορη. Κο βά μαέ αν
 ηεαέταρρε Δ ζ-κοηλυαοαιρ λεατ αν οιοέε ριν,
 αζυρ ηί μό αν ειοη μο βά αζ Δονζυρ ορηρα
 ιηά αν ειοη μο βά αζ μυιητιρ Δονζυρα αι
 μάε αν ηεαέταρρε, ζο ηαιβ ρορμαο μόρ αι
 τ’αέαιρ ρά η-Δ ειοηη ριν. Ηίορ β-ραιοα ιηα
 όιδιζ ριν ζυρ έρηζ βρυιζεαη ιορη όά εοιη
 οοη κοηαιβρρε τιηέιοιι βιο βρυρτε μο εαιτεαό
 έυα, αζυρ μο έειείοαη ηηά αζυρ ηιοη-

οδοινη μομπρα, ζυρι έιηζιοδαρι κάκ τά ζ-συρι
 ό έείλε. Το έυαίο μας αν μεδέτουμε ιοιρι
 όά ζλίιν τ'άτάρρα αζ τειτέαδό μοιήν να
 conαιβ, αζυρ τυζ πέ φάρζαδό φοιητιλ φειόμ-
 λάιοιρι τά όά ζλίιν αρι αν λεανβ, ionnur ζυρι
 ήαριβ το λάτταρι έ, άζυρ το τειλζ φα έορταιβ
 να ζ-con έ. Ιαρι ριν τάινιζ αν μεδέτουμε,
 αζυρ το ρυαρι α ήμας μαριβ, ζυρι λέιζ έίζεαήν
 φαδα φιορτέρυαζ άρ. Τάινιζ vom λάτταρι φείν
 ανη ριν, αζυρ ιρ έ πο ράιο; 'Νί ρυιλ ραν
 τεαζ ρο ανοέτ ουινη ιρ μεαφα το ρζαρι ριρ
 αν m-βρυιζιν ρο ινά μέ φείν, όρι νί ραιβ
 το έλοινη αζαμ άέτ δον ήμας αήάιν, αζυρ το
 μαριβδό έ; αζυρ cionnur το ζευβδó έιηιc
 υαιτρε, α φήινη;" Α ουβαριτφα ριρ α ήμας
 ο'φευέαιη, αζυρ τά β-ρυιζεαδό ριαν ριαcαιλ
 ινά ionζαν con αρι ζο ο-τιοβριαιηη φείν έιηιc
 το ανη. Ρο φευέαδό αν λεανβ, αζυρ νίορι
 φηίτ ριαν ριαcαιλ ινά ionζαν con αρι. Ανη
 ριν πο έυιρ αν μεδέτουμε ριρε φα ζεαρταιβ
 άτα αζυρ αιοήιλλτε ορπομα οραιοιόεαέτα
 muna ο-τυζαιηη ριορ το cια ήαριβ α ήμας
 Ο'ιαριμαρ φείν φιέείολλ αζυρ υιρζε το έαβδαιρ
 έυζαμ, αζυρ ο'ionηλαρ μο λάηα, αζυρ πο
 έυιμεαρ μ'όρποόζ φάμ όείο φίρε, ζυρι φοιλλ-
 ριζεαδό φίρ φίρεολαέ όαήν .ι. τ'άτταριρε το
 ήαριβδό ήιηc αν μεδέτουμε ιοιρι α όά ζλίιν.

Ro éirígead féin éiric uaim ann an uairn vo
 foillígeadó rin uaim, agus vo óiult an meá-
 tairne rin; gurab éirgean uaim a innrin vo
 gurab é t'áiríre no mairb a mairc. A uib-
 airc an meáctairne nac mairb ran teagó uaine
 uairab ura éiric vo éabhairc ina t'áiríre;
 úir go mairb mac airge féin arciú, agus nac
 ngeobad éiric air bit áct turra vo éabhairc
 ioir a óá cóir agus a óá glúin vo, agus go
 mairíre ad ré a mairc óá léirgead ré turra
 rlan uairó. Fhairgus dongur tréir an úirla-
 bairó rin leir an meáctairne, agus no bmeá-
 airc t'áirí an ceann vo bain ve nó gur
 iuiríre óá óruim é. Ann rin táiric an
 meáctairne air agus rlat uoilbte uairóe-
 eadta airge, agus no buair a mairc uon t-ríuit
 rin go n-uairíre muc mairc glair gan éuir
 gan eairbail ve, agus a uibairc; 'Cuiríre
 fá gearraib tu gurab ionann ma rairóir
 uairc agus vo Uairíre O Uairíre, agus
 gur leat a uairíre fá uairíre.' Ann rin
 ó'airí an uairc ina uairíre agus buairíre
 beul an uairíre a mairc. An uair vo éuir
 dongur na gearra rin óá gur uairíre, no
 éuir tu fá gearraib gan uairíre uairc vo
 uairíre go uairíre, agus ir é an uairíre go uairíre
 beinne gur uairíre, agus ní cóir uairíre an uairíre

ar an tulaig ro nír." "Ní maib fíor na
 ngeaf rin aghamra sonuize ro," ar Oidarmuir,
 "a gaur ní fúigriò mé an tulaic ro ar a eagla
 nó go o-tigriò ré dom ionnraigriò, a gaur fágfa
 brian agham a b-roáir míc an cuill." "Ní
 fágfao," ar Fionn, "óir ir minic ro cuaiò
 an toric ro ói moime ro." Ro glúair Fionn
 moime a h-aiéle rin a gaur fágfa Oidarmuir
 na uatá a gaur ina donar ar mullac na
 tulaic. "Do beirim mo briaic," ar Oidarmuir,
 "gur dom mairbdaora do mignir an
 t-realg ro, a Fhinn; a gaur mair ann atá a
 n-uán uam bair o'fágail, ní fuil ferom agham
 a feacnao don cor ro."

41. Táinig an toric fán am rin a n-aghriò
 na beinne aníor, a gaur an Fhianann ina óiaig.
 Ro rgaoil Oidarmuir mac an cuill uá h-éill
 ina coinne, a gaur ní uéarinná rin tairibe óo,
 óir níor fán rí nír an toric, a gaur ro imcig
 moime. A uubairt Oidarmuir, "Ir mairg
 nac n-veineann comairle uedg-mná, óir a
 uubairt Sraíinne miom a moc-uáil na mairne
 aniu an Mórallac a gaur an Sa uairg do
 tábairt miom." Iar rin ro cuir Oidarmuir
 a big-meur uait-geal uoinn-ionganac a
 ruaitnro ríosa an gaoi buíde, a gaur tug roga
 an uráir don míc, gur buail a g-cairt-íar

Δ h-αιζτε Δζυρ Δ h-ευοδιν ί; ζιόεαδò níορ
 ζέάρη δον ηυibe ιηητε, Δζυρ ní όέάρηηα
 ηυιλιυζαδò ιηά ηοιηόεαρζαδò υηηηε. Βα ηιηροε
 μεαηηα Όηιαρμυοα ηηη, Δζυρ Δ h-αιτέ ηηη
 ηο έαηηαηηζ αη βεαζ-αλλταέ αη Δ έηυαίλλ
 ταηηζε, Δζυρ το βυαίλ λάνβυιλλε όε Δ η-οηυιη
 αη ταηηε ζο ηίλεαδòτα μεαηέαλμα, ζο ηάρ
 ζέάρη δον ηυibe αηη, Δζυρ το ηιζηε όά έυιο
 υοη έλοιοέαηη. Αηη ηηη τυζ αη τοηε ηιέ
 ηειηεαζλαέ αη Όηιαρμυο ζυη βδαιη αη ηόο
 ηο βά ηά η-α έοηαίβ, Δζυρ τάρηα ηυλλαέ Δ
 έηηη ηαοι, Δζυρ αη η-έηηιζιό όο τάρηα έοη αη
 ζαέ ταοβ υοη τοηε υε, Δζυρ Δ αζαίό ηιαη αη
 όειηεαδò αη ταηηε. Ρο ζύλυαη αη τοηε λε
 ηάηαδò αη έηυιε ηίοη, Δζυρ ηίοη ηευο Όιαρ-
 μυο υο έυη υι ηηη αη ηαε ηηη. Ρο ζύλυαη
 ηοηηηε Δ h-αιτέ ηηη, ηό ζο ηάηηηζ έαη ηυαίό
 ηιε Βηαδòαηηη, Δζυρ ηαη ηάηηηζ αη ηηυέ
 ηυαδò τυζ ηηη λείηεαηηα λυτέηαηα ταηη αη έαη
 αηοηηη Δζυρ αηαίλλ, αέτ ηίοη ηευο Όιαρμυο
 υο έυη υά υηοη ηηη αη ηαε ηηη; Δζυρ τάηηηζ
 Δ β-ηηιέηηζ ηα έοηαηηε έευοηα ζο ηάηηηζ ζο
 η-άηη ηα βειηηε ηυαη αηίη. Δζυρ αη υ-τεαέτ
 ζο ηυλλαέ αη έηυιε υι υο έυη Όιαρμυο υά
 υηοη, Δζυρ αη υ-τυιτιη έυη λάηη υο έτυζ αη
 τοηε ηιέ ηαηηηαέ ηάηηάηοηη αηη, ζυη λείη Δ
 αβαέ Δζυρ Δ ιοηαέαη ηε η-α έοηαίβ. Αέτ

Δότ έεαηα, αη β-φάγβάιλ ηα τυλέα όι τυζ
 Όιαημυηο υηέαη άέυηαο ηο έύι αη έλοιοήη
 ηο έάρηα ηηα λάηη αηγε, ζυη λέηζ α η-ηηηέηηη
 ηηα ζυη φάγβαιβ ηαηβ ζαη αηαη η, ζυη Κάέ
 ηα η-Δήηηαηη αηηη ηα η-άητε ατά αη ηυλλάέ
 ηα βειηηε ό ηοηη ηλέ.

42. Ηίοη έιαη α η-αηέτε ηηη ζο η-τάηηηζ
 Φηοηη αζυη Φιαηηα έηηηοηηη ηο λάέαηη, αζυη
 ηο βάηαη αηηγεαηηα βάηη αζυη βυαηηευζα
 αζ τεάέέ αη Όηηαημυηο αη ταη ηηη. “Ιη
 ηαηέ ηιοη τυ φάηηηη ηαη ηηοέέ ηηη, α Όηηαη-
 μυηο,” αη Φηοηη; “αζυη ηη ηηυαέ ηιοη ζαη
 ηηά έηηηοηηη ηοη φευέαηη αηοηη: όηη τυζαηη
 ηαηηε ηηαηέ αη ηίοηηαηηε, αζυη ηοζα ηεηέβε
 αη όηηοιέ-όεηέβ.” “Μαηηεαό, ατά αη ζ-αυ-
 μυη ηυηηηε ηηηε ηο λειζεαη, α Φηηηηη,” αη
 Όιαημυηο, “όά η-βαό άηλ ηηοη φέηη έ.”
 “Έηοηηηηη ηο λειζηηηηηηη έηη?” αη Φηοηη. “Ζο
 ηαηέ,” αη Όιαημυηο; “όηη αη ταη ζέλααηη
 αη η-ηεοηο υαηαλ φηηε ηοη Όηόηηηη, ζηό βέ
 ηεάέ όά η-ηηοβηά ηεοέ ηοη βαηαίβ ηο βιαό
 φέ όζ φέλ ηηη όηη υηε ζάλαη όά έηη.” “Ηίοη
 έηηηηηηηε υαηη αη ηεοέ ηηη ηο έαβαηηε ηυηη,”
 αη Φηοηη. “Ηί φίοη ηηηη,” αη Όιαημυηο, “ηη
 ηαηέ ηο έηηηηηηη υαηη η; όηη αη ταη έυα-
 όαηηηε ζο τεάέ Όηηηηε ηηη Όηηηηηηηηηηηη,
 αζυη ηαηηε αζυη ηόηηαηηηε έηηηοηηη αο

φοάρι, το έαιτεάιν φλειόε άζυρ φευτα,
 τάινιζ Cαιριβρε λιφεδάρι μαc Chοριμαic μίc
 άιρε, άζυρ ρηι θηρεδζίνιυζε, άζυρ Μηιόε,
 άζυρ Chearμna, άζυρ coláιnna τεanna τιν-
 νεαρναcά na Τεάιριαc τινcίoll na βριυζνε
 οριτα, άζυρ τυζαυοαρι τρι τιom-ζάριτα όρ
 άριο άο τινcίoll, άζυρ ηο cυιρεαυοαρι τεine
 άζυρ τεανυαλα ιnnτε. Ro έιριζιρρε άο
 φεαράιν ιαρι ρηι, άζυρ ηοb άιλ ηιοτ ουλ άμαc;
 άcτ ά ουβάρτα ηιοτ φαναίμαιν άρτιζ άζ όλ
 άζυρ άζ άοιβνεαρ άζυρ ζο ηαcφαιnn φέιν
 άμαc τά όιοζάλ οριτα. άnn ρηι το cυαυόαρ
 άμαc άζυρ το βάταρ na τεinnτε, άζυρ τυζαρ
 τρι νεαρζ-ηιαcάρι τινcίoll na βριυζνε, ζυρ
 ηαριβάρ cαοζαυο το ζαc ηιαcάρι όιοb, ζο
 n-νεαcάρι άρτεαc ζαν ρυιλιυζαυο ζαν φοιρ-
 νεαρζαυο οριμ τά n-υείρ. άζυρ ιρ λιnnεαc,
 λυτζάιρεαc, λίνηεανηnac, ηο βά τυρα
 ηοίηαιη άη οιοcε ρηι, ά φηinn,” άρι Όιαριμυιο;
 “ άζυρ τά m-βαυο ί άη οιοcε ρηι ό’ιαριφαινηρε
 νεοc οριτ το βευιφά υάιν ί, άζυρ ηίορι cόρια
 υυιτ άη υαρι ρηι ιnά άηοιρ.” “ Νί ρίορι ρηι,”
 άρι φionn, “ ιρ οlc το cυιλλιρ υαιμ νεοc το
 έαβδαιρε υυιτ ιnά άηη ηιό μαιτ το υευηάιν
 υυιτ; όρι άη οιοcε ηο cυαυόαιρ λιom ζο
 Τεάιριυιζ, το ηυζαιρ ζηάinne ηιοτ υαιμ
 ά β-ηιαυοηυιρε β-φεαρι n-έηιionn, άζυρ ζυρ

tu fén ba fepi cóimevota óam uirre a
o-Teáimnaig an oíche rin.”

43. “Níor éionntac níre nír rin, a Fhinn,”
arí Dáimuid; “acé zepa vo éuir Zríanne
orm, azur ní éallfínne mo zepa arí óri na
cruinne, azur ní fíorí vuirre, a Fhinn, don
níó dá n-abhair; óir ir maic mo éuillearra
uait veóe vo éabairt óam, dá m-baó éuimín
míot an oíche vo nígne Míóac mac Cholzáin
fleáó bhuighe an éaróéainn fáó cómairre.
Ro bá bhuiéan arí éirí azur bhuiéan arí
éuinn aize, azur mo éaríainz ré níg an
voimain azur trí níghe Inne tuile zur an
m-bhuigín mo bá arí éuinn aize, fá cómair
vo éinn vo éain vóicra. Ro bá an fleáó
dá téabairt amac ar an m-bhuigín mo bá arí
éirí aize, azur tuz ré cuireáó vuirre azur
vo fepac z-caéib na Znáicéinne vól az
caiteam fleióe zo bhuigín an éaróéainn.
Ro éuaóairre, tria, azur buióean vo máicib
na féinne maille míot, vo éaiteam na fleióe
rin zo bhuigín an éaróéainn, azur mo éuir
Míóac fá n-veara úir Inne tuile vo éur
fúib, ionnup zur leanaóarí báir z-cora azur
báir láimá von talam; azur marí fudair níg
an voimain a fíorí turá beic ceahzáilte marí
rin, vo éuir ré táoirac cevo dá míinirí

ὀϊαριαιὸ ὄο ἰννηρε. Ἀνν ριν ὄο ἰννηρε
 ἡ-ὀριὸς ράο ὄειο ρηρε, Ἀζυρ ἡο ροιλληγεαὸ
 ρῖρ Ἀζυρ ρῖρεολυρ ὄυιτ. Ἰρ ῖ ριν υαιρ τάν-
 Ἀζρα ρέιν Ἀο ὄοιζῆ ζο βηυιζῖν Ἀη ἰδοιτῆδῖν,
 Ἀζυρ τυζαιρρε διτνε ορημ Ἀζ τεαὸτ ἰνν ἡ
 βηυιζνε ὄδῖν, Ἀζυρ ὄ'ροιλληγιρ ὄδῖν Ἰιοὸδῶ
 μαο Cholζάιν Ἀζυρ ἡιζῆ Ἀη ὄοῖδῖν Ἀζυρ τρῖ
 ἡιζῆτε Ἰννηρε τυιλε ὄο βειτ Ἀ ἡ-βηυιζῖν Ἀη
 οιλεάιν ρορ ὄηονδῖν, Ἀζυρ ἡαὸ β-ρῶοα ζο
 ὄ-τιοορῶ ὄυινε ἰιζῖν υατῆ Ἀζ ἰαριαιὸ ὄο
 ἰννηρε, Ἀζυρ ὄά βηειτ ζο ἡιζῆ Ἀη ὄοῖδῖν.
 Ἰαρι ἰυαλαρρα ριν ὄο ζῆδῶρ κομαρρεαὸ
 ἡ-Ἀημα Ἀζυρ ὄο ἰννηρ ορημ ζο ἡ-ἰηιζῖο ὄοη
 λό Ἀρ ἡ-Ἀ ἡῶριδῶ, Ἀζυρ ὄο ἰυαὸδῶρρα Ἀρ Ἀη
 ἰτ ὄο βῖ ἡε τῶοβ ἡα βηυιζνε ὄά ἰορηδῖν."

44. "Ἰῖ ϰιαν ὄο βῶδῶρρα Ἀρ Ἀη ἰτ ζο ὄ-
 τῶιηιζ τῶοιρρεαὸ ἰευο ὄο ἡυιητιρ ἡιζῆ Ἀη ὄο-
 ῖδῖν ἰυζῶμ Ἀη, Ἀζυρ ὄο ἰοῖρηααμαρ ἡε
 ἰέιλε, ζυρ βῶιηεαρρα Ἀη ἰεἈη ὄο; Ἀζυρ ὄο
 ἰυηεαρ ἰρ Ἀ ἡυιητιρ, Ἀζυρ τυζαρ ἰε ζο βηυι-
 ζῖν Ἀη οιλεάιν ἡαρι Ἀ ἡαῖβ ἡιζῆ Ἀη ὄοῖδῖν Ἀ ἡ-
 ὄῶι ὄῖλ Ἀζυρ ἰοῖβηεαρρα Ἀζυρ τρῖ ἡιζῆτε Ἰννηρε
 τυιλε ἡα ρῶἰαρι. ὄο βῶιηεαρ Ἀ ζ-ἰην ὄῖοβ,
 Ἀζυρ ἡο ἰυηεαρ Ἀ ζ-ἰοῖρηδῖν ἡο ρζέιτε ἰαο,
 Ἀζυρ τυζαρ Ἀη ἰορη ἰοἰῶ-ὀρῶα ἰυῖηυιζῆτε
 ζο ἡἈη ὄο ρειηηεαὸ ρῶἰ-ὀλτα ὄο βῖ Ἀ β-
 ρῶἰηαρρε Ἀη ἡιζῆ, Ἀη ἡῶιη ἰῖ. Ἀη ριν ὄο

μῆνεαρ φαοβαρη-έλεαρ lem έλοιόεαμ am
 έιμείολλ, αζυρ τάνασ το έοιαό μο ματά
 αζυρ μο ζοιλε ζο βηυιζιν αν έδοριτάινη,
 αζυρ τυζαρ να εινν μιν λιομ. Τυζαρ ουιτρε
 αν κορη μαρι έομδαρτά κορζαριτά αζυρ κόμη-
 μήδοιοτέ, αζυρ το έυιμιλεαρ φυιλ να ο-τρι
 ρίοζ ριν ρύτ αζυρ ράν β-φέινη, αν μέιο οίοβ
 το βί εενηζαίτε, ιοηνυρ ζυρ λέιζεαρ λιαό-
 αιλ βαρ λάμ αζυρ εέιμεαηνα βαρ ζ-κορ αρι
 βαρ ζ-cumυρ; αζυρ οά m-βαό ί αν οιοέε ριν
 ο'ιαρηρφαινηρε θεοό οητρα, α ρηινη, το ζευβ-
 αινη ί! Ιρ ιομόα έιζεαν ηυρ ριν το βά οητρα
 αζυρ αρι ρηιανηαιβ έηιμονη όη ζ-ceυο λό
 τάναστρα α β-φιαηηυιζεαέτ ζυρ αηιυ, μαρι
 έυιηεαρρα μο έορηρ αζυρ m'αηαμ α ζ-conτα-
 βαιητ αρι το ροηρα, αζυρ ζαη ρεαλλ ριοη-
 ζηάηα μαρι ρο το όευηαμ οημ. Μαρι αν
 ζ-ceυοηα, ιρ ιομόα λαοό λέιομήεαέ αζυρ
 ζαιρζιοέεαέ ζαλλαέ ζηήιηευέταέ το έυιτ
 λεατρα, αζυρ ηί οά όειηεαό όοίβ ρόρ; αζυρ
 ιρ ζεάριη ζο ο-τιοεραίο ηυαέταρι έιζιη αρι αν
 β-φέινη οοο έοιρζ, ηαέ β-ράζραίο μόρηη
 ρλεαέτα αρι α λοηζ. Αζυρ ηί έυ ρέημ, α
 ρηινη, ιρ ρυόαρη λιομ; αέτ Οηρην, αζυρ
 Ορζαρι, αζυρ μο έομράηαέα οίληε ταηιηε αρι
 έευοηα. Αζυρ βιαηηε ρέημ, α Οηρην, αο

ἄλλαιρε δέιρ να φέιννε, αἷυρ ιρ μόρι μο
 ὀϊτρε ὀυιτ φόρ, α φήινν.”

45. Δην ριν α δουδαίρε Ορζαρι, “α φήινν,”
 αρι ρέ, “ζιον ζυρ φοιζρε μο ζαολ ουιτρε ινά
 το Θηιαρμουο Ο Θηυιθνε, νί λείζρεαο λεατ
 ζαν θεοό το ἑαδαίρε το Θηιαρμουο; αἷυρ
 το βειμυρ μο βριααταρ λειρ, ὀά m-βαὸ δον
 ριονηρα ραν ὀοίαν το ὀευηραὸ α λειτέιο
 ριν ὀ’φελλ αρι Θηιαρμουο Ο Θηυιθνε, ναὸ
 μααραὸ αρ αατ ζιὸ βέ αἷυinne βυὸ τρειρε
 λάιη, αἷυρ ταδαίρε θεοό αυιζε ζαν μοιλλ.”

46. “Νί h-αιτηιὸ ὀαίηρα τοβαρι αρι βιτ αρι
 αν m-βεινν ρο,” μο ράιὸ φιονν. “Νί ρίορι
 ριν,” αρι Θηιαρμουο, “ὀιρ νί ρυιλ αατ ναοι
 ζ-αέιμεαηνα υαιτ αν τοβαρι ιρ ρεάρι ρίορι-
 υιρζε αρι βιτ.”

47. Ιαρι ριν τέιὸ φιονν ὀιονηραζιὸ αν
 τοβαρι, αἷυρ μο ὀόζαιβ λάν α ὀά βαρ λειρ
 ὀον υιρζε; αατ νί μό ινά λεατ ρλιζε ὀα
 ράιηιζ αν υαιρ το λείζ ρέ αν τ-υιρζε τηέ η-α
 βαραιβ ρίορ, αἷυρ μο ιηηιρ ναρι ρευο αν
 τ-υιρζε το ἑαδαίρε ριρ. “ὀο βειμυρρε μο
 βριααταρ,” αρι Θηιαρμουο, “ζυρ ὀοο ὀεοιη
 ρέιν το λείζιρ υαιτ έ.” ὀο αυαιὸ φιονν αρι
 αεανη αν υιρζε αν ατυαρι, αἷυρ νί μό ινά
 αν ράιο αευθηα αάιηιζ αν ταν το λείζ τηέ

n-α βάραιβ έ, αη ρμυαίνεαδò òò αη Ξηριάιννε.
 Άνη ρην ηο έαρηαιηγ Όιαρμυιο ορηαδò βοετ
 ευζοοηλδαιη αζά ράιερην ρην òò. “Όο
 βειρημρε ηο βηιαέταη α β-ρηαòηαιρε η'αρη,”
 òò ηάιò Ορηζαη, “μυηα ò-τυζαηη α λυαη αη
 τ-υηζε ηιοτ, α ρηηηη, ηαέ β-ράζρηαίò αη
 τυλαέ ρο αέτ τυρα ηό ηηρε.” Ό'ηηλλ ρηοηη
 αη τηεαη ρεαέτ αη αη τοβαη òò βίεηηη αη
 έοηηαίò ρην òò ηηζηηη Ορηζαη λειη, αζυη τυζ
 αη τ-υηζε ηηη ζò Όιαρμυιο, αζυη αζ τηεαέτ
 òò λάέταη òò ηο ρζαη αη τ-αηαη ηε εολαηηη
 Όηιαρμυοα. Άνη ρην ηο έòζβαòαη αη
 ορηοηζ ρην ò'ρηηαηηαίβ έηηοηηη òò βί òò
 λάέταη τηί τηοηη-ζάηηεα αòβεληόηηα όηη άηο
 αζ εαοηηεαδò Όηιαρμυοα ηί Όηηηβηηε, αζυη
 ò'ρευέ Ορηζαη ζο ρίοέηαη ρεαηηαέ αη ρηοηηη,
 αζυη ηη έ ηο ηάιò, ζο η-βαò ηό αη ρζέηηε
 Όιαρμυιο òò βειέ ηαηίβ ηηά εηηεαη, αζυη
 ζυη έαηηηεαòαη ρηαηηα έηηοηηη α ζ-εηηηη
 εαέα òά έοηηη.

48. Α òυβαιηε ρηοηηη, “ράζβαη αη τυλαέ
 ρο αη εαζηα ζο η-βειηηαδò Δοηζυη αη
 βηοζά αζυη Τυαέα Όέ Όαηαηηη ορηηηηηη;
 αζυη ζηοηηη ζο β-ρηηη εηο αζυηηηη òò ηαηίβαδò
 Όηιαρμυοα, ηί ηόηοε òò ζευβαδò αη ρίηηηηη
 υαηηηη.” “Ήη βηιαέταη òαηηηα,” αη Ορηζαη,
 “òά β-ρεαηηηαηηηηηε ζυηαβ ηε η-αζάιò

Ὀθιαρμυσα ὅο μῖζοιρ ρεαῖζ βεinne Ἑυλβαιν,
 ναὸ ν-οιονζαντά ἰ ζο βριάτ." Ἀνν ριν πο
 ḡλυαιρ φιονν αζυρ φιαννά Ἐμμονν ὄν τυλαιζ
 αμαὸ, αζυρ cú Ὀθιαρμυσα .ι. Μαϸ αν Chuill
 Δ Λάιμ φhinν ; αζυρ ὄ'φίλλ Οἰρίν, αζυρ
 Ορζαρι, αζυρ Ḳαοιλτε, αζυρ μαϸ λυιζῶεαὸ
 ται Δ η-αιρ, αζυρ πο cúιρεαῶαι Δ ζ-ϸεῖτρε
 βρuiτ Δ ὄ-τιμὸιόλλ Ὀθιαρμυσα, αζυρ πο
 ḡλυαιρεαῶαι πομπα Δ η-άιτλε ριν Δ η-οιαῖζ
 φhinν.

49. Νί η-αιτμυρταρι Δ η-ιμῖεαὸτα ζο μάν-
 ζαῶαι Ράτ Ἑηρίαννε, αζυρ πο βά Ἑηρίαννε
 αμυῖζ πομπα αι μύριτῶιβ αν μάτῶ αζ ρυι-
 ρεαὸ ρε ρḡευλαῖβ Ὀθιαρμυσα, ὄ'φάḡαῖλ, ζο
 β-ρεαϸαιὸ φιονν αζυρ φιαννα Ἐμμονν αζ
 τεαὸτ cúίϸε. Ἀνν ριν Δ ὄυβαιρτ Ἑηρίαννε,
 ὄά μαῖρρεαὸ Ὀθιαρμυρ ναὸ Δ Λάιμ φhinν ὄο
 βιαὸ Μαϸ αν Chuill αζ τεαὸτ ὄον βαιλε ρο ;
 αζυρ ιρ αῖμλαῖὸ πο βά Ἑηρίαννε αν τριάτ ριν,
 ταὸβῖτομ τορμαὸ, αζυρ πο túιτ ρί ται μύρι-
 τῶιβ αν μάτῶ αμαὸ, αζυρ ὄο μυζ ρί τριαρ
 ῖμαϸ μαρῖβ αι αν λάτῶαι ριν. Ἀν υαιρ ὄο
 Ḳονναιρϸ Οἰρίν Ἑηρίαννε αι αν μοὸ ριν, πο
 cúιρ ρέ φιονν αζυρ φιαννα Ἐμμονν ὄν λάτῶαι ;
 αζυρ αζ ράḡβῶαῖλ να λάιτρεαὸ ὄ'φhinν αζυρ
 ὄ'φηιανναῖβ Ἐμμονν πο Ḳόḡαῖβ Ἑηρίαννε Δ
 ϸεανν ρυαρ αζυρ πο ιαιρρ αι φhinν Μαϸ αν

Chuill o'fázbáil aice féin. A ouðairt nac
 o-tioðradó, aður nári nóri leir an méio rin
 o'oiðreacó mic Uí Thuibne vo beic aige
 féin. Ar n-a élor rin vo Oirín, no bain an
 cú ar láim fhinn aður tug vo Thriáinne í,
 aður no lean féin a múintir.

50. Ann rin no ba óearb le Thriáinne bár
 Thiamuosa, aður no léiz rí éiðeam fada
 fíoréruað airoe, zo m-baó élor fá iméian
 an baile í; aður táinig a banntiact aður
 a múintir oile vo láctair, aður o'fíarfuiz ói
 creus vo cúir anir na h-anntiactaib rin í.
 O'innir Thriáinne óóib zuraab é Thiamuis vo
 cailleaó me toic beinne Sulbain vo éoirz
 reilze fhinn mic Chuimáil, "Aður ir triaðz
 nem ériothé féin," ar Thriáinne, "zan mé ion-
 cómpac me fionn, aður óa m-biáinn nac
 léizrin rlan ar an láctair é." Ar n-a élor
 ran vo múintir Thriáinne bár Thiamuosa,
 no léizeadair mar an z-ceusna trí trom-
 zárta dióméile tintiódé aroa mar don me
 Thriáinne, zur élorá neulaib nime, aður a
 b-fuicib na fíormaimente na trom-loirzne
 rin; aður ann rin a ouðairt Thriáinne rir na
 cúiz ceus vo teaðlac no bá aice, vul zo
 beinn Sulbain aður coip Thiamuosa vo
 taðairt cúice.

51. 1r í rin uairi aḡur aimiru uo foillriḡeāð
 o'lonḡur an bnoḡa Oidarmuiru uo beit maib
 a m-beinn ḡulbain, óir ni maib cóimeuo aḡe
 air an oioce roime rin; aḡur uo ḡluair a
 ḡ-comaoin na ḡaoite ḡlan-ḡuairie ḡo maioḡ
 beann ḡulbain a n-éinḡeāct me muintir
 ḡhriáinne; aḡur maí o'aitniḡeāðar teāḡlāc
 ḡhriáinne lonḡur, no cúmeāðar earḡcaoín
 a rḡiāc amaē maí cómaḡcā ríocāna, aḡur
 o'aitniḡ lonḡur iāorān. Ann rin, maí má-
 ḡāðar ar don láḡair aḡ beinn ḡulbain, no
 tóḡbāðar féin aḡur muintir lonḡura trí
 trom-ḡáḡcā aōbāl-móḡa uācāḡāḡācā ór corp
 Ohiarmuā, ionnurḡur cior a neulāib neime,
 aḡur a b-ḡuācāib na b-ḡioḡmaimeint n-āerācā,
 aḡur a m-beannaib ḡléibe, aḡur an-oileānaib
 maí, aḡur a ḡ-cóḡeāðāib eirionnar ceuona.

52. Ann rin uo lābair lonḡur, aḡur ir é
 no maio: “Ní maḡar don oioce maí ó muḡar
 liom tu ḡo bmuḡ na bóinne a ḡ-ceann uo
 naoi míoḡ, naē m-biāinn uoḡ ḡairie aḡur uoḡ
 ḡioḡcóimeuo ar t'earḡcāiruoib ḡur āreir, a
 Ohiarmuiru Uí Ohiubne! aḡur ir truaḡ an
 ḡeāll uo muḡne ḡionn oḡt tar ceann ríoc-
 cāna muḡ.” ḡo n-ouḡairt an lāoio ḡo ríor:—

“Truaḡ, a Ohiarmuiru Uí Ohiubne,
 a uo-ḡloin ḡeāl-bāin;

τριμαξ̄ το̄ ἑνὶ φάσ̄ ἐάλ̄,
το̄ εἰοιβάσ̄ ἑνὶ το̄ εἰοιβάσ̄ιν.”

“Τριμαξ̄ φιασαίλ̄ νιίε τειρῖνν̄ τειρῖε,
φιασαίρ̄ ρζατ̄αὸ ζευρ̄ τιομ̄ τριε;
ὄν̄ μεσηζαὸ, μαλαρταὸ, μεαβ̄λαὸ,
* * * *

“Ἰρ̄ ἐλάιτ̄νιῖν̄ μο̄ ἐυαίὸ̄ νᾱ ἐνεαὸαίβ̄,
ὄρ̄ μὰτ̄ φ̄ηινν̄ φιαίρ̄ ἀβριανηαιζ̄;
τορ̄ε β̄ειννε ζυλβαίρ̄ ζο̄ ηζαί,
μο̄ ἐλάτ̄νιζ̄ Ὀιαρμυιὸ̄ οεαίβ̄-ζ̄λαν̄.

“Τάρ̄ετ̄α ριζε̄ ζαν̄ τ-ραί,
τόζ̄ετ̄αρ̄ λιβ̄ Ὀιαρμυιὸ̄ ἀρμ-ζ̄λαν̄;
ζυρ̄ ἀν̄ m-βριυζ̄ μίν̄ m-βοιρῖνν̄ m-βυαί
νί̄ λῖνν̄ ναὸ̄ κυίμνεαὸ̄ κοίτ̄ριμαξ̄.” Τριμαξ̄.

53. Δ̄ h-αιτ̄ε νᾱ λαοιὸε ρῖν̄ μο̄ φιαρῖνν̄ιζ̄
Δονζυρ̄ το̄ τεαζ̄λαὸ̄ ζ̄ηρ̄άιννε̄ ερ̄ευσ̄ ἐ̄ ἀν̄
τορ̄ρζ̄ φά̄ ἀ̄ ο-τάν̄ζαοσ̄αρ̄ ἀρ̄ ἀν̄ λάτ̄αρ̄ ρῖν̄.
Δ̄ ουβ̄ραοσ̄αρ̄ ζυρ̄αβ̄ ἰ̄ ζ̄ηρ̄άιννε̄ μο̄ ἐυρ̄ ἀρ̄
ἐεαν̄ κυίρ̄ Ὀιαρμυιὸᾱ ἰαο̄, οὰ̄ β̄ρειτ̄ ἐυίὸε̄
ζο̄ ράτ̄ ζ̄ηρ̄άιννε̄. Δ̄ ουβ̄αρ̄τ̄ Δονζυρ̄ ναὸ̄
λείζ̄ρεαὸ̄ ρέ̄ ρέιν̄ κορ̄ρ̄ Ὀιαρμυιὸᾱ leo, ἀζυρ̄
ζο̄ m-βευρ̄φαὸ̄ λειρ̄ ζυρ̄ ἀν̄ m-βριυζ̄ ὄρ̄ β̄όινν̄
e: “Δζυρ̄ ὄ̄ ναὸ̄ ἔ-ρ̄είωῖν̄ λιὸμ̄ ἀ̄ αἰτ̄βεο-

ὁ δὲ ἀπίρ, cuirpfead anam ann ar cor go m-biaid aς labhairt liom zac la." A h-aiϑle rin cuirpear donzup iomcar fan 5-corr a n-eilioctiom orod, azup a jleazda or a cionn anairpe, azup mo gluar moime go rairis bpuz na boinne.

54. Iomctura teazlaisz Zhirainne, o'fil-leadair tar a n-air go Rat Zhirainne, azup mo innpeadair nac leizpead donzup corr Thiarimuda mu, azup go muz fein leir e zur an m-bpuz or boinn; azup aoubairt Zhirainne nac maib neair dice fein air. A h-aiϑle rin cuir Zhirainne peara azup teacta air ceann a cloinne go triuca ceuo Chorica Uí Thuibne, mar a maadair da learuzao azup da lamcaoinnao; azup ir amlaid mo ba an clann rin Thiarimuda azup biaotac aς zac mac oioib, azup mic ozlac azup bpuz-aidotead aς ronznam oioib, azup mo ba triuca ceuo aς zac mac oioib. Donnchad mac Thiarimuda Uí Thuibne, iomoirio, an mac ba feinne oioib, azup ir oo oo zeillioir na maca oile .i. Eocaid, Connla, Seilbpeardac, azup Ollann ulc-fada mac Thiarimuda .i. mac ingine muz laizean; azup nioir mo peairc azup ionnmuine Zhirainne o'don ruine da cloinn fein ina oo Ollann. Ro gluaruioadair

na teac̄ta iari rin zo m̄an̄ḡad̄ari an áit ina
 maib̄ na maca rin, āgur in̄n̄īo a o-toir̄ḡ
 āgur a o-turur oóib̄ ó t̄uir̄ zo veiread̄;
 āgur āḡ gl̄uair̄ead̄t̄ oóib̄ maille me lion a
 o-teāgl̄aīḡ āgur a o-tionólt̄a, mōfiar̄ruiḡea-
 dar a n-dor̄ ḡriáiō oóib̄ creuo vō deun̄f̄aīoír̄
 féin ó b̄ad̄ar̄ran āḡ oul a ḡ-ceann coḡaīō
 āgur cóim̄r̄ḡleo me f̄ionn mac̄ Chum̄ail̄l
 āgur me f̄iann̄aib̄ éir̄ionn. A oūb̄air̄t
 Donn̄chāō mac̄ Th̄īar̄im̄ūōa Uí Th̄uib̄ne mu
 an̄am̄ain̄ ar̄ a n-áit̄ib̄ féin, āgur oá n-veun̄-
 f̄aīoír̄ féin r̄it̄ me f̄ionn nári b̄ad̄ōḡal̄ oóib̄-
 rean̄ don̄ nō; āgur muna n-veun̄f̄aīoír̄, a
 mōḡa t̄iḡear̄na vō beit̄ aca.

55. Ro gl̄uair̄īōdar̄ na maca rin āgur a
 muin̄tir̄ pom̄pa a n-āt̄ḡair̄īō ḡac̄a con̄air̄e,
 āgur ní h-āit̄ur̄tear̄ r̄geul̄uiḡead̄t̄ or̄r̄t̄a
 zo m̄an̄ḡad̄ari R̄ac̄t̄ Th̄rīáinne, āgur mō f̄ear̄
 Th̄rīáinne f̄ior̄c̄aoin̄ f̄áil̄te pom̄pa, āgur t̄uḡ
 p̄óḡ āgur f̄áil̄te vō mac̄ in̄ḡine m̄iḡ L̄aīḡean̄:
 āgur mō c̄uad̄ōdar̄ le céile ar̄teac̄ zo R̄ac̄t̄
 Th̄rīáinne, āgur mō f̄uiḡead̄ari ar̄ f̄leard̄aib̄
 na m̄iōḡb̄ruiḡne vō péiri a n-uair̄le, āgur a
 n-āt̄ar̄ōa, āgur doir̄e ḡac̄ n-don̄ oóib̄; āgur
 mō oáilead̄ō mead̄ōa féime r̄oc̄āit̄me, āgur
 leann̄ta péir̄e mō m̄il̄re oóib̄, āgur veoc̄a
 ḡar̄bā ḡad̄al̄ta a ḡ-coir̄naib̄ caom̄a cum-

ουιζτε, ζυρ βα μειρζε μειοιη-ζλόμαδ ιαο αν
 τριάτ ρη. Δζυρ ανη ρη το λαβαιη ζριάinne
 το ζυτ άρομόρ πολυρ-ζλαν, Δζυρ ιρ έ πο
 ράιο: “Δ έλανη ιονημυη, πο μαρβαο βαι
 η-αταη λε ριονη μαε Chumαιλλ ταρ έεανη
 κορ Δζυρ κοηζιαλλ Δ ριοττάηα ρηρ, Δζυρ
 υιοζλαυορε ζο μαιτ αιη έ; Δζυρ Δζ ρυο βαι
 ζ-κυο υ’οιζρεαετ βαι η-αταη,” αι ρί, “.ι. Δ
 αιηη, Δζυρ Δείροεαο, Δζυρ Δ ιολφαοβαι, Δζυρ Δ
 έλερα ζοιλε Δζυρ ζαιρζε αι έευοηα. Κοιηη-
 ρεαορα ρέηη εαοηυιβ ιαο, Δζυρ ζο η-βαο
 ρευν ατα υίβρε Δ β-ράζαι. Δζυρ βιαιο
 Δζαη ρέηη ηα αααα, Δζυρ ηα αυηη, Δζυρ
 ηα η-εαρταιαοε άιηη ορκυηουιζτε, Δζυρ ηα
 βυαιη, Δζυρ ηα βόταηητε ζαη ροιηη.” ζο
 η-οεάηηηα αν λαοιο ρο ριορ:—

“Εηζιο, Δ έλανη Όηιαημυοα,
 υειηιο βαι β-ροζλυηη β-ρειαηη;
 ζο η-βαο ροηα υίβ βαι η-εαετρηα,
 τάηηηζ έυζαιβ ρζευλα υειζρηη.”

“Αη ελοηοεαηη το Όηοηηαο,
 αν μαε ιρ ρεάηη Δζ Όιαημυοη;
 Δζυρ αν ζα υεαηηζ Δζ Εοαο,
 Δ ζ-εεανη ζααα ροααιη τιαζαιο.”

“Βειη Δ λύμεεά υαίη η’Ολλανη,
 ρλάη ηαάα αοηη ηηα ηαάα; ;
 Δηυη Δ ρηαάτ ηο Chonηηα,
 ηοη ηί άοηηβδρ ηα αάτα.”

“ Ηα αηαάα Δηυη ηα αηηηη,
 ηα αοηάηηη Δηυη ηα η-αηηάηα; ;
 Δηηηε ηηά ηαη ηυηάε,
 βηαηο Δηαη ηηηε Δηη Δοηαη.”

“ Μαηβδαιά ηηά Δηυη ηηοηηαοηηε,
 Δη ολαυη ηε βδρ η-βηοάβδαιβ;
 ηά ηεηηά ηεαλλ ηά ηεαβδαι,
 ηεηηά ηεαβδαι Δηυη ηηάεάτ.” Εηηηάο.

56. Δ η-αηάηε ηα λαοηάε ηηη Δ ηυβδαιηε
 ηηάηηηε ηηη ηηάεάτ Δηυη Δ β-ηοηληηηη ηο
 ηαηάτ Δ η-αεάηηαβ ηοηηε Δηυη ηαηηηε ηο
 η-βδαι ηηάεάηα ηαη, Δηυη ηεαλ ηά η-αηηηηη
 ηο άαηάεαηη Δ β-ηοάαηη ηοηαάηηη .η. ηαβδ
 ηηηηηηη.

57. Ηο ηληαηηηοαηη ηα ηεαηάηα ηηη άηη
 Δ η-αηηοηη, Δηυη αεηηεαβηαηο ηο ηηηάηηηε
 Δηυη ηά ηεαηάτ, Δηυη ηάηβδαιη ηοηάοηαηηε
 βεαάτ Δηυη ρλάηηηε αηηε, Δηυη ηο άηηηεααη
 Δη αεηηηα ηεο : Δηυη ηηοη ηάηβδαιη αηηάτ,
 ηαηηηάεάτ, ηά βδρ-ηαηηηάεάτ Δ η-αηηάβδαιβ

imcíanna an t-omáin, náir cáiteasdaí feall ó á n-aimhri ina b-foáirí aḡ veunam̄ a b-foḡ-lumta ḡo m-bad̄ infead̄oma id̄o, aḡur vo b̄ad̄ar tḡí b̄liad̄anna a b-foáirí b̄holcáin.

58. Iomtúra Fhinn, id̄ar m-beit̄ veap̄b̄ta ḡur imt̄iḡeasdaí an c̄lann rin Thiamusa daí an ead̄tra rin, mo lion ré óá b-ruad̄ aḡur óá n-imeagla ḡo móir; aḡur m̄r rin mo cúir t̄ioirḡad̄o daí fead̄t ḡ-cad̄aib̄ na ḡn̄aít-téinne ar ḡad̄ áir̄o a maḡad̄ar, aḡur ar o-tead̄t daí don l̄ad̄air̄ oóib̄ mo inuir Fionn vo ḡut̄ áir̄o ḡolur-ḡlan oóib̄ oáil an ead̄tra rin c̄loinne Thiamusa Uí Thuib̄ne ó túir ḡo veir̄ead̄o, aḡur o'fir̄arḡuiḡ oóib̄ c̄reus vo o'eun̄ad̄o uime rin; “Oir̄ ir̄ daí t̄i oíbf̄eir̄iḡe vo o'eunam̄ oim̄ra mo cuad̄oasdaí daí an ead̄tra áo.” Ro laḡair̄ Oir̄in, aḡur ir̄ é mo maíó: “Ní cionntad̄ don tuine m̄r rin ad̄t tu féin, aḡur ní maḡram̄oime aḡ feap̄am̄ an ḡníim̄ nad̄ n-veáir̄inam̄ar, aḡur ir̄ olc an feall vo m̄iḡuir daí Thiamuis O Thuib̄ne táir̄ c̄eann r̄ioct̄ána, aḡur Cor̄mac aḡ taḡair̄t a inḡine oile oúit̄ tar̄ c̄eann ḡan r̄ala iná m̄iorḡair̄ vo beit̄ aḡasra r̄á c̄om̄air̄ Thiamusa—vo réir̄ mar̄ cúir̄ir̄ an oair̄ir̄ f̄reanc̄ féin í.” Ba túir̄fead̄ Fionn ó na b̄maḡair̄aib̄ rin Oir̄in, ḡiḡead̄o níoir̄ b-féir̄oir̄ leir̄ cor̄ḡ vo cúir̄ air̄.

59. Οσο κονναιρε Φιονν ζυρι τρείς Οιρίν
 αζυρ Ορζαρ, αζυρ ελαννα Βδοιρζνε αρ
 εευονα ε, πο ρμουαιν ινα ιιεδαιμδαιν φείν ναδ
 ο-τιοεφδὸ μιρ αν τ-ιμφνίοιμ ριν το εορζ μυνα
 ο-τιζεαδὸ μιρ Ζηράιννε το βρευζαδὸ, αζυρ α
 η-αιτλε ριν πο ευαιδὸ ζαν φιορ ζαν εείλεαδ-
 μαδὸ ο'φηιανναιβ εΐμιονν ζο Ράτ Ζηράιννε,
 αζυρ βεαννουζεαρ ζο εείλλιθε ελιρθε μιλιρ-
 βριατμαδὸ οι. Νί ευζ Ζηράιννε αοι ινα αιρε
 το, αζυρ α ουβαιρε μιρ α μαδαιρε ο'φάζβάιλ,
 αζυρ πο λέιζ α τεανζα λιοιττα λαινζευρι φαοι
 υιμ αν αμ ριν. Αετ εεανα, πο βά Φιονν αζ
 ζαβάιλ το μιλιρ-βριατμαιβ αζυρ το εοιριάι-
 τιβ εαοινε εαριτθανναεα υιριε, ζο ο-ευζ αρ α
 εοιλ φείν ι; Α η-αιτλε ριν πο ζλυαιρ Φιονν
 αζυρ Ζηράιννε μομπα, αζυρ νί η-αιτμυρτεαρ
 ρζευλιζεαεετ οριττα ζο μάνζαοδαρ Φιαννα
 εΐμιονν; αζυρ αρ β-φαιερην φηιιν αζυρ
 Ζηράιννε φάν τοιειμ ριν οά η-ιοινηραιζιό, πο
 λέιζεαοδαρ αον ζάιρ ρζιζε αζυρ ροναμδαιε
 ρύιτε, ζυρι εμιom Ζηράιννε α εεαν ηε νάιρε
 “Οαρ ιιννε, α φηιιν,” αρ Οιρίν, “εόιμευο-
 φαιρ φείν Ζηράιννε ζο μαιτ αρ ρο ρυαρ.”

60. Ιοιμτύρα ελοιννε Όλιαριμυοα, ταρ είρ
 ρεεετ η-βλιαδὸαννα το εαιτεδαιη αζ ροζλυιμ
 α ηζαιρζε, τάνζαοδαρ αρ ερίοεδαιβ ιμείαηα αν
 οοιμδαιη ιμόιη, αζυρ νί η-αιτμυρτεαρ α η-ιμτεαε-

τα ζομάνζαοαρι Ράτ Ζηρίαννε. Οο έυαλάοαρι
 ζυρ ευλιγζ Ζηρίαννε γε Φιονν μάσ Chuμάλλ
 ζαν έείλεαδβραδ οοίβ φείν ινά οο μιζ Ειριονν,
 Δ ουβραοαρι ναέ ραιβ ιμάιτ ανη. Οο έυαδοαρι
 Δ η-αιτλε ριν ζο η-Αλινυιν Λαιζεαν Δ ζ-σεανη
 Φηινν Δζυρ να φείννε, Δζυρ ο'φυαζηαοαρι
 κατ αρι φηιονν. “Ειριγζ, Δ Όθιορρυνγ, Δζυρ
 ριαφρυνγζ οοίβ ερευο αν μέο ιαριρφαο ριαο.”
 Τέοο Όθιορρυνγ ανη ριν Δζυρ ο'φιαφρυνγζ
 οοίβραν. “Ceυο φεαρι Δ η-αζαίο αν φηι
 Δζυινν, νό κομραο αοιηφηι.” Ρο έυιρ Φιονν
 ceυο οο κομραο ριυ, Δζυρ μαρι ράνζαοαρι ζο
 λάταρι αν έομλαινν ριν τέοοιο να μαα ριη
 ρύτα, τρίοττα, Δζυρ τάρρα, Δζυρ μιζνεαοαρι
 τρι καριη οοίβ .ι. καριη οά ζ-σεανηαιβ, καριη
 οά ζ-κορραιβ, Δζυρ καριη οά ζ-cuio αριη Δζυρ
 έιοιο. “Νι buαη αρι ρλυαγζτε,” “αρι Φιονν,
 “μά ιμάριβττα ceυο ραν λό οοίβ, Δζυρ ερευο
 οο οευηφαιη ριυ ρύο, Δ Ζηρίαννε?” “Ραέ-
 ραορα οά η-ιονηραγζιο,” αρι Ζηρίαννε, “ο'φευ-
 έαιν αν ο-τιοεραίο οάη ρίοττάιν οο έαριαιηγ
 εαοριιβ.” “buο ιμάιτ λιοηρα ριν,” αρι Φιονν,
 “Δζυρ οο βευηφαιηη ραοιηρε οοίβ Δζυρ οά
 ρλιοτ ζο βράτ, Δζυρ ιοηαο Δ η-ατταρι Δ
 β-φιαηννιγεαέτ, Δζυρ cuιρ Δζυρ τεανητα
 ρηρ ριν οο έομάλλ οοίβ τρέ βιτ ριοι.”

61. Τέοο Ζηρίαννε οά η-ιονηραγζιο, Δζυρ

ῥάιλτιζεαρ πομπρα, αζυρ το ταιριζ να ταιριζ-
 ριοννα μευηριάιότε υόιβ. Δάτ έεααα, πο
 έαριαιηζ Ξριάννε ριοτέάιν εατορηα ρά
 υεοιζ, αζυρ το μαααό να κυρι αζυρ να
 τεαηητα ριν υόιβ, αζυρ το ρυαριααρι ιοηαυ
 α η-ατάρι α β-φιαηηυιζυιότ ό φηιονη ηηαυ
 Chumaiil. Ιαρι ριν πο υάιλεαυ ρλεαυ αζυρ
 ρευρα υόιβ ζυρι βα ηειρζε ηειυρι-ζλόηαυ
 ιαυ, αζυρ υ'ραη φηιονη αζυρ Ξριάννε α
 β-ροάαρι α έέιλε ζο β-ρυαριααρι βάρ.

62. Ζοηα ί ριν τόηυιζεαυτ Όηιαρμυαυ
 αζυρ Ξηριάννε ζοηυιζε ριν.



TRANSLATION.



THE PURSUIT OF DIARMUID AND GRAINNE.

PART SECOND.

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

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

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

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

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

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

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

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

Cumhaill, and he never suffered us to taste it.' 'Believe him not,' said the other servants, 'for we were all used well.' 'He shall pay me for not using my servant well,' said Cian. 'Say not that,' said Cormac Cas, 'for he is my fencing-master, and he has a sufficient lord,' that is Fionn Mac Cumhaill.' 'I care not said Cian, 'I will go to him to be shaved.' Now Cian was so that no man ever shaved him but he would take his head from him, and Cian went his ways until he came to the Dun of Sgathan the son of Scannlan. Sgathan chanced to be on the plain before him, and Cian asked him to shave him. 'I will do so,' said Scannlan, [Sgathan] for that is my trade, to shave; and yonder is the house where I do it, do thou go on before me to it;' and Cian went to the house. Scathan went to his sleeping house, and put on himself his arms and his armour, and then he brought a knife and water in his hand, and went where Cian was. 'Wherefore hast thou brought those weapons with thee?' said Cian. 'I hear,' quoth Scannlan, [Sgathan] 'that thou art wont to slay every one that shaves thee, and [nevertheless] I will shave thee for the future.'"

5. "Thereafter Sgathan loosed the bind-

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

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

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

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

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

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

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

10. "Thereat he took leave and farewell of Oisin and of the chiefs of the Fenians, and went his ways to the place where the worm was. When Conan beheld it he put his finger into the silken loop of the Ga dearg, and it was I myself that had lent him the Ga dearg," said Diarmuid, "for I had conceived an attachment and affection for him; for I knew that nothing in the world could slay it unless the Ga dearg did. And he made a careful cast of it, so that he put it through the navel of the worm, and killed it by virtue of that cast, and took one of its heads into the presence of Fionn; and when Fionn knew the head, he said that he would not be content without getting further eric from Conan for his father. Now at that very time and season there came towards the tulach where we all were then, a mighty very swift stag; and we all followed the stag. When Conan saw that he covered the retreat of the Fenians,²⁴ and he himself and Fionn followeth the stag; and no tidings are told of them until they reached us at evening time, and a hind quarter of the stag upon Conan following Fionn, and Fionn never required eric from Conan from that time to this: and by your

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21. After they had made this speech Fionn

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I remember the play

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

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

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

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

Fionn. Fionn said at last,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

35. Diarmuid rose early on the morrow, and

Aonghus rose and went where Fionn was; and asked him whether he would make peace with Diarmuid. Fionn said that he would, in whatever way Diarmuid would make peace. Then Aonghus went where the king of Erin was to ask peace for Diarmuid, and Cormac said that he would grant him that. Again Aonghus went where Diarmuid and Grainne were, and asked Diarmuid whether he would make peace with Cormac and with Fionn. Diarmuid said that he would if he obtained the conditions which he should ask of them. "What be those conditions?" quoth Aonghus. "The cantred," said Diarmuid, "which my father had, that is, the cantred of O'Duibhne,⁵² and that Fionn shall not hunt nor chase therein, and without rent or tribute to the king of Erin; also the cantred of Beann Damhuis, that is, Dubhcharn in Laighean⁵³ as gifts for myself from Fionn, for they are the best cantreds in Erin: and the cantred of Ceis Co-rainn⁵⁴ from the king of Erin as dowry with his daughter; and those are the conditions upon which I would make peace with them." "Wouldst thou be peaceable on those conditions if thou wert to get them?" asked Aonghus. "I could better bear to make

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

36. Then Grainne spoke to Diarmuid upon

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * * * *

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

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

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

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

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

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

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

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

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

- “ The sword for Donnchadh,
 The best son that Diarmuid had ;
 And let Eochaidh have the Ga dearg,
 They lead to every advantage.”
- “ Give his armour from me to Ollann,
 Safe every body upon which it may be put ;
 And his shield to Connla,
 To him that keeps the battalions firm.”
- “ The goblets and the drinking horns,
 The cups and the bowls ;⁹⁴
 [They are] a woman’s treasure without
 thanks,
 I alone shall have them all.”
- “ Slay ye women and children,⁹⁵
 Through hatred to your foes ;
 Do no guile nor treachery,
 Hasten ye and depart.” Arise.

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

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

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

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

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

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

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

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

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

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

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

The first part of the book is devoted to a general
introduction of the subject and a survey of the
main results. The second part is devoted to the
study of the properties of the various functions
which are used in the theory. The third part
is devoted to the study of the properties of the
various functions which are used in the theory.
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twentieth part is devoted to the study of the
properties of the various functions which are used
in the theory.

NOTES.



NOTES.

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

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

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

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

⁵ ἰνḡνίονα is of the same meaning as ἰνḡελοῦμα, from ἰν, fit for, and ḡνφοῖν, a deed or exploit.

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

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

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

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

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

11 A frequent expression for women and children.

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

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

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

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

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

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

¹⁷ Ἐἶπον ἔσθιν, *although—not*. This expression is no longer used in the spoken language, and requires explanation. It has sometimes a negative meaning; as in the text, and before at p. 2, Part I., and again in the poem on the genealogy of Diarmuid at the end of the volume, where it is equivalent to the present εἶπε ἠδὲ, so that the above sentence would read εἶπε ἠδὲ ἐλάττω μὴδ' ἄν οὐδ' ἴην. Sometimes it is affirmative, of which there is an instance further on in the story.

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

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

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

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

²² This is a notable instance of redundancy of language,

sometimes introduced into English by the Irish, viz., *killed dead*. Similar is the expression $\tau\alpha\lambda\lambda \tau\iota\tau\epsilon\rho\alpha\delta\delta\alpha\rho\iota\varsigma$, blind without sight, *Four Masters*, A.D. 1541.

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

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

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

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

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

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

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

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

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

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

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

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

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

³⁴ *Sliabh Mis*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

48 Alba, i.e. Scotland.

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

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

51 This is the yellow water lily, and the Irish name in the text literally translated is, the drowned leaf. It is also called *cabann aban*, and *liac loḡar*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

79 Diarmuid prophesied rightly, the Fenians were crushed at the Battle of Gabhra, See *Transactions*, Vol. I.; also $\text{C}\alpha\text{O}\text{i}\text{O}\ \text{O}\text{i}\text{f}\text{i}\text{n}\ \Delta\ \text{n}\text{-}\text{O}\text{i}\Delta\text{i}\text{g}\ \text{n}\Delta\ \text{f}\acute{\epsilon}\text{i}\text{m}\text{n}\text{e}$.

80 $\text{C}\alpha\text{L}\text{L}\Delta\text{i}\text{p}\text{e}\ \text{.i.}\ \text{b}\text{o}\text{L}\text{L}\text{r}\text{g}\Delta\text{i}\text{p}\text{e}\ \text{n}\acute{\text{o}}\ \text{f}\text{e}\Delta\text{r}\ \text{g}\Delta\text{r}\text{m}\Delta$. P. Connell's *Ir. Dict. MS.* There is also a verb $\text{C}\alpha\text{L}\text{L}\Delta\text{i}\text{m}$, to call, of which the old form would be $\text{C}\alpha\text{L}\text{O}\Delta\text{i}\text{m}$, probably from the Danish *kjalde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e. g. $\text{r}\acute{\text{o}}\text{O}$, a road, which is explained in Cormac's glossary.

81 Here $\text{g}\text{i}\text{O}\text{n}\ \text{g}\text{O}$ is not negative.

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

⁸³ The common tradition amongst the peasantry is, that Diarmuid slew the boar without himself receiving a hurt, that he then took off the hide, and as it lay extended on the ground that Fionn bade him measure its length. This Diarmuid did by pacing over the skin from the head to the tail, but Fionn then asked him to measure it again, in the contrary direction, and it is said that in walking against the lie of the bristles his foot was pierced by one of them, and that he died of it. It is singular that *Diarmuid na m-ban* should have met his death by the same beast that slew Adonis, whom he may be said to represent in Irish legend. The same tradition prevails in the Scottish Highlands. *Vide* the Gaelic poems on the death of Diarmuid printed by Smith and Gillies.

⁸⁴ *Sgeile*, pity. This word having become obsolete the people have supplied its place by *sgéul* (a story), which is not very dissimilar in sound, so that they say *is móí an rgeul é* for *is móí an rgeile é*, which phrase is literally introduced by them into English, viz., "that is a great story," i.e. pity. Another curious substitution of a living for an obsolete word of like sound but different meaning, is to be found in the sentence *Ata a fhios ag fiadh*, which must have originally been *Ata a fhios ag Fiadha*; *Fiadha* meaning *good God* (.i. *ῥοῦα* according to an old glossary, *vide* O'Reilly). But as this word has been long disused it is now considered by the peasantry in the above case to be *fiadh*, (a deer or stag), the sound of both being identically the same; and they say that the original sentence was *ata a fhios ag Dia* (God knows); but that to avoid profanity *fiadh* is used instead of *Dia* (the only difference in the sound of the words being in the first letter, so that the meaning of the asseveration is still plain). This phrase also they actually translate into English, saying—"The deer knows"

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

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

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

ἦ μαίηξ ἄ θύηξεᾶδ ἡυἰνν βυη η-ἄηηῆ.

ηο ῆονηᾶδ ῆᾶδ ἄηᾶοη βυη ῆεοᾶ.

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

Or turn out the wrong side of your mantle.

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

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

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

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

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

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

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

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

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

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

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

“ 𐍃𐍂 𐍅𐍂𐍆𐍂𐍅𐍂 𐍂𐍅𐍂-𐍅𐍅𐍂 𐍂𐍅𐍂,
 𐍂𐍂𐍅𐍂 𐍅𐍂𐍂𐍂, 𐍅𐍂𐍅𐍂 𐍅𐍂𐍅𐍂.”

The host of Emania, the host of Ulster,

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

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

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

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

ADDITIONAL NOTES.

ON THE RACE OF DIARMUID.

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

SEANCHAS SHINSIOR DHIARMUOA UÍ DHIUBHNE
SUNN.

MÍO DÁM DUL NE REANÓAR,
DO DEARÓAR SALTAR CHAIRILL;
NÍ BUI, SION SUI AB OLC M'ÁICNE,
NÍ BUI FÁIOE MA H-AGÁIO.

ΣΑΛΤΑΙΗ ΕΙΝΝΛΕΙΤΡΕΑΔΕ ΧΑΙΡΙΛΛ,
 ΒΕΙΤ ΝΑ Η-ΑΞΔΙΘ ΪΡ ΔΙΗΞΑΡ ;
 ΕΟΛΑΔ ΜΕ ΑΝ Τ-ΡΑΛΤΑΙΗ ΪΥΔΙΤΗΘ,
 ΕΟΛΑΔ Ι ΔΡ ΥΔΙΡΛΙΒ ΕΙΡ;ΟΝΝ.

ΕΟΛΑΔ ΜΕ ΡΗΔΙΤΕ ΡΕΑΝΕΔΑΙΡ,
 (ΝΙΟΡ Β'Ι ΑΝ ΕΕΑΡΘ ΡΑΝ ΜΟC-ΕΕΑΡΘ ;))
 ΔΡ ΞΕΙΝΕΔΛΑΔ Β-ΡΕΔΡ Ν-ΑΛΒΑΝ,
 ΪΡ Β-ΡΕΔΡ Ν-ΔΡΜ-ΞΛΑΝ Ν-ΕΙΡΙΟΝΝ.

ΘΡΕΔΜ ΟΙΟΒ ΔΡ ΪΛΙΟΕΤ ΝΑ Ξ-ΟΟΛΛΑ,
 ΡΑ Η-ΙΑΘ ΡΟΞΑ ΞΑΕΑ ΒΥΙΘΝΕ ;
 Δ'Ρ ΘΡΕΔΜ Ο'ΥΔΙΡΛΙΒ ΑΝ ΙΔΡΕΔΑΙΡ.
 Θ Δ Β-ΡΥΙΛ ΟΙΔΡΜΑΙΘ Ο ΟΥΙΒΝΕ.

ΡΑ ΗΑC ΟΟ ΧΟΡC ΟΙΔΡΜΑΙΘ,
 ΡΥΔΑΙΡ ΡΕ ΟΙΔΗΔΑΙΡ ΪΡ ΟΟΞΡΥΙΝΞ ;
 ΟΟΝΝ ΡΑ ΗΑC ΜΙC ΟΟ ΧΑΙΡΒΡΕ,
 ΡΕΔΡ ΝΑΡ ΙΔΡ ΑΙΡΘΕ ΟΟΜΛΑΙΝΝ.

ΟΟΡC, ΝΙΟΡ Β'ΟΙΡΕΕΑΡ Δ ΘΕΑΡΜΑΘ,
 ΒΙΔΙΘ Δ ΪΡΕΑΝΕΔΑΡ ΔΡ ΟΥΙΗΝΕ,
 (ΪΡ ΕΑΡΗΑΙΘΕ ΜΥΗΔΑΝ ΝΑ ΑΑΙΝΤΕΑΡ,))
 Θ Δ ΡΑΙΟΤΕΑΡ ΟΟΡCΑ ΥΙ ΟΗΥΙΒΝΕ.

ΛΥΞΔΙΘ ΑΛΛΑΤΑΔΕ ΝΟΡΗΔΑΡ,
 ΛΑΟC ΜΑΙΤ ΟΟ ΗΟΡΑΘ ΟΑΗΑ ;
 ΡΙΞ ΜΥΗΔΑΝ, ΤΕΑΡC Δ ΪΔΗΥΙΛ,
 ΟΟΒ ΔΤΑΙΡ ΟΟ ΜΗΟΞΑ ΛΑΗΑ.

ΡΙ ΜΥΗΔΑΝ ΝΑ Ν-ΘΕΑΡC Ξ-ΑΟΜΞΛΑΡ,
 ΟΟΒ Ε ΑΝ ΡΕΔΡ ΡΑΥΡΞΛΑΝ ΡΥΙΡΞΕΑΔ ;
 ΑΙΡΒΡΕ ΟΡΟΜ-ΕΕΑΝΝ ΝΑ ΝΞΕΛ-ΞΛΑC
 ΟΟ ΡΥ ΒΑ ΘΕΑΞΗΑC ΛΥΙΞΘΕΑΔ.

ΜΑC ΕΙΟΙΡΡΞΕΟΙΛ ΡΙΞ ΞΑΟΘΑΛ,
 ΝΑΡ ΕΥΙΡ ΔΟΝ ΡΕΔΡ ΔΡ ΑΑΙΡΘΕ ;
 ΟΟΝΑΙΡΕ ΟΟΒ ΡΕΔΡΡ ΡΙΞΕ,
 ΡΑ ΗΑC ΡΙΡΕ ΑΙΡΒΡΕ.

Χαίρβρε Fionn-móir an veag-fer,
 ná fuidir dá oinead náire;
 ní muídan an véas daic-geal,
 é do b ádair do Chaírbre.

Χαίρβρε fá mac do Chonairre úorin-móir,
 ní máige agur muídan;
 ag rin síb mar do úearbair,
 bloð do feancár na g-curað.

Ag rin feancúr úí Dhuibne,
 le ar úoilge céim ar g-cúlaid;
 Diarmait doonn-foltað véiogeal,
 náir léig éigion na úúicé.

O Eioirgeol fuidir mire,
 (eolur nac mire úáirra;)
 gabáltur na b-fer b-feradac,
 go h-dilin éreacac éalma.

Ceitire ní ro gab muída,
 uim, an rouag ngyrmar n-veagðá;
 ar trí ní do gab fúola,
 uim dilin éróðá ééona.

Oigre an móirfeirir míleað,
 corbóir sílior gac dáime;
 do bráic é ar ílioct na n-veag-fer,
 eirion a leit a láime.

Micio dáirra teacé tar Dhiamaito,
 a luad gíð diaðair linne;
 mar do bí úáin na éarraig,
 oligim beic ámlaio uime.

ferac mé ar bár úí Dhuibne,
 ní voilge liom léan oile;
 do marb ríre an t-óg arim-glán,
 ar do marbran an muc nime.

SEANÓAR IR UAIRLE A LEABHAIB,
 CIAOBHEANÓAR IR LEOR GILE;
 DEIG-ÍOUL EADA AR DÚAÍM,
 RUDAR SU MÁCÁIR RIG NEIME. MÍCIO

[TRANSLATION.]

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

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

The Psalter of Cashel of the Head-letters,¹

To oppose it will cause regret :

I am versed in the speckled Psalter,²

It is versed in the nobles of Erin.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁸ That is, Diarmuid.

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

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

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

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

The fíccíoll or chess-board is thus referred to by Dr. O'Donovan in his notes to leabhar na g-ceap :—"The frequent mention of chess in this work shows that chess-playing was one of the favourite amusements of the Irish Chieftains. The word fíccíoll is translated "*tabula usoria*" by O'Flaherty, where he notices the bequests of Iathaeir Mor , Monarch of Ireland "Ogygia," p. 311. In "Cormac's Glossary" the fíccíoll is described as quadrangular, having straight spots of black and white. It is referred to in the oldest Irish stories and historical tales extant, as in

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

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

FIONN MAC CUMHAILL.

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

Δοιρ Σριορτ, οα céo ochtmoğat a τρι. Δρ a pé décc
 σο Cαιρβρε. Fionn ua Bαιρccne σο ετιτωμ λα ηαιχλεc
 mac Oυιδορηnn, q λα macoib υιρρηeno, σο λυαιğmib
 Teimrad, occ Δτη βρεα φορ βόιnn, οια nδεβραδ.

Ro biç, fion, ba σο çαιδ,
 ço noiaç çuin,
 σο Δλλ αιχλεαç mac Oυιδορηeno
 Δ çenn σο mac Mochtaμuin.

Minbad Cαιλετι coçccαιr,
 σο bu buaio Δρ ceçh fίrçλiao,
 no baoh coçccpacth λar im τριαρ
 ιλαç im çhenn ino pίçΔ noiaoh.

[TRANSLATION.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CORMAC ULFHADA RO CHAN.

17 mipe Coimac ua Cuinn,
 arum áirtoirig for Theáinraicg éruim;
 ro feallrad oim, maille,
 mo bean aghur mo reáctaire.

Eitne ingion Chacáil éáin,
 mo moigánra do laigrib;
 do éuaib na gnuir tré coine
 fáilbe ruad mo reáctaire.

17 eol daíra (ráo gan gáoi),
 na trí neitce mílliof mnaoi;
 a fear féin gan beit dá féin,
 lánaínnar laḡ, ar luait-méin.

17 eol daíra (ráo gan gáoi),
 na trí neitce ríáraf mnaoi;
 a ciáil féin, teágarḡ a rir,
 aghur láuaínnar láioir.

Ro do rrié aghara, maille,
 na trí neitce rin uile;
 cia do rin re a linn lá,
 mo bean olc tar mo ceannra.

Mo mállaét ó amug go bráct
 ar an té coillfear an fáct;
 do déana olc ar lof mná,
 má tá oiomad a gníoiná.

Δον ἑαδῆρα ζαν ἑαδ η̄em λινν,
 τάινις ο̄ ζηαοιῶιολ̄ ζο ζρινν;
 Οἰλιολ̄ δ'ῖρ̄ φεαρζῖνρ̄ μαἰλλε;
 Cunn céadócáδác δ'ῖρ̄ mīre.

[TRANSLATION.]

CORMAC²ULFHADA SANG THIS.

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

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

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

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

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

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

¹ Here again a different father is assigned to Eithne.

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

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

OILIOLL OLUM.

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

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

Ο ριονηδ-βροζ Ολυιμ ρλδαιτεμδαιλ άρηα ζο η δδαιηη ηα
λεδδαιη-λεδδ μόρηλδηη.

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

IRISH PROPER NAMES.

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

¹ i. e. to the δδδ έδμηδδδδρηδδ, or Morning-star river, which falls into the Maigne below Bruree, on which is the little village called in Irish δη τ-δτ λεδδδδ, the Ford of the flag-stones, and in English Athlacca

by Daniel and Dan; **ԾՂԱՆ** is in many cases used in English, but is often, especially in particular families, turned into Bernard and Barney; **ՕՅՃԱՆ** is often correctly enough rendered Owen, but frequently Eugene; **ԾԱԲԱԼԵԱԸ**, Dudley; **ՔԵՐՕԼԻՄԻՕ**, Felix; **ՔԻՆՃԻՆ**, Florence; **ԿՈՆՇՕԾԱՔԻ**, Corny, Cornelius, &c. &c. In every one of the above cases there is no attempt at a translation, nothing but a mere substitution. Sometimes, indeed, there is a kind of translation, e.g. **ՔԻՕՄԱ** (which means fair, *albus*) is anglicised Albany.

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



GLOSSARY.



GLOSSARY.

- á*, *prep.* in; *á m-báile*, in a town.
á poss. pron. his, her, its, their; *á bean*, his wife, *á ceann*, her or its head; *á g-cuir*, their share; *á muintir*, her or their people; *ó á g-cuir ó céile* to put them from one another, *viz.* to separate them, *ó á (-oo á) g-cuir*, literally signifies to their putting.
á, rel. pron. who, which, that, all who, all that.
á, prep., put for *á g*, at, to.
á, the sign of the perfect tense and infin. mood.
á, is sometimes used as a sign of the pres. tense, example á labraim thou speakest.
á, interj. (sign of the vocative case), oh!
áb, subj. mood of assertive verb ir; it is usually joined to *gair*; as *gair áb é á áir Ohiarmudá Uí Ohiúine*, that he was the father of Diarmuid O'Duibhne.
ábác. s. m. the entrails; *gen. ábáic and ábáig*.
ábair, v. a. imp. mood. 2nd person sing., from irreg. verb, óeirim, I say, speak; *infin. oo raó*.
á b-rafó, comp. adv. afar.
á b-foáir, comp. prep. by, along with, *ám' foáir*, along with me.
ábairó, v. a. irreg. 2nd per., pl. imp. of óeirim.
ábairn, v. a. pres. hab. form of ábairim, I say, speak.
ábairnnaig, s. m. death. *rair ábairnnaig*, he died.
áca, prep. pron. at or with them.
á céile, indef. pron. each other.
áco, prep. pron., put for áca.
áct, conj. but, except, also *ác, áco*.
áó, prep. pron., put for ánn oo, in thy; as *áó leábairó*, in thy bed.
áo, an intensifying particle, very or exceeding. Written áió before words whose first vowel is slender.
áoábalmóra, adj. pl. mas. and fem. óir ó exceeding great; *sing. áóábalmóir*.

- ἄοβαρ, *s. m.* cause, reason; *gen.* ἄοβαριν, *pl. id.*
 ἀοῦνασθῶ *v. infin. mood,* to bury; *imp.* ἀοῦνασθῶ.
 ἀερῆα, ἀερῆα and ἀερῆαῖναι. *adj.* airy, aerial.
 ἀε, *prep.* at, by, or with; also *sign of pres. part. active,* as ἀε
 ἑλθῶντες, speaking.
 ἀεῖ, *put for* ἀε α, at his, her, its, their.
 ἀεσθῶ and ἀεσθῶ, *prep. pron.* at, or with thee.
 ἀεσθῶρα, *emp. form of foregoing.*
 ἀεσθῶ, *s. f.* face; *gen. and pl.* ἀεσθῶ; *gen. also* ἀεσθῶ; *πρὸς*
 ἡ-ἀεσθῶ, with a view or intention; *αὐτὸς-ἀεσθῶ comp.*
prep. against, in opposition to, in the face of.
 ἀεσθῶ, *prep. pron.* at or with me.
 ἀεσθῶ, *adv.* there, yonder.
 ἀεσθῶ and ἀεσθῶ, *prep. pron. (pl.)* at or with ye or you.
 ἀεσθῶρα, *emp. form of foregoing.*
 ἀεσθῶμεν, *prep. pron.* at or with us; *οὐδὲ ἀεσθῶμεν,* which of
 us.
 ἀεσθῶ, *conj.* and.
 ἀεσθῶ or ἀεσθῶ, *prep. pron.* with her, with it.
 ἀεσθῶναι, *adj.* terrible, fearful.
 ἀεσθῶναι, *adj. gen. fem. sing. and nom. mas. and fem. pl. of*
 ἀεσθῶναι, which see.
 ἀεσθῶναι, *adj.* sorrowful.
 ἀεσθῶναι, *verbal s. gen.; nom.* ἀεσθῶναι, destruction,
 ruin. *Derived from verb* ἀεσθῶναι, I destroy: *πρὸς*
 ἑσθῶναι ὑπὸ ἀεσθῶναι ἀεσθῶναι, under bonds of danger
 and ruin.
 ἀεσθῶ, *prep. pron.* at or with him or it.
 ἀεσθῶ, *s. f. gen. and pl. of* ἀεσθῶ.
 ἀεσθῶ, *s. f.* pleasure, desire, will; *οὐδὲ ἡ-ἀεσθῶ,* it is not a pleasure;
gen. ἀεσθῶ.
 ἀεσθῶ, *adj.* more beautiful, *comp. degree of* ἀεσθῶ, beauti-
 ful.
 ἀεσθῶ, *s. f.* unwillingness, reluctance; *gen.* ἀεσθῶ.
from ἀεσθῶ a negative particle used in composition and
 εὐεσθῶ, will, consent, concord.
 ἀεσθῶ, *v. a. perfect tense,* he aimed; *imp.* ἀεσθῶ; *inf*
 ἀεσθῶ.
 ἀεσθῶ, *s. f.* time, weather, season; *gen.* ἀεσθῶ; *pl*
 ἀεσθῶ, ἀεσθῶ, or ἀεσθῶ, last form
 seldom employed.
 ἀεσθῶ, *v. a. inf.* to aim at, ἀεσθῶ ἀεσθῶ aiming at
 him; *imp.* ἀεσθῶ.
 ἀεσθῶ, *s. f.* a name; *gen.* ἀεσθῶ; *pl.* ἀεσθῶ.
 ἀεσθῶ, *prep. pron.* on him, on it; *prep.* on, upon.

ΔΙΡΟΕ, *s. f. gen. case*; *nom.* Δίρο or Δίρο, a point of the compass, a height, direction.

ΔΙΡΗ, *s. f.* notice, heed, care, attention; *gen. id.*

ΔΙΡΪΞΕΔΘ and ΔΙΡΪΞΙΘ, *s. m.* silver, money; *gen.* ΔΙΡΪΞΙΘ.

ΔΙΡΪΞΕΑΝΝΑ, *s. m. pl.*; *nom. sing.* ΔΙΡΪΞΕΑΝΝ, a symptom sign, indication.

ΔΙΡΪΞ, *v. a. imp.* feel, perceive; ὄ' ΔΙΡΪΞ ῖε, he felt, perceived, *perfect tense*; *inf.* ΔΙΡΪΞΑΘ.

Δίριξτε, *adj.* certain, sure, *formed from verb* Δίριξιμ, ἰ calculate, note.

ΔΙΡΪΞΑΘ, *verbal sub. mas.* notice, perception; *gen.* ΔΙΡΪΞΤΕ;

ΔΙΡΜ, *s. m. gen. and pl. of* Δίρμ, a weapon; *pl. also* Δίρμα, arms, weapons.

Δίρνεαθ, *s. f. gen. pl. of* Δίρνε, a sloe; *nom. pl.* Δίρνοιθε,

Δίρ, *obs. sub.* consent, concurrence, return; Δίρ Δίρ νο Δίρ εἰξεαν, willingly or unwillingly, *literally* with (your) concurrence or by (upon) force.

Δίρ, *adv.* back; τὰρ Δίρ, Δίρ Δίρ, backward.

Δίρθε, *prep. pron.* out of her, out of it.

Δίρτοίρ, *s. m. gen. case of* Δίρθεαρ or Δίρτοίρ, a journey, a travelling.

Δίρξε, *s. f.* a present, donation; Δ η-Δίρξε, as a free gift or present, for nothing, *gen. id. pl.* Δίρξεαθ.

Δίτ, *s. f.* a place; *gen.* Δίτε, *pl. id.*; *prep. case, pl.* Δίτιβ.

Δίτθεοθ, *v. a. inf.* to revive, to restore to life; *imp* Δίτθεοθιξ.

Δίτε, *s. f. gen and pl.* See Δίτ.

Δίτεαρξ, virtue, admonition, advice.

Δίτιη, *for* Δίτνε, *s. f.* knowledge, Δξυρ Δίρ η-Δίτιη Δη εἰηη ὄ'φθιηηη, Fionn having known the head, *literally* upon there being a knowledge of the head to Fionn. *Idiom of the dative absolute.*

Δίτλε, *prep.* after; Δ η-Δίτλε ῖηη, *comp. prep.* after that.

Δίτνε, *s. f.* knowledge, acquaintance, *gen. id.*; also Δίτιη.

Δίτιηξιμ, *v. a. pres. tense, 1st. per. sing.* I know; *imp* Δίτιηξ; *inf.* Δίτιηξαθ, to know. Δίτιηξεαθαρ, *perf.* they knew.

Δίτνεαθ, *s. m. gen. pl. of* Δάτιρ, a father, an ancestor.

Δίτνιρτεαρ, *v. a. pass, pres.* is related, reported, told, recounted; *imp. active voice,* Δίτνιρ.

Δε *adv.* ο ἰοη Δέ, from this time forward.

Δλβαν *s. f.* Scotland, *gen. of* Δλβα.

Δλλμυρὰθ, *prep. case pl.*; *nom.* Δλλμυρὰθ, *s. m.* a foreigner, a Dane; *gen.* Δλλμυρὰξ; *pl.* Δλλμυρὰξε.

Δλλτα, *adj.* wild, savage, fierce.

- ἀλτρηom, *v. a. inf.*; *imp.* ἀλτρηom, foster, rear.
 ἀλτρευ̅θ̅, *verbal s. m.* thanks, thanksgiving; *gen.* ἀλτρευ̅θ̅ε,
pl. id.
 ἄλμυνν, *adj.* fair, handsome, beautiful; also ἄλμιν, *comp.*
degree ἄλλε, or ἄλνε.
 ἀμ, *s. m.* time; *gen. id.* and ἀμα; *pl.* ἀμanna.
 ἀμ, *prep. pron.* put for ἀνν μο, in my. *Will have initial*
of following word, if of aspirable class, aspirated.
 ἀμα̅, *adv.* out, out of, used with verb of motion only.
 ἀμ̅άιν, *adv.* only, alone.
 ἀμ̅αρ, and ἀμ̅υρ, *s. m.* a mercenary soldier, a recruit; *gen.*
 ἀμ̅αιρ and ἀμ̅υρ, *pl.* ἀμ̅ρα.
 ἀμεαρ̅, *prep.* among, amongst.
 ἀμ̅λαι̅, *adv.* thus, so, in like manner.
 ἀ μο̅ or ἀρ̅ μο̅ *adv.* in order, to the end that.
 ἀμ̅ρηann, *s. gen.* of ἀμ̅ρη, the hilt of a sword, sword-hilt.
 ἀμ̅υι̅, *adv.* without, outside, used with a verb of rest only.
 ἀν, *art.* the; *gen. sing. fem.* να; *pl. mas. and fem.* να.
 ἀν, *v. n. imp. mood. 2nd per. sing.* stay, remain, same as παν.
 ἀν, *inter. part.* whether.
 ἀνα̅, *s. f.* protection, relief, mercy; *gen.* ἀνα̅αι̅, *pl. id.*
 ἀνά̅, *adv.* on high, upwards, up.
 ἀνα̅, *adv.* from beyond, hither, to this side, the opposite
of ἀνοnn, to that side, always joined to a verb of
motion only; ἀνα̅, ἄγυρ̅ ἀνοnn, hither and thither,
to this side and to that.
 ἀνα̅, *s. m.* life, soul; *gen.* ἀνα̅; *pl.* ἀνα̅anna.
 ἀνα̅, *v. n. inf.* to remain; *imp.* ἀν.
 ἀνα̅, *adj.* prodigious, terrible, great.
 ἀ ν-ο̅, *comp. prep.* after; also ἀνν ο̅, relates to
place and position.
 ἀνα̅, *v. n. cond.* would stay or remain. See ἀν.
 ἀνα̅, *s. m.*; *gen.* of ἀνα̅, oppression, puissance,
 great power.
 ἀνα̅, *adv.* up, from below, used always with a verb of
motion.
 ἀνα̅, *adv.* to-day; also ἀ ν-ο̅ and ἀ ν-ο̅.
 ἀνα̅, *gen.* of ἀνα̅.
 ἀνν, *adv.* there, therein; ἀννη̅, there; *prep. pron.* in him
or it.
 ἀννη̅, *s. pl.*; *nom.* ἀννη̅, a ship's anchor, *gen. id.*
 ἀννη̅, *s. f. prep. case, pl. of ἀννη̅; gen.—τα,*
great grief, a fit of crying.
 ἀννη̅, *prep.* in, form of *prep.* ἀνν used before a vowel.

- ΔΗΡΑΙΘΕ, *adj. comp. degree*, dearer, more beloved; *pos.*,
 ioninum, dear, beloved. ΘΕ is affixed as a sign of the
comp. degree.
 ΔΗΡΗΝ, *adv.* there.
 ΔΗΡΟ, *adv.* here; also ΔΗΡΟ.
 ΔΗΡΥΘ, *adv.* yonder, there.
 ΔΗΘΕΤ, *adv.* to-night.
 ΔΗΟΙΡ, *adv.* now.
 ΔΗΟΝΝ, *adv.* over there, to, or on that side, thither; *the*
opposite of ΔΑΔΛ, used with a verb of motion only.
 ΔΗΤΑΝ, *adv.* when; ΔΗ ΤΑΝ ΡΟ, now; ΔΗ ΤΑΝ ΡΗΝ, then.
 ΔΗΥΑΙΡ, or ΔΗ ΥΑΙΡ, *adv.* when.
 ΔΗΥΑΡ, *adv.* down, from above; used with a verb of motion
 only.
 ΔΟΘ, *s. m.* Hugh; *gen.* ΔΟΘΔ.
 ΔΟΙ, *s. f.* respect, honour; *gen. id.*; ΝΙ ΕΥΣ ΤΡΑΙΝΝΕ ΔΟΙ ΜΔ
 ΔΙΡΕ ΘΟ, Grainne gave neither respect nor attention
 to him.
 ΔΟΙΒΝΕΑΡ, *s. m.* joy, delight; *gen.* ΔΟΙΒΝΕΑΡΔ and ΔΟΙΒΜΙΡ.
 ΔΟΙΘΕΔΕΤ, *s. f.* hospitality, entertainment; *gen.* ΔΟΙΘΕΔΕΤΔ;
 ΔΣΥΡ ΝΙ Η-ΔΙΤΡΙΡΤΕΑΡ Δ Η-ΔΟΙΘΕΔΕΤ ΔΗ ΟΙΘΕ ΡΗΝ.
 and their entertainment (the manner of their enter-
 tainment), that night is not recounted.
 ΔΟΙΗ, one, used only in compound words, where the second
 part commences with a slender vowel, as in instance
 following.
 ΔΟΙΗΡΗ. *s. m. gen. compounded of ΔΟΙΗ*, one and ΡΕΑΡ, a
 man; *nom.* ΔΟΙΗΡΕΑΡ; *com. n. ΔΟΙΗΡΔ* ΔΟΙΗΡΗ, the strife of
 one man, *i. e.*, single combat, a duel.
 ΔΟΙΡΕ, *s. f. gen. case and pl. of ΔΟΙΡ*, folk, people; Δ Η-ΔΟΙΡ
 ΣΡΔΙΘ, their friends or confidants; age, ΘΟ ΡΕΙΡ ΔΟΙΡΕ,
 according to age.
 ΔΟΝ, *num. adj.* one, also ΔΕΝ; ΔΟΝ ΝΕΔΕ, an individual, a
 person, anyone.
 ΔΟΝΔΡ, *adv.* alone, formerly a sub. signifying one person; ΜΔ
 ΔΟΝΔΡ, by himself.
 ΔΟΝΣΥΡ, *s. m.* a man's name; *gen.* ΔΟΝΣΥΡΔ.
 ΔΟΝΤΥΙΣ, *v. n. imp.* consent, agree; ΡΟ ΔΟΝΤΥΙΣ, he con-
 sented; *inf.* Θ'ΔΟΝΤΥΙΣΘ.
 ΔΡ, *poss. pron.* our; *gen. pl. of pers. pron.* ΜΕ.
 ΔΡ, *v. def.* says, quoth.
 ΔΡ, *s. m.* slaughter, *gen.* ΔΙΡ, *pl. id.*
 ΔΡ, *prep.* on, upon, put for ΔΙΡ.
 ΔΡ, *inter. particle*, used with past tense, whether.
 ΔΡΔΟΝ, *adv.* both, together.

- ἄριστ *adj.* high, great, mighty; *s. f.* a height, direction, *gen.* ἀρίστου.
 ἀριστότης, *adj.* very or exceeding great.
 ἀριστο-ταίη, *adv.* at first, in the beginning.
 ἀρείη, *adv.* last night; also ἀραοίη.
 ἀριῶν, or ῥιῶν, *adv.* ever; *i. e.* in the sense of, hitherto, up to the present, in time past; *ni* is placed before the verb, and ῥιῶν after, to signify, never.
 ἀρίη, *adv.* again.
 ἀρμαίβ, *s. m. prep. case, pl.* of ἀρμ, an arm, a weapon, *gen.* ἀρμῶν; *pl.* ἀρμα and ἀρμῶν.
 ἀρμ-ξίαν. *s. m.* bright weapon.
 ἀρ, *prep.* out of.
 ἀρῶδ, *prep. pron. pl.* out of them.
 ἀρ ῥην, *adv.* thence.
 ἀρτεῶδ, *prep.* in, into, with a verb of motion only.
 ἀρτιξ, *adv.* in, within, used with a verb of rest.
 ἀτ, *s. m.* a ford; *gen.* ἀτῶδ; and ἀιτ, *pl.* ἀτῶννα.
 ἀτ, an intensifying prefix, when put before a word whose first vowel is slender it is written ἀιτ.
 ἀτῶδ, *irreg. verb, sub.* is, are, for τῶδ, *imp.* βί.
 ἀτῶδ, *s. nom and gen. case,* danger; also an *adj.* just, lawful.
 ἀτῶδ, *s. m. gen. of* ἀτ a ford.
 ἀτῶδ, *s. m.* giant, plebeian, clown, *gen.* ἀτῶδαιξ, *pl.* ἀτῶδαιξε.
 ἀτῶμῃε, *sub. irreg. verb, emph. form,* I am. See ἀτῶδ.
 ἀτῶρη, *s. m.* a father, ancestor, *gen.* ἀτῶρη, *pl.* ἀιτρηεῶδα and ἀιτρηε.
 ἀτῶρηε, *s. m. nom. emp. form of* ἀτῶρη.
 ἀτῶοι, *sub. irreg. verb, 2nd pers. sing. pres. tense of* ἀτῶμ, used instead of τῶρη or ἀτῶρη.
 ἀτῶρη, *s. m. gen. case; nom.* ἀτῶρη, a father.
 ἀτῶρηδ, *s.* patrimony, inheritance; *gen. id.*
 ἀτῶρητῶδ, *s. m. gen. emph. form, nom.* ἀτῶρη.
 ἀτῶμαδ, *s. m.* a bend, a crook, *gen.*—ἀιτῶ, *pl. id.*
 ἀτῶρημῶδ, *s.* shortness; ἦο ξλυδιρεῶδων ἡδ ἡμαδ ῥην ἀξυρ ἄ μιντιρη ῥομπα ἄ ἡ-ἀτῶρημῶδ ξαῶα κοναίρη, these (her) sons and her people went their ways in the shortness of every path, *i. e.*, by short cuts.
 ἀτῶρη, *adv.* again, a second time.
 ἀτῶρηδ, *adj.* also ἀτῶρηδ, triumphant, victorious.
 βῶδ, *past tense, indic. of asser. verb,* ἦ; βῶδ, *cond.*; as ὅδ ἡ-βῶδ, if it were.
 βῶδων, *v. sub. perf. tense, 2nd pers. pl.* ye were; modern form is βῶδεῶδων; βῶδων, they were, *3rd pers. pl.*; modern βῶδεῶδων.

βάδορρα, *v. sub. perf. 1st pers. sing. emph. form*, I myself was ; *modern* βίδεαρρα : ἀν υαίρ το βάδορρα ἀρ
 • φοῖδαίλ ἀστρ ἀρ φορῖμαδστραδὸ, when I myself was in offence and under edict ; βάδορρε, *2nd pers. sing. emph.* ; *modern* βιδίρρε.

βαδοαίρη, proper name.

βάιρ, *s. f.* affection, love, regard, friendship, friendship for the sake of old times.

βαίρτε, *past part of* βάιρ, *v. a imp.* drown, quench, extinguish, perish.

βαίλε, *s. m.* a village, a town, a home, a place. locality, situation ; *gen. id. pl.* βαίλτε.

βαίη, *v. a.* cut off, take ; ἦο βαίη ρε, he cut off.

βαίηειλε, *s. f.* a mate, a wife ; *gen. id.*

βαίηρη, *v. a. future*, you will cut off or take.

βανηραδτ, *s. f.* the ladies of a household ; *gen. -αδτδ, pl. id.*

βαν-όγλαδ, *s. f.* a servant maid, a female attendant.

βαιοῖαλ, *s. m.* danger, peril ; *gen. -αίλ.*

βαιοιτλέιη ; *s. f.* an airy wild leap ; *gen. βαιοιτλέιηη.*

βανῖαιρηδεαδ, *s. f.* a woman or female hero or warrior.

Βαιοιρηη, *s.* proper name ; *gen. id.*

βαρ or βυρ, *poss. pron.* your.

βάρη, *s. m.* top, head, summit ; *gen. βάρηη, pl. id.*

βάρ, *s. m.* death ; *gen. βάρ, pl. id.* ; βάρ ο'φῖαδαιλ, to die literally, to find death.

βαρ, *s. f.* the palm of the hand ; *gen. βαρηη ; pl. βαρα ; prep. case, pl. βαραιδ.*

βαρ-ορμην, *s.* a hand log or hand timber, i.e., a knocker, (See note.)

βάρη, *v. a. perf.* I extinguished, quenched.

βεαδ, *adj.* little, small ; *comp. níor λυζδ ; sub. adj.* few, βεαδ ἰνά μόρδην βυιθνε, few or many of a multitude.

βεαδῖη, *s. m.* a small quantity, a few ; *gen. βεαδῖηη, governs dative case.*

βεαν, *s. f. irreg.* a woman, wife ; *gen. and pl. mnδ ; dat. sing. mnδοι.*

βεανη, *s. f.* a peak, a gable, a horn, a point, crest ; *gen. beinne, pl. id.*

βεαδ-αλλεαδ, *s.* the small fierce (sword) which Diarmuid carried.

βεανηαδδὸ, *verbal sub. same as* beannuḡδὸ, a blessing, a benediction.

βεανηυḡεαρ, *v. a. perf. tense of* beannuḡ, bless, greet, salute.

բար, *s. m.* a spear, javelin; *gen.* Բիր, *pl.* Բարս, *dat. pl.* Բարսսիւն.

բարր, *v. a.* shave, shear, cut, clip; *inf.* Վ Բարրած, to shave; *perf. neg.* ճիտ Բարր, he did not shave; Բարրան, *hab. pres.* wont or accustomed to shave.

Բարտ, *s. f.* a move; *gen. and pl.* Բարտե.

Բատ, *s.* life; *gen.* Բատած, *dat.* Բատսիւն. *Բատ* is very often written in its *nom.* form, for all cases of the *sing.*

Բայնե, *s. f. gen. and pl.* of Բայն.

Բեւմիոնն or -եան, *s. f. gen. pl.* of Բեւմ, a stroke; *gen.* Բեւմե; *pl.* Բեւմեանն.

Բեր, *v. a. irreg.* get, obtain, bear-away, acquire, bring or bring forth, bear, carry, produce, *perf.* Խցար, *inf.* Վ Բերիւ.

Բեր, *v. a. irreg.* give; *perf.* Էցար; *inf.* Վ Էծարիւ; *imp. form also,* Էծարիւ.

Բերեած, *v. a. imperf.* of Բեր.

Բերիմ, *v. a. pres. tense, 1st pers. sing.* of *irreg. verb* Բեր, give.

Բերտե, *gen. and pl.* of Բարտ.

Բիւ, *inf.* of Բի, be thou.

Բեւ, *s. m.* a mouth; *gen.* Բեւ, *pl. id.*; Ծ'իւն Բեւն Աջար Վ Խուտիւր Բեւն Նա Բարիցե Ամաճ, he himself and his people retired outside the mouth of the sea, i. e., into the deep. Բեւն Նա Բարիցե means an inlet or mouth of the sea.

Բերր, *v. a. 1st pers. sing. emp. form future,* I myself will give; *imp.* Էծարիւ or Բեր, give. *used for* Բարրատր.

Բեւսիւն, *prep. case pl.* of Բեւ, a mouth; Եր Բեւսիւն, *comp. prep.* before, in front; Եր Վ Բեւսիւն, before him; *as,* Աջար Վ Երաւորեաճ Բոր Վ Բեւսիւն Այցե, and his spear was at him before or in front of him, i. e., he had his spear before him.

Բերրսիւն, *v. a. future 3rd pers. sing.* he shall give; *imp.* Բեր.

Բերրամ for Բերրամաւորս, *future 1st pers. pl.* of Բեր.

Բի, *v. sub. imp.* be thou; *inf.* Վ or Վ Բիւ, to be, Եւմ Վ or Եւմ Վ Բիւ, in order to be; Բի, *perf.* was.

Բիւն, *sub. verb cond.* would be; *modern form* Բե՛ծեւն, Եր Վ մ-Բիւն Նարտ Եր Բիւր Բիւ, upon whom the strength of that man would be.

Բիւն, *s. m.* food, meat; *gen.* Բիւն.

Բիւն, *1st pers. sing. future,* I shall be; նի Բիւն Ամ Բեւսիւն, I shall not be alive, *literally* I shall not be in my life. *See glossary-note to* Կալարիւ; *another and more usual form of this tense is* Բե՛ծեւն.

οΙΔΟΥΤΑΔ, *s. m.* a hospitable, generous man; a person whose duty it was to supply the king's household with provisions, to furnish the standing army of the kingdom or province with necessaries and to entertain travellers; a hospitaller; *gen.* οΙΔΟΥΤΑΙΣ.

οΙΔΙΟ, *modern form* οειο, *sub. verb. fut.* shall be; no οο m-οΙΔΙΟ Δ ϖΙΟΓ ΔΞΑΜ, until its knowledge shall be at me, i.e., until I know; οΙΔΙΗΡΕ, *2nd pers. sing. emp.* thou shalt be.

οΙΔΙΗΝ, *v. sub. cond. 1st pers. sing.* I would be; *modern* οειοην, "ΔΞΥΡ ΗΡ ΤΡΗΔΞ ΗΕΜ ΕΡΟΙΘΕ ΡΕΗΝ," ΔΡ ΞΡΔΗΗΝΕ, "ΞΑΝ ΜΕ ΙΟΝΟΟΗΡΑΟ ΗΕ ΡΙΟΗΝ ΔΞΥΡ ΟΔ Μ-οΙΔΙΗΝ ΝΑΟ ΛΕΙΞΡΗΗΝ ΡΛΔΝ ΔΡ ΔΝ ΛΑΟΑΗΡ Ε," and it is a pity with my own heart, says Grainne, that I am not able to contend with Fionn, and if I were, I would not permit him out of the place. *In this example μέ, the accusative case, is placed before the infinitive, οο οειο, understood, a construction often occurring in this work, and used with verbs denoting motion or gesture, or with the verb-substantive οο οειο, to be ΞΑΝ ΜΕ (οο οειο) ΙΟΝΟΟΗΡΑΟ literally signifies I (to be) not able to fight, and is rendered by placing the conj. that before the pronoun and transferring the infin. into the present indic. ΟΔ, if, requires always the conditional and causes eclipsis. (See Second Irish Book, page 70 and 71.)*

οΙΟ, *s. m. gen. of* οΙΔΟ, food.

οΙΟ, or οΙ, *v. sub. perf. tense,* was.

οΙΞΗΕΥΡ, a little finger; *gen.* οΙΞΗΕΙΡ.

οΙΛΕ, *s. m.* a tree; *gen. id.* any ancient tree growing over a holy well or in a fort, called in English a bellow-tree.

οΙΟΘ, *v. sub. imp. 3rd pers. sing.* let it be; *modern form* οΙΟΕΑΘ.

οΙΟΘΒΑΘ, οΙΟΘΒΑ, *s. m.* enemy; *gen.* οΙΟΘΒΑΝ, *pl.-αιθε, prep. case, pl.* οΙΟΘΒΑΙΘ.

οΙΟΘΞ, *v. a. perf. of* οΙΟΘΞ, start, rouse.

οΙΟΘΤΥΡ, *v. sub. imperf. impersonal form,* it was.

οΙΟΗΝ, *sub. verb pres. hab. form,* wont or accustomed to be; *modern form* οΙΟΕΑΗΝ.

οΙΡΕΑΟ, *s. m.* increase, *gen.* οΙΡΗΞ; ΔΞΥΡ ΞΑΟ οΙΡΕΑΟ ΟΔ Μ-οειρεαο ΔΝ ΜΑΟ ΡΗΝ, οο οειρεαο ΔΝ ΟΡΗΗΜ-ΙΑΛΛ οΙΡΕΑΟ ΛΕΙΡ, and every increase which that son was wont to obtain, the εαυλ (also) obtained an increase with him.

- βίτ**, *s. f.* life, existence, being; *gen.* βεατá; *an* or *αιη* βίτ, *adv. phrase*, at all, in existence.
βίτην, *s. f.* being, existence; *το* βίτην, on account of or by virtue of.
βλαρ, *s. m.* taste, flavour; *gen.* βλαρη, *pl. id.*
βλαρη, *v. a.* taste; βλαρηρεαθ, *1st pers. sing. future*, I shall taste; *inf.* βλαρηρεαθ.
βλιαθάν, *s. f.* a year; *gen. and pl.* βλιαθónα, contracted from βλιαθάνα.
βοετ, *adj.* poor, needy, distressed; *comp.* βοιέτε.
βοζ, *v. a.* move, stir, loosen, slacken; *inf.* α βοζαθ.
βορηονν, *s. m. gen. pl.* of βορηονν, a big stone, a rock.
βολαθ, *s.* a smell, scent; *gen* -αιθ, *pl. id.*
βολεάν, *s. m.* Vulcan; *gen.* βολεáιν.
βομη, *s. m.* base, bottom, foundation, sole; *gen.* βυμη, *pl.* βομη.
βορηβ, *adj.* haughty, fierce, savage; *comp.* βυρηβε.
βορη, *adj.* great, large.
βότáιν, *s. f.* a prey of cattle, *gen.* βότáινε, *pl.* βότáιντε.
βραν, *s. f.* the name of a hound; *gen.* βραν.
βρατ, *s. m.* a cloak, a garment; *gen.* βρηιτ, *pl. id.*, βραιτ, and βρατα.
βρατ, *s. m.* judgment; *gen.* βρατá; *το* βρατ, *adj. phrase*, signifying for ever, literally, to the day of judgment; *το* βρηιμη αν βρατá, to all eternity.
βρατáιη, *s. m.* a brother; *gen.* βρατáη, *pl.* βραίτρη and βραίτρηεαθ.
βρεατνυίξ, *v. a.* look, behold, perceive, conceive, think, design
βρείζηριοεθ, or -οεθ, *s. m.* a disguise, false appearance; *gen.* -οεθá.
βρειτ, *v. a. inf.* of *irreg. verb* βειη; βευρηαθ, *cond.* would take.
βρευζ, *v. a.* soothe, flatter, decoy, delude, entice; *το* βρέυζαθ, *inf.*; *μυα* ο-τιζεαθ ρηρ Ζηάιννε *το* βρευζαθ, unless it might come with him to soothe Grainne, i. e., unless he could soothe Grainne.
βριατáη, *s. m.* a word, an expression, a word of honour, a judgment, a sentence; *gen.* βρειτρη; *pl.* βριατρηá.
βριατρηáε, *adj.* verbose, talkative; *μιλιη-βριατρηáε*, sweet-spoken.
βριξ, *s. f.* virtue, essence, power, efficacy, strength; *gen.* βριξε, *pl.* βριξτε; *οέ* βριξ, *ad.* because, by virtue that.
βριοεθ, *s. m.* a spell, a charm, amulet; *gen.* βριοεθá; βριοεθ τηραοιθεαεθá, a spell of magic.
βρηη, *v. a.* break, dismember, disunite; *inf.* α βρηηεαθ; *past part.* βρηητε.

βροῦδα, *s. m. gen. of βρουζ*.

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

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

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

βρογοῦζαῖο (αζ), *pres. part.* inciting, arousing; *imp. βρογοῦσιζ*; *inf. α βρογοῦζαῖο*.

βρουιζεαν, *s. f.* strife, quarrel; *gen. βρουιζνε*.

βρουιζεαν, *s. f.* a palace, a royal residence; *gen. βρουιζνε*.

βρουιζιν, *s. f.*, same as βρουιζεαν.

βρουιζνε, *s. f. gen. of βρουιζεαν or βρουιζιν*, a strife, a quarrel; and of βρουιζεαν, *s. f.* a palace.

βρουιν, and βρου, *s. f. irreg.* a womb; *gen. βρουιννε and βροιν, dat. βροιν, pl. βροιννα*.

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

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

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

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

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

βυαῖοευζα, *s. f. gen. of βυαῖοευζ*, lasting death.

βυαῖοευζα, *s. gen. of βυαῖοευζαῖο*, lasting death.

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

βυαῖο, *s.* cattle of the cow kind.

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

βυοε, *indec. adj.* yellow.

βυοε, *s. f.* thanks; *gen. id.*

βυοεαῖο, *s.* thanks.

βυοεαν, *s.* troop, company, crowd, multitude; *gen. βυοεοε, pl. id.*

βυοεαντρυαῖο, *s.* company.

βυοε, *s. m.* a cast, a blow; *gen. id., pl. βυοεοε*.

βυοε, *s. f.* a nurse; *gen. id.*

βυο, *s. m.* base, bottom, foundation; *gen. βοιν, pl. βυοιν*.

ῶ, *interrog. pron.* what, where, *pron.* how; as ῶ β-βυοε, where is or are.

ῶ, *s. indef. gen. case*; *nom. ῶε*, all, each, every, the whole, persons in ενεοε

cáil, *s. f.* a spear, a javelin; *gen.* cáile; *τριμαξ* (τά) το
 έριυ ράο cάιλ, το ciorbad cριυ το cοιρράιν, O
 woe! your blood is under (upon) your spear, the
 blood of your body has been shed.

cáillfinnre, *v. a. emp. form. cond. 1st per. sing.* I would lose,
 ní cáillfinnre mo ξεαρα αρ óρ na cριuinne, I would
 not lose my bonds for the gold of the world; *imp.*
 cáill, lose; *inf.* το cάilleaííain.

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

cáillirre, *v. a. perf. tense, 2nd per. sing.* thou didst lose;
imp. cáill; níοιr cάillirre τ-αιcne ííαιc ρíαιí Δ
 ρíinn, *literally*, thou didst not lose ever (you never
 lost) thy good judgment, O Fionn.

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

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

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

cáiteadair, *v. a. perf. tense, 3rd per. pl.*, they ate, consumed;
imp. cáic; *inf.* το cάiteaíí.

cáiteaíí, *verbal s. m.* wearing, wasting, consuming, expen-
 diture; *gen.* cáicce and cáicce: ξαν cóííáíííοíí Δρ Δ
 ξ-cáiteaíí, without a calculation on their expenditure.

cáiteaíí, *inf. of cáic*, spend, consume, eat; Δξ cáiteaíí,
pres. part. enjoying, consuming, eating; ταρείρ ρεacé
 m-blíadáanna το cάiteaíí, *literally*, after to spend
 seven years: *an idiom to be rendered by translating the
 infinitive, το cάiteaíí, passively*, seven years were
 spent.

cáic-éioeac, *s. m* battle-armour, clothing, or harness; *gen.*
 cáic-éioic and cáic-éioicce; *pl. id.*

cáicfeair, *v. a. future, relative form of cáic*; ξiú bé cάic-
 feair τρί cαοιρ τiob, whoever shall eat three berries
 of them.

cáicfir, you will be obliged.

cálad, *s. m.* a port, harbour, haven, quay; *gen. and pl.* -aic

cálad-pοιc, *s. m.* port, a harbour.

cállaire, *s. m.* a crier, one who laments; *gen. id. pl.* -iúe: Δξυρ
 bíairre ρéim Δ Oííín Δο cállaire úéir na ρéinne,
literally, and you yourself, O Oisín, shall be in thy
 crier (= shall be as one who laments) after the Fenians.
*An instance of the substantive verb τáim (bíairre
 being its future tense) ascribing a predicate to its sub-
 ject by means of the possessive pronoun το, com-
 pounded with the prep. áin, Δο = áin το.*

CAOΓAΘ, *num. ord. adj.* fifty.

CAO1. *s. m.* a way, a method, a manner, *gen. id.*; Δ Ξ-CAO1. in a way or manner; *adverbial expression equal to* "so."

CAO1NE, *adj. pl. comp. id.*; *nom. sing.* CAO1N, gentle, mild, kind, pleasing.

CAO1NEAΘ, *v. a. and n. inf.*; Δ Ξ CAO1NEAΘ, lamenting; *imp.* CAO1N, cry, lament, weep.

CAO1MA, *adj. pl.*; *nom. sing.* CAO1M, fair; Δ Ξ-CO1PNA1B CAO1MA CUM1OUIΓETE, in fair well-wrought goblets.

CAO1PA, *s. f. gen. and pl.*; *nom. sing.* CAO1P, a berry; CAO1PA, *s. f.* a sheep, *gen.* CAO1PAĆ.

CAO1PAĆ, *s. f. gen. of.* CAO1PA, a sheep; *pl.* CAO1P1Γ.

CAO1PA1B. *s. f. prep. case pl.*; *nom.* CAO1P a berry.

CAO1PĆA1M1N, *s. m. gen. and pl.*; *nom.* CAO1PĆA1M1N, quicken-tree, or mountain-ash.

CA1PA, *s. m.* a friend; *gen.* CA1PAΘ; *pl.* CA1P1OΕ.

CA1PBAΘ, *s. m.* a chariot, carriage, coach, litter, waggon; *gen.* CA1PBA1O, *pl. id.*

CA1PĆA1M1NAĆ, *adj. pl.*; *sing.* CA1PĆA1M1NAĆ, friendly, kind, charitable; *comp.* CA1PĆA1M1NA1ΓE.

CA1P, *s. m.* a cause, strait, case; *gen.* CA1P.

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

CEAĆTA1P, *indef. pron.* each, either; CEAĆTA1P ACO, either of them.

CEAΘ, *s. m.* leave, permission; *gen.* CEAΘA; *pl. id.*

ĆEANA, *adv.* however, howbeit; AĆĆ ĆEANA, nevertheless.

CEA1NΓA1L, *v. a. imp.* bind, tie, join, secure; *inf.* OO ĆE1NΓA1L to bind.

CEA1NΓA1LTE, *past part.* bound, knotted, tied; *imp.* CEA1NΓA1L.

ĆE1NΓA1L (P1O), *v. a. perf. tense*, he bound.

CE1NΓA1L, *s. m.* a bond, band, knot, a fetter; *gen. and pl.* CE1NΓA1L.

ĆE1NΓLEAΘA1P, *v. a. 3rd per. pl. perf. tense*, they bound or made fast.

CE1M1N, *s. m.* a head; *gen. and pl.* C1M1N: 1A1P P1N OO PΓAΘ1L SΓAĆA1N AN CE1NΓA1L P1O B1A AN ĆE1M1N Chém, then Sgathan loosed the binding (which) was on the head of Cian; P1A ĆE1M1N, about the top or head; CE1M1N O1A CE1M1M1B, one of its heads, *literally*, a head of its heads; end, termination or limit, as ΓO CE1M1N B1A AΘNA, to the end of a year; Δ Ξ-CE1M1N NA P1AE AΓY1P NA H-A1M1P1PE P1N, at the end of that time and season: 1NA ĆE1M1N. *adv. phrase*, against him.

- ceann, when preceded by the simple prepositions, Δ, ΔΙΗ, and ΔΗ, and connected with verbs denoting motion, generally signifies "to," or "for;" *cuire fíor aḡur teac̄ta Δ ḡ-ceann τ-ιηḡíne*, send (put) knowledge and messengers to thy daughter, *literally*, on the head of thy daughter; *Δ h-αῑtle ρín cúη ḡráinne feapa aḡur teac̄ta Δη ceann Δ cloinne*, after that Gráinne sent (put) word and messengers for her children.
- ceann, ταρ̄ ceann, *comp. prep.* notwithstanding, in spite of, in opposition to; ταρ̄ ceann ρíot̄c̄ána, in spite of peace.
- ceann-neāmar, *comp. adj.* thick, large, or fat-headed.
- ceanna, *s. m. emph. form of ceann*, which see.
- céapo, *s. f.* art, trade, business, function; *gen. and pl.* ceipōe.
- céapōaib, *s. f. dat. pl.*; *nom.* céapo.
- ceap̄t-láη, *comp. s. m.* fair or exact centre, very middle; *gen.* ceap̄t-láη, *pl. id.*
- ceap̄tar, *s.* four persons, four of anything; *gen.* ceap̄tar̄aη.
- céile, *indef. pron.* each other, one another, other; *αḡur ρo cúη fíonn Δ láma Δ lámaib Δ céile*, and Fíonn put their hands into the hands of one another; *ó'n ḡ-cluaη ḡo céile aη*, from (one) ear to the other of it, *viz.*, from ear to ear of it; *ón ló ḡo céile*, from (one) day to the other, *viz.*, from day to day; *o céile*, from one another, asunder, separated; *s. m.* associate, companion; *feap̄-céile*, a man-companion, *viz.*, a husband; *ηe*, or *le céile*, *adv. phrase*, together.
- céileab̄pāo, *s. m.* farewell, adieu; *gen.* -pāō.
- céileab̄pār, *v. n.* takes farewell, or leave; *the relative form or historical present.*
- céill̄īōe, *adj.* sensible, rational, wise, prudent; *ḡo céill̄īōe ad.* prudently.
- ceilt, *s. f.* concealment, secrecy; *gen.* ceilte; *pā ceilt*, under concealment.
- céimeanna, also *céim̄iḡeāta*, *pl.*; *nom. sing.* céim, *s. f.* a step; *gen.* céime.
- Céin, *s. m.* a proper name, *gen. of Cían.*
- ceip̄t-íneōōan, *comp. s. m.* the very centre or middle; *gen.* eip̄tíneōōain; *pl. id.*
- ceip̄re, *num. adj.* four; *ceip̄re ceuo*, four hundred, *ceuo*, *num. ord. adj.* a hundred; *being a multiple of veiō*, ten, it requires its sub. in the sing. thus, *ceuo feap̄* means a hundred men.

- ceυθ-εαταίξ, of the hundred battles, *adj. gen. case mas.* from ceυθ, a hundred, and εαταίξ, belonging to battles.
- ceυθηα, *indec. adj.* the same; μαρ αν ζ-ceυθηα, likewise.
- ceυθόιη, *adj.* instant, immediate; ηα ceυθόιη, *adv. phrase,* forthwith, immediately, at once; α ζ-ceυθόιη, *adv. phrase,* instantly, immediately.
- ciα, *rel. interrog. pron.* who, which, that; ciα leiη, whose (who with).
- ciαν, *adj.* long; ηιοη ciαν, it was not long (buò understood); *comp.* céine.
- ciαννοη and ciα αν νοη, *adv.* how? what way or manner?
- Ciαρηυιòe, *s.* Kerry.
- ciηη, *v. a. imp.*, decree. resolve, determine on, assign.
- éiηη, *v. a. perf.* he resolved; ηη í cóμηηηε δη δη éiηη Oilioll Δζυη Σαòò, the counsel upon which Oilioll and Sadhbh determined is.
- ciηη, *s. m. gen. of* ceανη, a head.
- ciηηεò (ηο), was appointed or determined on, *the perf. passive*: *imp. active,* ciηη, decree, assign; *infin.* οο éiηηεμηαιηη, to resolve.
- éiηηεòδη, *perf. active, 3rd perf. pl.* they resolved, agreed, or determined on.
- ciηηηe, *s. m. gen. emph. form of* ceανη, a head.
- ciòη, *s. m.* love, fondness; *gen.* ciη, Δζυη ηο βά ciòη μόη Δζ Δοηζυη οηε, and great was the love Aonghus had for you; *literally,* and the love was great at Aonghus upon thee.
- ciòηη, *s. m.* head, cause, account; *gen.* ciòηη; *pl. id.* another form of ceανη, but more generally used, in a figurative sense, than this latter form to denote cause, reason, or account; as ηά η-α éiòηη ηηη, on that head, on that account; μά τά ηιò Δζυηηηη οά ζ-ciòηηη, if peace is at us on their account (*viz.*, if we may have peace for their sake); οη α éiòηη, over his head; ηαη ζ-ciòηηη, in our company; οη ciòηηη, *comp. prep.* overhead, over, above, in preference to.
- ciòηηηεαé, *adj.* guilty, criminal; *comp.* -εαιηε.
- ciòηηηη, another form of ciαννοη, *adv.* how?
- ciòηηεαò, *v. a. perf. passive,* has been shed, or taken away, *imp.* ciòηηεαò.
- ciòη, *s. m.* rent, tribute, tax; *gen.* ciòηη. ; *pl.* ciòηηηηηηη.
- clανη, *s. f., gen.* clòηηηηηe, a tribe, a family, a clan; *pl.* clανηη, children.

- clannaidib, *s. f. prep. case pl. ; nom. sing. clann.*
 clár, *s. m. a board, a table ; gen. cláir ; pl. id. and clár-
 raða ; cláir, pl. more correct.*
 cleadrá, *s. m. pl. and gen., nom. cleair, a trick, a feat ; pl.
 also cleadranna.*
 clé, *indeclin. adj. left ; am' lár in clé, in my left hand.*
 clíroé, *indeclin. adj. expert, active.*
 cloc-óiríod, *comp. adj. golden-jewelled.*
 cloirídeán, or cláirídeán, *s. m. a sword ; gen. cloiríne ; pl.
 cloiríne.*
 cloinn, *s. f. dat. sing. ; gen. cloinne, pl. clanna, chil-
 dren, descendants, a clan ; nom. sing. clann ; óir
 ní raib do cloinn a sham a dt don mac amáin, for
 there was not of children at me but one son only,
 viz., I had only one son.*
 cloir, *a verbal noun and part. from cluin, hear ; ari n-a cloir
 rin don a dtá, the giant having heard that ; literally,
 upon its hearing that to the giant.*
 cloir, *v. a. inf. to hear ; imp. cluin, irreg. verb ; cloir fre-
 quently occurs as the perfect passive of this irreg. verb,
 as gur cloir a neulaib neithe, so that they (the shouts)
 were heard in the clouds of heaven.*
 cluair, *s. f. dat. case, nom. cluar, an ear ; gen. cluairé ;
 pl. cluairá.*
 cluité, *s. f. a game, play, sport ; gen. id.*
 cnáimh, *s. f. nom. pl. bones ; nom. sing. cnáim ; gen. cnáimhe.*
 cneadh, *s. f. a wound ; gen. cneáde ; pl. cneáda.*
 cneadhaidib, *s. prep. case pl. ; nom. sing. cneadh, a wound.*
 cneair, *s. m. skin ; gen. cnair ; pl. cneairá.*
 cnair, *gen. of cneair.*
 cnuic and cnoic, *s. m. gen, and pl. ; nom. cnoc, a hill.*
 cnuim, *s. f. a worm ; gen. cnuimhe ; dat. cnuim ; pl. cnuimh. ;*
 coula, or coulad, *s. m. sleep ; gen. coualta ; bi re ina
 éoula, he was asleep ; literally, in his sleep.*
 cogaid, *s. m. gen. ; nom. cogadh, war ; pl. cogaid and
 cogáda.*
 coirgeadhaidib, *s. dat. pl. ; nom. sing. coirge, and -eadh, a pro-
 vince, a fifth.*
 coiríche, *adv. for ever (time to come), a gur ní b-fuirgíó
 ruaimneair ina comnuiríche coiríche, and he shall not
 get for ever (he shall never get) peace nor rest.*
 coill, *s. f. a wood ; gen. coille ; pl. coillte.*
 cóimeud, *v. a. imp. protect, guard, keep, take heed ; inf.
 do cóimeud, to guard ; a g cóimeud, pres. part.
 guarding.*

- cóimeuo, *s.* guard; *gen.* cóimeuota; Δξυρ φυδιη να cαοηα ξαν cóimeuo ορητα, and he found the berries without a guard upon them.
- cóimeuofaiη, *v. a. 2nd per. sing. future tense*, you shall guard; *imp.* cóimeuo.
- cóimeuota, *gen. case* of cóimeuo; φειη cóimeuota, a man of guard, a sentry.
- coimipeadō, *s. f.* protection, mercy, quarter, saving. *See Note*
- cóimneapa, *adj. comp. degree*, nearer, or next; *positive*, cóim φoξυρ.
- coimipe, *s.* a combat; *gen. id.*
- cóimipeleo, *s. m.* a conflict, encounter; *gen. id.*
- coimēiall, *s. m.* condition, a covenant, obligation; *gen.* coimēill; *pl. id.*
- coinne, *s. f.* a meeting, a tryst, opposition; *gen. id.*; *used only adverbially as*, ina cóinne, against him.
- cointe, *pl. of cú*, a hound.
- cóip, *adj.* just, right, good; ní cóip uamha feall do deu nam ort, it (is) not right for me to do treachery upon thee; *comp. degree*, cóipa.
- coipē, *v. a. imp.* check or oppose.
- coitcōinne, *adj. pl.* universal, public, common, general, *sing.* coitcēann; Δ ξ-coitcōinne, *adv. phrase*, one and all, altogether, in common; Δ uubhacodai cāc Δ ξ-coitcōinne nāpē tūgacodai (aitne aip); they all said in common, that they did not give knowledge upon him, *i. e.*, that they knew him not.
- colamna and columna, *s. m. pl.*; *nom. sing.* columan, a prop, a pillar, a pedestal.
- colann, *s. f.* a body; *gen.* colna.
- Colgan, *s. m.* a proper name; *gen.* Colgāin. *See Note.*
- colpa, *s. m.* thigh, haunch, *gen. id.*; o'n colpa rior de, from the thigh of him down;
- coimāimpe, *s. f.* same time; *gen.* coimāimpe; Δ ξ-coimāimpe, *adv. phrase*, at the same time, contemporaneously.
- coimāip, *s. f.* presence; *gen.* coimāipe; or coimāip, *comp. prep.* in sight, in presence of.
- comāipceadō, *s. f.* protection, mercy.
- cóimāipioin, *s. m.* a calculation, a reckoning; *gen.* cóimāipioin.
- coimāipe, *s. f.* counsel, advice; *gen. id.*; *pl.* -leada.
- coimāipe, *s. f.* presence, *emph. form*; rá cóimāip, in presence of.
- cóimāl (Δξ), *pres. part.* performing, executing; *imp.* cóimāl perform, fulfil, execute.

- κοῖνᾶλλ, *s. m.* performance, execution, fulfilment; *gen.* κοῖνᾶλλ.
 κοῖνᾶοιη, *s. f.* company, a favour; *gen.* κοῖνᾶοιη; ἄ ζ-κοῖνᾶοιη, along with, *literally*, in company of.
 κοῖνᾶρῆα, *s. m.* a mark, a symbol; *gen. id.*; *pl.* κοῖνᾶρῆ-υῖοε,
 κοῖνᾶδῖλ, *s. f.* a convention, meeting; *gen.* κοῖνᾶδῖλα.
 κοῖνᾶδῖνῆ, *s. f.* stability, strength; *gen. id.*
 κοῖνᾶδῖτα, *s. m.* foster-son, foster-brother; *gen. id. pl.* -δῖοε.
 κοῖνᾶλυτ, *adj.* very fast, compact, or close; κοῖν, *here, as in many other words, is an intensitive prefix.*
 κοῖνᾶλῆη, *s. m.* a duel, a combat, fight; *gen.* κοῖνᾶλῆη; *pl. id.*; ἄ λᾶοιῆ ἡ ζ-κοῖνᾶλῆη ὄεααῖη, O warrior of the hard fights.
 κοῖνᾶλυοαῖη, *s. m.* company; *gen. and pl.* κοῖνᾶλυοαῖη.
 κοῖνᾶ-ῖνᾶοιῖοτε, *s. m. gen. case*; *nom.* κοῖνᾶ-ῖνᾶοιῖοεαῖη, *from* κοῖν, together, and ῖνᾶοιῖοεαῖο, or ῖνᾶοιῖοεαῖη, joy—common or mutual joy, congratulation.
 κοῖνᾶνυῖοε, *s. m. rest*; *gen. id.*; also written κοῖνᾶνυῖοε, rest, a tarrying, a dwelling; *gen.* κοῖνᾶνυῖοε : ῖνᾶνυῖοε, much rest; *literally*, much of rest; ἄ ζ-κοῖνᾶνυῖοε, *adv. phrase*, always, continually.
 κοῖνᾶνυῖοτε. *s. f. gen. case of foregoing.*
 κοῖνᾶρᾶο, *v. a. inf.* to prepare; *imp.* κοῖνᾶρᾶη, gather, assemble.
 κοῖνᾶρᾶη, *s. m. gen. of κοῖνᾶρᾶη*, emulation; ἄη ὄα ῖνᾶρᾶο κοῖνᾶρᾶη ῖηη, these two feasts of emulation, *that is*, one emulating the other.
 κοῖνᾶρᾶοε, *s. m.* a companion, comrade, associate; *gen.* κοῖνᾶρᾶοε; *pl.* κοῖνᾶρᾶοε and κοῖνᾶρᾶοε.
 κοῖνᾶρᾶο, *s. m.* a fight, conflict, combat; *gen. and pl.* κοῖνᾶρᾶοε; ἄ ζυρῖη ἔ κοῖνᾶρᾶο αῖη αῖη ἔινῖνᾶοαῖη, κοῖνᾶρᾶο εῖνᾶοε-ῖνᾶρᾶοε ὄο ὄευνᾶη, and the strife or combat upon which they resolved is, to make a contention (to fight) by their strong hands.
 κοῖνᾶρᾶο *v. n. inf.* to strive, to fight; *imp.* κοῖνᾶρᾶο.
 κοῖνᾶρᾶοαῖη, *v. n. 1st per. pl. perf. tense*, we fought; κοῖνᾶρᾶοαῖη ἑ ἔεῖη, we fought with one another.
 κοῖνᾶρᾶο, *s. m. gen. and pl.*; *nom.* κοῖνᾶρᾶο, a discourse, dialogue; *prep. case pl.* κοῖνᾶρᾶοε.
 κοῖνᾶρᾶοη, *s. m.* a division, point of meeting; ἄ ζ-κοῖνᾶρᾶοη ῖη ῖεῖη, in the hollow of my shield.
 κοῖνᾶρᾶο, *s.* a condition; *gen. id.*; *dat. pl.* κοῖνᾶρᾶοε.
 κοῖνᾶρᾶοε, *s. f.* great pity; *gen.* κοῖνᾶρᾶοε.

- conaibpe, *s. dat. pl. emph. form* ; *nom. sing.* cu, a hound.
 éiriḡ bnuigeán roir óá' cōin'oo'm' cōnaibpe, *literally*, a quarrel sprung up between two hounds of my hounds, *viz.*, between two of my hounds.
- conaibe, *s. f.* love, attachment, friendship ; *gen. id.*
- conaibe, *s. f. gen. and pl.* ; *nom.* conaib, a way, a beaten road, a path.
- Conán, *s. m.* a proper name ; *gen.* Conán. *See Note.*
- cōncadair, *v. a. irreg. perfect tense*, they saw.
- conganta, *s. m.* help, assistance, *gen. case* ; *nom. sing.* congnaim or congnaob, a verbal noun.
- congbála, *s. gen. case* ; *nom. sing.* congbáil ; oo' cēan-ḡladair an long oo' cūailiōib' congbála an cūain ; *literally*, they made fast the ship to the poles of support of the harbour (mooring-poles).
- congbar, *v. a. relative or historical present* ; *imp.* congab, keep, hold ; oo'n' tī cōngbar na caḡa, to the individual (who) keeps the battalions ; *inf.* oo' cōngbáil.
- cōnnaibc, *v. a. perfect tense*, he saw ; *imp.* feic ; *inf.* o'feicim.
- Connla, *s. m.* a proper name ; *gen. id.* ; one of the sons of Oidarmuro, to whom was given, as an inheritance, the shield of the latter.
- connaob, *s. m.* an agreement, a covenant ; *gen.* connaibō ; *gen. also and more regular form*, connaibc ; *pl. id.*
- contaibairc, *s. f.* peril, danger ; *gen.* -te, *pl.* -teacá.
- cor, *s. m.* a visit, occasion, a tune or twist, cast or throw ; an obligation, covenant, compact ; air' cōr, so that, to the end that, by which means ; air' don' cōr, by any means, in any wise, at all.
- cōra, *adj. comp. degree of cōir* ; aḡur' nōir' cōra' o'uit' an uair' rin' ina' anoir', and (it) was not juster for you that time than now.
- corh, *s. m.* a drinking-cup or horn, a goblet ; *gen. and pl.* cuirh and corh ; *dat. pl.* corhaidb.
- corp, *s. m.* a body, a corpse ; *gen.* cuirp ; *pl.* corhp ; *dat. pl.* corpaidb.
- corpáin, *s. m. gen. and pl.* ; *nom.* corpán, a little body.
- cor, *s. f.* a foot ; *gen.* corre ; *pl.* cora : ne n-ár' ḡ-cōir, by our side, alongside us.
- coraidb, *prep. case, pl. of foregoing.*
- corḡ, *s. m.* an impediment, hindrance, restriction ; *gen.* corḡ ; *pl. id.*
- cōrḡ (oo), *v. a. perf. tense*, he opposed ; *also the inf. mood.*
- corḡair, *s. m.* slaughter, havoc, overthrow ; *gen. and pl.* corḡair ; *gen. also* corḡaircá.

- κοῖμιλεᾶδο, *s. m.* similitude, likeness, co-resemblance, fashion; *gen.* -εᾶδο.
 κοῖναῖν, *verbal sub. m.* defence, protection; *gen.* κοῖνᾶτα.
 κοῖναῖν, *v. a. inf.* to defend; ὅδ' ἐκοῖναῖν, to defend it; *imp.* κοῖναι, defend, contend.
 κῖανν, *s. m.* a tree, a stave, a mast; *gen.* κῖαινον, *pl. id.*; *dat. pl.* κῖανναῖβ.
 κῖαοβ, *s. f.* a branch, a bough; *gen.* κῖαοβα and κῖαοῖβε; *pl.* κῖαοβα.
 κῖαιοῖρεᾶδ, *s. f.* a spear, javelin; *gen.* κῖαιοῖριζε; *pl.* κῖαιοῖρεᾶδα.
 κῖαοῖ-κοῖζανταδ, *comp. adj.* greedy-ravening.
 κῖεᾶδα, *s. f. or m. pl.* plunder, booty, spoils of war; *nom.* κῖεᾶδ; *gen.* κῖεῖδε.
 κῖεῖο, *v. a. imp.* believe; *inf.* κῖεῖοεᾶῖναι, to believe.
 κῖεῖο, *inter. pron.* what? for κα κῖεῖο, what thing? κῖεῖο ῥά' ὅ-τάνζαβαῖν ὅον ῖοῖοβα ῖο? under what (why) have ye come to this wood?
 κῖίοῖαῖβ. *s. f. dat. pl.*; *nom. sing.* κῖίοῖ, a territory, a country, a boundary, end; *gen.* κῖίε; *pl.* κῖίοῖα.
 κῖο, *s. m. irr:g.* a fold, a flock; *gen.* κῖοι, *pl.* κῖοῖτε.
 κῖο, *s. m.* death; *gen. id.*; *pl.* κῖοι.
 κῖοβ, *s. m.* a hand, a paw; *gen.* κῖοῖβ, *pl. id.* and κῖοβᾶνα.
 κῖοῖβ-νεᾶριτῖαι, *comp. adj.* strong-handed.
 κῖοῖδε, *s. m.* heart; *gen. id.*; *pl.* κῖοῖῖδε.
 κῖοῖλιῖοῖοῖ, *adj.* weak, infirm, weak from the approach of death.
 κῖοῖνν, *s. m. gen.* ἀν ἐκῖοῖνν ῖο, of this tree; *nom.* κῖανν, a tree; *pl.* κῖαινον.
 κῖομ, *v. a. imp.* bend, bow, stoop; *inf.* ὅο ἐκῖομ, to bend.
 ἐκῖοτ (ὅο), *v. a. perf. tense*, he shook; *imp.* κῖοῖτ.
 κῖου, *s. f.* blood, gore; *gen. id.*
 κῖυᾶῖρῖαῖδῖοῖμᾶννα, *comp s. m. pl.* hard knots, from κῖυᾶῖο, *adj.* hard, and ῖαῖδῖοῖμ, *s. m.* a knot, tie, band; *gen.* κῖυᾶῖδῖοῖμᾶμᾶ; ἀζυῖρ ῖο ἐκῖρ κῖυᾶῖο ῖαῖδῖοῖμᾶννα κοῖν-ῖοῖνζνε ὅοῖζαοῖλτε κῖρρε ῖεῖν ῥά ἐεᾶνν να κῖαοῖριζε, and it put hard knots of indissoluble strength upon itself about (under) the top of the spear.
 κῖυῖννε, *s. f.* earth, globe; *gen. id.*
 κῖυῖτ, *s. f. dat.*; *nom.* κῖυῖτ, form, state; *gen.* κῖοῖα and κῖυῖτε; *pl.* κῖυῖα.
 κυ, *s. m. or f. gen.* κυν, con; *dat. case*, κυῖν, κοῖν; *pl.* κυῖν, κοῖν, or κονᾶ, κοῖντε; a hound.
 ἐκυᾶῖδοῖαν, *v. n. irreg. perf. tense 3rd per. pl.* they went; *imp.* τείῖο; *inf.* ὅο ὄυῖ

- εὐαῖο, *v. n. irreg. perf. tense, of εἰὸ, he went.*
 εὐαῖλλῖοῖβ, *s. f. prep. case, pl.; nom. sing. εὐαῖλλ, a pole, stake, post; gen. εὐαῖλλε; pl. εὐαῖλλτε.*
 εὐαῖλοῖ, *irreg v. a. perf. tense, he heard; imp. εὐαῖν, hear.*
 εὐαῖα, *prep. pron. to them.*
 εὐαῖαοῖα, *prep. pron. emph. form of εὐαῖαο, or εὐαῖατ, to thee.*
 εὐαῖαῖνε, *prep. pron. pl. to ourselves; emph. form of εὐαῖαῖν, to us.*
 εὐαῖαῖν, *prep. pron. sing. to myself; emph. form of εὐαῖαῖν, to me.*
 εὐαῖβε, *indec. adj. meet, fit, comp. id.*
 εὐαῖβραῖ, *s. m. a band, bond, fetter, manacle; gen. εὐαῖβραῖ.*
 εὐαῖβραῖε, *pl. of foregoing.*
 εὐαῖβε, and εὐαῖβε, *prep. pron. unto her, unto it.*
 εὐαῖο, *s. f. a part, remnant, portion of food, a supper; gen. εὐαῖο.*
 εὐαῖοραῖ, *s. f. company; gen. εὐαῖοραῖ.*
 εὐαῖε, *num. adj. five.*
 εὐαῖε, *prep. pron. sing. unto him, unto it.*
 εὐαῖεοῖ, *indef. s. five persons.*
 εὐαῖεοῖ, *v. a. perf. tense, I rubbed; imp. εὐαῖεοῖ; inf. εὐαῖεοῖ.*
 εὐαῖεοῖ, *s. remembrance.*
 εὐαῖεοῖ, *s. remembrance; ἢ ἕνεκα οὐκ εὐαῖεοῖ κοῖν. εὐαῖεοῖ, there is not with us any remembrance so sad. ἕνεκα is here used for εὐαῖεοῖ, any; κοῖν. εὐαῖεοῖ, equally, or so sad.*
 εὐαῖεοῖ, *s. a yoke, duty, obligation. See Note.*
 εὐαῖεοῖ, *v. a. imp. put; εὐαῖεοῖ, perf. tense, hath, or has put; inf. εὐαῖεοῖ.*
 εὐαῖεοῖ, *s. m. pl.; nom. sing. εὐαῖεοῖ, a surety, a guarantee.*
 εὐαῖεοῖ, *the perf. passive. was, or were put or sent, of, εὐαῖεοῖ.*
 εὐαῖεοῖ, *v. a. 3rd per. pl. perf. tense, they put.*
 εὐαῖεοῖ, *v. a. present historical tense, or relative present, he puts or places.*
 εὐαῖεοῖ, *v. a. 1st per. sing. perf. tense, I have put or placed.*
 εὐαῖεοῖ, *v. a. 1st per. sing. perf. tense, emph. form, I myself have put or placed.*
 εὐαῖεοῖ, *v. a. 1st per. sing. future tense, I will put.*
 εὐαῖεοῖ, *v. a. imp. put, 2nd pers. pl.; εὐαῖεοῖ κοῖν. εὐαῖεοῖ εὐαῖεοῖ, put a stop or check upon your arms.*
 εὐαῖεοῖ, *v. a. imp. 2nd per. sing. emph. form, put.*
 εὐαῖεοῖ, *v. a. imp. tense passive, was wont to be sent or put.*

- cumadò, *s. m.* a hero, a champion; *gen.* cumaidò; *pl. id.*
 cúl, *s. m.* a back; *gen. and pl.* cúil; cúil-báinne, a reserve,
 something held back.
 culaíochtib, *s. m. prep. case pl.; nom. sing.* culaíò, suit,
 apparel; *gen. id. and pl.* culaò; *nom. pl.* culaíòeada.
 cum, *prep.* to, for, governs genitive.
 cuma, *indec. adj.* indifferent, equal: ΔΣΥΓ ΓΟ Μ-ΒΑΘ̄ CUMA ΛΕΙ
 CIA ΔΗ CEAHH INA O-TEINGEOIMAD̄ ΔΗ ΒΙΑΘ̄ ΟΟ CUIHTI
 CÚICE, and that it was indifferent (or mattered not)
 with it, which head, into which came the food that
 was wont to be sent into it.
 Cumáill. See under Fionn, "additional notes."
 cúnthuisct̄e, *past part.* burnished, well-wrought.
 cumur, or cumar, *s. m.* strength, power; *gen.* cumair.
 Cuirrad̄, *s. m.* a proper name; *gen.* Cuirrad̄ig.
 óá, *conj.* if, and sign of the cond., as óá b-feicfead̄ rib, if
 ye would see.
 óá, *rel. pron.* who, which, that; what, that which, all that,
 as, óá o-táim̄is riain̄ air, of all that, up to this time,
 came upon him.
 óá, a contraction of oo, *prep.* with the poss. pron. Δ, his, to his,
 to hers, to its, to their, as óá ðeunam̄ (=oo Δ
 ðeunam̄), to do it, literally, to its doing; also of the
prep. dé, of and Δ, as óá ḡiolla, of his servant
 (=dé Δ ḡiolla), and of the *prep.* oo, by, with, as
 óá ðeoin̄ with his consent or concurrence; it also
 occurs compounded with the *prep.* oo, in its significa-
 tion of on, upon, and the *rel.* Δ, which, as lá óá
 riab̄ Fionn Δ o-team̄rad̄ig, a day upon which Fionn
 was at Tara. Óá, is sometimes used instead of ΔΣ, the
 sign of the pres. part. (see Dearygadh̄.)
 óá, *card. adj.* two; Lán Δ óá lám̄, the full of his two
 hands: óá, precedes and qualifies nouns. For an
 explanation of the distinction between the two forms
 óó and óá, see Second Irish Book, page 29.
 óáil, *s. f.* a meeting, a convention; *gen.* óáile.
 óáil, *v. a.* deal, give out; *inf.* óáilead̄; *perf. pass.*
 óáilead̄, was dealt-out.
 óáim̄ðeoin̄, *adv.* against, in spite of.
 óaim̄gean, *adj.* strong, firm, fortified; *comp.* óaim̄gne.
 óair, *s. f.* an oak; *gen.* óarad̄, *pl.* óarada, sometimes
 óairḡe.
 óait̄geal, *comp. adj.* white-coloured.
 óalta, *s. m.*, a foster-son; *gen. id. pl.* óaltaða.
 óaltaáar, *s. m.* fosterage, fostering; *gen.* óaltaáair.
 óam̄ra, *prep. pron. emph. form,* to myself.

- Οαίνυρ, *s. m.* proper name; *gen.* Οαίνυρ.
 οάν, *s. m.* fate, destiny, lot; *gen.* οάνη; *pl.* οάντα.
 οάν-οείρ, after them.
 οάν-ιονηρδιζιό, towards them.
 οαοινη, *s. m. pl.* of οουνη.
 οάρ combination of οά, *relative pron.*, and ηο, a sign of the *perf. tense*, as οάρ ζεαλλαρρα which I have promised.
 οάρ, of which, upon which, whose, whereof, to or of whom or which, *i.e.* οε or οο, the *prep.* α, the *rel. pron.* which usually becomes άρ when placed before ηο a sign of the *perf. tense*.
 οάρ, of our (= οε, *prep.* of, and άρ, *poss. pron.* our); to our = οο, *prep.* to and άρ, *poss. pron.* our).
 οάρ, *prep.* by, through; used in swearing, as οάρ βάρ λαμάδιβε, by your hands.
 οάρα, *indec. ord. adj.* second; αν οάρα η-υαιρ, the second time.
 οάραβ and οάρβ, *dat. of the rel. pron.* α, to or for whom or which, ηο the sign of the *perf.* and βα the past tense of assertive verb ηρ, as οάραβ ηρα έριμιο οο έαβαρητ, for whom it was easier to give eric.
 οάρ λιομ, *impers. verb*, it seems to me, methinks, I know.
 οε, *prep. pron.* of him; *prep.* of; οε ηη, thereat.
 οεαβδύ, *s.* dispute, a debate.
 οεαείυό, *v. n. irreg. imperf. subj. of* τέυό, go, escape; ζοηαεί η-οεαείυό ηεαρ, so that a man did not escape; ιοηηυρ ζο η-οεαείυο ιμείαν ταρ ηηιοηη, so that he (Diarmuid) went a great distance over Fionn. The *conj.* ζο requires this mood after it instead of the *imperf. of the indic.* which is τέυόεαύ.
 οεαείρ, *adj.* difficult, hard; *comp.* οεαείρα
 οεαζ, *adj.* good, used only in composition, as the first part of a compound word, as οεαζ-λαοό, a good warrior, in contradistinction to οηοό, bad; οείζ is substituted for οεαζ, when placed before nouns whose first vowel is slender.
 οεαζ-ιηηα, *s. f. gen.* of a good wife; *pl. id. nom.* οείζ-βεαν.
 οεαβ, *s. f.* visage, countenance, face, form, frame, figure; *gen.* οειβε; *dat.* οειβ.
 οεαναη, or οευναη, *v. s.* doing; *gen.* οεαηηα.
 οεαρα, *s.* notice, remark; *gen. id.*
 οεαρβ, *adj.* sure, certain, true; όρ οεαρβ λιομ, since it is sure with me, since I am persuaded or certain; when prefixed to nouns whose first vowel is slender it is written οε ηό.

- ԾԵՐԲ, *v. a.* prove, confirm; *inf.* ԾԵՐԲԾԹ.
 ԾԵՐԲԻՃԻՏԻՊԵԸ, *s. m. gen. pl.* of ԾԵՐԲԻՐԱԸՃԻՐ, a brother;
gen. sing. ԾԵՐԲԻՐԱԸՃԻՐ; *pl.* -ՃԻՏԻՊԵ and -ՃԻՏԻՊԵԸՃ.
 ԾԵՐԲԵՃԻՐ, *v. a. imp. pass. or pres. pass.* of ԾԵՐԲ;
 ԾԵՐԲԵՃԻՐ ՕՍԻՆՆ Ե-ՍԻՐԼԻՍԹԵ, let thy blows be proved
 to us.
 ԾԵՐՅ, *adj.* red, bloody, sanguinary, intense, inveterate,
 severe, great; *comp.* ՎԵՐՅԵ.
 ԾԵՐՅ-ԼԱՐՐԱԸ, *comp. adj.* red or crimson flaming.
 ԾԵՐՅ-ՄԱԸՃԻՐ, *comp. s. m. pl.*; *nom.* ԾԵՐՅ-ՄԱԸՃԻՐ, a
 sanguinary fight; ԾԵՐՅ is here used as an intensitive.
 ԾԵՃՐՈՃ, *irreg. v. a. subj. perf.* of ԾԵՃՐ, or ԾԵՄՆ, do, make.
 ԾԵՃՐՅՃԹ, *pres. part. and inf.* of ԾԵՃՐՅՅ, *v. a.* prepare,
 get ready; ՕՃ Ն-ԾԵՃՐՅՃԹ, in their preparation, *i. e.*,
 preparing them, same as ԱՅՃ Ն-ԾԵՃՐՅՃԹ.
 ՎԵԻԸ *num. ord. adj.* ten.
 ՎԵՐԹ, *s. f. dat.* of ՎԵՃԹ, a tooth; *gen.* ՎԵՐԹԵ, *pl. id.*
 ՎԵՐԹ-ՅԵՃԼ, *comp. adj.* white-toothed.
 ՎԵՅՅԵՃՆԸ, *adj.* last; *comp.* -ՃԻՅԵ.
 ՎԵՐԼԼԻՅ, *v. a.* leave, part from, separate; ՎԵՐԼԵՕՃԻՐՎՐ,
cond. 3rd. pers. pl. they would separate; ՅՐ ՆԱԸ
 Ն-ՎԵՐԼԵՕՃԻՐՎՐ, that they would not separate.
 ՎԵՐԻՄՆ, *adj.* certain, sure, true; ՅՐ ՎԵՐԻՄՆ, *adv.* certainly,
 truly; ԻՐ ՎԵՐԻՄՆ ԼԻՕՄ, I am sure.
 ՎԵՐԻՄՆ, *v. a. 1st pers. sing. pres. tense,* I do, for ՎԵՄՆԱՄ;
imp. ՎԵՄՆ.
 ՎԵՐԻՄՆՆ, *v. a. imperf.* of ՎԵՄՆ, I used to do or make: the
imperf. of this verb, as formed from ՅՐԹ, is more
 generally used.
 ՎԵՐԻՄԻՐԵ, I myself say; *pres. emph.* of ՎԵՃԻՐ.
 ՎԵՐԻՅ, see ՎԵՐԲ.
 ՎԵՐԻՅԲԵՃԻՐԱԸ, *s. f. gen. sing.* of ՎԵՐԻՅԲԵՃԻՐԱԸ, a sister; *pl.*
 ՎԵՐԻՅԲԵՃԻՐԱԸՃ.
 ՎԵՐԵՃԹ, *s.* the end, rear, the last.
 ՎԵՐԵՃԹ, *irreg. v. a. imperf.* was or were wont to say; *imp.*
 ՎԵՃԻՐ, *inf.* ՕՐ ՄՃԹ, to say; ՎԵՐԻՄԻՐԵ, *1st pers. sing.*
present emph. form, I myself say.
 ՎԵՐԵՕԻԼ, *adj.* little, slight, poor, weak; *comp.* -ԼԵ.
 ՎԵՐՅ, *adj. gen. mas.* of ԾԵՐՅ, red; ԱՆ ՅՃՕԻ ՎԵՐՅ, of the
 red javelin.
 ՎԵՐԻ, *comp. prep.* after; ՕՃ Ն-ՎԵՐԻ, after them.
 ՎԵՕԸ, *s. f.* a drink; *gen.* ՎԻՅԵ, *dal.* ՎԻՅ, *pl.* ՎԵՕՃ.
 ՎԵՕԻՅ, *adv.* therefore, for the sake of; ՄՃ ՎԵՕԻՅ, at length, at
 last, after all, finally.
 ՎԵՕԻՆ, *s. f.* will, consent, accord; *gen.* ՎԵՕԻՆԵ.

- ԾԵՍՆ, *irreg. v. a.* do, make; *imperf.* հնրծոնն and Ծեմոնն; *perf.* ուցնեար, *inf.* Ծեւումն
 ՕՐ, *prep. pron.* to or for her; ՕՐ, of-it; placed before verbs, participles, and adjectives it is a negative particle.
 ՕՐԱՏ (Ա), *comp. prep.* after; ԱՅ ՕՐԱՏ, after thee; ԻՆԱ Ն-ՕՐԱՏ, after them.
 ՕՐԱՐՄԱՍԻ, *s. m.* a man's name—the hero of the tale; *gen.* ՕՐԱՐՄԱՍԻ. For an account of the race of Diarmuid, see additional notes.
 ՕՐԻՐ, *indef. s.* two, a pair, also ՕՐ.
 ՕՐԲԲԵԱՐԻՏԱԸ, *s. m.* a rebel; *gen.* ՕՐԲԲԵԱՐԻՏԱՅ, *pl.* -ԱՅԵ.
 ՕՐԲԲԵՐԻՏԵ, *s. f. gen.* of ՕՐԲԲԵԱՐԻՏ, rebellion, anger, indignation, vengeance.
 ՕՐԻՐԵ, and ՕՏՕՐԻՐԵ, *prep. pron. emph. form,* to ye or you.
 ՕՐՅԵ, *s. f. gen.* of ԾԵՕԸ.
 ՕՐՅԵՕԼԱՅ, *v. a. future 1st pers. sing.* I will avenge; *imp.* ՕՐՅՃԱԼ: ՇՕ Ն-ՕՐՅԵՕԼԱՅՐԱ մե քեւն ՇՕ ՄԱԻԸ, that I will avenge myself well.
 ՕՐԻՐԵ, *adj. emph.* fond, dear, beloved.
 ՕՐԻՆՆԵ, *emph. prep. pron.* to us, of us.
 ՕՐՕՐԱՆ, proper name, *gen.* ՕՐՕՐԱՆ.
 ՕՐՅՃԱԼ, *v. a.* revenge; *inf.* ՕՐՅՃԱԼ; ՕՐՅՃԼԱՐԵ, *2nd. pers. pl. imp.* avenge ye, do ye avenge.
 ՕՐՅՃԲԱԼ, *s. f.* damage, destruction, harm, injury; *gen.* ՕՐՅՃԲԱԼ.
 ՕՐՅՃԲԱԼԱԸ, *adj.* hurtful, noxious; *comp.* ՕՐՅՃԲԱԼԱՅԵ.
 ՕՐՅՈԼ, *s. m.* satisfaction, redress, propitiation, remuneration; *gen.* ՕՐՅՈԼ, ՅՕ ԵՍՐԻՐԱՐԵ ՔԵ ՕՐՅՈԼ ՎԱՐԻՐԱ, he shall give me satisfaction; sufficiency *as,* ԵԱՆ ՔԵՆ ՅՕ ՕՐՅՈԼ ՕՐՅՈԸ, do you yourself cut-off your sufficiency of them (i.e., the berries.)
 ՕՐՅՈՄԱՅՈՒՆ, *adj.* idle, foolish, frivolous; *comp.* -ՆԵ.
 ՕՐՅՈՆՏԱՆԸ, *v. a. 2nd pers. sing. cond.* of ԾԵՍՆ, do, make; ՆԱԸ Ն-ՕՐՅՈՆՏԱՆԸ Ի ՇՕ ԵՐԱԸ, that thou wouldst never have made it.
 ՕՐՅՈՆՏՈՒՄԱԼ, *s. f.* a match, an equal; *gen.* ՕՐՅՈՆՏՈՒՄԱԼ.
 ՕՐՅՈՆՏԱԾ, *v. a. cond.* would make; *imp.* ԾԵՍՆ.
 ՕՐԻՈՆՆԻՐԱՅԻՐ, *comp. prep.* to, towards; ՕՐԱ Ն-ՐՈՆՆԻՐԱՅԻՐ, towards them; *irreg. infin.* of the verb ՐՈՆՆԻՐԱՅ, attack, approach.
 ՕՐՐՐՐՐՐՐՆՅ, *s. m.* a proper name.
 ՕՐՐՐՐԱ, *prep. pron. emph. form,* from thyself.
 ՕՐԻՇԵԱՆՆԱՅ, *v. a.* behead, decapitate.
 ՕՐԻՇԻՈԼԼ, *s. m.* endeavour, utmost, best; *gen.* ՕՐԻՇԻԼԼ.
 ՕՐԻՐԵ, *s. f. emph. form* want, loss, need; *gen.* ՕՐԻՐԵ.

- ɔɪʉʌ, *v. a. perf. tense* of ɔɪʉʌ, deny, refuse, oppose.
 ɔɪʉɛʌð, *impers. verb conditional used passively; pres. pass.*
 ɔɪʉɛʌɛʌ, it is lawful; ɔɔ ɔɪʉɛʌð ɔɪʉɛʌ, it would
 be right or lawful for you, you ought or have a
 right.
 ɔɔ, *to or by, the prep. used with the dative absolute, as*
 ʌɪ ɪ-ʌ ɪʌɪɪɪɪ ɔɔ ʈɔɪɪɪɪ, Conan having observed
 it, literally, upon the observing of it (i. e. ʌ, refer-
 ring to ɪɪɪɪ, which is fem. and consequently does
 not affect the initial letter of the word following), by
 Conan.
 ɔɔ, *prep. of, as* ɔɔ ɪʌ ʈʌɔɪʌɪʌ of, the berries; for, *as*
 ɪɔ ɔɪɪɪ ɪɛ ɪʌ ʈʌɔɪʌ ɔɔ ʈɪʌɪɪɪɪ, he plucked the
 berries for Grainne; with, *as* ɔɔ ɔɛʌɪʌɪʌ, with darts.
 ɔɔ, *a sign of the infinitive mood, as* ɔɔ ʈɔɪɪɪɪɪɪ, to guard,
and of the perf. as, ɔɔ ɔɔʌɔʌɪ, they were, *and some-*
times of the present, future, and conditional, as, ɔɔ
 ɔɛɪɪɪɪ, I give; ɔɔ ʈɛɪʌɔʌɪ, thou shalt obtain; ɔɔ
 ɔɛɪɪɪʌð, he would bring.
 ɔɔ, *poss. pron. your, thy, as* ɔɔ ʈɛʌɪɪɪʌ, your own head;
prep. pron. to him, or it.
 ɔɔ, *placed before adjectives, signifies ill, and is sometimes*
equivalent to the English prefix in or un, but before
participles it adds the meaning of difficult, hard, or
impossible, and prefixed to substantives it is an
intensitive particle.
 ɔɔɔ, *for* ɔɔ ɔɔʌ or ɔɔʌ, it was, *past tense of assertive verb*
 ɪɪ; ɪɪ ʌɪɪɪ ɔɔɔ ʌɪɪ, it is pleasant it was with us; ʌɪɪ
 is here an *adj. meaning pleasant, pleasing, joyful,*
glad.
 ɔɔ ɔɪɪʈ, *comp. conj. because;* ɔɔ ɔɪɪʈ ʈɪɪ, because that
 since that.
 ɔɔɔɪɪɪ, *s. m. great grief, sorrow, or sadness; gen.*
 ɔɔɔɪɪɪ, *pl. id.*
 ɔɔɔʌɪɪ, *comp. degree of the adj. ɔɔɔʌ likely, probable,*
 ɔɛ, *is affixed as a sign of the comp., the preceding vowel*
being thrown in to comply with the rule ʈʌɔʌ ʌɛ ʈʌɔʌ.
 ɔɔɔʌɪ, *s. m. hurt, loss, mischief; gen. ɔɔɔʌɪ, pl. id.*
 ɔɔɔ, *a compound of the prep. ɔɔ, with, for, or ɔɛ and the poss.*
pron. ɔɔ, thy, as ɔɔɔ ʈɔɪɪɪɪɪɪ, for thy love; ɔɔɔ
 ɔɛɔɪɪ ɪɛɪɪ, with your own will.
 ɔɔʈɪʌɪɪɪ, *s. f. anguish, perplexity; gen. ɔɔʈɪʌɪɪɪ, pl.*
 ɔɔʈɪʌɪɪɪɪɛʌʈ; ʌʌɪ ɔɔ ɔɔʈɪʌɪɪɪ, full of anguish.
 ɔɔɔɔ, *comp. pron. to or for them; the ɔ is aspirated when*
the preceding word ends in a vowel, or aspirated conso-
nant; in other situations it remains unchanged:

ὑβρίων, *adj.* hostile.

ὑοιξίη, *s.* a flame.

ὑοιῦβρέ, *s.* sorcery, *gen. id.*

ὑοιη-ἰονζαναδῶ, *comp. adj.* brownnailed.

ὑοιηρεοίη, *s. m.* a doorkeeper, *gen. ὑοιηρεοίη.*

ὑοίτιν, *s.* sufficiency, fill, plenty.

ὑο λᾶδαιη, *adv.* presently, to the presence, before; ὑο λο, *adv.* by day.

ὑομ, *a compound of the prep. ὑο of or ὑο and the poss. pron. μο, my.*

ὑομᾶν, *s. m.* the world; *gen. ὑομᾶιν, pl. id.*

ὑοη, *a union of the prep. ὑο, or ὑο, and ᾶν, the.*

ὑοηη, *s. m.* a proper name.

ὑοηη, *adj.* brown; ὑοηη-ῆυαδῶ, *comp. adj.* brownish red.

ὑοηηχᾶδῶ, *s. m.* proper name; the eldest son of Diarmuid.

ὑοηῶ and ὑοηῶ, *adj.* black, dark, dusky, *comp. id.*

ὑοηη, *s. m.* a fist; *gen. ὑοηηη, pl. id. and ὑοηηᾶ.*

ὑοηηη, *s. m.* a door, a gate, boundary, *gen. ὑοηηηη, pl. ὑοηηηη.*

ὑοηῶιρηονᾶδῶ, *adj.* foul or ill to behold or look upon.

ὑοηῶδᾶοιῦτε, *part.* indissoluble, difficult to be loosed.

ὑοηᾶοιῦεᾶδῶ, *s. f.* magic. sorcery, divination; *gen. ὑοηᾶοιῦεᾶδῶ.*

ὑοηᾶοιῦη, *s. m. gen. of ὑοηᾶοιῦεᾶν, the black thorn or slow-tree.*

ὑοηῶ, *adj.* bad, evil, used only in composition as the first part of a compound word, and is written ὑοηῶ before words whose first vowel is slender. It has also the meaning of the English prefixes in and un.

ὑοηῶδῶεῦῖβ, *s. f. dat. of ὑοεῦῖβ, deformity; gen. ὑοηῶδῶεῦῖβε.*

ὑοηῶδῶ-ῆεᾶηηᾶιν, *s. f. dat. of ὑοηῶδῶ-ῆεᾶηηᾶ, faint-heartedness, low spirits, languor, gen. ὑοηῶδῶ-ῆεᾶηηᾶν (see ῆεᾶηηᾶ).*

ὑοηη, *s.* a spell.

ὑοηηη, *s. f.* a company, a tribe, *gen. ὑοηηηηη.*

ὑοηηη, *s. m.* back, *gen. ὑοηηηᾶ, pl. ὑοηηηᾶηηᾶ.*

ὑοηηηη, *s. f.* proper name; the daughter of Diarmuid.

ὑοηηηη-ῖᾶῖῖ, *s. m.* a caul or covering for the head; *gen. and pl. ὑοηηηη-ῖᾶῖῖ;* in a compound word the 2nd part only changes to express its relations by case to other parts of the sentence, except where it is necessary to comply with the rule *καοῦ ἑ καοῦ ᾶγῦη ἑᾶδῶν ἑ ἑᾶδῶν.*

ὑοηᾶδῶ, *s. m.* difficulty, strait, sorrow.

ὑοηᾶδῶηη, *v. a. perf. of irreg. verb ᾶδᾶηη, say; ὑοηᾶδῶηη 3rd pers. pl. perf, they said.*

- Ουβέδρη, *s. m.*, proper name; *gen.* Ουβέδρη.
 Ουβρηορ, *s. m.* proper name, *gen.* Ουβρηοιρ.
 ούιλ, *s.* a wish, desire, hope.
 ουιλλεός, *s. f.* a leaf; *gen.* ουιλλεόιζε, *dat.* ουιλλεόιζ
pl. ουιλλεοζα.
 ουινε, *s. m.* a man, person; *gen. id. pl.* ουοινε, ουινε
 ειζιν, a certain person, somebody, someone.
 ουιρη, *s. m. gen. of* ουρη.
 ούιριζ, *v. n.* awake, *inf.* ούριζαδ.
 ουιτρε, *prep. pron. emph. form,* to thee.
 ουλ, *v. n. infin. of irreg. v.* τειδ, go; *s. m.* an excursion,
 an expedition; *gen.* ουιλ.
 ούν, *s. m.* a fort, *gen.* ούν and ούνα, *pl. id.*
 ούττάρ, *s. m.* the place of one's birth, one's native country;
gen. ούττάιρ.
 ούτταδτ, *s.* diligence, assiduity, zeal; *gen.* ούτταδτα.
 ε, *pers. pron. acc. case,* him, it.
 ε, *pers. pron.,* he it; *the nom. case when used with the asser-*
tive verb ιρ, and also with passive verbs.
 εαδλάδ, *s. m.*, a servant, messenger, post-boy, courier; *gen.*
 εαδλάιζ; *pl.* εαδλάιζε; ηο βάουαρ τριαρ εαδλάδ
 ασο ι ζιολλαιθε, *literally,* three messengers were at
 them, *i.e.* attendants. They had three messengers,
i.e. attendants. *Observe that τριαρ influences εαδλάδ*
in the sing. number, but that ζιολλαιθε, in apposition to
it, is in the plural.
 εαδτρηα, or εαδτρηαδ. *s. m.* an adventure.
 εαδ, *pers. pron.* he, it; *always used with the verb ιρ, ex-*
pressed or understood: νί η-εαδ, it is not.
 εαδρηαιβ, *prep. pron.* between ye or you.
 εαδρηουιηη, *prep. pron.* between us.
 εαζλα, *s. f.* fear, terror, timidity; *gen. id.*
 Εαμμιν, *s. f. gen.* Εαμμηα, a proper name.
 εαρβαλλ, *s. m.* a tail; *gen.* εαρβαιλλ, *recte,* ιαρ-βαλλ,
from ιαρ, behind; and βαλλ, a member.
 εαρρηαιθε, *s. pl. of* εαρρηα, *an obsolete sub.,* a cup.
 εαρ, *s. m.* a waterfall, cascade, a cataract, *gen.* εαρα, *pl. id.*
 εαρ, *a negative particle, which gives an opposite meaning to the*
words to which it is prefixed, as in the following in-
stance.
 εαρβα, want, destitution, loss; *gen. id. pl.* εαρβαιθε or
 εαρβαδδ, α η-άρ αζυρ α η-εαρβα, their slaughter and
 destitution.
 εαρκαοιη, *from* εαρ, not, and καοιη, smooth, the wrong
 side or inside of anything.

- εαργαδίμοιβ, *s. dat. pl. of εαργάρια*, foe, from εαρ, a neg. particle, and καιροέ, *pl. of κάρια*, friends.
- εατορηα, *prep. pron.* between them.
- έρωεαδ, *s. m.* armour, clothing; *gen. έρωιδ*; more regular form έρωιζτε, *pl. id.*
- έρωιδ, *gen. of foregoing.*
- έριγιον, *s. m.* force, distress, strait; also έριγεαν and έριγιη: *gen. έριγιη.*
- έριγεαν, *see foregoing.*
- έριγεαιη, *s. f.* a shout, cry, call, *gen. ειριγε, pl. id.*
- έριγιη, *gen. of έριγιον and ειριγεαν.*
- ειριγιβ, *s. prep. case of ειριγε*, a bard or poet; βεαδγιη ο'ειριγιβ, a few of the bards.
- ειλιοτρομ, *s. m.* a hearse, bier, a coffin; *gen. ειλιοτρομ.*
- ειλλ, *s. f., dat. of*, ιαλλα leash, a thong, a latchet, *gen. ειλλε.*
- ειηφεαδτ, *adv.* at once; α η-ειηφεαδτ, together, with.
- ειηριε, *s. f.* ransom, fine, eric (money fine, principally for murder), retribution, restitution; *gen. ειηριε, contracted, form of ειηριε*, τυιλλε ειηριε, more eric, literally, more of eric.
- ειηριζ, *v. n. imp.* arise; ειηριζ, *perf.* went; ειηριζ Οηλιολλ Ολυιη αμαδ Οηλιολλ Ολυιη went forth.
- ειηριζιδ or ειηριζιδ, to arise, *infinitives of foregoing.*
- ειηριζιροεαρ and ειηριζεαροεαρ, *v. n. perf. 3rd pers. pl.* they arose.
- ειηριζιηηρε, *v. n. perf. 2nd pers. sing. emph. form*, thou didst rise or you arose.
- ειηριζηρε, *emph. form of imp. ειηριζ.* Ο'ειηριζ, the *perf. tense*, he arose.
- ειηριονη, *s. f. gen. case*; also ειηρεαηη, *nom. sing. ειηρε* Ireland; *dat. ειηριονη.*
- ειηριλαδ, *s. m.* destruction, slaughter; *gen. ειηριλιζ.*
- ειηρ, *prep.* after, behind *from an obsolete sub. signifying a trace or track*; ταιηριη, *comp. prep.* after literally in the track of.
- ειηρεαη, *pron. emph.*, he himself.
- εοδαιδ, a man's name, *gen. εοδαιδ.*
- εοζαη, a man's name.
- ευετ, *s. f.* an accident causing sorrow, catastrophe; *gen. ευετδ.*
- ευο, *negative particle in composition = not.*
- ευοδ, *s. gen. case of ευο*, jealousy, envy, suspicion.
- ευοδαη, *s. m. gen. case of ευοδαιη*, the forehead.
- ευοτρημ and εαοτρημ, *adj.* light, nimble, brisk.
- ευζ, *in composition equals "in," or "un," not.*

- eugcomlann, *s. m. gen. of eugcomlann*, oppression, in justice, injury.
- eugcór, *s. f. wrong, injustice; gen. eugcór, from eug,* "in" a *neg. par.*, and cór, justice.
- eugmuir, *comp. prep. without: Δ n-eugmuir na fleithe rin*, without that feast.
- euluiǵ, *v. n. fly, escape: o' euluiǵ*, he fled.
- éunaímáil, *adj. bird-like, light as a bird.*
- fá or fáoi, *prep.*, under, as fáfeirǵ, under anger; about, upon, or along, after a verb of motion, as ro rin an fió iarráinn ro bá fá céann an ácáig, the ring of iron stretched which was upon the head of the giant; ro m-baó élor fá imcían an báiléi, so that it was heard about the distant parts of the town; fá óeoiǵ, *adv.*, finally, at last; fá n-á cóimáir, in his presence; fá cóimáir *adv.* before; fá óeiréaó, *adv.* at length, lastly, fá céuóóir, *adv.* immediately, at once.
- fá, *indic. mood, perf. tense of assertive verb ir*, used for bá, it was; o'fóirǵáil oopur fá neára óo, he opened the door which was nearest to him.
- fá céann, *comp. prep.* for; oúl fá céann an ḡaóáir, to go for the hound.
- fáó, *s. tall, long; gen. fáio; áir fáó*, entirely; Δ b-fáó ó, far from.
- fáó, a contraction of *prep. fá and poss. pron. o*, thy.
- fáḡ, sometimes fúǵ, *irreg. v. ac. imp. find, obtain, get; infin. o'fáḡáil or o'fáḡbáil, perf. fuarar, pres. fáḡaim or ḡeibim, cond. ḡéabáinn or ḡeobáin and in some instances only fáḡáinn or fúǵínn, pass. infin. le fáḡáil*, to be found; báir o'fáḡáil, to die.
- fáḡ, *v. a. imp. leave, quit, forsake, desert; imp. emp. fáḡra; infin. o'fáḡbáil, ḡur fáḡ*, so that he left; nífáḡfáó, I will not quit; another form of this verb is fáḡáib, and sometimes fúǵ.
- fáḡáib, *v. a. imp. leave, quit, forsake, abandon; o'fáḡáib, perf. he left, ḡur fáḡáib*, so that he left; ro fáḡbaóáir, 3rd pers. pl. perf., they left; fáḡbáio, 3rd. pers. pl. pres. they leave; fáḡbamáoiḡne, cond. 1st. pers. pl. emph. we would leave; fáḡbam, or fáḡbamáoiḡ, let us leave; fáḡbáir, pres. historical leaves.
- fáḡáil, *v. a. infin. of fáḡ; v. s. getting, obtaining, finding, náé b-féioir Δ b-fáḡáil*, that it is not possible their obtaining or to obtain them; also fáḡbáil.

ῥάξβαίλ, *v. s.*, leaving, quitting, forsaking; ἀπὶ β-ῥάξ-
βαίλ or ἀξ ῥάξβαίλ, upon leaving; *the infin. of ῥάξ.*
ῥάξῥαο, *v. a. 1st. pers. sing. fut.* I will leave; *νί ῥάξῥαο*, I
will not leave.

ῥαιϕεαὸ, *v. a. cond.* would see; *imp.* ϕεῖο.

ῥαιϕῖν, *v. a. infin. and part of ϕεῖο*, see; also ϕεῖϕῖν.

ῥαῖο, *s. f.* length; ἀν ῥαῖο, as long as, whilst.

ῥάιλτε, *s. f.* welcome; *gen. id. pl.* -τιῖε and -τεαὸα.

ῥάιλτιῖ, *v. a.* welcome, salute; *infin.* ῥάιλιύῖαὸ; ῥάιλτιῖεαρ
hist. pres., welcomes.

ῥαιπε, *v. a.* watch, guard; *infin. id.* ὄοο ῥαιπε, to watch thee.

ῥαιρηῖε, *s. f.* sea; *gen. id.*

ῥαιρηῖερ, *v. a.* relate, publish; *infin. id.*

ῥαιῖε, *s. f.* an exercise ground, or green, a lawn, a plain,
a field; *gen. id.*

ῥαιῖεαρτ, *comp. s. f.* skilled knowledge, from ῥάῖ, *s. m.*
skill, wisdom, and εαρτ, which here signifies, judg-
ment, discernment.

ῥάλα, *s. f.* displeasure, spite, grudge, treachery.

ῥάμ, contraction of *prep.* ῥά, and *poss. pron.* μο.

ῥαν, *v. n.*, stay, wait, await; *infin.* ὄῥαναῖῖαῖν or
ὄῥαιπεαὸ; ῖο β-ῥανῥαὸ, *cond.*, that he would stay;
ῖοῖρ ῥαν, he did not await; ῥαναρ, *pres. hist.*, stays,
remains.

ῥάν, contraction of *prep.*; ῥά or ῥαοῖ and ἀν, the; properly
ῥάν or ῥαοῖ ἀν.

ῥάναὸ, *s.* an incline, a descent; *gen.* ῥάναῖο.

ῥαοβαῖη, *s. m. gen.*, of ῥαοβαῖη, the edge of a sword; ῖοῖρ-
βαῖη, various sharp-edged weapons; ὄοο ῖῖεαρ
ῥαοβαῖη-ῖεαρ ἀμ ῖῖμῖοῖῖ, he wrought sword dex-
terity round about.

ῥαοβαῖη-ῖεαρ, *comp. s. m.*, sword dexterity, a skilful display
of swordsmanship; ῖεαρ, a feat.

ῥαοῖάν, *s. m.* proper name; *gen.* ῥαοῖάῖν.

ῥάη, contraction of *prep.* ῥά or ῥαοῖ and *relative pron.* ἀ
(ἀη before *perf. tense of verbs*) as ῖευσ ἀν ῥάῖ ῥάη
ῖῖηεαὸ ῖα ῖεαρῥ ῖῖν ὄημ, what is the reason for
which these bonds were put upon me?

ῥαρῖαὸ, *s.* a company; ῖα ῥαρῖαὸ, in his company.

ῥάρ, *v. n.* grow, increase; *infin. id.* ῖο ῥάρ, *perf.*, he grew.

ῥάρ, *s.* growth, increase.

ῥάραῖ, *s. m.* a desert, wilderness; *gen.* -αῖῖ, *pl.* -αῖῖε and
ῥάραῖα.

ῥάρῖαὸ, *v. a. infin.* to squeeze, press, or wring; *imp.* ῥαῖῖ.
v. s. m. a squeeze, a wringing.

- ράτ, *s. m.* cause, reason; *gen.* ράτα, *pl. id.*
 ράταδ, *s. m.* a giant, prudence, skill; *gen.*-τάτ, *pl.*-τάτ, *ε*,
 ζο ράταδ, with skill; *adj.* mighty, powerful.
 ρεαδ or ρευδ, *v. a.* look, examine, view, behold, compare;
irreg. infin. ο' ρεαδαιν or ο' ρεαδαίντ, ο' ρευδ, *perf.*
 he looked, ηο ρευδαδ, *perf. pass.* was examined;
 ρεαδαρ, *perf.* I have seen; νί ρεαδαρ, I have not seen;
 ηαδ β-ρεαδαίδ, that he saw not; οοο ρευδαίν, to see
 thee.
 ρεαδτ, *s. f.* time, place, turn; *gen.* ρεαδτα; αν τρεαρ ρεαδτ,
 the third time.
 ρεαδ, *s. f.* length, duration, continuance; αιη ρεαδ, *comp.*
prep., during.
 ρεαδαρμαρ, *def. v.* we know; *used only negatively, as*
 ρεαδαρμαρ, we know not.
 ρεαδμα, *gen. of* ρειδμ, *s. m.* exertion, effort, service, use,
 power; *pl.* ρεαδμanna, λυτ ρεαδμα, fighting men;
 τρειν-ρειδμ, a mighty effort.
 ρεαλλ, *s. f.* treachery, deceit; *gen.* ρειλλε.
 ρεαρ, *v. n. and a.* rain, pour, give, send, happen; *infin.*
 ο' ρεαρταιν, ο' ρεαρ, *perf.* he gave; ηο ρεαρδαδ, *perf.*
pass., was poured out, was made.
 ρεαρanna, *s. m.* land, ground, country; *gen.*-αιnn.
 ρεαρτ, *s. m.* anger; *gen.* ρειητ.
 ρεαρταδ, *adj.* wrathful, angry.
 ρεαρτ, *s. m.*, a grave, a tomb, a trench; *gen. and pl.*, ρεαρτα
 ρεαρταρ, *pres. hist.*, grows angry, *modern* ρεαρταρ.
 ρεαρη, *adj.* better; *irreg. comp. of* ηαιτ, good; η ρεαρη
 λιοητα, I myself prefer.
 ρεαρηηα, *s.* proper name; *gen. id.*
 ρεαρηαιο, *s. f.* a spindle; λυηη-ρεαρηαιο, a club.
 ρεαρ, *see* ριορ; *v. a.* know, *infin.* ο' ρεαρ or ο' ριορ, to know.
 ρεαρα, *s. m. gen. of* ριορ, intelligence, knowledge.
 ρεαρτα, *adv.* henceforth, in the future.
 ρεαρηαιηηε, *cond. 1st. pers. sing.*, I would know; *imp.*
 ριορ or ρεαρ.
 ρειτ, *irreg. v. a. imp.* see; *pres.* ειμ, ειδμ, ραιμ or
 ρειμ, *imperf.* ειδηη, *perf.* εονηηαρ, *infin.*
 ο' ραιμ or ο' ρειμ, *subj.* ραιμ; οα β-ρειτρεαδ
 ηβ, if ye would see, ζο β-ρειτρημηρ, that we may see.
 ρειοη, *s. f.* power, ability; η ρειοη λιοη, it is possible
 with me, I can, νί ρειοη α ηαρηδαδ, it is not pos-
 sible to kill him, he cannot be killed, ηο ηηηηε ηε ηαρη
 β-ρειοη βυαδ οο βρητ αιη, he said he could not
 conquer him.

feòm, *s. f.* power, exertion, effort; *gen.* feòma, *pl.* feòmeanna.

feòmbláior, a strong effort.

féin, self, an emphatic affix of the personal and poss. pronouns and of prep. pronouns; o'fíll féin, he himself returned.

feinne, the Féiní, *s. f. gen. and pl.* of fiann.

feirís, *s. f. dat.* of feairís, anger, *gen.* feiríse.

feiríroé, *adj. comp.* degree of maic, feirín being put for feáirín on account of the slender vowel e following, and roé, of; the better of.

feiróe or feirte, *s. f.* accommodation, entertainment; Δ ουβαίρε με η-α λυτ feòma Δ long 'o cúr Δ b-feiróe, he told his fighting men to put his ship in equipment.

feolmáig, *s. m. gen.* of feolmác, flesh meat.

feolrḡaoilte, *comp. adj.*, flesh-rending.

feurao, they have been able; níor feuo, he could not, he was unable; no inuir náir feuo rír, he said that it was not possible with him, *i. e.* he was not able; feuadaim, I can, I am able; feuráib' ríob, it will be able with ye.

feuruaicne, *comp. adj.*, grass-green.

feuroa, *s. m.* a feast; *gen. id.*, *pl.* feurtaib'.

fiac, *s. m.*, obligation, debt; *pl.* fiaca, *prep. case pl.* fiacáib'; ná cuirre o'fiacáib' orm, do not put your obligations upon me; do not compel me.

fiacrác, *s. m. gen.* of fiacrá, a man's name; Tír fiacrác, *i. e.* Tireragh, county Sligo.

fiab, *s. m.* a deer, a stag; *gen.* fiab'.

fiabác, *s. m.* a hunt; *gen.* fiabáig.

fiabnaire, *s. f.* witness, testimony; *gen. id.*; Δ b-fiabnaire *comp. prep.* in presence of, before.

fiarraiḡ, *v. a. imp.* ask, inquire, question; *irreg. infin.* o'fiarraigíob, *perf.* o'fiarrauíḡ, or no fiarrauíḡ, he asked; fiarrauíḡear, *pres. hist.* inquires, asks; no fiarrauíḡeodar, they asked.

fiabóc, *s. f.* a hunting lodge; *gen.* fiabóicé.

fiann, *s. f.* a soldier of the ancient Irish militia; *gen.* feinne, *pl. id. and* fianna; fianna Éiríonn, the Irish Militia founded by Fionn Mac Cumhaill; fiannaib', *prep. case, pl.* Δ b-fiannauíḡeac't, among the Fenians.

fiannauíḡeac't, *s. f.* Fenian order or company.

fió, *s. f.* a ring, rod, switch.

fiíl, *v. a.* turn; *infin.* fiíleob, no fiíleodar tar Δ n-aír, they returned.

ροῖδαίτε, *adj.* destructive; το θευνησαν σαρον κατ
ροῖδαίτε ρεολιγασοίτε το εαβαριτ σοις, we shall
both make a destructive flesh-rending battle on
them.

ροῖλιμ, *v. a.* learn; *infin. id.*

ροῖναμ or ροῖναδ, *v. a. inf. of ροῖναι*, serve, do good.

ροῖσρε, *irreg. comp. degree of the adj. ροῖσρ*, near; *other
comp. form, νεσρα.*

ροῖλλριῖ, *v. a. imp.* shew, announce, reveal, pro-
claim, manifest; *infin.* ο'ροῖλλριυῖαδ; το ροῖλλ-
ριῖεαδ, *perf. pass.* was shown; ροῖλλριῖρι, thou
didst make known.

ροῖρι, *see ρορι.*

ροῖριδεαριγασ, *v. s. from ροῖριδεαριγ*, wound, make red.

ροῖριτιλ, *adj.*, strong, hardy, able; *comp.* ροῖριτιλε,

ροῖραμ, *adj.* empty, void, vacant; *comp.* ροῖριμε.

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

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

ροῖναμιαδ, *s. m.* mockery, jeering; *gen.* ροῖναμιαο.

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

ροῖριβαρι, *v. n. imp.* increase, grow, enlarge; το ροῖριβαρι,
perf. enlarged.

ροῖριμαδ, *s. m.* envy, emulation; *gen.* ροῖριμαο.

ροῖρι, *adv.* yet, still, moreover; αετ ροῖρι, but yet.

ροῖριγαιλ, *v. a. imp.* open; ο'ροῖριγαιλ, *perf.* he opened; *infin.*
ο'ροῖριγλαδ.

ροῖραοδ, *s. m.* heather; *gen.* ροῖραοιδ.

ροῖρεσγαιρι, *v. a. imp.* answer, reply; *infin.* ροῖρεσγαιριδ and
ροῖρεσγαιριτ; το ροῖρεσγαιρι, he answered.

ροῖρεσγαιριδ, *v. s. m. from preceding*, an answer, a reply; *gen.*
ροῖρεσγαιριδα.

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

ροῖριρι, *prep. pron.*, old form of λειρι and ριρι, with him, of him,
through him, by him.

ροῖριτ, *s. f.* a wild or waste; *gen.* ροῖριτε; *dat. pl.* ροῖριτις.

ροῖριτ, *s.* profit, gain, advantage; *v.* was found; ηορι ροῖριτ,
there was not found.

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

ροῖριγαιρι, *v. a. imp.* announce, publish, warn, proclaim;
ο'ροῖριγαιρι, he proclaimed; *infin.* ο'ροῖριγαιριδ and
ο'ροῖριγαιριτε; ο'ροῖριγαιριδαρι, they proclaimed.

ροῖριμαμ, *s. f.* sound, noise; *gen.* ροῖριμαμε, *pl.* ροῖριμαδα.

բսւիր, *irreg. v. a. perf. of* ԲՏՃ, he found; բսւրստօսր, they found; բսւրսւիր, *2nd pers. sing. perf.* thou hast found; բսւիր ձերանուից, he died, *i. e.*, he met a violent death.

բսւիւր, *adj. fem. gen. and comp. of* ԲՍԱՐ, cold; *comp. id.*

բսւիւրեձ, *v. s. f.* delaying, staying, waiting; *same as* բսւիւրեձ.

բսւժ, *s. m.* hate; *gen.* բսւժս.

բսւժս, *prep. pron.* under them.

բւից, *irreg. v. a. imp., another form of* ԲՏՃ. find, obtain, get; ԾՁ Բ-բւիցեձ, *cond.* if he obtained; նի'Բ-բւիցիօ րիԲ, *fut. subj. after* նի, ye shall not get; բւիցիւնն *and* ԲՏՃիւնն, *1st pers. cond.* I would get; մսնս Բ-բւիցիւնն, unless I get; ԾՁ Բ-բւիցիժեձ, if thou shouldst get.

բւից *v. a. imp., another form of* ԲՏՃ, leave; Ծ'բւից րե, he left; նի բւիցիօ մե, I will not leave.

բւիւ, *v. is, the form of the pres. tense of* ԾՕ ԲԵԻՄ, *used with negatives and interrogatives; perf.* րսիԲ.

բւիւ, *s. f.* blood; *gen.* րօսս.

բւիւիւցձ, *v. s.* wounding, reddening with blood.

բսւիւրեձ, *v. s. f., from* ԲՍՆ, delaying, staying, waiting.

բսւձիւր, *impers. verb; when it has the negative* նի, not, ոձ, that not, *before it, it signifies obligation, as* նի բսւձիւր Ծձմ, it is requisite or necessary for me, I must, I am obliged.

բսրտձօ, *s. f.* comfort, relief, ease, help; *gen.* -ձօսս, ԾՁ բսրտձօ, to his relief.

բսրսրրս, *adj. emph., also* սրսր, easy; *irreg. comp.* ուօր բսրս *or* սրս.

բսր, *prep. pron.* under thee, to thee.

բսրե, *prep. pron.* of her, under her.

ճԵԲ, *v. a. perf. tense,* took; ճԵԲ *is also the imp.* seize, go, come; *infinitive* ԾՕ ճԵԲձիւլ; *pres. part.* ձՅ ճԵԲձիւլ.

ճԵԲձիւլ, *v. a. inf. of* ճԵԲ, take.

ճԵԲս, *s. m.* a smith; *gen.* ճԵԲսն; *pl.* ճօիւնն: ճԵԲս րբրիւնն, the smith of hell.

ճԵԲսմ, *v. a. 1st pers. sing.* I take.

ճԵԲսմրե, *emph. form of foregoing.*

ճԵԲձԵՒՍ, fermented; ԾԵՕձ ճԵԲձս ճԵԲձԵՒՍ, strong fermented drinks.

ճԵԲձր, *historical pres.,* takes.

ճԵձ, *indec. pron.* every, each, each thing, each time; *also* ճԵձս: ճԵձ ձօն, every one; ճԵձ սիւլ, every; ճԵձս ն-օրիւրեձ, directly; ճԵձ Լձ, every or each day, daily.

ճԵձձիւր, *s. m. gen. and pl. of* ճԵձձր, a hound, a mastiff, a dog.

- ἡδὴ**, *s. m. prep. case emph. form. pl. of ἡδῶν*, a hound. *Contracted form of ἡδὴ* **ἡδῶν**.
ἡδῶν, *s. f.* an outcry, shout; *gen. and pl.* ἡδῶν.
ἡδῶν, *s. f.* heroism, valour; *gen. id.* **ἡδῶν**, brave men.
ἡδῶν, *s. m. gen. -ἡδῶν and -ἡδῶν. pl. -ἡδῶν and -ἡδῶν*, a champion, a warrior, a knight.
ἡδῶν, *s. m.* fierceness, valour; **ἡδῶν**, *adj.* valiant, brave.
ἡδῶν, *s. m.* disease, distemper, sickness; *gen.* ἡδῶν.
ἡδῶν, *prep.* without. *With infinitives it has the force of a negative; as, ἡδῶν οὐ βεῖν*, not to be; **ἡδῶν** **ἡδῶν** οὐ **ἡδῶν**, not to hunt, *literally*, not to make hunting; **ἡδῶν** . . . **ἡδῶν**, either . . . or.
ἡδῶν, **ἡδῶν** and **ἡδῶν**, *irreg. sub. pl. forms; nom. sing.* **ἡδῶν**, *s. m.* a javelin, a spear, *gen.* ἡδῶν and ἡδῶν.
ἡδῶν, *s. f. gen of ἡδῶν*, wind.
ἡδῶν, *s. m.* a relation, *gen.* ἡδῶν, *pl. id.*
ἡδῶν, *s. m.* a proper name.
ἡδῶν, *adj.* fierce, cruel, rough; *comp.* ἡδῶν.
ἡδῶν, *s. m. gen. id.* a shout, a great cry, clamour, noise.
ἡδῶν-**ἡδῶν**, *adj. mas. and gen. of ἡδῶν* -**ἡδῶν**, bright and fair.
ἡδῶν, *v. a. imp.* promise; **ἡδῶν** ἡδῶν, he promised; *inf.* οὐ **ἡδῶν** **ἡδῶν**, to promise.
ἡδῶν, *prep. case pl. of ἡδῶν*, a spell, a charm, a bond.
ἡδῶν, *v. a. perf. tense, 3rd pers. pl.* they obeyed; *imp.* ἡδῶν, obey, serve, be-subject-to.
ἡδῶν, *adj.* short; *comp. formed irregularly* **ἡδῶν** **ἡδῶν**.
ἡδῶν, *v. a.* cut, cut-down, mow, slice: οὐ **ἡδῶν**, he cut; **ἡδῶν** **ἡδῶν**, he did not cut.
ἡδῶν, *v. a. fut. tense. emph. form, 1st pers. sing.* I will cut or hew; *inf.* οὐ **ἡδῶν**.
ἡδῶν, *s. f.* offspring, birth.
ἡδῶν, *v. a. perf. tense pass.* was begotten or generated; *imp. active, ἡδῶν; inf.* οὐ **ἡδῶν**.
ἡδῶν, *v. a. fut. of ἡδῶν*, *imp.* get, obtain, find, receive.
ἡδῶν, *pres. tense, 1st pers. sing.* I will take, for **ἡδῶν**; *other form, ἡδῶν*; οὐ **ἡδῶν**, might get.
ἡδῶν, *fut. tense, 2nd pers. sing.* you will receive.
ἡδῶν, thou shalt receive; **ἡδῶν** **ἡδῶν** **ἡδῶν** **ἡδῶν**, ere thou shalt receive a present of me.
ἡδῶν, *cond.* I would have got, *put for ἡδῶν.
ἡδῶν, *fut. tense 1st pers. pl.* we receive.
ἡδῶν, *v. a. 2nd pers. pl. fut. and cond.* ye shall or would receive or get. **ἡδῶν** is *put for ἡδῶν*.*

- ḡéiḡ, *s. f. prep. case of ḡéaḡ*, a branch or bough; *pl.*
 ḡéuḡa, *gen. sing. ḡéiḡe.*
 ḡeup, *adj. sharp, keen, subtle; comp. ḡéipe.*
 ḡiò, *conj. though, although, how-be-it, yet; ḡiò tḡa áct,*
comp. conj. however, howbeit, albeit; ḡiò ḡo, comp.
conj, although that.
 ḡiò bé, *indef. indec. pron. whoever, whatever.*
 ḡiòeáò, *conj. although, however.*
 ḡin ḡup, *although not, from ḡé, although, ná, not, and ḡo,*
that; ḡin, also written ḡion; ḡion ḡup, although, for
ḡiò ḡo.
 ḡiolla, *s. m. sing. of ḡiollaíòe.*
 ḡiollaíòe, *s. m. pl. attendants, men-servants, pages; also*
written ḡiollaíḡe and ḡiollaòa; nom. sing. ḡiolla,
gen. id.
 ḡlacáò, *inf. to take; imp. ḡlac, conceive, take.*
 ḡlacáip, *v. a. pres. tense, thou undertakest.*
 ḡlacáip, *v. a. perf. tense, you undertook, an tan ḡlacáip*
an t-ḡeoiò, when thou didst take (or get) the jewel.
 ḡlacáip, *v. a. perf. tense, I took; òo ḡlac ḡe, he took.*
 ḡlan, *adj. clean, pure, white; comp. ḡlaine and ḡloine.*
 ḡlan-ḡuaípe, *adj. gen. fem. of ḡlan-ḡuaip, clear-cold; le*
ḡluaípeáct na ḡaoiḡe ḡlan-ḡuaípe, with the motion
of the clear cold wind
 ḡleanna, *s. m. gen. of ḡleann, a valley, a glen; pl.*
 ḡleanna.ḡa.
 ḡloin, *adj. mas. and gen. or voc. sing. of ḡlan; comp. ḡlaine*
clear, white, pure; put for ḡlain.
 ḡlotain. *s. f. bosom.*
 ḡluaípeáct, *s. f. gen. -ácta, motion, movement.*
 ḡluaípeáct or ḡluaípaáct, *v. n. and a. inf. to move; imp.*
ḡluaip, go, pass, move, set-out; aḡ ḡluaípeáct,
setting-out.
 ḡluaípeáòaip and -ioòaip, *v. n. they went or departed, perf.*
tense, 3rd pers. pl.; imp. ḡluaip, go, march: ḡo ḡluaip
ḡe, he went; ḡluaípeap, I went.
 ḡlúin, *s. f. prep. case of ḡlun, a knee; gen. and pl. ḡlúine.*
 ḡnáicḡeinne, *s. f. pl. the standing Fenians.*
 ḡnáct, *adj. ordinary, customary.*
 ḡní or ḡniò, *irr. v. a. imperf. of òéan or òeun, accomplish,*
bring to pass; òo ḡniò, he effected; inf. òo òeunaí.ḡ.
 ḡnímeuctáct, *adj. deed-doing, adventurous.*
 ḡnioí.ḡ, *s. m. a fact, deed, action, exploit; gen. ḡnioí.ḡa; pl.*
ḡnioí.ḡaí.ḡa and contracted-í.ḡa.
 ḡnúip, *s. f. face, countenance; gen. and pl. ḡnúipe, pl. id.*

- ḡo**, *conj.* until, that; *cum ḡo*, *comp. conj.* in order, to the end that; *adv.* still, yet; *prep.* to, unto, with; *before an adj. changes latter to an adverb*; signifying "that," and when placed before the *perf. tense* it becomes **ḡur**=**ḡo no**: no **ḡo**, until; **ḡo r̄ánḡad̄ar r̄ianna**, until they reached the Fenians.
- ḡoile**, *s. f. gen. and pl. of ḡoil*, prowess, valour, virtue, chivalry.
- ḡoll**, *s. m.* a man's name, *gen.* **ḡoil**.
- ḡona**, *conj.* so that; **ḡona í r̄in t̄oruḡeac̄t D̄hiad̄armuḡa d̄ḡur ḡhr̄áinne ḡonuḡe r̄in**, so that up to this is the pursuit of Diarmuid and Grainne.
- ḡonuḡe** or **nuḡe**, *comp. prep.* to, until, unto, so far, up to this.
- ḡorm**, *adj.* blue: *comp.* **ḡuirme**; *s. m.* the colour blue. *gen.* **ḡuirm**.
- ḡraib̄**, *s. m. gen. of ḡraib̄*, love, trust; *gen. also* **ḡraib̄a**.
- ḡr̄áinne**, *s. f.* proper name, Grace; *gen. id.*
- ḡr̄áira** or **ḡr̄ár̄**, *s. m.* grace, favour, aid, help, succour.
- ḡrioruḡ̄**, *v. a. perf. tense*, stirred-up, provoked, inflamed, excited; *imp.* **ḡrioruḡ̄**; *inf.* **ḡo ḡrioruḡ̄ad̄**.
- ḡruaim**, *s. f.* displeasure, gloom, ill-humour, surliness, a frown; *gen.* **ḡruaim**.
- ḡualainn**, *s. f. prep. case of ḡuala, shoulder; *gen.* **ḡualann**, *pl.* **ḡualne**.*
- ḡulban**, *s. m.* the name of a mountain.
- ḡur**, *conj.* that. See **ḡo**.
- ḡurab̄** and **ḡur ab̄**, *subj. mood of the assertive verb ir̄*, as **ḡur ab̄ ead̄**, that it is or was.
- ḡur**, *prep.* to, towards; *form of the prep.* "ḡo," used before a vowel; **ḡur aniu**, *adv. phrase*, until to-day.
- ḡuc̄**, *s. f.* a voice; *gen. and pl.* **ḡoc̄a**; *pl., also* **ḡoc̄anna**.
- í**, *pers. pron.* she, her; also a *prep.* in.
- í**, the initial letter of the word **ioḡon**, *adv.* that is, namely, to wit, videlicet.
- iad̄ran**, *pers. pron.* they themselves, themselves, *emph. form of* **iad̄**, they, them.
- iall**, *s. f.* a latchet, a thong; *gen.* **éill**, *pl.* **ialla**; **ḡruim-iall**, a caul.
- iar̄**, *adv.* after, afterwards; *s. indecl.* the west.
- iar̄raib̄**, *v. a. infin. of iar̄r̄*, ask, demand, inquire, invite, entreat.
- iar̄raionn**, *s. m. gen. of iar̄raionn*, iron.
- iar̄rur̄**, *v. a. historical pres. or relative form of iar̄r̄*, ask; *modern form* **iar̄rar̄**.

- 1αρῦταρ, *s. m.* the west country, *gen.* 1αρῦταιρ; *from* 1αρ west, and τῖρ a country; *adj.* western, west.
 1αρῶτ, *s. m.* a loan, use; *gen.* 1αρῶτα; Δ τῦξ 1αρῶτ τοο, literally, who gave a loan to him, *i. e.* who lent him; Διρ 1αρῶτ, in loan, borrowed.
 1αε, *s. f. gen.* of 1α, a cure, remedy, balsam.
 1αῖρ, *prep.* between; *adv.* at all; *conj.* both, as 1αῖρ ἰμαο Δξυρ ἄταιρ, both son and father; also εἰαῖρ.
 1λέ, *adv.* thenceforward; ο ἴοιη 1λέ, from that time to this.
 1μῆιαν, *adj.* far, remote, long; *comp.* 1μῆεῖνη.
 1μεδξλα, *s. f.* great fear, dread, terror; *gen. id.* from 1μ, an intensitive prefix and εδξλα, fear.
 1μεορῦιηη, *v. a.* 1st pers. sing. cond. of 1μῖρ, play; future 1μεόρῦο.
 1μῖρ, *v. a. inf.* of 1μῖρ, play; *s. f.* a game, a play; also *gen.* 1μῖορῦτα.
 1μῖορῶνη, *s. f. gen.* of 1μῖορῶη, the navel.
 1μρῆμῖαρ, *adj.* very thick, fat, fleshy or plump; *comp.* 1μρῆμῖρ.
 1μρῆρῶη, *s. m.* strife, contention; *gen. and pl.* 1μρῆρῶηη; also 1μρῆρ, *gen.* 1μρῖρ, *pl. id.*
 1μῦεῶτ, *s. f.* departure, progress, migration, adventure, a feat; *gen.* 1μῦεῶτα, *pl. id.*
 1μῦεοῶο, *v. n. cond.* should depart; *imp.* 1μῦῖξ.
 1μῦῖξεοοαρ, *v. n. perf. 3rd pers. pl.* of 1μῦῖξ, go, depart, begone; *infin.* 1μῦεῶτ.
 1ηῶ, *adv.* than, form of 1ηοῶ, sometimes ἠῶ.
 1ηα, *prep. pron.* in his, her, its, their, 1ηα ἴοῶαιρ, in his presence, along with him; also a combination of the *prep.* 1η for Δηη and the relative Δ- in which or where, in which instance it is sometimes written 1ηαρ before the *perf. tense* of verbs; 1ηα ὀῖαξ ῖηη, after that.
 1ηα ῆεῖλε, *adv. phrase,* joined, united together.
 1ηαρ, combination of the *prep.* 1η, the relative Δ, and ηο, the sign of the *perf.* in which; also in our.
 1ηα ῆιμῆοῖηη, *adv. phrase,* around him or it; 1ηα τῖμῆοῖηη, around her or it.
 1ηῆηη, *s. f.* the brain, brains; *gen.* 1ηῆηηη.
 1ηῖεῶμῖα, *adj.* serviceable, fit for active service; the prefix 1η denotes fitness.
 1ηῖοη, *s. f.* a daughter; also 1ηῖεηη and 1ηῖηη; *gen.* 1ηῖηηη, *pl.* 1ηῖεηηη.
 1ηῖηῖομῖα from 1η, fit for, suitable, and ῖηῖοῖη, a deed or exploit.
 1ηλεῖῖῖρ, *adj.* that can be cured, curable.

- Λαβραῖη, *v.* 2nd pers. sing. pres. of foregoing.
 Λαβραῖ, *v.* historical, relative pres. or perf. of Λαβραῖη.
 Λαετιβ, *prep. case pl.* of Λα: Δον το Λαετιβ, literally one (day) of days, *i. e.* one certain or particular day.
 Λάϊον, *adj.* strong, stout; *comp. reg.* Λάϊονε, and *irreg.* τρειρε.
 Λαίγεον, *s. m.*; *gen.* Λαίγιον, Leinster.
 Λάινευοτρομ or -τρομ, *adj.* very, perfectly, or exceedingly light; from Λάν, which in composition is an intensitive particle denoting perfection or superiority, and ευο-τρομ, not heavy; ευο = in or un not and τρομ, heavy; *prep. case fem.* Λάινευοτρομ.
 Λάινξευη, *adj.* very, exceedingly or perfectly sharp.
 Λάινμεανηιαδ, *adj.* exceedingly cheerful or high-spirited, quite or perfectly elated.
 Λάϊτρεαδ, *s. f. gen.* of Λάττα, a spot or place of meeting.
 Λάιν, *s. f.* a hand; *gen.* Λάινε; *pl.* Λάινα; *prep. case pl. emph. form* Λάιναιβρε.
 Λάιμαϊδ, *v. a. imperf.* dared; *imp.* Λάιμ, dare, presume; *infin.* το Λάιμαδ.
 Λάιμαδαιμαδ, *s. m.* protection, defence.
 Λάν, in composition signifies perfection, enough, well; Λάν is used before words whose first vowel is slender.
 Λάν, *s. m.* full; *gen.* Λάν: οΐαρημαϊδ Λάν ουηη το να εαοηαιβ ρη, to ask the full of a fist of those berries. Λάν is here the *gen.* governed by the *infin.* οΐαρημαϊδ.
 Λάηαιδμηίλ or Λάηαιδβέιλ, *comp. adj.* very great, wonderful terrible; Λάηαιδμηίλε, *fem. gen.*
 Λάνβυλλε, *s. f.* a heavy stroke or blow.
 Λάηόρημαδ, *s.* plentiful portion, a full share.
 Λαντροιλλρε, *s. f.* full light, effulgence; *gen. and pl. id. pl.* also Λαντροιλλριζε.
 Λαο, *s. m.* a hero, soldier, champion; *gen. and pl.* Λαοι.
 Λαο, *indec. adj.* heroic, warrior-like.
 Λαοιθε, *s. f. gen.* of Λαοιθ, a poem, a lay; α η-αιελε να Λαοιθε ρη, after that poem, the *gen.* after *comp. prep.*
 Λαρηη, *s. f.* a flame; *gen.* Λαρηαδ, *pl.* Λαρηαδα.
 λε, *prep.* with; λει before a vowel; also ηε and ηη.
 Λάττα, *s. f.* presence, company; generally as an *adv.*, το Λάττα, α Λάττα, presently, soon.
 Λεαβαδ or Λεαβα, *s. f.* a bed; *gen.* Λεαβτα; *prep. case* Λεαβαιθ, *pl.* Λεαπαδα.
 Λεαν, *v. a. imp.* follow, pursue; *infin.* Λεαναιμαιν, 1st pers. *pl. perf.* Λεαναιμαη, we followed.
 Λεαναι, *v. a. perf.* 1st pers. sing.; relative or historical pres.

- λεανὸν, *s. m.* a child; *gen. and pl.* λεανῶν.
 λεανῆσσι, *v. a. future*, I will follow.
 λεανηταί, *s. f. pl. of* λεανῆ or λεανῆ, ale, strong beer.
 λεαρυζαὸν, *s. m.* maintenance, rearing; *gen.* λεαρυζῆτε,
pl. id.
 λεᾶν, *s. f.* half, a moiety, piece, part; *gen.* λεῖτε, *pl.*
 λεᾶτεαυνα; *adj.* half, as λεᾶν-ῤιζῆ, half-way;
very frequently used in composition as the first part
of a compound word, in which position it very often
denotes one of a pair, as ἄξ ὅυλ ὅο λεᾶν-ταοῖν,
 going to one side.
 λεᾶν, *prep. pron.* with thee; *emph. form* λεᾶνρα, with thy-
 self or yourself,
 λεᾶταν, *adj.* wide, broad; *comp.* λεῖτνε.
 λεᾶταν-ἀρμυαῖν, *s. m. prep. case pl. of* λεᾶταν-ἀρμ, a broad
 arm or weapon; *gen.* -ἀρμ, *pl. id. and* -ἀρμυα.
 λεᾶταν-μῶρην, *adj. fem. dat. of* λεᾶταν-μῶρην, broad and great
 or wide expansive.
 λέην, *prep. pron.* with her or it.
 λέουμέαδ, *adj.* strong, robust, brave.
 λέιζ, *v. a. imp.* suffer, permit, let, allow, give or put;
 λέιζῤεαδ, *cond.* would let; *ναδ* λέιζῤεαδ, that I will
 not suffer or permit; λέιζῤιμιῖο, we will allow; *infin.*
 ὅο λέιζεαν, λέιζιον, or λέιζιουτ.
 λέιζ also λέαζ, *v. a. imp.* throw, cast, knock down; λέιζιονῤ,
pres. historical or relative form, throws; ῤο λέιζ, *perf.*
 threw; *infin.* ἄ λέιζεαν or λέιζεαδ.
 λέιζεαρ, *s. m.* cure, remedy, medicine, healing; *gen. and*
pl. λέιζιῤ.
 λέιζτεαρ, *v. a. pres. pass. and imp. pass. of* λέιζ,
 permit, allow, as λέιζτεαρ ἀρτεαδ ἔ, let him be
 allowed in.
 λέιμ, *s. m.* a leap, jump, *gen.* λέιμε, *pl.* λέιμεαυνα.
 λέιμ, *v. n.* jump, leap; *infin.* ὅο λέιμιῖο or λέιμεαδ.
 λέιῤ, *adj.* open, plain, manifest; close, careful; ῤο λέιῤ,
adv. altogether, entirely.
 λεῖτέιο, *s. f.* like, kind, *gen.* λεῖτέιοε; ὅο ὀευνῤαδ ἄν
 λεῖτέιο ῤῖν ὀῤεαλλ, who would do that kind of
 treachery.
 λεῖτιου or λεῖτεαδ, *s. m.* breadth; *gen.* λεῖτιο.
 λεμ, with my; *contraction of prep.* λε and *poss. pron.*
 μο, my.
 λεοῤῶοῖτιν *s. f.* sufficiency, enough.
 λευῤα, *s. m. pl. of* λευῤ, a flash.
 λιᾶν, *adj.* gray; *comp.* λέιτε.

- ΛΙΔΕΛΥΔΕΡΑ, *adj.* land of the withered rushes; *from* ΛΙΔΕ, gray, and ΛΥΔΕΡΑ, *gen. and pl. of* ΛΥΔΕΔΙΡ, a rush.
 ΛΙΒ, *prep. pron.* with ye or you.
 ΛΙΘ, *s. f. gen. of* ΛΕΘ, a flag, flat-stone, slate.
 ΛΙΝ, *prep. pron.* with us.
 ΛΙΝ, *s. f.* period, time, generation; *gen.* ΛΙΝΝΕ, *pl.* ΛΙΝΝΙ.
 ΛΙΟΜΡΑ, *prep. pron. emph.* with myself; *emph. form of* ΛΙΟΜ; *ἢ ῥεῶν ἑαυτοῦ* ΛΙΟΜΡΑ, it is better with me, *i.e.* I prefer.
 ΛΙΟΜΤΑ, *adj.* polished, limber.
 ΛΙΟΝ, *v. n. and a.* fill; *ἦν* ΛΙΟΝ, *perf.* he became filled; *inf.* ΛΙΟΝΑΘ.
 ΛΙΟΝΙΜΑΡ, *adj.* full, copious, numerous, plenty.
 ΛΙΟΝΗ, *s. f.* ale, beer; *gen.* ΛΕΑΝΝΑ or ΛΙΟΝΝΑ.
 ΛΟ, *dat. case of* ΛΑ, a day; *ἡ* ΛΟ, *adv.* by day.
 ΛΟΚΛΑΝΝΑΚ, *s. m.* a foreigner, a Dane; *gen.* ΛΟΚΛΑΝΝΑΙΣ.
 ΛΟΙΡΓΝΕ, *s. pl.* vibrations.
 ΛΟΝ, *s. m.* food, provision, store; *gen.* ΛΟΝ.
 ΛΟΝΓ, *s. f.* a ship; *gen.* ΛΟΝΓΕ, *dat.* ΛΟΝΓ, *pl.* ΛΟΝΓΑ.
 ΛΟΡΓ, *s. m.* a track, trace, or footstep, a print; *gen. and pl.* ΛΟΡΓ; *ἡ* ῥυθμολογία ΛΟΡΓ ΘΙΔΙΡΜΟΥΔΑ ΑΝΝ, they found the track of Diarmuid there; a log of wood, club, staff; *ἡ* ἀνδρὶς ῥά ῥάδιον ἂν ΛΟΡΓ ἔ, when the club reached him.
 ΛΥΔΑΙΛ, *s.* motion, exercise, vigour.
 ΛΥΕΤ, *s. m.* people, folk, party, *gen.* ΛΥΕΤΑ; *same as* ΔΟΡ.
 ΛΥΞΑ or *ἢ* ἴσως ΛΥΞΑ, less; *comp. degree of adj.* βΕΛΞ, little.
 ΛΥΙΒΕΑΝΝΑ, *s. pl. of* ΛΥΙΒ or ΛΥΙΒΕΑΝΝ, an herb; ΛΥΙΒΕΑΝΝΑ ice, healing herbs.
 ΛΥΙΒΕ, *v. n. inf.* to lie down; *imp.* ΛΥΙΒ.
 ΛΥΙΒΕ, *s. m.* position, situation; *ἡ* ἑαυτοῦ ΛΥΙΒΕ, by my position.
 ΛΥΙΒΕ, *s. m.* the act of lying or reclining, *gen. id.*
 ΛΥΙΜΝΕΑΚ, the name of the city of Limerick; *gen.* ΛΥΙΜΝΙΣ.
 ΛΥΙΣ or ΛΥΙΘ, *v. n. imp.* lie down, *ἦν* ΛΥΙΘ, *perf.* he lay down; *ἡ* ῥυθμολογία, they lay down; *ἡ* ῥυθμολογία, *cond. emph.* I myself would lie down.
 ΛΥΙΝΓ *dat. of* ΛΟΝΓ, a ship; *ἡ* ἂν ἢ-βείθ ὀλλᾶν ἡ ῥυθμολογία ῥέιν, ὅτι ἡ ῥυθμολογία ἂν ἡ ῥυθμολογία, literally, upon being ready to the ship he went himself to the ship, *i.e.* the ship being ready, etc.; *idiom of the dative absolute.*
 ΛΥΙΜΝΕΑΚ, *adj.* merry, jovial.
 ΛΥΙΡΕΑΚ *s. m. or f.* a coat of mail, breast-plate, armour; *gen.* ΛΥΙΡΙΣ and ΛΥΙΡΙΣΕ.

- Λυιγξ-φεαρραϊο, *s. f.* a mailed-club.
 Λυτζάιρεαδ; *adj.* glad, joyful, merry; *comp.* -ριζε
 Λύτιμαρ, *adj. prep. case fem. of* Λύτιμαρ, strong, noble.
 m', *written for poss. pron. mo before a sub. beginning with a vowel or ρ.*
 μά, *conj.* if; μά μαρβαϊο ριονν μέ, if Fionn kills me; μά *always used with indicative mood.*
 μαc, *s. m.* a son; *gen.* mic and meic, *pl.* μαcα; μαc αν cυιλλ, son of the hazel, the name given to Diarmuid's hound; μαc τιρε, a wolf; μαc Θηιαρμουα, the son of Diarmuid; Δοθ μαc Δηοαλα ιιuc Μηόρνα, Aodh the son of Andala MacMorna; Δονζυρ μαc Διρc όιζ ιιuc Μηόρνα, Aonghus the son of Art og MacMorna.
 μαcα, *the pl. of* μαc.
 μαϊοιη, *s. f.* morning; *gen.* μαϊοηe; Δρ ιμαϊοιη Δρ η-α ιηάραδ, upon the morning of the morrow.
 μαϊλλe, *prep.* with, along with; μαϊλλe ρe, along with; μαϊλλe ριοc, along with thee; Δ μαϊλλe ριιρ, along with him.
 μαιρ, *v. n. imp.* live, exist, endure; *infin.* μαρcαη and μαιρεαcταη; Δη ραϊο ιμαιρριορ ρé, whilst he shall live; μαιρριορ, *the fut. relat. or hist.*
 μαιρεοβαδ, would kill, *cond. of* μαρb, kill.
 μαιρεοbτaϊοe, *cond. pass.* should or would be killed; ηαc μαιρεοbτaϊοe, that it should not be killed.
 ηαιρζ, *s. f.* woe; *gen.* ηαιρζε.
 ηαιρε, *s. f.* beauty; *gen. id.*; ηαιρε ιμαιc, excellent beauty.
 ηαιρεαδ, *adv.* well, then, therefore; *comp. conj.* if it is so, if so it be, *i.e.* μά ιρ éαδ.
 ηαιc, *s. m.* a chief, leader, a noble; *pl.* ηαιce; *adj.* good, ζο ηαιc, however good, ηιορ ρéαρρ, better; ζο ηαιc, *adv.* well.
 ηαιc, *v. a.* forgive, remit; *infin.* ηαιceαη; οο ηαιceαοαρ, *perf.* they forgave; ζο ηαιcρεαδ ρe, that he would forgive; ηαιcη, I forgive, remit.
 ηαιcηη, *v. s. m. gen. of* ηαιceαη, forgiveness, pardon.
 ηάιcρεαδ, *s. f. gen. pl. of* ηάcταρ, a mother; *gen. sing.* ηάcταρ, *pl.* ηάιcρεαcα.
 ηαλαρταδ, *adj.* variable, changeable, fickle.
 ηαλλ, *s. m.* a putting off, a delay; *gen.* ηοιλλ; *adj.* slow, *comp.* ηαϊλλe and ηοιλλe.
 ηανανάν, *proper name, gen.* ηανανάνη.
 ηαοιοδ, *v. a. and n.* boast, brag, envy, grudge; *infin.* οο ιηαοιοδεαη, οο ιηαοιοδ ρe ορρυηη, he boasted against us.

- μαοιῶτε, *past part. of* μαοιῶ, boast.
 μαοῦ, *adj.* bald, hairless; *comp.* μαοιῦε.
 μαρ, *adv.* as, like, wherein; μαρ Δ (μαρ Δρ *before perf. tense*), where; μαρ Δν ἑ-εῦθονα, likewise, in like manner; μαρ ριν, *adv.* so, in that manner; μαρ ρο, like this, thus; μαρ λεαναρ, as follows; μαρ ὀμῆαρτᾶ ριότῶάνα, as a sign of peace; μαρ εῦρηρ, as you have planted; μαρ Δον, *adv.* together, as one; μαρ Δον ρε, together with.
 μαρα, *s. f. gen. of* μυρη, the sea; Δ η-οιλεάναιβ μαρα, in the islands of the sea.
 μάραδ, *adv.* to-morrow; Δ μάραδ, to-morrow; Δρ η-Δ ἡμάραδ, on the next day.
 μαρβ, *adj.* dead; *v. a. imp.* kill, slay; *inf.* μαρβᾶδ, ρο ἡμαρβ, *perf.* he killed; μαρβῶα, *gen. of verbal sub.* μαρβᾶδ, and *past part. of* μαρβ; Δῶβαρ μο ἡμαρβῶα, the cause of my slaying.
 μαρβᾶδ, *v. s. m.* slaughter, killing, massacre; *gen.* μαρβῶα; ὄομ ἡμαρβᾶδῶρα, to slay me; *the inf.* of μαρβ, kill. ἡμαρβαρ, *perf.* I killed; μαρβᾶνν, *pres. hab.* wont to slay.
 μάρ, *contraction of* μά, if, and ἦρ, it is; μάρ ἑ, if it be.
 μαρλαῶ, *s. m.* an insult, reproach, slander, abuse; *gen.* -Διῶ, *pl. id.*
 μάτᾶρ, *s. f.* a mother; *gen.* μάτᾶρ, *pl.* μάιτῆρ and μάιτῆραδ.
 με, *pers. pron.* I, me; με ρέιν, myself.
 μεδβᾶλ, *s. m.* a plot, deceit, treachery; Δρη ἡμεδβᾶλ ὄο ὄευνᾶν ορη Δνιυ, against treachery being done upon thee to-day.
 μεδβᾶδ, *adj.* deceitful, treacherous, fraudulent; *comp.* μεδβᾶιḡε.
 μεδῶα, *s. f. gen. and pl. nom.* μεδῶ, mead.
 μεανḡᾶδ, *adj.* crafty, deceitful; *comp.* μεανḡᾶιḡε.
 μεανμα, *s. f.* mind, memory, intellect; *gen.* μεανμαν, *dat.* μεανμᾶιν.
 μεαρ, *adj.* quick, sudden, sprightly; *pl.* μεαρη; *comp.* μηρ: να clanna μεαρη, the swift clans.
 μεαρβᾶλ, *s. m.* mistake, error, random; *gen.* -Διλ, *pl. id.* ὑρῆυρ μεαρβᾶιλ, a random shot.
 μεαρῶαλμα, *comp. adj.* active and brave.
 μεαρ, *v. a.* esteem, think, suppose, consider, estimate, calculate, tax, weigh, count; *inf.* *id.*
 μεαρ, *s. m.* estimation, regard; *gen.* μεαρτα.
 μεαρᾶ, *adj.* worse; *irreg. comp. degree of* οῦα, bad.
 μεαρḡ or Δμεαρḡ, *comp. prep.* among, amongst.

- μέρο, *s. f.* number, quantity, magnitude, size; *gen.* μέροο, *ne* μέρο, by the quantity, so much; *an* μέρο το ριζνε, all he had done; *an* μέρο τοιοβ, as many of them.
- μειθε, *s.* a neck, a body; *na* cinn τοάρ μειθε, the heads of our bodies.
- μειθιρ-ζλόραδ, *comp. adj.* hilarious.
- μειρζε, *s. f.* drunkenness, exhilaration from drink; *gen. id.*; also μειρζεαδ; *ari* μειρζε, drunk, exhilarated.
- μειρμιζ, *s. m. gen. of* μειρνεαδ, courage, confidence.
- μεοδαν, *s. m.* middle, mean; *gen.* μεοδαи; μεοδαν-οιθце, the middle of the night, midnight.
- μειр, *s. m.* a finger; *gen.* μέи, *pl.* μειрα; μειр Δ цοире, his toe.
- μί, *a neg. particle, written* μιοδ *or* μιο *before words whose first vowel is broad, and means* evil *or* bad.
- μιαн, *s. m.* wish, pleasure, inclination, desire; *gen.* μιαна, *pl. id.*
- μιο, *gen. and pl. of* μαс.
- μίο, *s. f. gen. of* μεαδ, mead.
- μίοε, *proper name, the province of* Meath.
- μίε, *s. m.* a thousand; *gen. id., pl.* μίε.
- μίεαδ, *s. m.* a soldier, a champion; *gen.* μίιρό; *pl.* μίιρθε.
- μίεαδटा, *adj.* brave, soldierly, courageous; *comp. id.*; *zo* μίεαδटा, *adv.* courageously.
- μίιρ-βριадэрад, *comp. adj.* sweet-spoken, eloquent.
- μίире, *adj. gen. sing. fem. emph. form of* μίиρ, sweet; *comp. id.*
- μίν, *adj.* small, fine, fair, tender, smooth; *comp.* μίνε; *min* as a prefix signifies small, and is written μιον before words whose first vowel is broad.
- μίνεунαιб, *s. m.* little birds, *dat. pl. of* μίνεун; *gen.* μίνéи.
- μίνιαρз, *s. m.* a little fish; *gen.* μίνéирз.
- μίνиc, *adj.* often; *comp.* нioр μιονсa.
- μιο, }
μιοδ, } *negative particles, forms of* μι, *which see.*
- μιοцаир, *adj.* loving, affable.
- μιοδαд, *proper name, gen.* μιοδαиз; μιοδαд мас Chолздин, Miodhach the son of Colgan.
- μίοι, a general name for every animal; *μόи* μίοι, a whale.
- μίομαιре, *s. f.* deformity, ugliness, from μιο *or* μιοδ, a *neg. part.* and майре, beauty.
- μιονтооине, *s. m.* small people (*see note*).
- μιονнуиз, *v. n.* swear; *то* μιονнуиз ре, he swore.
- μιοр, *irreg. s. f. gen. pl. of* μί, a month; *gen. sing.* μιοрs and μир, *pl.* μιοрa.

- míorǵaíť, *s. f.* spite, hatred, aversion, enmity; *gen.* -aíťe.
 míroē, *adj.* worse, worst; *a comp. form of* oíć, bad; *s.* care, heed, ní míroē líom, I care not.
 míře, I myself, *emph. form of the pers. pron.* me.
 míćin = bíćin, *s.* account, sake.
 mná, *irreg. s. f. gen. and pl. of* bean, a woman; *dat. sing.* mnaoi, *dat. pl.* mnaió.
 mo, *poss. pron.* my; *written m' before a word commencing with a vowel or ʃ*; mó, *adj.* greater, *comp. degree of the adj.* móř, great.
 moć, *adj.* early, timely; *comp.* moiće; *usually* ʒo moć.
 moó, *s. m.* mode, manner, fashion; *gen.* moóa, *pl. id.*; ař moó, *comp. conj.* so that; ař moó ʒo m-beurfa-maoiř řiǵ Éiriomn óa teadǵ, so that we may bring the king of Ireland to her home; ař an moó řin, in that way.
 moǵaió, *s.* a labourer, a slave, a plebeian.
 móiře, *irreg. comp. degree of* móř, great, *and* óe, of—the greater of.
 móioiǵ, *v. n.* vow, swear, assert; óo móioiǵ ře, he swore.
 móiřeuct, *s. f.* great exploit, deed, or feat; *gen.* móiřeucta, *pl. id.*
 móiřǵnioń, *s. m.* a mighty action or great deed; Ořcar na móiřǵnioń, Oscar of the great deeds.
 móiřćreuo, *s. m.* a great flock; *gen.* -ćreuoá, *pl. id.*
 móř, *adj.* great, mighty, large, extensive; řo móř, very great; *comp.* nřor mó *and* móiře; ní móř nář ćuić ʒřáinne, Grainne almost fell, *literally*, it was not great that Grainne did not fall.
 móřallać, *s.* Diarmuid's sword.
 móřán, *s. m.* much, many, a quantity; *gen.* móřám; móřán óoo móićió, many of your chiefs; móřán buióne, much of a host; móřán řleaćća, many descendants.
 móřna, *s. m.* Morna, a proper name, ancestor of Clanna Morna.
 móřuaířle, *s. m.* great nobles, nobility, *pl. oř* móřuařal, a great noble; *gen.* -uařail.
 móćuiǵ, *v. a.* feel, perceive, know; *infin.* móćuiǵáó.
 muc, *s. f.* a pig; *gen.* muice, *pl.* mucá, *dat.* muic.
 muioiǵin, *s. f.* confidence, trust, hope; *gen.* muioiǵne.
 muioiřin, *s. f.* also muioiteař, a people, family, clan, tribe; *gen.* -ćiře.
 nullać, *s. m.* top, summit, chief of anything; *gen.* -aíǵ, *pl.* -aíǵe; řioř-mullać, the very top.

- muna*, *conj.* unless; *muna m-beurrad̄ oṛdoiṛeac̄t am̄ain* (buad̄) *air*, unless magic alone could conquer him, *literally*, obtain a victory upon him; *muna o-tigead̄ rir an̄ c̄ailleac̄ o'amair*, unless he could strike the hag, *literally*, unless it might come with him to strike the hag.
- múr*, *s. m.* a wall, fortification, bulwark, rampart; *gen.* *múr*, *pl.* *múrca*.
- na*, *gen. sing. fem. of the art.* *an*, the; and its form *mas. and fem. for all cases of the pl.*
- ná*, a contracted form of *ioná*, than, sometimes written 'ná; *conj.* than, either, or; also *neg. particle used with imp. mood*, not, let not; as *ná h-iair*, do not ask; *ná*, *contr. form of iná*, in his, her, its or their.
- nac̄*, *adv.* not, that not; *nac̄ raib̄*, that there was not; *nac̄ léigead̄ ouit*, that I will not permit thee; *air moṛ nac̄ b-raicfead̄ ṽrainne é*, so that Grainne might not see him; *nac̄ m-blaiffead̄ra don̄ c̄aon̄ oib̄*, that I will not taste one berry of them; *oḃe b̄riḡ nac̄ b-ruil̄ cairā aṽam*, because I have not a friend.
- nac̄air*, *neg. part.* that not, which not (= *nac̄ and ro*); *á oubairra nac̄air̄ c̄uib̄e liom*, he said that it was not fitting for me: *introduced in dependent sentences, and is often contracted to náir*.
- naim̄oeam̄ail*, *adj.* inimical, hostile, as an enemy.
- naim̄oib̄*, *s. f. prep. case pl. of náim̄aio*, an enemy; *pl.* *naim̄oe*; *aṽur̄ iad̄ r̄in̄ (á beic̄) inā naim̄oib̄ aṽamra*, and they being my enemies; for explanation of idiom, see glossary-note to *callair̄e*.
- náir*, *s. f.* shame; *gen.* *naíre*.
- naim̄a*, *s. f.* an enemy, *gen. id.*; also *náim̄aio*, *gen.* *naim̄ao*, *pl.* *naim̄oe*.
- naoi*, *num. adj.* nine.
- náir* (= *nac̄ and ro*, sign of past tense) a *neg. part. and contraction of nac̄air*, that not, which not, and is introduced in dependent sentences, as *náir b-réoir̄*, that it was not possible; *náir̄ c̄uit̄ ṽrainne*, that Grainne did not fall; *náir̄ beaṽ*, that it was not little; *náir̄ c̄uib̄e*, that it was not fitting; *náir̄ b'é*, that it was not he, contracted from *náir̄ buṛ é*.
- neac̄*, *indecl. pron.* anyone, an individual, a person; *ṽac̄ neac̄*, every person.
- neain̄*, *neg. prefix used in composition*; written *neim̄* before words whose first vowel is slender.
- neair̄*, *s. m.* strength, power, ability; *gen.* *neir̄t*.

- nearm̄ar, *adj.* strong, mighty; *comp.* nearm̄ar̄ne.
 neim̄, *s. f.* poison; *gen.* neime.
 neim̄, *a negative prefix*; see neim̄.
 neimeaḡlac̄, *adj.* fearless, unappalled; *comp.* neimeaḡlaīge.
 neoin, *s. f.* evening; ḡac̄a neoin, every evening.
 neul, *s. m.* a cloud; *gen.* néil, *pl.* neul̄ta.
 ní, *neg. adv.* not, generally prefixed to the present and future tenses; ní feac̄ar, I have not seen.
 níō, *s. m.* a thing, matter, an affair; *gen.* neite, *pl.* neite.
 nim̄neac̄, *adj.* invenomed, deadly, waspish.
 níor, (= ní and no) *neg. part* not, used with past tense; níor beár̄r fe, he did not shave; níor iar̄r fe, he did not ask; níor (buō) m̄ó, it was not greater; níor b̄-r̄aōa, it was not long; níor f̄r̄ic̄, there was not found; níor b̄-f̄eioir̄, it was not possible.
 no, *conj.* or, otherwise; no ḡo, until.
 nóir, *s. m.* a manner, a fashion; *gen.* nóir̄, *pl.* nóra.
 ó, *prep.* from; *conj.* since, since that, inasmuch as.
 óḡlac̄ or óḡlac̄oc̄, *s. m.* an attendant, servant, a young man, *gen.* óḡl̄aioic̄, *pl. id.* and óḡlac̄a.
 oíōce, *s. f.* night; *gen. id. pl.* oíōcead̄a.
 oioe, *s. m.* professor, instructor, teacher; *gen. id., pl.* oioie; oioe āl̄t̄poma, a foster father.
 óiḡ, *adj. mas. gen. of* óḡ, young; *fem. gen. and comp.* óige.
 oiḡneac̄t, *s. f.* heirdom, birthright, patrimony, inheritance; *gen.* oiḡneac̄ta, *pl. id.*
 óil, *s. m. gen. of* ól, drink, drinking.
 oile, *indecl. indef. adj. pron.* other, another, any other.
 oilead̄, *v. a. perf. pass.* was reared. *Imp. active* oil, nourish, rear, cherish, instruct; *infjn.* oileam̄ain.
 oileáin, *s. m. gen. and pl. of* oileán, an island; *dat. pl.* oileánaib̄.
 Oilioll, *s. m. proper name*; *gen.* Oiliolla. Oilioll Oluim was father of Cían.
 óir, *conj.* for, because, since.
 óir, *s. m. gen. of* óir, gold.
 oir̄reám̄, *s. f.* delay, delaying, stop, halt.
 Ois̄in, *s. m. proper name.* The poet Oisín, son of Fionn MacCumhail.
 olc, *adj.* bad, ill, wicked, vile; *comp.* níor meara; ḡo h-olc, *adv.* badly.
 olc, *s. m.* evil, harm, damage; *gen.* ulc.
 ollam̄ or ullam̄, *adj.* prepared, ready; *comp.* ollaim̄e.
 ollam̄, *s. m.* a learned man, doctor, chief professor of any science, *gen.* ollam̄an, *pl.* ollam̄na, *dat. pl.* ollam̄naib̄.

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

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

óir, *s. m.* gold; *gen.* óir.

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

oipóðs *s. f.* thumb; *gen.* oipóðise, *pl. of* oipóðsa.

oim, *prep. pron.* upon me.

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

oipéa, *prep. pron. emph. form, of* oip, upon thee.

oiméibre or oiméibre, *prep. pron. emph. form of* oiméib or oiméib, upon ye or you.

oiméinn or oiméinn, *prep. pron.* on us, of us.

óir, *prep.* over, above, upon.

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

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

óir a éionn rin, *adv.*, moreover, besides that, over and above.

óir éionn, *comp. prep.* over, above, in preference to.

oigéil, *v. a. imp.* open; *inf.* ó'oiréil and ó'oiréil.

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

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

peim, *s. f. dat.*; *nom.* pían, pain, torment, punishment; *gen.* péine; *pl.* píanta.

pháoiré, *s. m. proper name, voc. case*; *nom.* pháoiré or pháoiré, Patrick.

pioiméa, *s. m.* artifice, skill, wile, cunning; *gen. id. pl.* -aíde; fear pioiméa, a fencer.

rósa, *s. f. pl. of* rósa, a kiss; *gen.* róise.

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

pioiméa, *s. m.* a prince; *gen. id.*; *pl.* pioiméaíde.

pioimé, *s. f.* a dinner, meal; *gen.* -ne, *pl.* -na.

puóair, *s. m.* hurt, harm, damage; ir puóair líom, it is a harm with me, I am grieved.

naéamairne, *v. neg. and interrog. form past tense 1st pers. pl. emph.*, we were.

naéar, *v. 1st pers. sing. past*, I was; ní naéar don oíde píam, I was not one night ever; see naib.

naéad, *v. n. cond. put for* naéad, would go; *imp.* teir; ina naéad, upon whom it would go.

- ραέρφω, *irreg. v. n. fut.* I will go; ραέρφω-ρᾶ, *emph. fut.* I myself will go; *imp.* τειῶ, go.
- ραέρφωσαι, *irreg. v. n. cond.* they would go.
- ραέρφαιην, *irreg. v. n.* I might go, *1st pers. sing. cond.* of τειῶ, go; καὶ ραέρφαιην, that I would not go.
- ραέρφασθε, *1st pers. pl. fut.* we will go.
- ραέρφασθε, *irreg. v. n. 1st pers. pl. cond.* we would go; καὶ ραέρφασθε, where would we go?
- ραῶ, *irreg. v. ac. inf. of imp.* ἀδαιρ, say; σο ραῶ λεῖ, to say to her.
- ραῶδῶ, *v. a. pass. perf.* was or were delivered up or given.
- ραῶδαρ, *s. m.* sight; *gen. and pl.* ραῶδαρ, prospect, view.
- ραε, *s. f.* time, also ρε; *gen. id. and pl.* ρέε, *pl.* ρέετε; ραε, space of time; ρυρ ἄν ραε ρην, during that space (of time); ἀξυρ νίον φεωθ Ὀδιρμουθ σο ἔυρ δά ὄρον ρυρ ἄν ραε ρην, and (the boar) was not able to throw Diarmuid during that space of time; ραε, life, lifetime, ραε να κυρμε ρην, during the lifetime of that worm; ραε, duration, ἰοναν ραε ραοζαῖλ, an equal duration (length) of life.
- ραῖβ, *subj. mood of sub. v.* was or were; used in asking, denying or demanding, the present tense of which is ρυῖλ; ἰνά β-ρυῖλ σο ὀυῖλ, upon whom your wish is; καὶ ραῖβ, that there was not; ἕο ραῖβ, until there was; δά ραῖβ εατορρα, which was between them; ἰνα ραῖβ Ὀδιρμουθ, in which Diarmuid was; νάρ ραῖβ μαῖτ ἀζαυρα, that good (prosperity) may not be at thee.
- ραῖῶ, *irreg. v. a. perf. of ἀδαιρ,* say; ἡ ἔ ρο ραῖῶ, it is what he said; this tense is formed from ραῖῶμ, I say; another form of the perf. is ουβαιρτ.
- ραῖῶτεαρ, *v. a. pres. pass.* is or are told or called; *imp. active,* ἀδαιρ; οειρτεαρ is also used as the pres. pass.
- ράμῑς, *irr. v. ac. or n. perf.* arrived, reached; *imp.* ρῑς; ράμῑς, proceeded; σο ράμῑς Ὀρζαρ ἀξυρ Ὀδιρμουθ ρομπα, "Osgar and Diarmuid proceeded onwards."
- ρανζαῶαρ, they reached, *past tense, 3rd per. pl. of ρῑς,* reach.
- ραῦ, *s. m.* a prince's seat, a fortress; *gen.* ραῦα, *pl. id. and* ραῦανα.
- ραῦα, *s. m. gen.* of ραῦ, good luck, prosperity.
- ρε or λε, *prep.* with, to, by, about; ρε ν-α ἔορῑβ, about his feet; ρε ν-άρ ζ-κοῖρ, by our side.
- ρῑς, *irreg. v. a. and n.* reach, attain, arrive; *inf.* σο ριαῦται or σο ροῦται, *perf.* ράηζαρ or ριαῦταρ.

ρεάκταίη, *s. m.* a steward, a rector, a lawgiver; *from* ρεάκτ, right, law; *gen. id. pl.* ρεάκταίηδε: *see note.*

ρεάμναι, *adj.* thick, stout, gross; *comb.* ρεάμναι.

ρείθε, *adj. pl. of* ρεῖθ, prepared, ready; *comb. id.*

ρείη, *prep.* according to, but generally used in the form of the *comp. prep.* ἄ ρείη, or ὅ ρείη, after, according to.

ρεμ *for* ρε μο, with my.

ρευήρηδιότε, *indec. perf. part.* aforesaid, forecited.

ρηα, *prep. pron.* with her, with it; τῷ Διαρμυῖο ὑπέδρα ἄκυραέ γο ἐὺλ ἀν ἐλοῖθῖν, — ζῆρ λέιζ ἄ ἡ-ἰννέῖνν ρηα, Diarmuid gave a victorious cast of the hilt of his sword,—so that he dashed out her brains with her.

ρηάη, *adv.* ever, at any time up to the present; also ἀρηάη or ἄ ρηάη, which *see.*

ρηαν, *s. m.* a trace, a track, a path; ρηαν ριααίλ, trace of a tooth.

ρίζ, *s. m.* a king; *gen. id. pl.* ρίζτε.

ρίζνε, *irreg. v. ac. past or perf. indic.* made, did make; *imp.* ὄευν or ὄεαν; ἢ διένηο ὀάμηρα ζῆραβ ἔ μαρβὰθ βαν η-διέρεαδ ὄο ρίζνε, I know that it was he, who accomplished (ὄο ρίζνε) the murder of your fathers.

ρίζνεαδαν, } they did, they made; *imp.* ὄεαν.

ρίζμοαδαν, }
 ρίζμη, *irreg. v. a. perf. 2nd pers. sing.* thou didst make, thou didst do.

ρίζτε, *the pl. of* ρίζ, a king.

ρηόετ, *s. m.* plight, state, form, condition of pain or affliction; *gen.* ρηόετα, *pl. id.*

ρηόζα, *indec. adj.* royal, kingly, princely; *comb. id.*

ρηόζ-βρηιζνε, *s. f. gen. of* ρηόζ-βρηιζην, a palace, a royal residence; *from* ρηόζα and βρηιζην.

ρηόζ-ἡαλλα, *s. f.* a kingly hail; *pl.* -ἡαλλαιθε or -ἡαλλαιθε.

ρηομ, *prep. pron.* with me; *modern form,* λιομ.

ρηοτρηα, *emphatic form of* ρηοτ, *prep. pron., modern* λεατ, with thee.

ρηη, *prep. pron.* with him, to him; with it, to it; *modern form,* λειη.

ρηυ, *prep. pron.* with them, unto them; *modern* leo.

ρο, *sign of the past tense;* ρο λαβδαιη δοῦ, Aodh spoke; *in the modern language* ὄο *is used for* ρο, *but in this work* ὄο *is sometimes used for the perf. sign, but more frequently for the fut. and cond. : intens. part.* very.

ροβ *for* ρο βὰ, there was; ροβ ἀίλ ρηοτ οὐλ ἀμαδ, there was a desire with thee to go out, *i.e.* thou didst wish to go out.

Roc, a man's name.

ροῦταιν, *v. s. f.* reaching, arriving, coming to; *from* ροῦτ, *v. n.* arrive at, come to, reach; ζο ροῦταιν ζο τῆν ταιρηγιρε, until the arriving at or to Tir Tairngire.

ροζα, *s. f.* a choice, selection, the best; *gen.* ροζαν; *pl.* ροζνα; ροζα οειλβε, choice form; ροζα αν ηρῶαιρ, active or well-selected aim.

ροιη, *prep.* before; ηρέ τορσ, τάρλα ροιη αν ηζαῶαιρ, it is the boar (that) happened before the hound, *i.e.*, happened to come before the hound so as to meet him.

ροιμπε, *prep. pron.* before her; ρόμπα, before them.

ροιηη, *s. f.* a division; a part, a share; *gen.* ροιηηε; *gen. and pl.* ροηηηα; *also v. ac. imp. and infin.* to divide. to share; ροιηηηεα ορα, *fut. emph.* I myself will divide.

ροιρ, *gen. of* ρορ, *s. f. and m.*, which see.

ροηηαῶ, *prep. pron.* before thee; *adv.* forward.

ροηηαη, *prep. pron.* before me; ροηηε, before him.

ροημπα, *prep. pron.* before them; Δζυρ ρο ζλυαιρεαῶαιρ ροημπα, and they went forward.

ρορ, *s. m.* an isthmus, a promontory, *gen.* ροιρ or ρυιρ; *pl. id.*; ρορῶα ροιλεαῶ, the headland of the two Sallows.

ρυαῶ, *adi.* red; *gen. mas.* ρυαῶ, εαρ ρυαῶ ηηιϋε βηαῶαιηη, the Cascade of the red son of Bhadhairn; *comp.* ρυαῶε.

ρυαῶαιρ, *gen.* ρυαῶαιρ, *s. m.* a sally, a sortie, a course, a skirmish; ρυαῶαιρ ειζηη, disaster, depredation.

ρυζ, *irreg. v. ac. perf. of* βειρ, bear, give birth to, seize, catch hold of, overtake; οο ρυζ αν τεαρβαῶ μόρ ορηῶα, the great heat overtook them.

ρυζαιρ, *2nd pers. sing. perf. of preceding*, thou didst take.

ρυζαιρ, *1st pers. sing., perf.* I took; ο ρυζαιρ ηιοηη ῑη, since I took you with me.

ρυιβε, *s. m.* a hair, a bristle; *gen. id. pl.* ρυιβεαῶα.

Σαῶβ, a woman's name, *Sabia*, *gen.* Σαῶβ.

ρῶιῶ, *s. f.* enough, satiety, sufficiency; *gen.* ρῶιῶε; Δτῶα ρῶιῶ οο ῑηζεαρηηα αηζε, there is his sufficiency of a chief with him; *i.e.*, his chief is capable of avenging him.

ρῶλ, *s. m.*, speech, speaking.

ρῶηη, *adj.* pleasant, still, calm, tranquil; *comp.* ρῶηηε.

ρῶηηαι, *adj.* like, such; *comp.* ρῶηηλα.

ρῶηηῶοοαῶα, *s. m. gen. of* ρῶηηῶοοαῶ, sweet-sleep; ρῶηη mild, and οοοαῶ, sleep.

ραν, a *contr.* of ανηρ αν, in the.

ραννταδ̄, *adj.* rapacious, eager, covetous; *comp.* ραννταιζε.

ραοζαλ, *s. m.* life; *gen.* ραοζαιλ, *pl. id.* and ραοζαλτε.

ραοιηρε, *s. f.* freedom, liberty; *gen. id.*

ραοη, *adj.* free; *comp.* ραοιηε.

ραρ-λαϊοηη, *adj.* exceeding-strong or mighty; (*see* λαϊοηη).

ραραη̄, *s. m.* satisfaction, comfort; *gen.* ραραϊο̄ and ραρατα.

ραρμυζτε, *past part.* satiated, satisfied; *imp.* ραρμυζ, *v. a.* satisfy, satiate, suffice.

ρατ̄αδ̄, *adj.* satiated, full; *comp.* ρατ̄αιζε.

ρε̄, *pers. pron.* he, it; *card. num. adj.* six.

ρεαβ̄αδ̄, *s. m.*, a hawk; *gen.* ρεαβ̄αιϋ, *pl. id.*

ρεαδ̄ναδ̄, *v. a. infin.*, of ρεαδ̄αιη, avoid; αζ ρεαδ̄ναδ̄, *pres part.* avoiding; αζα ρεαδ̄ναδ̄, avoiding him, being on the alert; αν υαιη ηαδ̄ β̄-ρεαδ̄αϊο̄ οιαρημυο̄ αν τ-ατ̄αδ̄ αζα ρεαδ̄ναδ̄, when Diarmuid perceived not the giant on the alert, not avoiding him.

ρεαδ̄τ, *card. num. adj.* seven.

ρεαλ, *s. m.* time, awhile; *gen.* ρεαλα, *pl. id.* and ρεαλτα.

ρεαλζ, *s. f.* a hunt, a chase; *gen.* ρειλζε, *pl.* ρεαλζα; ρεαλζ οο ο̄ευναη̄, to hunt; ζαν ρεαλζ οο ο̄ευναη̄ not to hunt; *v. a.* hunt.

ρεαν-ατ̄αη̄, *s. m.*, *gen.* of ρεαν-ατ̄αη̄, a grandfather.

ρεαη̄βα, *adj. pl.* of ρεαη̄β, bitter, sour, disagreeable; *comp* ρεη̄η̄βε.

Σεαη̄βαν λο̄ϋλανναδ̄, *s. m.*, the sour foreigner; λο̄ϋλανναδ̄. a Dane.

ρεαη̄ϋ, *s. m. and f.* love, affection; *gen.* ρεη̄η̄ϋ and ρεη̄η̄ϋε, *pl.* ρεαη̄ϋα.

ρεαη̄αη̄, *s. m.* a standing; *gen.* ρεαη̄οα; η̄να ρεαη̄αη̄, in his standing (position), *i. e.*, upright, erect.

Σεη̄λβ̄εαη̄ϋαδ̄. *s. m.* a man's name; ρεη̄λβ̄, possession ρεαη̄ϋαδ̄, affectionate.

ρεη̄λζε, *s. f. gen.* of ρεαλζ.

ρεη̄η̄η̄ε, *adj. pl. or gen. fem.* of ρεη̄η̄μ, mild; *comp* ρεη̄η̄η̄ε.

ρεη̄η̄η̄η̄ο̄, *comp. s. f. gen.* of ρεαν-η̄η̄εαδ̄, old mead.

ρεη̄η̄η̄η̄ε, *adj.* older; *comp. degree* of ρεαν, old; *also gen. fem.*

ρεη̄η̄η̄η̄ε, *adj.* worn, consumptive.

ρεοη̄ο, *s. f.* a talisman, a jewel, a precious thing.

ρεολ-ϋη̄οη̄η̄η̄, *s. m. gen.* of ρεολ-ϋη̄αη̄η̄, a mast; ρεολ, a sail, and ϋη̄αη̄η̄, a tree.

ρευν, *s. m.* prosperity, success, a magical source of protection in battle, a charm; *gen.* ρεη̄η̄η̄.

- ԴՏԱՐԵԱԾ, *v. s. m.* a scattering, dispersion.
 ԴՏԱՆՆԻՐԱԾ, *v. s. m.* a dispersion, confusion.
 ԴՏԱՕԻԼ, *v. a. imp. and perf.*, loose, disarrange, untie, free, scatter; ԻՐ ՄԻ ՆՕ ԴՏԱՕԻԼ ՏՃԱՇՆ ԱՆ ՇԵՆՅԱԼ, thereafter Sgathan loosed the binding.
 ԴՏԱՕԻԼԵԱԾ, *v. s. m.* a separating, an untying, a scattering; *gen.* ԴՏԱՕԻԼԵ, *pl. id.*; *from the verb* ԴՏԱՕԻԼ, disarrange, untie.
 ԴՏԱՕԻԼԵԱԾ, *v. a. infin.* to scatter, to spread, to enlarge, to extend; ԻՈՆՆՄԻ ԾՕ Մ-ԵԱԾ ԷՆԾԵԱՆ ԱՆ ՄՈՆՆԱԾ ՆՕ ԴՏԱՕԻԼԵԱԾ, so that it was necessary to extend the enclosure.
 ԴՏԱՕԻԼԻԵ, *v. a. imper. emph. of* ԴՏԱՕԻԼ; *infin.* ԴՏԱՕԻԼԵԱԾ.
 ԴՏԱՐ, *v. a. part*, separate; *no* ԴՏԱՐ, *perf.* parted, separated; *infin.* ԴՏԱՐԱԾ and ԴՏԱՐԱՄԻՍԻՆ; ԴՏԱՐԱԾԱՐ, *perf. 3rd. pers. pl.* they parted.
 ԴՏՃԷ, *s. m.* a shade, protection, shadow; *gen.* ԴՏՃԷ, *pl. id.*; ԱՐ ԴՏՃԷ, *comp. prep.* on account of; ԾՈ Ն-ՆԵԱՐՄՆԱԾ ՐԷ ՆՕՅԵՆԱԼ ՆԵՐՄԵՕԻԼ ԱՐ ԴՏՃԷ Ա ԴՏՃԷԻԵ, so that he did him little injury on account of his shield.
 ԴՏՃԷԱԾ, *v. s. m.* lopping, pruning, *gen.* ԴՏՃԷԻԵ, *pl. id.*
 ՏՃԱՇՆ, a man's name; *gen.* ՏՃԱՇՆԻՆ.
 ԴՏԷՆ, *gen. of* ԴՏԵՍ, *s. m.* word, news, tidings, a story; *pl.* ԴՏԵՍԱ.
 ԴՏԷՆԵ, *s.* grief, pity.
 ԴՏԷՆԻ, *s. f. dat. of* ԴՏԻԱՆ, a knife.
 ԴՏԷՆԻԵ, *gen. of* ԴՏԻԱԾ, *s. f.* a shield, a wing.
 ԴՏԵՍԱ, *pl. of* ԴՏԵՍ, *s. m.* tidings; ԴՏԵՍԱԻԵ, *prep. case.*
 ԴՏԵՍԱՄԻՅԵԱԾԷ, *s. f.* tidings; *gen.* ԴՏԵՍԱՄԻՅԵԱԾԷԱ.
 ԴՏԻԱՆ, *s. f.* a knife; *gen.* ԴՏԷՆԵ, *dat.* ԴՏԷՆԻ, *pl.* ԴՏԵԱՆԱ.
 ԴՏԻԱԾ, *s. f.* a shield, a wing, a cover, a protection; *gen.* ԴՏԷՆԻԵ, *pl.* ԴՏԻԱԾԷԱ; ԴՏԻԱԾ ՇԱՐ ԼՈՒՅ, a shield across or over the track, *i.e.* a rere guard to cover the retreat of an army.
 ԴՏԻՅԵ, *s. f.* jeering, derision, mockery, scoffing; *gen. id.*
 ԴՏԻՆՆ, *v. n.* skip, bound, spring; *infin.* ԴՏԻՆՆԵԱԾ.
 ԴՏՕՐ, *s. m.* a scar, a cut, a score; *gen.* ԴՏՕՐԻ, *pl. id.*
 ԴՏՍԱԵԱԻԵ, *s. f. prep. case pl. of* ԴՏՍԱԵ, brushwood, a broom; *gen.* ԴՏՍԱԵԻԵ, *pl.* ԴՏՍԱԵԱ.
 ԴՏՍԻՄ, *v. n.* cease, desist; *infin.* ԴՏՍԻՄ.
 ԴՏՍԻՄԵԱԾԱՐ, *v. n. 3rd. pers. pl.*, they ceased.
 ՄԻ, *pers. pron.* she, it; *emph. form*, ՄԻԵ, she herself.
 ՄԻԱԾ, *pers. pron. 3rd. pers. pl.* they, them; *emph. form* ՄԻԱԾ-ՐԱՆ, they themselves.

- 7ap, *adv.* backward, behind; *also* westward.
 7b, *pers. pron.* ye or you; *emph. form* 7b7e, you yourselves.
 7g, *s. f.* a bound, a spring.
 7i, *or* 7iċ, *s. f.* peace; *gen.* 7iċe, *pl.* 7ioċa.
 7iċe, *adj. pl. of* 7iċ, fairy; 7apċa 7iċe, fairy shouts.
 7m, *a demon. indec. pron.* that; ann 7m, there; an tan
 7m, then, at that time; map 7m, so, in that manner.
 7n, *v. a.* stretch, lengthen, cast; no 7n, *perf.* stretched.
 7nn, *pers. pron. pl.* we; *emph. form,* 7nne, we ourselves.
 7oada, *s. m.* silk; *gen. id.*; *adj.* silken.
 7op, *adv.* down, downwards; *generally used with a verb of
 motion.*
 7ioċċáin, *s. f.* peace; *gen.* 7ioċċána.
 7ionáinn, *prep. case of* 7ionán, *s. f.* the river Shannon; *gen.*
 -áinne.
 7iċ, *see* 7iċ, peace.
 7iċeac, *adj.* peaceful.
 7láin-ċneuctac, *adj.* unscathed; *from* 7lán, safe; *and*
 ċneuctac wounded.
 7láinte, *s. f.* health, soundness; *gen. id.*
 7láinra *and* 7lábrá, *s. m.* a chain; *gen. id. pl.* -7uib; *prep. case,* -7aib.
 7lán, *s.* a challenge, a defiance; *as* a7ur bíoð a 7lán rá a
 b-7uil do 7oċáin, and let it be in defiance of all who
 are by thee (in thy presence); *adj.* healthy, sound,
 whole, complete, *as* oá m-bað 7lán a ċeuso bliaðáin
 7o, if his hundred years were complete to him.
 7lánuiċ, *v. a.* heal, save, complete, make whole, attain the
 age of; *infin.* 7lánuċað; no 7ár a7ur no 7opba7in
 7ian 7ur 7lánuiċ a 7iċċe bliaðáin, Cian grew and
 increased till he completed his twenty years.
 7lat, *s. f.* a rod; *gen.* 7luite, *dat.* 7luit, *pl.* 7lata.
 7leaċta, *s. m. pl.* descendants, posterity; *nom. sing.* 7lioċt,
gen. 7leaċta.
 7leaċa, *pl. of* 7leaċ, *s. f.* a spear, a lance; *gen.* 7léiċe.
 7lea7aib, *s. m. prep. case pl., nom.* 7lio7, a seat, a bench.
 7lea7áin, *adj.* unruffled, smooth, sleek.
 7léibe *gen. of* 7liab, *s. m.* a mountain; *pl.* 7léibte.
 7liċe, *s. f.* a way, a road, a pass; *gen. id. pl.* 7liċ'e.
 7lioċt, *s. m.* seed, offspring, posterity, family; *gen.*
 7leaċta; *pl. id.*
 7log, *v. a. imp.* swallow, eat, devour; *infin.* 7logað;
 7loig7eað, *cond.* would swallow.
 7luac, *s. m.* a host, an army; *gen.* 7luaiċ, *pl.* 7luaiċte.
 7luaiċ, *gen. of* 7luac.

ῥῥῆιτ, *dat. of ῥῥῆτ*, a rod.

ῥῥῆδῖστῆ, *pl. of ῥῥῆδῖ*.

ῥῥῆδῖν, *v. a. and n.* think, meditate, consider; ῥῥῆδῖν, *perf.* he thought, considered; *inf.* ῥῥῆδῖναι.

ῥῥῆδῖναι, *s. m.* thought, mind; *gen.* ῥῥῆδῖναι, *pl. id.*; ἄρ ῥῥῆδῖναι ὄσο, upon a thought to him, *i. e.* he having thought *or* when he thought.

ῥῥῆ, *indecl. dem. pron.* this, this here; *adv.* here.

ῥῥῆδῖναι, *comp. adj.* potable, pleasant to drink: *from* ῥῥῆ easy, *and* δῖναι, to consume.

ῥῥῆρ, *s. m.* relief, an obliging deed; *gen.* ῥῥῆρ, *pl. id.*

ῥῥῆρῖναι, *s. f.* reinforcements, an army, a troop; *gen. id. pl.* ῥῥῆρῖναι.

ῥῥῆδῖ, *s. m.* a willow, sallow; *gen.* ῥῥῆδῖ, *pl.* ῥῥῆδῖ; *also* ῥῥῆδῖ; *gen.* ῥῥῆδῖναι, *pl.* ῥῥῆδῖναι.

ῥῥῆν, ὁ ῥῥῆν, since; ὁ ῥῥῆν ἀπὸ, from that time to this.

ῥῥῆρ-ῥῥῆν, *adj.* distinct, audible; *from* ῥῥῆρ, bright; *and* ῥῥῆν, clear.

ῥῥῆν, *s. m.* sake, account; ἄρ ῥῥῆν, for the sake of, on account of; ἀρ ὄσο ῥῥῆν, for thy own sake, *emph. form of ῥῥῆν.*

ῥῥῆναι, *adj.* happy, prosperous; *comp. id.*

ῥῥῆναι, *s. m.* a wall, a castle, a fortress.

ῥῥῆναι, *s. m. gen. of ῥῥῆναι*; ἄρ ἄρῖναι ἄρ ῥῥῆναι, on the top of the fort.

ῥῥῆ-ὄσο, *adj.* luscious; *from* ῥῥῆ, easy, *and* ὄσο, drinks.

ῥῥῆν, *s. f.* the dowry of a wife; *gen. id. pl.* ῥῥῆνῖναι.

ῥῥῆν, *dat. of ῥῥῆν*, *s. f.* a nose; *gen.* ῥῥῆν, *pl.* ῥῥῆν.

ῥῥῆν, *adj. fem. dat. of ῥῥῆν*, streamy.

ῥῥῆν, *s. m.* a stream, a rivulet; *gen.* ῥῥῆν, *pl. id.*

ῥῥῆν-ῥῥῆν ἄρ ῥῥῆν, his mailed-clad back; ῥῥῆν-ῥῥῆν ἄρ ῥῥῆν, his mailed-clad shoulder.

ῥῥῆν, *adj.* weary, weak, pale; ῥῥῆν μαρῖν, deadly pale.

ῥῥῆν, *s. m.* happiness, comfort, peace; *gen.* -ῥῥῆν, *and* -ῥῥῆν.

ῥῥῆν, *s. m.* slumber, rest; *gen.* ῥῥῆν.

ῥῥῆν, *s.* a string, a loop.

ῥῥῆν, *adv.* up, upwards, above; *used with a verb of motion*, as ὄσο ῥῥῆν ῥῥῆν, he gazed upwards.

ῥῥῆν, *adv.* yon, yonder, that; ἄρ ῥῥῆν ῥῥῆν ῥῥῆν, there is your portion; ῥῥῆν ῥῥῆν, with them there *or* yonder: ἄρ ῥῥῆν ἄρ ῥῥῆν, there is the house, that is the house yonder: *dem. pron.* these, those, them, that; ἄρ ῥῥῆν, these; ἄρ ῥῥῆν, those.

- ρυῖθε, *s. m.* a seat, a mansion; *gen. id.* ἰνα ρυῖθε, in his sitting (position).
 ρυῖθ, *v. n. imp.* sit; settle (as of persons moving from place to place); *inf.* ὄο ρυῖθε, ὄο ρυῖθεας. *perf. 1st pers. sing.* I sat down; ὄο ρυῖθεας, *pres. 3rd pers. pl.* they sat; ὄο ρυῖθιο, *pres. tense 3rd pers. pl.* they sit; ἰνα ρυῖθιο ρυῖθ, in which they settled.
- ρύλ, *adv.* before.
- ρύλ, *s. f. gen. pl.* of ρύιλ, an eye.
τ' is very often used for poss. pron. ὄο, thy, before a vowel, as τ' ἀτῶιρῶ for ὄ' ἀτῶιρῶ, thine own father.
- τά or ἀτά, *sub. v. pres. tense,* am, art, is, are; *inf.* ὄο βειτ, *imp.* βί, *consued. pres.* βιῖθιμ, *perf.* βιῖθεας, *fut.* βειθεας, *cond.* βειθιμ.
- τὰβδαι, *irreg. v. a. imp.* give, bestow, confer, grant; *pres. tense* βειριμ, *perf.* τυζας, *inf.* ὄο τὰβδαιτ; also *imp.* βειρ; ἰο βά ἀν ρεαῖ ὄά τὰβδαιτ ἀμαῖ, the feast was being given out, *literally,* to its giving out.
- τὰβηαιθ, *v. a. pres. of* τὰβδαι, give.
- τὰζαιτῶ, *s. m. gen. of* τὰζηα or τὰζηαῖ a disputation, pleading, argument.
- τάιμνευ, *s. m.* slumber, faint, trance, ecstasy; *gen.* τάιμνείλ, *pl. id.*
- τάιμης or τάιμιο, *irreg. v. n. perf. 3rd pers. sing.* came; *imp.* ται or τις.
- ταιρβε, *s. f.* fruit, profit, advantage, gain; *gen. id., pl.* ταιρβεαῖ; ἰο ὄεαιρῶ ρη ταιρβε ὄο, that did not make profit for him, *i.e.* profited him nothing.
- ταιρς, *v. a.* offer, proffer, bid; *inf.* ταιρςηη; ταιρςεας, *perf.* I offered.
- ταιρςηη, *s. f.* an offer, a proposal; *gen.* ταιρςηηονηα, *pl. id.*
- ταιρρη, *adj. pl. of* ταιρρη, loyal, trusty; *comp. id.*
- ταιρςε, *s. f.* a treasure, a store; *gen. id.*; α τρηαιλλ ταιρςε, its safe-keeping scabbard.
- ταιρην, *s. m. or f.* earth, soil, ground, land, country; *gen.* ταιρην.
- ταν, *s. m.* time; *used adverbially, as* ἀν ταν, when; ἀν ταν ρη, then; ἀν ταν ρο, now.
- ταιρβ, *s. f.* a side; *gen.* ταιρβε, *pl.* ταιρβα; ὄο ταιρβ αςρη ὄον ταιρβ οῖε, upon (one) side and upon the other; α ὄ-ταιρβ, *comp. prep.* concerning, with respect to, with regard to.
- ταιρρεαῖ, *s. m.* a chieftain, a general; *gen.* ταιρρης, *pl.* ταιρρηςε; ἰαονβαι ταιρρεαῖ, nine chieftains.

- ταρατό, *adj.* quick, active; *comp.* ταρατόε; ἕο ταρατό, quickly.
- τὰρ or τῆς, *irreg. v. n.* come; τὰρ ἀνωτ ἀρ ἀν m-bile, come down out of the tree; *perf.* ἐάντῳ, *fut.* τιοτῶ, *cond.* τιοτῶν, *infin.* ἄ τελεῖ.
- τὰρ, *prep.* over, above, across, beyond; τὰρ φηιανναῖβ εἰρηιόν, over the Fenians of Ireland; τὰρ before a vowel, as τὰρ ἀν ἄτ, across the ford.
- τὰρ ἔεαν, *adv.* moreover; *conj.* though, although; *comp. prep.* notwithstanding, despite.
- τὰρείρ, *comp. prep.* after; *governs the genitive*; τὰρ ἄ h-αῖρ, after her; τὰρ ἄ n-αῖρ, after them.
- τάρλα, *def. verb*, it happened, chanced, fell out, came to pass, befell; *ní τάρλατῶδῶρ na ἕατα ῖν ὅο βεῖτ ἀρ δον ὅυνε ὅον φῆιόν ἄτ ὀρμ ῖέιν ἀμ δοναρ*, these bonds happened not to be upon any one of the Fenians but upon myself alone; ὅά ὅ-τάρλα ὅάν, which happened to me; *used in the 3rd pers. sing. and pl. of perf. indic. and subj.*
- τάρηαιῆς, *v. a. imp.* draw, pluck; *infin. id.*, τάρηαιῆςε-ῶδῶρ, *3rd pers. pl. perf.* they drew; ῖο τάρηαιῆς ἕρῶinne ῖότῶἄιν εἄτορῶ, Grainne drew peace or effected peace between them.
- τάρῶ, *prep. pron.* over them.
- τελεῖ, *s. m.* a house; *gen.* τῆς, *pl.* τῆςτε; τῆε ῖνυλλῶ ἀν τῆς, through the top of the house.
- τελεῖτ, *v. s. m.* approach, coming, arrival; *gen.* τελεῖτῶ; ὅ τελεῖτ ἕρ ἀν m-bile ὅόῖβ, from their coming to the tree, *literally*, from the coming to them to the tree; ἀρ ὅ-τελεῖτ ἕο μυλλῶ ἀν ἔνυῖ ὅῖ, upon the arrival to the top of the hill to it (*referring to muc*), *i.e.* it having, or when it arrived at the top of the hill; ὅο τελεῖτ, *inf. of τὰρ or τῆς, irreg. v. n.* come; ἄς τελεῖτ, *pres. part.* coming.
- τελεῖτῶ, *s. m.* a messenger, a courier, an ambassador, delegate, *used for τελεῖτῶρ*; *gen. and pl. id.*; *also the pl. of τελεῖτ.*
- τελεῖ, *s. m.* a house.
- τελεῖτῶ, *s. m.* teaching, instruction; *gen.* τελεῖτῶρ.
- τελεῖτῶ, *s. m.* a household, a family; *gen.* τελεῖτῶρ, *pl.* -αῖς.
- Τεῖρῶ, *s. f.* Tara; *gen.* Τεῖρῶ, *dat.* Τεῖρῶρ; Τεῖρῶρ λυῶρ, the place called *Beal atha na Teamrach*, in the parish of Dysart, near Castle Island, in the county of Kerry, seems to point out the contiguity of this place.

TEANΘAΛA, *s. m. pl. of* TEANΘAΛ, a fire-brand.

TEANNA, *adj. pl. of* TEANH, strong, bold, powerful; *comp.* TEINNE.

TEANNTA, *s.* securities, bonds, engagements.

TEAP, *s. m.* heat, warmth; *gen.* TEAPA; TEAP NA TEINNEAΘ, the heat of the fire.

TEAPBAC, *s. m.* heat, sultriness; *gen.* TEAPBAYZ.

TEYΘ, *irreg. v. n. imp.* go; *inf.* Δ ΘΥΛ; TEYΘYΘ, *2nd pers. pl. imp.* do ye go.

TEYZ, *v. a.* cast, throw, fling; *1st pers. perf.* he cast; *inf.* ΘΘ TEYZEAN or ΘΘ TEYZHNT.

TEINE, *s. f.* a fire; *gen.* TEINEAΘ, *pl.* TEINTE.

TEINEAΘ, *gen. of* TEINE, fire.

TEINZEOMAYΘ, *v. n.* would go; *a cond. form of the verb* TEYΘ, go,

TEIT, *v. n. imp.* flee, escape; *inf.* TEITHEAΘ and TEITHEMH; *1st pers. perf.* 3rd pers. pl. they all fled.

TEOPA, *s. m. and f.* a border, a boundary; *gen.* TEOPAHN, *pl.* TEOPAHNA.

TI, *s. principally used with the prep.* AYH, in the sense of about, to, as AY TI ΘΘ BEIT, about to be; AY TI Δ MHAPBTA, about to kill him, literally, on the design or intention of his killing.

TIAYAYO, *pres. tense 3rd pers. pl.* they go, of *irreg. v. n.* TEYΘ; properly TEYΘYO or TEYO; Δ Z-CEANN ZACA POCAYH TIAYAYO, they lead to (Δ Z-CEANN) every advantage.

TIY, *v. n.*, see TAP.

TIYEAΘ, *cond. of* TIY, might come.

TIYEAHNA, *s. m.* a lord, proprietor, chief ruler; *gen. id.*, *pl.* -AYZE, *gen. pl.* TIYEAHNAΘ.

TIMCIOLL, *s.* circuit, compass, ambit; Δ Θ-TIMCIOLL ΘHAYH MYOY, around Diarmuid; *comp. prep.* about, around; TIMCIOLL AN EAPHTAHN, about the quicken tree; INAY TIMCIOLL, around her or it; INAY TIMCIOLL, around him or it; AY Θ-TIMCIOLL, about thee; INAY TIMCIOLL PEH, about himself.

TINNEAPHNAC, *adj.* stout, strong; *pl.* TINNEAPHNACA; *comp.* TINNEAPHNAYZE.

TINTIΘE, *adj.* fiery.

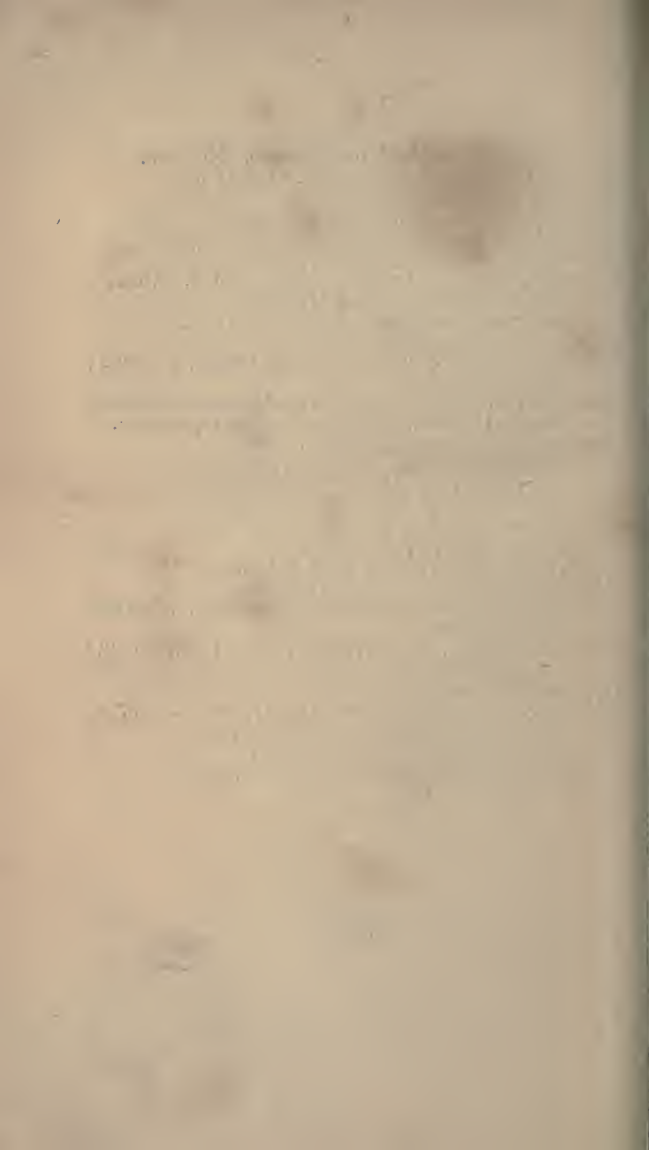
TIOTHAY, thou wouldst give; *2nd. pers. sing. cond. from* TAYHAY, give; BEAPHAY, the *2nd. pers. sing. cond. as formed from* BEH.

TIOTHAY, *cond.* would give; another form is BEAPHAYΘ; the first is formed from TAYHAY, the second from BEH; NAC Θ-TIOTHAY PE that he would not give; ZO Θ-TIOTHAYH, that I would give.

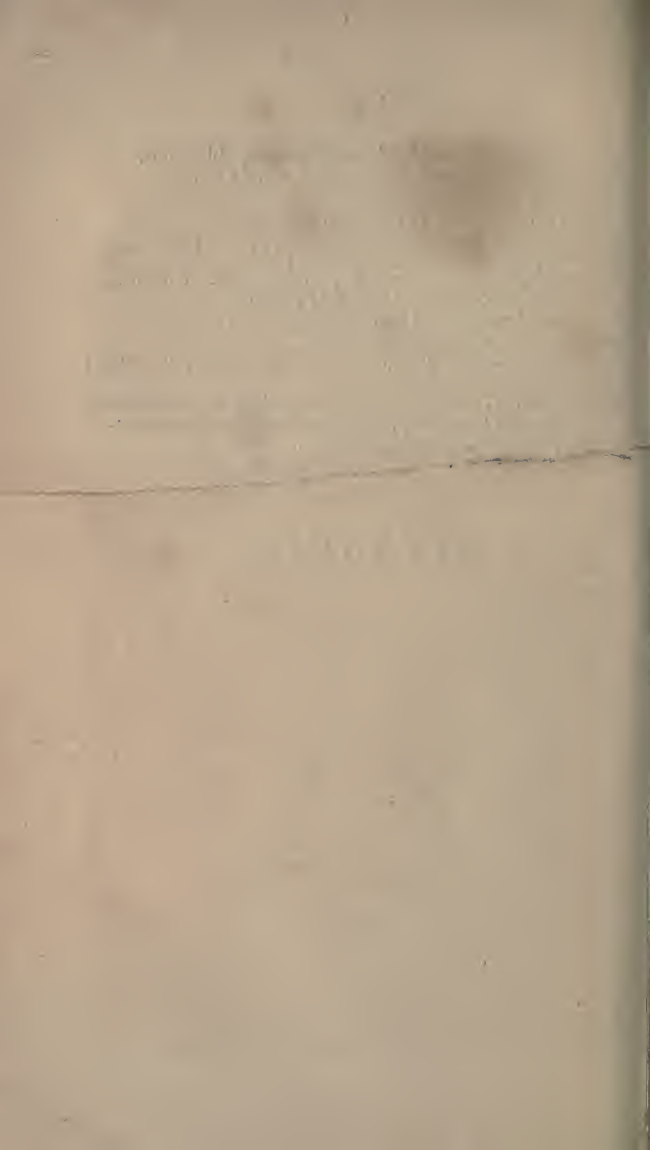
- τιοῦλασαῶ, *v. a. infin. of τιοῦλασ*, bestow, present.
 τιοῦλαίσααῶ, *v. s. m.* a gift; *gen.* τιοῦλαίσααῶ, *pl. id.*
 τιομαιν, *v. a.* bequeath, bestow; *infin. id.* πο τιομαιν
perf. bestowed.
 τιομρυζαῶ, *s. m.* a collection, a congregation; *gen.* τιομ-
 ρυιζῆ.
 τιονόλ, *s. m.* a gathering; *gen.* τιονόιλ and τιονόλτα, *pl. id.*
 τίη, *s. f.* a country, a land, a nation; *gen.* τίηε, *pl.* τίηετα;
 μασ τίηε, a wolf, son of the (wild) country; Τίη
 Ταιρηζίηε, the Land of Promise.
 τιυβαη, I will give; *1st. pers. sing. fut. of ταβαη*, give;
 βέαρραῶ, *fut. from βέηη*, I will give; ní τιυβαη, I
 will not give.
 τλάιτιμή, *s. f.* weakening venom or benumbing poison;
from τλάιτ, *adj.* weak, languid, and *μή*, poison.
 τλάτιζ, *v. a.* reduce, weaken; πο τλάτιζ, reduced or
 weakened in strength.
 τοβαη, *s. m.* a well; *gen.* τοβαηη, *pl. id.* and τοιβ-
 ρεαῶ.
 τοῶαίλ, *v. a.* dig, scoop, root; πο τοῶαίλ ηε *perf.* he dug.
 τόζ, *v. a.* raise, lift-up, build; *infin.* τόζβαίλ, τόζβαη, *pres.*
hist. raises; πο τόζβαοβαη αν φηιανν ζάηη μήρη φάν
 ζ-κλιιῶε ηηη; the Fenii raised a great shout at that
 game; τόζαίβ, *perf.* raised; τόζαίβ ηε λάν α ὁά βαη
 λειη ὄον υηηζε, he brought with him (*i.e.* carried
 away) the full of his palms of the water.
 τοιῶηη, *s.* guise, plight; φάν τοιῶηη ηηη, under that guise.
 τοιζεηε, *s. emph. of τοιζ*, fondness.
 τοιηῶηη, *s.* heaviness, stupor; πο τuiη ηε α τοιηῶηη ηυαηη,
 he fell into a stupor (of slumber).
 τοιηζ, *s. f.* expedition, work, cause.
 τονη, *s. f.* a wave; *gen.* τuiηηε, *dat.* τuiηηη, *pl.* τονηα.
 τορηῶ, *s. m.* fruit, *figuratively* virtue; πο τορηῶ μο ηαῶτα,
 by virtue of my prowess; *gen.* τορηαῶ; *pl.* τοιηῶε.
 τορη, *s. m.* a boar; *gen.* τuiηηε, *pl. id.*
 τοιηηῶε, *adj.* pregnant, fruitful.
 τοιηηῶε, *s. f.* conception, pregnancy, fruit; *gen.* -ηα.
 τηα, *adv.* to wit, videlicet, likewise, also.
 τηῶτ, *s. m.* time; *gen.* τηῶτα; *generally used adverbially, as*
 αν τηῶτ ηηη, then.
 τηῶτῶηηη, *s. m.* evening; *gen. id. pl.* τηῶτῶηηηηη; υηηη
 τηῶτῶηηηη, at eventime.
 τηῶ, *prep.* through, by, at; τηῶ η-α ὄοηηη, through his body;
it becomes τηῶη, before a word beginning with a vowel,
as τηῶηη αν υηηλαβηηῶ ηηη, through that speech.

- τὺλλισμῶν, *v. s.* merit, earning, desert; *inf.* to deserve.
 τὺλλῖς, *2nd. pers. sing. perf.* you have deserved; *imp.*
 τὺλλ, deserve, earn, merit; ἦο τὺλλεῖς-ρα, I have
 deserved; ἦοτ τὺλλῖς, you have not deserved.
 τὺμν, *s. f. dat. of* τὸνν, a wave.
 τὺμν, *s. m. gen. of* τὺμν, a spark of fire, a flash of
 lightning.
 τὺμνῖς, *v. n.* descend, come down; *inf. id.* ἄς τὺμνῖς,
pres. part. descending.
 τὺμνῖς, *adj.* tired, weary, mournful, woful.
 τὺμνῖς, *adj.* mournful, woful, sorrowful; *also* tired,
same as τὺμνῖς.
 τὺρ, *s. f. dat. of* τὺρ, a beginning; *gen.* τὺρε; ὁ τὺρ ἔσο
 ὄμνῖς, from beginning to end.
 τὺτ, *v. n.* fall; *inf. id.* τὺτῖς, τὺτῖς, *pres. tense, 3rd. pers.*
pl. they fall; τὺτῖς, *cond.* would fall; ἄς τὺτῖς,
pres. part. falling; ἀντῖς ἀν τὺτῖς ἀν τὺτῖς ἀν
 τὺτῖς ἄς τὺτῖς τὺτῖς, then when the worm perceived
 the house falling upon it.
 τὺτῖς, *fut. hist.* shall fall.
 τὺτῖς, *v. s. f.* a fall, a falling; *gen.* τὺτῖς, ἀν τὺτῖς,
 upon the fall.
 τὺτῖς, *s. f. gen. and pl. of* τὺτῖς, a hill, a hillock, knoll, a
 mound; ὁ τὺτῖς τὺτῖς τὺτῖς τὺτῖς, to the hillock; ἀν
 τὺτῖς τὺτῖς τὺτῖς τὺτῖς, upon the leaving of the tulach
 to it, *i. e.* when it was leaving the tulach.
 τὺτῖς and τὺτῖς, *s. m.* a journey, voyage, pilgrimage; *gen.*
 and *pl.* τὺτῖς.
 τὺτῖς, *s. m.* the top, summit, upper part of anything; *gen.*
 τὺτῖς, *pl. id.*
 τὺτῖς, *prep. pron. emph. form of* τὺτῖς, from ye.
 τὺτῖς, *prep. pron.* from him.
 τὺτῖς, *s. m.* secrecy, privacy; *gen.* τὺτῖς.
 τὺτῖς, *s. f.* a grave, cave, den, cavern, grotto; *gen.* τὺτῖς
 and τὺτῖς, *pl.* τὺτῖς.
 τὺτῖς, *prep. pron.* from me.
 τὺτῖς, *prep. pron.* from us.
 τὺτῖς, *s. f.* time, hour; *gen.* τὺτῖς.
 τὺτῖς, *s. m. gen. and pl. of* τὺτῖς, nobility, nobleman,
 gentleman; ὁ τὺτῖς ἀ τὺτῖς, according to their
 nobility.
 τὺτῖς, *s. m. gen. of* τὺτῖς, a grave, cave, den, a cavern; *gen.*
 also τὺτῖς.
 τὺτῖς, *s. f.* dread, awe, dismay; *gen.* τὺτῖς.
 τὺτῖς, *prep. pron.* from thee; τὺτῖς τὺτῖς, from thyself.

- ualac, *s. m.* a burden, load, heavy charge, obligation.
 uaral, *adj.* noble, high-born; *comp.* uairle; *s.*
 uata, *prep. pron.* from them.
 uatbar, *s. m.* horror, terror; *gen.* uatbar.
 uatbarac, *adj.* horrible, terrible; *comp.* uatbaraiġe.
 uo, *indef. demons. pron.* that, there, yonder.
 ui *gen. sing. and pl. of O or uA*, a descendant of a tribe; Δ
 mhc ui Duibne, O son of O'Duibhne.
 uim, *prep. pron.* around him or it, upon him or it.
 uir, *s. m. gen. of úr*, mould, earth.
 uirġeig, *s. f. dat. of úirġeas*, a high branch, or bough;
gen. úirġeige.
 úirmeirniġ, *s. m. gen. of úirmeirneac*, great or exceeding
 courage; *from úir*, great, and *meirneac*, courage.
 uirre, *prep. pron.* upon her, upon it.
 uirreere, *prep. pron. emph. form of uirre.*
 uirge, *s. m.* water; *gen. id.*
 uile, *indef. adj.* all; ξ o h-uile, all, entirely.
 ulc-fada, *comp. adj.* long-bearded.
 ullao, *s. m.* Ulster; *gen.* ullao.
 ullam, *adj.* prepared, ready; *comp.* ullamne.
 ullac, *adj.* belonging to Ulster, Ultonian.
 úr *an intens. prefix., written úr*, before words whose first
 vowel is slender.
 urcar, *s. m.* a cast, a throw, a shot, a fling; *gen.* urcar;
also urcar, gen. -uir.
 úrlabrad, *v. s.* speaking, speech.
 úrlannab, *s. dat. pl. of úrlann*, a staff; *gen.* úrlann, *pl.*
id., úrlann rleasda, the staff of a spear.
 úrluibe, *s.* a skirmish, a conflict, a blow.
 uraoe, *adj. comp. degree of rurar or urur*, easy.



APPENDIX.



APPENDIX:

REPORT FOR 1880.

THE following Report was read by the Secretary of Council, and adopted at the meeting held on Tuesday, 1st March, 1881.

THE Council beg to submit their Report for the year 1880-1881, and have much pleasure in being able to state that the movement for the preservation of the Irish language continues to advance steadily. In reporting progress, during the past year, it is almost unnecessary to remark that many things have occurred calculated to divert the attention of the Irish people from the cultivation of their language. The public interest has been much engaged with matters of great national and pressing importance. Indeed, so great have been the issues, and so absorbing the questions agitating the Irish people, that the time for carrying on such a movement may appear somewhat inopportune. However, be that as it may, the Council are glad to state that the progress made during their term of office can compare favourably with the previous years, the number of communications received by the Society being considerably in excess of that for the year 1879.

The Council have great pleasure in announcing that the Irish language has been placed on the programme of the new Royal University of Ire-

land, and herewith append the memorial sent by them to the senate of that body, with their reply. The Society had already, by its labours, secured for the language a position on the programme of the Commissioners of National Education, and also on that of the Commissioners of Intermediate Education, and it is therefore a matter of congratulation that, owing to the action of this Society, the Irish language now holds a prominent place on the curricula of the three great systems of State Education in this country, namely, Primary, Intermediate, and University. And when the drawbacks which impede the teaching of Irish in the Primary Schools shall have been removed, there is every reason to expect that these schools will be the great means of preserving the language in the future, as they are deemed to have been the principal cause of its decline and decay in the past.

The Council, having learned that the quarterly fee of two shillings exacted by the Board of National Education from pupils studying Irish had the effect of preventing large numbers of students from availing themselves of the concessions lately granted by the Board, forwarded to that body a numerous signed memorial on the subject. Amongst the signatories were a large number of Catholic and Protestant bishops. A letter, in answer to this memorial, was received from the Secretary to the Commissioners, stating that they were precluded by express regulations of the Treasury in reference to special extra branches from acceding to the Society's request.

The unfavourable tenor of this reply, and the receipt of a large number of letters from all parts of the country, especially from clergymen and schoolmasters, complaining of the regulations con-

cerning the teaching of Irish in the National Schools, made it necessary to draw up and forward to all the Irish Members of Parliament a circular, requesting them to use their influence with the Government to have the two shilling fee abolished, and to permit children of the second class and upwards to be examined for results' fees in Irish.

Mr. T. Sexton, M.P., one of the members of our Council, who brought the subject before the House of Commons last August, wrote as follows:—
 “The Council, I have no doubt, will be interested to learn that yesterday I had a conference of considerable length with the Chief Secretary for Ireland on the subject of the extra fee imposed by the Treasury regulation on the teaching of the Irish language in the Irish National Schools. I submitted to Mr. Forster the outlines of the case upon which I ask that the restrictive regulation shall be cancelled. He declared that he could not give any pledge at the present moment, or until he could find time to examine all the bearings of the subject; but my firm impression is that he will consider it in a quite unprejudiced manner, and that he will decide upon it according to what may appear to him to be the public interest. Thus the Council may be assured that the question of extra fee is in a fair way to be equitably settled.”

Thus stands the question at the present time. It is much to be wished that Mr. Forster may soon be able to find time to examine the matter. The Council will watch the action of the Chief Secretary with the deepest interest and anxiety. They are very hopeful that the result of the Chief Secretary's attention to the matter, having regard to Irish public opinion and the importance and

consideration justly due to a language still spoken in this country by about one million of people, will be to abolish the vexatious disabilities which are imposed on the teaching of Irish, and thereby secure perfect freedom for teaching it in the Irish National Schools.

Of all the drawbacks to the study of the Irish language, and they are many, the Council believe this to be the greatest, and they are confirmed in their belief from the correspondence they have received, and the strong expression of opinion conveyed therein, as also from the fact that the Irish Teachers' Associations have more than once at their local meetings and their Annual Congress in Dublin unanimously passed resolutions in favour of the abolition of these restrictions.

The Council will, therefore, aided by intelligent public opinion, strenuously endeavour to effect the accomplishment of this object, deeming it of paramount importance for the preservation of the Irish language.

With the exception of the restrictions connected with the study and teaching of Irish on the programme of the National Board, the movement for the study of the language has satisfactorily progressed.

The Council received, from time to time, interesting accounts of the formation of classes and associations at home and abroad. In America the study of the Irish language is being pursued with the greatest enthusiasm and success. We learn from the reports of the Irish classes and associations that American, German, and Hebrew young men sit side by side with Irish youths learning the Irish language for the sake of its literary advantages. Irish-American newspapers devote their columns to the publishing of Irish literature

in the Irish character, and the New York Society for the Preservation of the Irish Language has recently brought out a new and handsome cheap edition of Dr. MacHale's translation of "Moore's Melodies."

In Germany the number of students taking an interest in Irish is fast increasing. Dr. Ernst Windisch, of the University of Leipzig, some short time ago brought out an Irish Grammar for German students, and has followed it up with a publication consisting of Irish texts for advanced students.

Dr. Zimmer, who presided at some of the Council meetings of the Society last summer, and was engaged in publishing some interesting Irish glosses, still continues his Irish class in the University of Berlin. He is now occupied in bringing out a new edition of Zeuss' "Grammatica Celtica."

In Australia, too, a branch of the Society has been formed. L. Kenyon, Esq., Secretary of the St. Patrick's Victorian Association for the Preservation and Extension of the Irish Language, has written to the Council requesting to have the Society affiliated. This is the first association established in Australia. At its inauguration in Melbourne the opening address was delivered by the President, Sir Bryan O'Loghlen, Bart., to a distinguished body of members of the association and colonists. A young gentleman, who possesses an extensive knowledge of the spoken and written language, has lately proceeded to Melbourne, taking with him a large supply of our books, and will give his valuable assistance in organising classes.

It is satisfactory to learn that, owing to the action of the O'Curry Exhibition Committee, an

exhibition of £20 is offered for competition in the Catholic University of Ireland, and for junior students three prizes of £5, £3, and £2, according to the relative merits of the candidates.

It is also worthy of notice that her Grace the Duchess of Marlborough issued her farewell address to the Irish people in the Irish language; that newspapers written in Spanish at the foot of the Andes contain advertisements in the Irish language, and that Professor Hart, of the University of Cincinnati, and Professor Dall' Orts, of the University of Genoa, take great interest in our movement, and are engaged in the study of the Irish language.

Reports were received from secretaries of the following classes and associations, some of them of a more or less interesting character:—John Carton, Esq., Secretary of the Termonfeekin Association; A. O'Grady, Esq., Ballaghaderin; Rev. P. A. O'Connell, Miltown Association, county Kerry; Rev. W. S. Donegan, Harold's-cross; Rev. Father M'Ternan, Killasnet, Sligo; John Kelly, Esq., Pollockshaw Association, Scotland; John Lynch, Esq., Cahir; Patrick H. Looney, Esq., Nile-street, Cork; Daniel Coghlan, Esq., Brompton, London; John Burke, Esq., Bagnalstown, county Carlow; John Fleming, Esq., Rathgormuck, Carrick-on-Suir; Eugene M'Carthy, Esq., Dunmanway Association; W. Keating, Esq., Bennett's Church; M. A. Colbert, Esq., Kanturk; John O'Connor, Esq., Ballinacartin; P. Cawley, Esq., Letterfrack; J. D. Cassidy, Esq., Cloghaneely Gaelic Association, county Donegal; Patrick Fahy, Esq., St. Patrick's, Holywood, Belfast; John O'Keeffe, Esq., Kilmallock; Cornelius O'Herlihy, Esq., Berrings, Inniscarra; Robert Gould, Esq., Liverpool, &c. &c.

Classes were established by the Christian Brothers at St. Laurence O'Toole's and Synge-street Schools. Rev. J. T. Murphy, Rockwell College, Cahir, informed the Council that that institution sent up fourteen candidates for examination in the Celtic programme of the Commissioners of Intermediate Education, all of whom passed with merit.

Almost all the National School teachers having Irish classes complain loudly of the regulations of the National Board, and of the high standard of qualification necessary to obtain a certificate, saying that they will be reluctantly compelled to give up teaching Irish altogether unless these regulations be considerably modified.

The financial state of the Society continues satisfactory. The balance-sheet, giving a statement of the Society's accounts for the year ending the 31st December, 1880, exhibits a balance in the Society's favour of £94 13s. 4½*d.*

The number of publications disposed of by the Society during the year was as follows:—Of the "First Irish Book," 1,716 copies were sold, making a total issue of 32,787 copies.

Of the "Second Irish Book," 897 copies, making a total issue of 14,972.

Of the "Third Irish Book," 598, making a total issue of 3,101.

Of the Copy-books, 507, making a total of 4,115.

The Society published the "First Irish Book" in 1877, the "Second Irish Book" in 1878, the "Third Irish Book" in 1879. The "Pursuit of Diarmuid and Grainne," Part I., was issued by the Society in May, 1880, and the number of copies sold between that date and the 31st December last was 555. This volume of over 200

pages, consisting of text, translation, notes, and glossary, and forming the first of a series of "Gaelic Reading Books," was sold for one shilling, and is the cheapest Irish book yet printed. In the preface it was announced that the remaining portion of the work would be published, and the Council are glad to be able to state that they have completed that work, and that they will be able in a few weeks to issue another volume larger than that published about the same time last year. Whilst admirably adapted as a text-book for students and for philological purposes, it affords, in the translation and notes which accompany it, an opportunity of becoming acquainted with the best prose tale now extant of the Ossianic literature.

The number of books sold by the Society during the year was 4,273, making a total issue of 55,530 copies, exclusive of pamphlets.

The complaint of the want of books will soon no longer be heard, seeing the number of reprints in a cheap and handy form which are being issued by publishers and others.

A circular was prepared and forwarded to such members of the Society as live in large towns or their vicinity, inquiring whether the Society's books were on sale there, and if not, requesting them to forward the names of suitable agents.

A new pamphlet containing the Report for 1879, by-laws and officers, &c., for 1880-1881, was printed and circulated.

It has been decided by the Council that the Society should act as a medium between those requiring instruction in Irish and persons willing and competent to teach Irish.

The election of the Council and officers for 1880-81 was carried out in accordance with By-laws II., III.

In consequence of the death of the late President of the Society, Lord Francis N. Conyngham, the Council, in accordance with By-law IV., elected The O'Conor Don to the vacant office; and, as the place of Vice-President became vacant thereby, they elected Lieutenant-General Smythe as Vice-President.

It is very desirable that something should be done to restore the Irish Professorships in the Queen's Colleges, especially as they are about to become feeders to the new University. It is to be regretted that the Irish chairs, which were established with so much difficulty, should have been allowed to lapse.

Finally, the Council beg earnestly to urge upon Irishmen the duty and necessity of organising associations for the cultivation of their native language in their respective districts, and, for the sake of union, to have them affiliated with the Central Society. Such action will ensure that the present movement for the preservation of our language shall not be a mere temporary effort, but one stamped with the impress of true intellectual and national progress, and thus secure from lethargy or reaction.

The following is the Memorial presented by the Society to the Senate of the Royal University of Ireland:—

**TO THE SENATE OF THE ROYAL UNIVERSITY
OF IRELAND.**

The Memorial of the Council of the Society for the Preservation of the Irish Language

SHEWETH that the University of Dublin, and the Catholic University and other Universities,

both of Great Britain and the Continent of Europe have Chairs of Celtic Language and Literature.

That the Irish language is now taught in many of the Colleges and Schools of Ireland.

That it has a place on the programme of the National Board and of the Commissioners of Intermediate Education.

That, independent of the educational utility of the study of the Irish language, its scientific value has long been recognised by *savants* in various countries, to whose zeal in its cultivation the comparative philology of the Indo-European languages owes much of its present state of advancement.

That, further, few countries in Europe equal Ireland in the possession of such an abundant store of ancient literature, containing materials not only intrinsically interesting in themselves, but capable of contributing importantly to the new study of comparative mythology, and of illustrating the primitive modes of thought, and the common tradition of the Aryan family of mankind; and that a knowledge of the language in question is indispensable to the utilisation of those valuable materials.

That the consideration of the above-mentioned facts induces your memorialists to submit that, in placing the Irish language on the curriculum of the Royal University of Ireland, the Senate would be but according it a position corresponding to its acknowledged value, and suited to the dignity of an ancient and still living language.

The following letter was received from the Secretaries to the Senate:—

“THE ROYAL UNIVERSITY OF IRELAND OFFICES,
 “THE CASTLE, DUBLIN,
 “22nd February, 1881.

“SIR,—Referring to our letter of the 28th

October, we beg to inform you that the Memorial from the Council of the Society for the Preservation of the Irish Language, which was thereby acknowledged, has been carefully regarded by the Committee, and we trust that the curriculum which is about to be laid before Her Majesty for approval will be found, when published, to meet the wishes of your Society.

“We are, sir,

“Yours obediently,

“J. C. MEREDITH, } *Secretaries.*
 “D. B. DUNNE, }

“J. J. MACSWEENEY, Esq.,
 “9 Kildare-street.”

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 notices 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.

ROYAL UNIVERSITY OF IRELAND.
Programme for Examinations for Celtic, 1881.

MATRICULATION EXAMINATION.

CELTIC*—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.
 The books for the present are:—

Annala ríogaícta Éireann, † 1592 to 1598, inclusive.

Two short poems by Cucoigrich O'Clery, given in O'Curry's MSS. Materials of Irish History, pp. 562-569.

3. Translations of easy sentences into Irish.

—*Honours.*

In addition to the Pass Course:—

1. Annala ríogaícta Éireann, 1598-1603 inclusive.

Oíde Cloinne Lp. ‡

2. More advanced questions in Grammar.
3. Longer passages for translation into Irish.
4. History of Ireland during the reign of Elizabeth.

FIRST UNIVERSITY EXAMINATION.

CELTIC—*Pass.*

1. Translation from two works.

The Books for the present are:—

Oíde Cloinne Tuipend. ‡

Teagarc Plata, by Tady MacBrodin.

2. Questions on Grammars and Idioms.
3. Translation of a piece of English prose into Irish.

* Candidates presenting Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

† 4to, Dublin, 1851. By John O'Donovan.

‡ The Atlantis, vol. iv., p. 115, &c.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Zeabap bpeazneç*,* together with the *Duan Eipeannaç*, and *Duan Albanaç*.
2. More advanced questions on Grammar and Idioms.
3. Early History of Ireland, to commencement of the Incursions of the Northmen.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES
PROCEEDING TO THE B.A. DEGREE.

CELTIC.†—*Pass.*

1. Translation from two prescribed works.
The books for the present, are :—
Pled Dum na n-Deò.‡
Caç Mluige Zeana.§
2. Grammar and Idioms.
3. Translation of a piece of continuous English prose into Irish,

—*Honours.*

In addition to the Pass Course :—

1. *Longer mac n-Urniç.*
Cozað Gaedel ne Gallaið.||
2. Elementary Philology of the Irish language.
3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman Invasion.

* Irish Version of Nennius. Dublin, 1848. *Duan Eireannoch*, p. 220, &c. ; and *Duan Albanach*, p. 270, &c.

† See note, p. 192.

‡ Battle of Magh Rath, Dublin, 1842. By John O'Donovan.

§ Battle of Magh Leana; Dublin, 1855. By Eugene O'Curry.

|| Wars of the Danes. London, 1861. By Dr. Todd.

B.A. DEGREE EXAMINATION.

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CELTIC ~~Pass.~~

1. Translation from prescribed works.

The books for the present are:—

Seplize Conculand.*

Scela na Epregi.†

Compac Firdiadh.‡

2. Elementary Philology of the Irish language.

3. History of Celtic (Irish) Literature.

—Honours.

In addition to the Pass Course:—

1. Cain Aigillne.§

2. Philology of the Irish Language. [Ebel's Zeuss.]

EXAMINATION FOR M.A. DEGREE.

CELTIC.

1. breata comaircepa.

2. Transcript, with contractions fully set out, and translation from some selected MS.

The tract selected for the present is:—

The History of Alexander the Great, in the Leabher Brec.

3. Philology of the Celtic Languages.

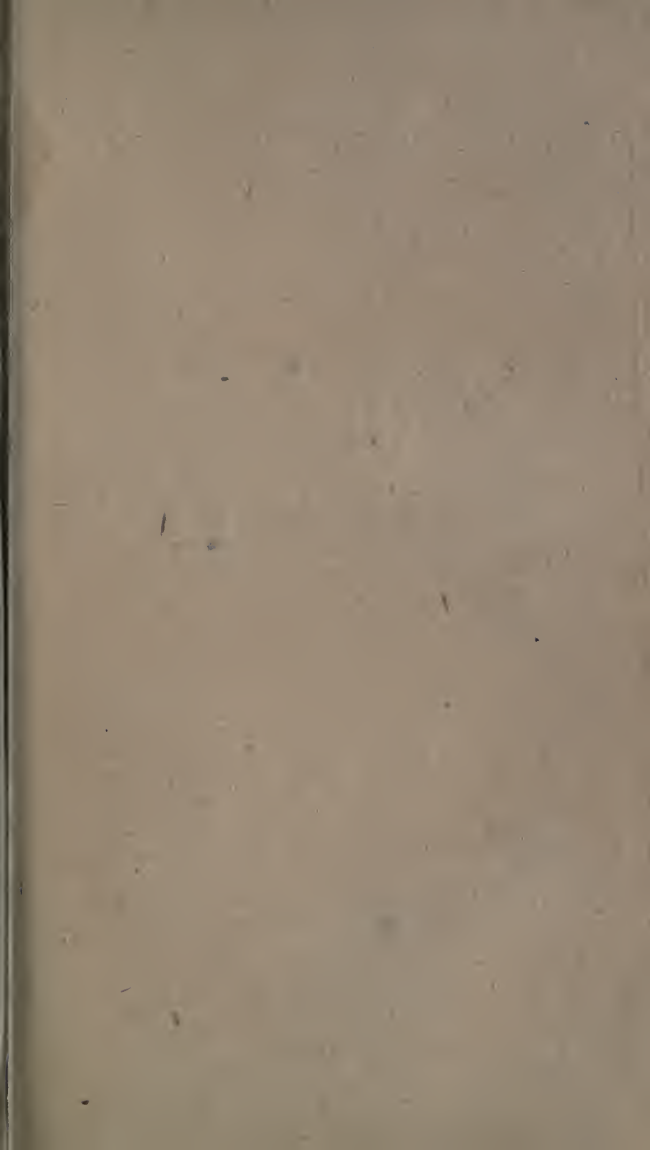
N.B.—The Candidates will be expected to show a knowledge of the works of Zeuss, Ebel, Windisch, and other Celtic scholars.

* The Atlantis, 8vo, vol. i., p. 362, &c.; Dublin, 1858. By E. O'Curry.

† 8vo, Dublin, 1865. By J. O'B. Crowe.

‡ The Manners and Customs of the Ancient Irish; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

§ Ancient Laws of Ireland, vol. ii., p. 22. 8vo. London, 1869.



R. 20

Society for the Preservation of the Irish Language,

NO. 9 KILDARE STREET,

DUBLIN.

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

FIRST IRISH BOOK, 48 pages, price 2*d.*

SECOND IRISH BOOK, 112 " " 4*d.*

THIRD IRISH BOOK, 150 " " 6*d.*

IRISH COPY-BOOK, .. " 4*d.*

PURSUIT OF DIARMUID AND GRAINNE.

(Part I.), .. " 1*s.*

Other works in preparation.

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

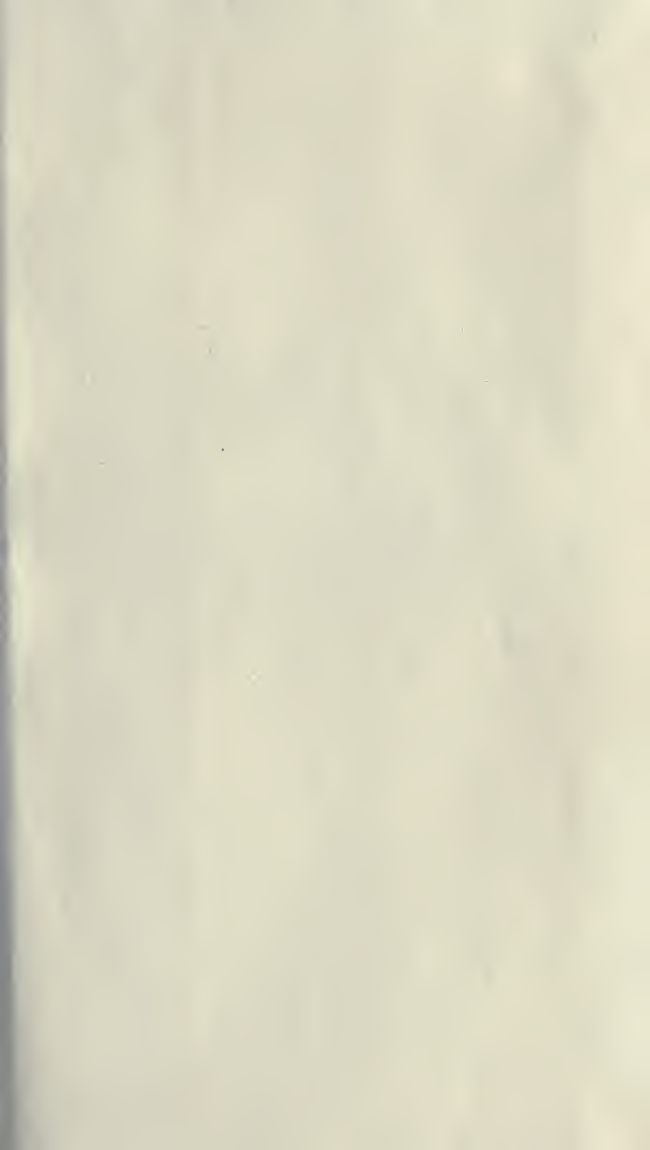
The Society's publications will be supplied at very much reduced prices to National and other Schools, Classes, and Associations, by the Publishers, to whom all orders are to be addressed.

Orders for supplies exceeding a certain amount will be sent carriage free.

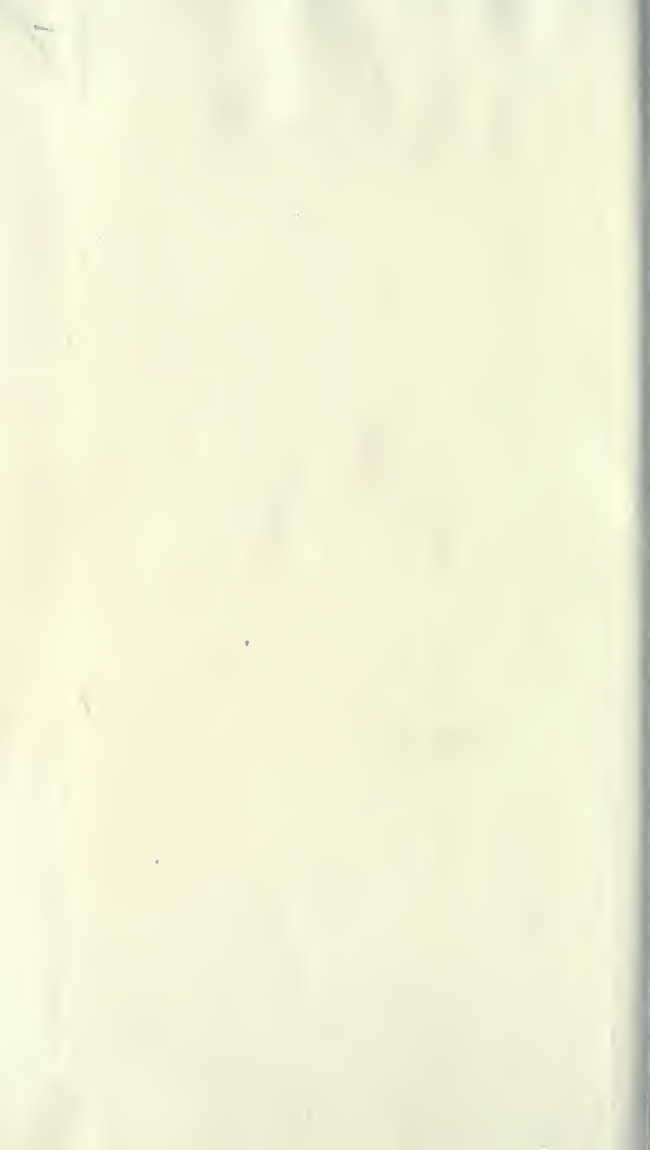
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