

Oide Gleinne Lir  
State of the children of Lir

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OIDE CLOINNE LIR

THE

FATE OF THE CHILDREN

OF

L I R

PUBLISHED FOR THE

Society for the Preservation of  
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FOR THE

Preservation of the Irish Language.

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## PREFACE.

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THE present Volume, "The Story of the Children of Lir," forms the third of the Series of Reading Books in the Irish Language, published by the Society.

Though by no means so modern, either in its language or style, as the last work issued by the Society, it can lay claim to a popularity scarcely inferior to that in which the "Pursuit of Diarmuid and Gráinne" is held. In the imaginative tales of Irish literature, partly founded on fact, and partly on fiction, it is classed amongst what are generally known as "Τρί τρυαίγε na Sgéalaí gēadótta," *i.e.*, "The Three Sorrows of Story-Telling," the two others being, "The Exile of the Children of Uisnech,"

and "The Fate of the Children of Tuireann," stories held in high favour with the bards, story-tellers, and romance writers of Ireland.

Writing upon these stories, in the third vol. of the "Atlantis," p. 390, the late Professor O'Curry, C.U.I., assigned a higher antiquity to the two last mentioned than he did to the "Tale of the Children of Lir," remarking that he had never met with any allusion or reference to it in the ancient MSS. At the same time, he was inclined to believe, and many will agree with him, that the interspersed little poems argued for it a far higher antiquity than the prose would have induced him to believe, and this led him on to the assumption that the entire piece was, perhaps, at one time in verse, and of the same antiquity as the generality of what are called "Oisín's Poems."

Still, apart from its claims to antiquity, the story is one so popular, and so widely known, that there are few students of Irish mythical lore who have not become ac-

quainted, in a general manner at least, with the fortunes of the ill-fated "Children of Lir," whose "tale of woes" begins with that portion of Irish history which marks the close of the "Tuatha de Danann" rule, and the accession of the Milesians to sovereign power in Ireland. This change the Battle of Telltown effected, and it is to this event the story at its opening passingly alludes. From that time the Tuatha de Dananns had but a mythical existence, having, after their disastrous defeat at Telltown, voluntarily retired to the pleasant hills and plains of Erin, where amongst themselves they still formally adhered to the titles, and claimed the privileges of rulers. Their first king under these altered circumstances was Bodhbh Dearg, chosen at a convention, attended, as the story relates, by chiefs of the Tuatha de Dananns "from all parts of the five provinces of Erin." Lir of Siath Fionnachaidh repudiated their choice, considering that he himself was better entitled to the distinction. He left the assembly and departed home.

Notwithstanding this, he afterwards met his truest friend in his successful rival, and the death of Lir's wife placed it in the power of Bodhbh Dearg to offer to him, as evidence of his friendly feelings, Aobh, the daughter of Oillel of Ara, in marriage. Lir accepted this offer of Bodhbh Dearg, and Lir and Aobh were united. It so happened that their union was but a short one; for after the birth of two sons, Fiachra and Conn, Aobh died, and Lir "would almost have died of grief were it not for the greatness of love with which his mind rested on his four children," two others, Fionnghuala and Aodh, having previously been born. Bodhbh Dearg, anxious that the alliance of friendship he had contracted with Lir should not thereby be impaired, proffered to him Aoife, the sister of Aobh, in marriage, and Lir willingly accepted this second token of the king's friendly disposition towards him, and an union was immediately effected. For a while all went well; but soon the jealousy of Aoife was aroused by the affection with which

Lir and the Tuatha de Dananns regarded the children of her dead sister Aobh ; and one day, as they bathed in Loch Dairbhreach, she transformed them, by her magic power, into four swans, and doomed them to drift on the lakes and by the shores of Erin for the space of nine hundred years, till the day when the spell of their enchantment should be broken. This, by a beautiful idea, suggestive, it would seem, of the early Christian date and authorship of the piece, is made by the story, to coincide with the arrival of Saint Patrick, and the dawn of Christianity in Ireland.

The story proceeds to give their different adventures, their feelings, their sufferings, and finally concludes with their return to their native place, and their restoration by a disciple of Saint Patrick to their human forms, immediately prior to their death.

With modern writers in this department of Irish literature the story has been a popular one. Upon it Thomas Moore, our national poet,



founded the lines, "The song of Fionuala," and Gerald Griffin included it, in a readable and attractive form, in his "Tales of the Jury-room."

The Irish text of the story is founded upon the version which the late Professor O'Curry supplied for vol. iv. of the "Atlantis." He observed that he had great difficulty in compiling it, in the form in which it there appeared, none of the MSS. which had the story having it complete, and those upon which he was obliged to rely were, he adds, "rude and defective, and almost worthless, from their corrupt orthography." It was only after collating six MSS. in Dublin and bringing up the orthography to the standard of the best MS. he had, that he was enabled to supply the deficiencies of which he complained, and prepare a complete version for publication.

The corrupt orthography to which O'Curry alluded was not entirely eliminated from that version, and some words found their way into

print, the orthography of which was evidently based on the pronunciation they had, and still possess, in the language, as it is spoken. It is obvious that these errors escaped O'Curry's attention, as many of the same words re-appear in their correct forms, and the work would, no doubt, have been entirely free from them had he lived to supervise his patriotic labours. In this edition, besides correcting these errors, the orthography has also, for the greater convenience of the student, been assimilated so that the same word may not appear in different forms, as is the case in the volume referred to.

O'Curry's notes and references are also embodied in this edition. His English translation has also been availed of ; nor has it been departed from to any appreciable extent, as it was deemed sufficiently literal to be of use to the student of Irish, and, at the same time, interesting and readable to the general lovers of Irish literature.

With the aid of the vocabulary appended to the work, in which only those

meanings are given which they bear in the text, the student, should he so desire, will be enabled to obtain for himself a more literal translation. He will also find, in many instances, that the meanings in the vocabulary have been illustrated by extracts from the text itself, many of the passages selected for that purpose being those for which a more literal explanation was deemed desirable.

RICHARD J. O'DUFFY,	}	<i>Hon. Secs.</i>
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9 Kildare-street, Dublin,

*June*, 1883.

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THE CHILDREN OF LIR.



## ARGUMENT.

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1. Tale opens. 2. Convention of the five kings to elect an Ard-Righ. 3. Their names and their choice of Bodhbh-Dearg. 4. Lir dissenting leaves the Convention. 5. His wife dies. 6. He finds a friend in Bodhbh-Dearg. 7. Lir sets out to Bodhbh-Dearg, who gives him a cordial greeting. 8. The marriage of Aobh, the daughter of Oilíoll Arran, with Lir. 9. Their return together. 10. Births of a daughter and three sons, viz., Fionnghuala and Aodh; Fiachra and Conn, and death of Aobh. 11. Mourning at the Sióth of Bodhbh-Dearg. 12. Lir at Bodhbh-Dearg's request espouses Aoife, the sister of Aobh. 13. Bodhbh-Dearg's love and that of the Tuatha De Danann for the children of Aobh. 14. Aoife's jealousy. 15. She contemplates their destruction. 16. She fails to combine her attendants in her designs. 17. She transforms Fionnghuala and her three brothers into swans on Lough Dairbhreach. 18. Fionnghuala demands a period to be set on their sufferings. 19. Aoife complies, appointing three hundred years to be spent on Lough Dairbhreach, three hundred on Sruth Na Maoil, and a similar period at Iorrus Domhnann. 20. She grants them certain privileges. 21. She leaves them and sets out to Bodhbh-Dearg. 22. His inquiries for the children. She prevaricates. 23. His suspicions aroused, he sends messengers to Lir. 24. Surprised at the news, Lir sets out in search of the children and arrives at Lough Dairbhreach. 25. His astonishment at hearing the human voices of the swans. 26. Fionnghuala reveals herself to him, the cause of their ruin and their sad fate. 27. Lir's lament. 28. Fionnghuala relates the privileges granted to them as swans, and invites Lir and his people to encamp at Lough Dairbhreach. 29. Lir consents. His parting farewell. 30. He arrives at the Sióth of Bodhbh-Dearg; makes known to Bodhbh-Dearg his children's fate. 31. Bodhbh-Dearg's surprise at the news. 32. In revenge Bodhbh-Dearg transforms Aoife into a demon of the air. 33. Arrival of Bodhbh-Dearg and his people at Lough Dairbhreach, and their intercourse with the swans. 34. Their encampment at Lough Dairbhreach for three hundred years. Fionnghuala intimates to her brothers the expiration of the first period of their enchantment. 35. Their

farewell to Lir and Bodhbh-Dearg. 36. Flight of the swans to Sruth Na Maoil. 37. Their first impressions of the Maoil. 38. A tempest threatens. Their arrangements to meet it. 39. It separates them. It abates. 40. and 41. Their reunion. 42. They experience a night of suffering. 43. The extent of their sufferings. 44. Fionnghuala's complaint. 45. Their drifting on the Maoil. 46. They perceive a cavalcade moving towards them on the Bann. 47. Recognition of the swans. 48. The chiefs of the cavalcade. 49. Fionnghuala receives news of her people, and sorrowfully complains of her sad fate. 50. The cavalcade brings tidings of the swans to the nobles of the Tuatha De Danann. 51. Their last days on the Maoil. 52. Their departure to Iorrus Domhnann, and their meeting with Aibhric, the subsequent narrator of their fate. 53. A night of woe at Iorrus. 54. The swans make a profession of faith in the true God. 55. Their time in Iorrus Domhnann having expired, they return to Sioth Fionnachaidh. 56. Its deserted raths mournfully recall to the swans the associations of their once happy home. 57. Their wanderings on the scene of their native place. 58. The arrival of St. Patrick in Erin and of Holy Mochaomhog in Inis Gluaire of Brendainn. The swans are startled by the tinkling of Mochaomhog's bell. 59. Fionnghuala communicates to her brothers the arrival of Mochaomhog in the island. 60. The strains of the swans are heard in response to the Cleric's voice. 61. Mochaomhog listening to the melodious strains of the swans, has their identity revealed to him and makes known to them his heartfelt wishes in their behalf. 62. The swans come ashore and associate with the Cleric. Their mutual attachment. 63. The reigning monarch of Connaught, Lairgnen and Deoch his wife. 64. Deoch entreats of Lairgnen to procure the birds for her, but Mochaomhog refuses to comply with the wishes of the king's messengers. 65. Lairgnen himself having demanded the birds, and being refused, snatches them and returns to Deoch, followed by Mochaomhog. The swans restored to their human state, are found to be in a decrepit condition. 66. Lairgnen is astounded at the transformation. 67. Fionnghuala taking a last farewell of the Cleric, requests baptism for herself and her brothers, and prescribes to him the manner of their interment. 68. Death and burial of the Children of Lir. 69. Mochaomhog's sorrow. 70. Conclusion.



## oir̃e c̃loinne l̃ir siosana.



1. Iom̃tur T̃uat̃ De D̃anann ó c̃at̃ T̃ail-  
ten anuad̃r.

2. Do c̃iom̃ruig̃eadãr ar̃ g̃ac̃ áir̃o do c̃úig̃  
c̃úig̃eadãib̃ Eir̃eann, go mãb̃adãr a n-aon  
aonac̃, ãg̃ur̃a n-aon b̃aile coim̃aile. Ãg̃ur̃ a  
oúib̃adãr maite T̃uat̃ De D̃anann: 1̃r̃  
feárr̃i õuiñn, ar̃ r̃iad̃, aon m̃ig̃ do b̃eic̃ õuiñn,  
'ná b̃eic̃ fõdaile m̃ar̃ a t̃ámaoio, ãg̃ fõg̃naim̃  
do m̃ig̃c̃ib̃ eile ar̃ feão Eir̃eann.

3. Ba do m̃aic̃ib̃ ná n-õream̃ riñ ãg̃ a maib̃  
r̃úil me m̃ig̃e o'f̃ág̃ail oóib̃ féiñ for̃ T̃uat̃  
De D̃anann, bõob̃ Deãr̃g̃, mac̃ an D̃ãg̃oa;  
ãg̃ur̃ il̃b̃reac̃ ead̃a Ruad̃o; ãg̃ur̃ l̃ir̃ Síte  
f̃ionnac̃ad̃o; ãg̃ur̃ m̃iõdãr m̃óir̃-uallac̃ b̃re-  
ãg̃a léic̃; ãg̃ur̃ aoñg̃ur̃ Õg̃ mac̃ an D̃ãg̃oa,  
ac̃t̃ níor̃ f̃anñtaig̃-r̃õe m̃ig̃e T̃uat̃ De D̃a-  
nann o'iãrr̃ad̃o, oir̃i doob̃' feárr̃i leir̃ a b̃eic̃  
ina meac̃t̃ féiñ, 'ná ina m̃ig̃ for̃ T̃uat̃ De  
D̃anann. Do c̃uad̃ar̃ ná maite riñ uile a

n-aon cōmairle, aēt an cúigeap rin aḡ a mairle  
rúil le mige o'fáḡail. Aḡur ir í cōmairle  
ar ar cinneadō aca, an mige do ēabairt do  
boōb Deapḡ mac an Dáḡda, ar tri h-áō-  
bairleib .i. ar feabur a aēar; ar a feabur  
féin, aḡur ar a beit na rinnreap cloinne an  
Dáḡda oó.

4. O cūalaidḡ Lir an mige do ēabairt do  
boōb Deapḡ, níor mairt leir é, aḡur o'fáḡ  
fé an t-aonad aḡur an t-oireadatar ḡan ceao,  
ḡan ceileabairt do cāc, óir do fāoil ḡur ba  
oó féin do bēairfāide mige aḡur tiḡearnar;  
aḡur ḡe ḡur fāḡre an t-aonad aḡur an t-oir-  
eadatar, ní lúḡaioe do míoḡadō boōb Deapḡ;  
óir níor ḡaib doin feap o'on cúigeap rin cúige  
ḡan an mige o'fáḡail do féin aēt Lir ann a don-  
ar. Aḡur do cinneadō aco Lir do leannmair  
aḡur a ēadō do loḡcadō, aḡur a cūp féin fo ḡuin  
ḡae aḡur cloirōm, do cionn ḡan úmā do  
ēabairt do'n té da o-tuḡadōar féin mige aḡur  
tiḡearnar. Ní oéantap an cōmairle rin  
linn, ar boōb Deapḡ, óir do cōrnoḡadō an  
feap rin an cūoc inab-fuil, aḡur ní lúḡaioe  
ir mḡ mipe ar tūad De Dānann ḡan é rin  
do beit úmāl dam.

5. Do bádap real fada fo'n ramāil rin.  
Aēt ceana, tapā tubairt mōr do Lir .i. a

bain-céile o'fáḡail báir do ḡalair trí n-oirce. Agus do cuir rin go móir ar lír, gur buó tuirrioc leir a meannmna do h-éir; agus do buó móir an rḡéal eis na mná rin 'na h-aimirir féin.

6. Agus do cloir fo Eirinn uile an rḡéal rin, agus máinḡ go longróir nic an Dáḡda mar a maḡadair maite Tuarḡ De Danann a n-don ionas. A dúbairt boóḡ Deairḡ: Damadó áil le lír, ar ré, do buó maite mo cōngnamra, agus mo cáirtoir do, ó ná c mairionn a beandige, doíḡ aih, atáir agamra na trí h-ingiona ir fearir deailb, agus déanamh, agus tuairrḡbáil do b-fuil a n-Eirinn .i. Dob, Doirfe, agus Ailbe .i. trí h-ingiona Oiliollda Arann, agus mo trí bionn-daltaḡa féin. A dúbmaḡar Tuarḡ De Danann gur maite an comrádó rin, agus gur b'fíoir.

7. Do cuiradó feara agus teadḡa ó boóḡ Deairḡ go h-aimm a maib lír, do mád damadó áil leir cleamnuir do déanamh mé mac an Dáḡda, agus tigearmar do tadbairt do, go o-tioḡmadó dalta do daltailb do. Iomḡra lír, do buó maite leir a meannmna do'n cleamnuir rin do déanamh, agus táinḡ moimeair n-a márad, caocat cairpḡeac ó Síot fionncaí, a n-atḡair do ḡadā conáirfe, go máinḡ Síot

Յստօծ Օրիշ օր Լոճ Օրիշօրից, ձգար ու  
բարձր բալէք բար առն, ձգար ու նստ ընթաց  
բուսանման շին բուսեմ, ձգար ու բարձրագոյն,  
ձգար ու բարձրագոյն յօ մայր ևս առ օրօք բն.

8. ԴՅՄԻ ՎՈ ԵՆՈՒՄ ԵՐԻ Կ-ԻՆՋԻՈՆԱ ՕԻԼՈԼԼԱ  
 ԴՐԱՆՆ Ա Ն-ՈՏՈՆ-ՇԱՇՏՈՐԻ Ա Ե-ԲՈՇԱՐԻ ԵԿԻՐԻՕՃԱՆ  
 ՇՄԱՇ ՎԵ ՎԱՆԱՆՆ, ՕՐԻ ԻՐԻ ԵԱՆ ԵՅՐՈՅ ԵՅԻՐՅ  
 ՎՈ ԵՄՈՒ ԵՄԻՄԵ ՎՕՐԵ. Ա ՎՅԵԿԻՐՏ ԵՅՈՅ ԵՅԱՐՅ:  
 “ՎՈ ՄՕՃԱ ՎՈ ՆԱ Կ-ԻՆՋԻՈՆԱԵՅ ՎՄԻՄ, Ա ԼԻ.”  
 “ՈՐԻ ՔԵՏՎԱՐԻՄ,” ԴՐԻ ԼԻ, “ՇԱ ԻՐ ՄՕՃԱ ՎՕՐԵ,  
 ՇՇՏ ՇՄԱՅ Ի ԱՆ ԵԱՆ ԻՐ ՄԻՄԵ ՎՕՐԵ ԻՐ ՎԱՐԼԵ,  
 ԴՅՄԻ ԻՐ Ի ԻՐ ՔԵՎԱՐԻ ՎԱՄ ՎՈ ՇԱԵԿԻՐՏ.” “ՄԱԻ-  
 ՔԵՎՈՒ,” ԴՐԻ ԵՅՈՅ ԵՅԱՐՅ, “ԱՅՐԵ, ԻՆՋԻՈՆ  
 ՕԻԼՈԼԼԱ ԻՐ ՄԻՄԵ ՎՕՐԵ, ԴՅՄԻ ՄԱՇԱՅ ՄԻ ՎՄԻՄԻ  
 ՄԱՐ ԱԻԼ ԼԵԱՄ.” “ԻՐ ԱԻԼ,” ԴՐԻ ՔԵ. ԴՅՄԻ ՎՈ  
 ՄՆԱՎՈՄԱՅ ԱՅՐԵ ԼԻ ԱՆ ՕՐՈՇԵ ՄԻՆ.

9. Գօժեցնուի Եւ Լիւ թա՛ն Եւեթ թի՛ն, ճշոր  
 ճորի՛ն, թի՛ց Դօ՛ն Լիւր Եւ ի՛նչ թի՛ն Զօ յօ-Եւթի-  
 յա՛ծ թի՛ց-Եւուր թի՛ն մօր լիւր ճի՛ն.

10. Δγυρ ινα θιαξ ριν ταρλα αν ινξιονταοθ-  
 τριom, τορραδ, Δγυρ το ρυξ θιαρ το'η τορρ-  
 βεαρτ ριν .ι. ινξεαν Δγυρ μαc; Φιονηξυαλα,  
 Δγυρ Δοθ, α η-ανμαννα. Δγυρ ταρλα τορρθιορ  
 οίλε θι, οcυρ το ρυξ θιαρ ιμαc, Φιαθρα, Δγυρ  
 Conn α η-ανμαννα; Δγυρ ρυαιρ ρι ρέιν βάρ  
 Δγ α η-βρειτ. Δγυρ το θυιρ ριν ζο μόρ αι  
 λιρ, Δγυρ μυνα η-βειτ μέαο το λυιξ α αιγνε

αρι α ἀετῆραρ cloinné, ιρ beas nác b-ruige  
bár va cúmairó.

11. Το μάλιστ αν ῥγéal ριν zo Sioč ðuioð  
ðeipz; asur tuasavar lucé an t-riota tpi  
zarica ór áro as caoineas a n-balta. asur  
aouðbairc boðb ðeapz. “Iρ oic linn an  
ingion ρin, ari ρon an ρip mairé va v-tuamairi  
í, óip ιρ buioioé ρinn va áaraoirao, asur va  
comann, ziðeas, ní ðealócaio ari z-aoirao  
ie céile, óip vo beapra a veipbriúri eile mairi  
mnaoi vó .i. aoipe.”

12. O’o cualaiz lip ρin, vo cuairó as-céaoípi  
va tabairc, asur vo ρnaðmaró ias ie céile,  
asur ruiz leip va tiz í. asur vo bí onóip  
asur muipn as aoipe ari cloinn lip asur a  
veipbjeatari fain; asur zac neac vo áifeas  
an ceatῆραρ cloinne ρin vo beaprasó zpiá  
anma vóib.

13. asur vo tizeas boðb ðeapz zo minic  
zo Sioč lip, vo zpiá na cloinne ρin; asur vo  
beipeas leip va tiz fain ias ie h-eas asur ie  
h-actairó fas; asur vo leizeas tap air va  
v-tiz fain arip ias. asur vo bíoir Tuatá ðe  
ðanann an tan ρin as caicioin fleioe aoipe  
ann zac Sioč fá read; asur an uair vo tiz-  
oir zo Sioč lip ιρ ias an ceatῆραρ ρin fá  
h-úrgarougas, asur fá h-óiproveas vóib, ari

ῥεαῖῃ ἃ ν-οειλῆε αὐρ ἃ ν-οέανῃῃῃῃ ; ἃῃῃ  
 ἱρ ἃνν το λυῖῃῃ το ῖῃῃ ἃ ν-ἱοῃῃῃῃ ἃ  
 ῃῃῃῃ ἃ ν-ἃῃῃ ; ἃῃῃ ὅ' εἱῖῃῃ [ῃῃ] ῃ  
 ῃῃ το ῃ ῃῃ ῃῃῃ ἃῃῃ το λυῖῃῃ  
 ἃῃῃ ἃ ῃῃῃ.

14. Ἄῃ ἃῃ ῃ ῃῃ, το ῃῃῃ ῃῃ ῃῃ  
 ἃ ν-ἃῃῃ ὅε ῃῃ, ἃῃῃ ῃῃ ῃῃ ἃῃῃ ῃῃῃ  
 ῃῃῃῃ το ῃῃῃ ἃ ῃῃῃ, ἃῃῃ το ῃῃ  
 ῃῃῃ ῃῃῃ ὃ ἃ ἃῃῃῃῃ, ῃ ῃῃῃ ῃῃῃ  
 ὃῃ ῃῃῃ ῃῃ ῃῃῃῃ ῃῃ, ἃῃῃ ἱρ ῃῃ το  
 ῃῃῃ ῃῃ ῃῃ, ῃῃῃῃ ῃῃῃ, ἃῃῃ ῃῃῃῃ  
 ῃῃῃῃ ῃῃῃῃῃῃῃῃ το ὃῃῃῃ ἃ ῃῃῃ  
 ῃῃ.

15. ἃῃῃ ἃ ν-ἃῃῃ το ἃῃῃῃῃ ἃ ῃῃῃῃ ὃῃ,  
 ἃῃῃ ῃῃ ῃ ῃῃῃῃ ῃῃῃ ῃῃ ῃῃῃ ῃῃῃ  
 ῃῃ ; ἃῃῃ ῃῃῃῃ ῃῃῃ ῃῃῃ ῃῃῃῃ ῃῃ  
 ὅῃῃῃῃῃ ῃῃ ὃῃῃῃ ; ἃῃῃ ῃῃῃ  
 ῃῃῃ ῃ ῃῃῃῃῃ ῃῃ ἃ ῃῃῃῃῃ ῃῃ, ὃῃῃ  
 ῃῃ ῃῃῃ ῃῃ ῃῃ ῃῃ ἃ ῃ ῃῃῃ, ῃ ἃ  
 ῃῃῃῃ ; ὃῃῃ ῃῃῃῃ ὃῃ ῃῃ ῃῃῃ, ἃῃῃ ῃῃῃ  
 ῃῃῃ ἃ ν-ῃῃῃ ῃῃῃ. Ἄῃ ῃῃῃ, ῃῃῃ ῃῃῃ  
 ῃ ἃ ἃῃῃῃῃ το ῃῃῃῃ, ῃῃ ἃν ῃῃῃῃῃῃ  
 ῃῃ το ῃ ἃ ν-ὃῃ ὃῃ.

16. ἃῃῃ το ῃῃῃῃ ῃῃ ἃ ῃῃῃ ῃῃῃῃῃῃ ;  
 ἃῃῃ ἃ ὃῃῃῃῃ ῃῃῃ ῃ ἃ ῃῃῃῃ ῃῃ ῃῃ :  
 “ῃῃῃῃῃ,” ἃ ῃῃ, “ῃῃῃῃ ῃῃῃ ῃῃ ἃ ῃ  
 ἃ ῃῃῃῃῃ ῃ ῃῃῃῃ ῃ ἃ ν-ἃ ν-ῃῃῃ, ἃῃῃ



“ο βέαρ βύρι m-βρειτ φέιν οίβ το ζαc μαίτιορ  
 αρι νομίαν.” “Αὐ, ιοιρ,” αρι ριαο, “ní muirb-  
 ριζτέαρ linne ιαο, αζυρ ιρ οlc αν ζνιοm το  
 ρμουαίνιρ, αζυρ βυὸ μίρσε tú α luαὸ.”

17. Αζυρ ó náρι φαοmαοαρι ριν το όέαnam,  
 τυζ φέιν cloiύioim αμαc το mαριβαὸ αζυρ το  
 milledaὸ cloinne λιρ; αζυρ το βac α bann-  
 οacτ αζυρ α biτ-meαταcτ, αζυρ ανbφαιinne α  
 α h-αιγιοντα όι, ριν το όέαnam; αζυρ τάν-  
 ζαοαρι αρι ριαρι ζο τριáιζ loca Όαιριbρεαc,  
 αζυρ το ρζυιρεαὸ α n-eαcρια ανη ριν, αζυρ το  
 ιαριρ ριρι αρι cloinn λιρ α b-φοτμαζαὸ το  
 όέαnam, αζυρ ουλ το jnam αρι αν loc: αζυρ  
 το μιννεαοαρι amail α ούbαιριτ Δοιφε leó.  
 Αζυρ μαρι φυαρι Δοιφε αρι αν loc ιαο, βυαίλιορ  
 το fleirζ οoilbτε ομοιζιοcτα ιαο, αζυρ το  
 cυιρ α μεαcταib cειτρε n-éalαὸ, n-άλαιnn,  
 n-αοινζil ιαο; αζυρ το μινne αν λαοιὸ ανη:—

Αμαc οαοib α clann αν μιζ,

Όο ρζαριαρ bύρι ρíol μέ φέαν;

Όο bύρι ζ-cáιρoib ιρ ρζéal τρυαζ,

βιαιὸ bύρι n-uall μέ h-eαλταib éan.

Α bαιὸb! μιο φεαοαμααρι τ-αιnn,

Όο τμαοcταιρ ζαν εαcαρι inn,

Σinn ζé cυριcαοι τυinn αρι τυinn,

βιαιὸmíο φeαl ó μinn ζο μinn.



Ro gēabam cabair gan éleic,  
 Do gēabam noḡa agur naḡ,  
 Aḡt gē luiríom ar an loc,  
 Ar meannna do buo moḡ amac.

18. A h-aiḡle na laoiḡe rin tuḡadair clanna  
 Lir ionaḡ g-ceatḡar a n-aiḡte a n-éinḡeacḡ ar  
 an inḡin, agur do labair fionnḡuala lé, agur  
 ir éadḡ mo naḡo: Ir olc an ḡníoḡ do rinḡir, a  
 Doirḡe, agur fór ir olc an comall cairḡar  
 uir ar milleadḡ gan áḡbair, agur uioḡaltar  
 ort ḡo pollar é, agur tuirir an, óir ní  
 feáir do comacḡar ar ar milleadḡne, 'na  
 uiríuioḡ ar g-cairḡne ar a uioḡalt ort;  
 agur tabair tréimḡe agur ceann uirinn ar an  
 milleadḡ tuḡair orḡinn.

19. Do béair iomoirí, ar Doirḡe, agur ir mirḡe  
 uir a iairḡarí ort .i. nó ḡo g-comḡacḡarí an  
 bean a n-dear agur an fear a u-tuadḡ .i. Lir-  
 ḡnén mac Colmáin, mic Cobḡaig .i. mac níg  
 Connacḡ, agur Deoḡ inḡean fínḡin, mic Doḡa  
 Aláinn, níg Muimán; agur ní tuadainḡ cairḡo  
 na comacḡa ná b-fuil aguibḡ búir m-breic ar  
 na reacḡuibḡ rin, ó do fírioḡair é ar feadḡ  
 buir ḡaoḡail, nó ḡo ḡabḡarí trí céad bliadḡin  
 ar loc Dairḡreacḡ; agur trí céad bliadḡin  
 ar Sruḡ na Maíle uir Eirinn agur Albáin;

Δγυρ τρί céad bliaðain a n-íorpar Domnainn,  
 Δγυρ a n-íníρ Gluairne b'réannainn; Δγυρ buò  
 h-íad rin buí n-ímteácta fearoa.

20. Δγυρ το ζάβ αϊτρεάδαρ ανη ριν Δοίρε,  
 Δγυρ a ούβαιρε: “ ó náć féadaim don cábair  
 uile do cábairt oirriab fearoa, biaiò búρ  
 n-úrλαβηα féin Δγαιβ; Δγυρ canfaíoe ceól  
 ríreáctać ríte, ρυρ a ζ-coirceóλaoiρ ριρ an  
 beáta, Δγυρ noća m-biaíò ceól ran doían a  
 maccamla; Δγυρ biaíò búρ o-τρεόιρ Δγυρ  
 búρ n-oirbeairt Δγαιβ; Δγυρ noća ζ-cuiprío  
 oirriab beít in búρ n-éanaiβ;” Δγυρ a ούβαιρε  
 an λaoiò:—

“ Eirgíò uaim a éλanna λιρ,  
 Zo ngnúιρ nγιλ, zo nζaoiòeilγ m-bailb,  
 1ρ móρ oirbιρ maccam maoiē,  
 Beít óa feóλaò ριρ an nζaoiē nγairb.

“ Naoi ζ-céad bliaðain óaoiβ aρ muiρ,  
 1ρ mipe do cúιρ τρέ céιλγ,  
 No zo maβćaoi a n-íníρ Gluair  
 Don taoβ ριαρ túaiò o'Eipinn óeipγ.

“ Ionnpaigíò amac an maoil,—  
 Buò cóρa óaoiβ beít dom' réιρ,—  
 Zo ζ-comípacfaíò λairgnén ιρ Deoc;  
 Faoa do neac beít a b-ρéin.

“Cμιοῖδε ἴπ’ ἡδ’ ἐμποτάλ’ ἐμὸ,  
 Cιὸ μὸρ’ ἀν’ ὑπὲρ’ ἡ-ἀίξ’ ῥό’ τείλῃ;  
 ἴρ’ ῥαοῦ’ ἑομ’ οῖναδ’ ἀν’ ἑλοῖς’ ἑμῶν,  
 Σιὸ’ ἡμῖν’ ῥο’ ἐμὴν’ ἀ’ ῥαοῖς.”

21. Ἀ ἡ-ἀίξ’ ἡδ’ ἑλοῖς’ ῥῖν’ ῥο’ ῥαοῖς’ ἀ’ ἡ-ἐίς’  
 ῥ’ ἀοῖς, ἀγῶν’ ῥο’ ἡ-ἑμῶν’ ἀ’ ἐμῶν, ἀγῶν’  
 τῶν’ ῥοῖς’ ῥο’ Σιὸς’ ὅμῶς’ ὅμῶς; ἀγῶν’  
 ῥο’ ῥαοῖς’ ῥαῖς’ ῥῖα’ ἀγ’ ἡμῶς’ ἀν’ ὅμῶς;  
 ἀγῶν’ ῥ’ ῥαοῖς’ ῥαοῖς’ ῥαοῖς’ ἀν’ ὅμῶς’ ὅμῶς  
 ῥῖν’ ῥαοῖς’ τῶν’ ἐμῶν’ ἴπ’ ἑλ’ ῥαοῖς’ ῥαοῖς’  
 ῥῖν’.

22. “Ἀ ὅμῶς’ ῥοῖς,” ἀν’ ἡ-ἑμῶν, “ῥαοῖς’ ἡ-  
 ἑμῶν’ ἴπ’ ἐμῶν, ἀγῶν’ ῥαοῖς’ τῶν’ ῥαοῖς’ ἀ’ ἐμῶν  
 ῥο’ ἐμῶν’ ῥαοῖς’ ἀν’ ῥαοῖς’ ἀ’ ῥαοῖς’ ὅμῶς.”

23. “ἴρ’ ἡ-ἑμῶν’ ἑμῶν’ ῥῖν,” ἀν’ ὅμῶς’  
 ὅμῶς, “ὅμῶς’ ἡ-ἑμῶν’ ἑμῶν’ ἀν’ ἐμῶν’ ῥῖν, ἡδ’  
 ῥο’ ἐμῶν’ ῥῖν;” ἀγῶν’ τῶν’ ὅμῶς’ ῥαοῖς’ ῥαοῖς’  
 ἐμῶν’ ῥο’ ῥῖν’ ἀν’ ἡ-ἑμῶν’ ἐμῶν; ἀγῶν’ ἡ-ἑμῶν’  
 ῥο’ ῥῖν, ῥαοῖς’ ῥο’ ἐμῶν’ ὅμῶς’ ῥο’ Σιὸς’  
 ῥῖν’ ῥαοῖς’. ἀγῶν’ ῥαοῖς’ ῥαοῖς’ ἴπ’ ἐμῶν’  
 ῥο’ τῶν’ ῥαοῖς’. “ἀν’ ἐμῶν’ ῥο’ ἐμῶν,” ἀν’  
 ῥαοῖς’. “ἀν’ ἐμῶν’ ῥαοῖς’ ἐμῶν’ ῥαοῖς’ ῥο’  
 ἡ-ἑμῶν,” ἀν’ ἴπ’. “ἡ-ἑμῶν,” ἀν’ ῥαοῖς’,  
 ῥαοῖς’, “ἀγῶν’ ἀ’ ὅμῶς’ ῥαοῖς’ ῥαοῖς’ ῥο’  
 ῥαοῖς’ ῥο’ ῥαοῖς’.

24. ὅμῶς’ ὅμῶς’, ὅμῶς’ ῥαοῖς’ ἴπ’ ῥο’ ῥαοῖς’



“burr g-curr ann burr muoṣṣaib féin arís” ar Lir.  
 “Ní féidir,” ar Fionnghuala, “óir ní féadfaidís  
 rir an beaṣṣa ar g-caḃair, no go g-cómhacfaidís  
 an bean a n-vear aḡur an fear a v-tuaidís .i.  
 Lairgneán mac Colmáin, aḡur Deoṣ inḡion  
 fínḡin mic Doṣa Dúib, a n-aimriri an Tail-  
 ḡinn, aḡur éireisim, aḡur éráḃaidís vo ṣeaṣṣa a  
 n-Éirinn.”

27. Ar na élor rin vo Lir aḡur va muintir,  
 tuḡadair trí ḡáirṣa cúmaidís, ḡuil, aḡur  
 caoimte ór áirv.

28. “An áil lib,” ar Lir, “ṣeaṣṣa a v-tir cu-  
 ḡainn ó tá búir g-ciall aḡur búir g-cuimne féin  
 aḡaib.” “Ní fuil cumair aḡainn,” ar Fionn-  
 ḡuala, “ṣaob vo ṣaḃairṣ” re h-donvaine  
 fearva, aṣṣa aṣṣa ar n-uirlaḃra ḡaoiṣilḡe  
 féin aḡainn, aḡur aṣṣa ar g-cumair vuinne ceól  
 ríreaṣṣaṣ vo éantainn, aḡur ir leóir vo’n  
 éinead vṣonna uile vo íáraṣ, beis aḡ  
 éirṣeaṣṣa leir an g-ceól rin, aḡur anaidís  
 aḡainn anocṣ, aḡur canṣom ceól vṣaib.”

29. Dála Lir ḡona muintir, v’fṣadadair aḡ  
 éirṣeaṣṣa ré ceól na n-ealaṣ, ar bṣuac loṣa  
 Dairbreaṣ, aḡur vo coṣladair go ráim leir,  
 an oisṣe rin; aḡur vo éirḡ Lir a moṣ na  
 maivne ar n-a máraṣ, aḡur vo rinne an  
 laois;—

“Μιτίο έιηγίό ό’η ιοναο γο,  
 Νί έοολαιμ, ζέ τάιμ αμ’ λυίγε;  
 Σζαμαό πέμ’ αογ ιονμυινε  
 Ιγ έ έρδαιόιογ μο έραιοε.

“Ολε αν πέαν οά ο-τυζαγ ιη βυη ζ-εεανη,  
 Δοιφε, ιηγιον Οιλιολλα Δρανη,  
 Όα β-φεαρινηγ α β-φυιλ όδοιβ όε,  
 Νί όιονζηδανη αν έομαιφε.

“Α βιονηζuala ’γα Έυινη έδοιμ,  
 Α Δοό, ’γα βιαέρια αημ-έδοιη;  
 Ο βόρω αν έυαη α β-φυιλ ριβ,  
 Τηαλλ υαιβ νί λιομ ιγ μιτίο.”

30. Ιομέφυα Λιη, μάηηζ μοιμε αη ρηη ζο Σίοέ  
 Όυιόβ Όειηζ, αζυη ρο φεαμαό φάιτε ρηη  
 ανη; αζυη τυζαό αέμυρón οό ό Όοόβ  
 Όεαηζ φα ζαν α έλανη οο έαβδαιητ λειη.  
 “Τηυαζ ρηη,” αη Λιη, “νί μηηε ηαέ ο-τίοβμαό  
 μο έλανη έυζατ, αέτ Δοιφε ανη ρύο, οο όαλτα  
 φέηη αζυη οειηβήρύη α μάέαη, αη η-α ζ-ευη  
 α ηιοέταιβ εειτρε η-εαλαό η-αοιηζεαλ, αη Λοέ  
 Όαηηβρεαέα β-φιαόηαηε β-φεαριηα η-Εηηιονη,  
 αζυη ατά α ζ-ειαλλ αζυη α ζ-εονη, α ηζλόη,  
 αζυη α ηζαοιόιλζ φέηη αεα.”

31. Եօօօճար ԵօօԵ Եօ՛ն իՅէճԼ ին, ճՅսր  
 Եսիօր Յսր Ե՛բօր ճ ի-ԵսԵսրԵ Լի, ճՅսր Ես  
 ճԵմսրճն ճԵճարԵ Ե՛ճօրԵ, ճՅսր ճ ԵսԵսրԵ :  
 “Եսօ մեարճ ԵսրԵր ճն մեճԵճ Եօ, ճ ճօրԵ,  
 իճ Եօ ճԼօրն Լի, ճի Եօ ճեճԵճ իճօ  
 ճԵճար ճ ի-Երեճօ ճմրԵ, ճՅսր Եճօ ճ  
 ի-ճնմճնճ ճր նեճ իճ Եօօր.”

32. Եօ իճբրճիճ ԵօօԵ Եեարճ Ե՛ճօրԵ ճ  
 մօճ ին Եսօ մեարճ Լե ԵրԵ ճր ԵրԵ. ճ ԵսԵսրԵ  
 իրի ճրճԵ ճ մօճ Եեճմճն ճեօր. “Եսր-  
 բեճօրճ Երճ իճն մօճ ին ճօր,” ճր ԵօօԵ  
 Եեարճ. ճՅսր իր Եսճ Եօ Եի ճճ ճճօ ճՅսր  
 Եօ Եսճ Եօ իԼերճ ԵօլԵԵ ԵիօԵօԵճ  
 ին ճր Եսր ճ մօճ Եեճմճն ճեօր ի ;  
 ճՅսր Եօ Լեճ ճր ԵրԼ Իօ ճեճօր; ճՅսր  
 ճԵճ իօր ՛նճ Եեճմճն ճեօր ճՅսր Եճօ ճօ  
 ԵրճԵ.

33. ԼօմԵրճ ԵօօԵ Երիճ, ճՅսր Եսճճ Եե  
 Եճճն, Եճճճճ ճօ ի-օրիօր Լօճ ԵճրԵ-  
 բեճ, ճՅսր Եօ ճԵճճճ Լօճրօր ճն,  
 ճճ ԵրԵճԵ իե ճեօլ իճ ի-եճԵօ. Եճճ ճճ  
 մեճօ իօմօրի, ի Լիճ ճճճճճ ճր ճճ  
 ճիճ ճ ի-Երն ճր ճԵճճճ Լօճրօր ճճ  
 Լօճ ԵճրԵբեճ մճր ճն ճ-ճեճն; ճի ի  
 ճիմիճ Եօլճ ճեօլ իճ ճիբրեճօ Եճր ճօր ճ  
 ի-Երն իճմ իօր ճեօլ իճ ի-եճԵօ ին; ճՅսր  
 Եօ Երի ճճ ինի իճ Եճլ ճՅսր ճճ ճճԼմճօ ճ



[illegible]

34. Cio tría áct mo bádar an dá longróir  
 rin mlac mīleasó ašur tšuat De Danann  
 a o-tímcioll loca Dairbheac ar feasó tri  
 céasó bliadóin. Ir ann rin a dúbairt fionn-  
 guala mé n-a briadóirib: “an b-feasóadair, a  
 óga,” ar ri, “go o-taiois līb búir o-tréimre  
 oo cáitioin annro, áct an oiróceanoct amáin.”  
 Ašur oo gáb tuirri, ašur vobrión áobál na  
 mic ó. oo cúladadair an ršéal rin, oir vob’  
 ionann leó ašur beic ’na n-odoinib, beic ar  
 loc Dairbheac, aš ašallmáó a g-caiaob  
 ašur a g-compánacáib feacó vól ar fíaoó-  
 fíairrge fuaóda na Maoile buó tšuató.

35. Δγυρ τάνγανθαρ γο μοc αρ η-α μάρμαc  
 υ'αγλλιμάθ α η-οιρε Δγυρ α η-ατάρ, Δγυρ  
 τιομναθαρ ceileab'μαθ υόιb, Δγυρ το μιννε  
 φιονγκυαλα αν, λαοιθ:—

“ Ceileadhradò òuit a òuìòb Òeirg,  
 A gíolla v’ar gíall gac ceáir,  
 Duiteri mar don ir v’ar n-aéair,  
 Do lín Síte fíonnaacáirò éáirò.

“ Táinig mictò òuinn, vār liom,  
 Sgaradò vā nāc cómraicriom,  
 Go v-tí an bhrát, a òream fuaire,  
 Gan ar n-vul éugairb ar éuairv.

“ Biamaoisv ón lá a n-viu vā’r n-aoir,  
 A éairve éiríòe, cómraoir,  
 Gan glórí vāonna ’nār ngoire,  
 Ar sruic nā maoile meairaiḡe.

“ Rācramaoisv ar rin vā’r b-riandò,  
 A g-cionn trí éāv ceirt-bliadān,  
 Eólar ir mó vā’r b-riandò ānn,  
 Siar go rinn loirair Dōinnānn.

“ Trí éāv bliadān gan fēall  
 Siar a rinn loirair Dōinnānn;  
 O loc go loc, truaḡ an vāil,  
 Go g-cōmraicfáirò Deoc ir Láirḡneān.

“bá h-iað ar g-cuilceaða cuanna,  
 Tonna fáile fearb fuaða,  
 ionar g-ceatpar caom cloinne liri  
 gan oirce duinn o’á earbuió’

“A tpar bráðar ar veaig vreað,  
 Eirgeað uainn ó loc Daibreað,  
 An vponz cuimáctac ro mómcar,  
 Ir dúbác anoir ar rgarao.”

36. A h-áit le na laoióe rin, vo gábrao ar  
 eitioillac, go h-áro, éavtriom, aéðaróð, nó  
 go rángavdar Spuic na Maoile, ioir Eirinn  
 agur Albain; agur bá h-olc lé fearuib  
 Eiréann rin; agur vo fógrao áca ar feað  
 Eiréann gan don eala vo marbáð va méio  
 cumar va m-beic áca ie a véanaim ó rin  
 amac.

37. Dob olc an t-aicreað vo cloinn liri beic  
 ar Spuic na Maoile. Mar vo connavdar  
 ciorlað an cuain cóimleatáin iona v-tim-  
 cioll, vo líon fuaçt agur maoite, agur aic-  
 méala iao, agur ní cuavdar olc oá b-fuap-  
 avdar miam ioinne rin va n-uioe, a b-farriao  
 a b-fuavavdar ar an rruic rin.

38. Agur vo bávar ar Spuic na Maoileno  
 go v-táinig gloim voiminne, oirce árigte

ćuca. Δ ούβδαιτ ϋονηγυαλα : “Δ βράιτρε  
 ιονήμυνε,” αρι ϋί, “ιρ ολε αν νιό το νίμιτο, όιρ ιρ  
 εινντε γο η-οεαλόćαιό τοιμιονη ηα η-οιόće ϋεο  
 ανοćτ lé ćéile ϋινη, αγυρ όρτουιγιοη ιοναο  
 εινντε coiinne ćum α ηαćam, οά ο-τυγαό Όια  
 οηηυινη ηγδαηαό ηέ ćéile.” “γδαβam α ϋιύη,”  
 αρι ηαο, “ιοναο εινντε coiinne αγ αηηηαιγ  
 ηα ηión, οιρ ιρ cóηηεόλαć ϋινη υιλε υιηηε.”

39. Cio τρία άct τάιηιγ μεατόόη οιοće ćuca,  
 αγυρ το ćυιηη αν γαοć ηέ, αγυρ το ηέαοαιγ-  
 εαοαη ηα τοηηα α ο-τρεαćαη αγυρ α ο-τοη-  
 μάη, αγυρ το λοηηηαιγ τεηηε γεαλάιη, αγυρ  
 τάιηιγ ηγυαβαό γαηβ-αηηαιό αρι ηαο ηα  
 ηαιηηγε, ιονηαη γυη ηγδαηαοαη cλαηηα λιη  
 lé ćéile αρι ηεαό αν ηιόη-ηαηα ; αγυρ τυγαό  
 ηεαćηάη αν ćυαιη ćηιη-λεαćαιη οηηα, γο ηαć  
 ηεαοαη ηεαć όιοβ cá ηλιγε, ηό cá coηαη α  
 η-οεαćαιό αν ćυιο ειλε. Τάιηιγ τρία ηέιć-  
 ćιύιη ηοη ηαη β-ηαιηηγε ταη έιη ηα τοιηιηηε  
 μοιηηη ηιη, αγυρ το βί ϋιονηγυαλα ’ηα η-αοηαη  
 αρι αν ηηυć ; αγυρ τυγ οα η-αιηη α βράιτρε  
 ’ηα η-εαηβυιό, αγυρ το βί αγ α η-έαγcaοιηηε  
 γο μοηι, γο η-ούβδαιτ αν λαοιό :—

“ Am ηιοćτ ιρ ηαιηγ ατά βeo,

Mo ηγιαćαιη το ηεόιό ηεαη cταοιβ

Sυαλλ ηαη ηιηοηαιγ αν γαοć όιαη,

Mo ćηοιόε am cλιαβ ταηέιη Δοιό.

“ Τρί céad bliadón ar loc Dairbhíeac,  
 Gan dul a meáctaidh daoine,  
 Doilge liom, ir ní raíndail,  
 Mo fear ar Spuic na Maóile.

“ Ionmhuin triair, ón ionmhuin triair  
 Do éorladh fá bun mo clúim,  
 Go d-tiocfaid na mairbh go các,  
 Ní cómhaidífead go bráic 'ra triair.

“ Tairéir Fiacríac aghur Doir,  
 Aghur Cuinn éaoim, gan a b-fior,  
 Ir triaig m'fuiríoc m'gac oic,  
 Ir mairig acá anocht am muict.”

40. Iomtuir Fionnghualann, do bí an oirde  
 rin ar an g-cairdeis go triac eirge do'n ló ar  
 n-a márac ag feictiom na fairrige da gac áir,  
 'na tímcíoll, go b-faca Conn cúici go ceann-  
 triom clúim-flíuc; aghur fáiltigíor ciorde na  
 h-ingine poime go móir; aghur táinig Fiacríac  
 go fuair, flíuc, fíor-anbáann, aghur níor tui-  
 geadh innrige ná úrlabhadh uair, lé mo méad  
 a fuair o'fuaict aghur o'imírníom; aghur do  
 cuir rin fóna ríadánaidh é, aghur a dúbairt:  
 “ Da d-tígeadh Doir cúgáinn anoir, ir maic do  
 beinir.”

41. Níor éian dóib' na óidigh rin, an tan do  
 éinneadair doó cúca, go ceann-tim, clúm-  
 álainn; aghur fáiltíghior Fionnghuala go mór  
 roime, aghur cuiriour fá clúm a h-ocda, aghur a  
 h-uribhuinne é, aghur Fiacra fóna rghaétán  
 veay, aghur Conn fóna rghaétán clé; aghur do  
 óeaydigh a clúm tárra fá'n ramail rin. “A  
 óga,” ar Fionnghuala, “ghó olc lib an oíche  
 ariair, buó mór da macramla do geadéoi  
 ó ro amac.”

42. Do bádar, iomorro, clanna Lir me h-eaó  
 iméian, aghur me n-aimeirir fáda ag fulang  
 fuaéda, aghur aníocraéda ar Shuic na Maóile  
 mar rin, go d-tainic oíche áirighíte uile cúca,  
 aghur ní b-fuadadair mair moimpe, coimnéao  
 a meóio, aghur a fuaéda, a rneadéda aghur  
 a gaoiíte; aghur do rinne Fionnghuala an  
 laoió:—

“Olc an beaéda ro  
 fuaéct na h-oíche ro,  
 méao an t-rneadéda ro,  
 cruay na gaoiíte ro.

“Ir ann do cúmluighroo  
 fáim' éaoim-rghaétaió,  
 Tonn o'ar tréan-tuaygairn,  
 Conn ir caom-fiacra.

“Do éuir ar learmáctair  
 Sinn, an ceáctair ro,  
 Anoct ’ran uóctair ro,  
 Ir olc an beáctair ro.”

43. Cú tría áct uo bádar clanna Lir aḡ  
 fulangḡfuar-béáctair mar rinḡo ceannbliaḡna  
 ar Šruḡ na Maoile, ḡo ruḡ oirḡe oirḡo ar  
 beinn Cáirḡe na Rón, a ḡ-callan lanuar  
 ḡo ronnḡaḡáct, an t-am rin, aḡur teáctair-  
 ḡior an t-uirḡe, aḡur fuarḡaḡior ḡáct don aca-  
 iona áit; aḡur mar uo bádar ar an ḡ-car-  
 rḡaḡ uo leannadar a ḡ-cora, aḡur a ḡ-clúim,  
 aḡur a rḡiaḡáin u’on cárrḡaḡ, ḡo náir féa-  
 uadar cor uo cúir uóib ’ran ionaḡ a rḡab-  
 uar; aḡur tuḡadar feaḡmanna ríor-  
 cúarḡe fá na ḡ-collairb, ḡur fáḡbadar cior-  
 cionn a u-tḡoirḡeáct, clúim a n-oḡta, aḡur  
 barrḡa a n-eiteaḡ a leannáin na ḡ-cáirḡe  
 an tan rin.

44. “Truaḡ aím; a clanna Lir,” ar Fionn-  
 ḡuala, “Ir olc a táctair aḡáinn anoir, óir ní  
 féaḡmaoir fulang an t-ráile, aḡur Ir ḡeir  
 uáinn beit ina éaḡmair; aḡur má téir an  
 ráile ionár ḡ-créáctairb uo ḡeabam báir;  
 aḡur uo rinne an laoir:—



“ Eaccadointeac̃ aḡaionn anoct,  
 ḡan clúm̃ aḡ tuiḡioð̃ ár ḡ-corr,  
 'Sar ruar o'ár m-bonnaiḃ bláite,  
 Ár cáirriḡiḃ anob̃bíaiðe.

“ Dob olc ár leaíḡáctair ruionn,  
 O'ár imir oíoiðioct orruionn,  
 O'ár ḡ-cuir ár fad maia amac̃  
 A míoct ealað̃ n-ionḡantað̃.

“ Ár é ár b-folcað̃ ár òruim cuain,  
 Cúḃar an maia monḡ-ruaið̃  
 Ár í ár ḡ-cuir̃ t̃all̃ o'o'n cúim,  
 Sáile an maia monḡ-ḡuim.

“ Doim inḡion, aḡur triar mac,  
 Cleaḡtmaoit̃ a ḡ-cuaraíḃ carrað̃,  
 Ár na cairriḡiḃ cruaið̃ oo neac̃,  
 Ár m-beaḡa ár éaccadointeac̃.”

45. Ciõ tríã ac̃t t̃anḡaḡar̃ for̃ ḡruḡ̃ na  
 maoile arí̃r, aḡur ḡéar-òoilḡ̃, aḡur ḡéar  
 ḡaríḃ, ḡoir̃t̃ leó̃ an r̃áile, níor̃ f̃eas̃raõ a  
 f̃eac̃nað̃ 'naiaor̃féiñ oo r̃áir̃-óioioñ air̃. Aḡur  
 oo b̃áðar̃ ár an ḡ-cuañ f̃á'ñ ionnar̃ riñ, no ḡur  
 f̃ár̃ a ḡ-clúm̃, aḡur̃ a n-eiteað̃a, aḡur̃ ḡur̃  
 c̃nearaḡḡeas̃ar̃ a ḡ-c̃r̃eac̃taḡo h-ioml̃án; aḡur̃



ῥῖα ἀποίλε, ᾗο μιοῶιρ, μῖνντεαῖοδ ; ἀγυρ  
 οὔφιδρῖνιζεαυοαρ ἑλαννα ἑρῖονναρ τοῦ βᾶοαρ  
 τυαῶα θε Ὀανανν, ἀγυρ ᾗο ἡ-ἀίρῖζε θε ἑρῖ,  
 ἀγυρ βοῶβ θεαῖρ, ἀγυρ α μῖνντεαῖοδ ἀρ  
 ἑεανα.

49. “Ἀτάο ᾗο μαίτ, α ἡ-ἐίμῖοναο,” ἀρ  
 ῖαο, “α ο-τιῖ βυρ ἡ-αῶαρ α σῖοῦ ῥῖονν-  
 αῶαῖο, ἀγυρ τυαῶα θε Ὀανανν μαρ δον ρῖῖ  
 ανν, ἀγ καίτῖομ ἡα ῥλεῖζε Δοῖρε, ᾗο ρῖβᾶῶ,  
 ροῖμεανμῖαῶ, ᾗαν ἡμῖνῖομ ᾗαν ἀνῖοαῶῶ,  
 αῶῶ βυρ ἡ-βεῖῑρῖ ἡα β-ῥέαγμῖρ ; ἀγυρ ᾗαν  
 α ῥῖορ αα αῶ ἀρ ᾗαβᾶβῖρ υαῶα, ὅἡ ἑό α  
 οὔῥᾗαβῖρ ἑοῶ Ὀαῖρβῖρεαῶ.” “ἡοῶ ἡ ρῖν  
 ἀρ ἡ-βεαῶα-ἡε ρε ἡα ἡ-ἡννῖρῖν,” ἀρ ῥῖονν-  
 ᾗαῶα, “ὅῖρ ἡρ μῖοῖ οὔοῶ ἀγυρ οὔεαυῖρῖανγ,  
 ἀγυρ οὔανῖοῶ ραδῖαμῖρ ρεαῶνῖοῦ ἡα μαρ α ρο  
 ῥῖοῶα ἡα ἡαοῖλε ᾗο ο-τῖάρτα ;” ἀγυρ α  
 οὔβῖρῖτ ἀν ἑαῖοῶ :—

“Δοῖβῖνν ἀνοῶῶ τεαῖῖαῶ ἑρῖ !

ἑομῖοα α μιοῶ ἀγυρ α β-ῥῖον ;

ᾗῖο τᾶ ἀνοῶῶ α ἡ-ἀῶβᾶο ῥαδῖρ,

Ὀρεαμ το ἑυαν ρῖόῖῖαν ἀν ρῖοῖ.

“ἡρ ἡαο ἀρ ᾗ-οῖῖοῖβ ᾗαν ἑοῶῶ,

ῥοῶαῶ ἀρ ᾗ-οῖρρ το ἑῖῖῖ ἑαρ,

ᾗῖο μῖνῖο το θεαῖρῖῶοῖ ρῖῖῖῖ

ἑομῖνν ἀγ ὅῖ ἡεαῶα ἡαρ.

“ Δὲ γὰρ ἀνὴρ ἐν-βίῳ ἀγυρ ἀνὴρ ἐ-πίον,  
 Σαινὸν πίονα ἢ γάλα γαυρὸν;  
 Μινὶς οὐκ ἰβμὶρ μετ’ οὐκ οὐκ,  
 Οὐκ ἐν-ἀνδρὶ ἐν-ἑνὶ γ-γενῶν.

“ ἢ ἰδὼ ἀνὴρ ἐν-ἀνδρὶ, ἢ ἰδὼ λόγος,  
 Καρμὰς ὅς ἐστιν καὶ οὐκ ἐν-ἐν-ἐν;  
 Μινὶς οὐκ ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 Ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν.

“ Σὺ δὲ ἢ ἀνὴρ ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἀνὴρ ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 γὰρ μινὶς ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 Δὲ οὐκ ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν.

“ ἢ ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν.

“ Ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν.

“ Ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν,  
 ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν-ἐν.”

50. Δῖα ἡ-αἶτλε ῖν τάνῃσθαι ἀν μαρ-  
 ῖλυαῖς ὅο σῖτ ἴν, ἀγυρ το ἰννῖοσθαι το  
 ἡαἰτῖβ τῡατ ὅε ὅαναν ἡμῖτεατὰ νὰ ἡ-έαν,  
 ἀγυρ ἀ μῖτ. “ἡῖ ῖνῖλ κυμαρ ἀγῶννε οῖο,  
 ἀν νὰ μαἰτε,” “αῖτ ὅν μαιτ ἴνν ἀ μ-βεῖτ  
 βεό, οῖν το ῖεαβδαισ καβδαιρ ἀ ἡ-οεῖρε ἀμ-  
 ῖρε.”

51. ἰομῖτῡα ῖλοῖννε ἴν, ὀῖοἡνῖνῖεαθαι  
 ἀ ἡ-αὐβδὸ βυαἰὸ βυὸ τῡαῖς, ἀν ὀῖνῖτ νὰ  
 ἡαοῖλε, ἀγυρ το βάθαι ἀνν ὅο ῖαἰνῖς ἴεό ἀ  
 ὀ-τῖεἡνῖν το ῖαἰτῖοἡ ἀνν; ἀγυρ ἀ ὀύβδαιρ  
 ῖοἡνῖνῖα: ἴν μῖτῖο ὀῖνν ἀν τ-ἰοἡσθ ῖο  
 ὀ’ῖάῖβδῖλ, οῖν τῖαἰνῖς ἀν ὀ-τῖεἡνῖν ἀνν; ἀγυρ  
 το ῖαν ἀν ἴαοῖτ:—

“Τῖαἰνῖς ἀν ῖεαἰ ῖοἡνῖν,  
 ἴν μῖτῖο ὀῖνν ἀ ἰοῖῖαβδῖλ,  
 Ὄν κυαν ῖο ’ἡν ῖεαατῖαἡν  
 Τῖῖ ῖεατ βῖαδὸαν βυαν τ-ῖοἡνῖν.

“ὅο ῖνν ἰοῖνῖν ἰαῖτῖαἡνῖν,  
 ἡῖ βυὸ ἡ-ῡα ἀ ῖῖλῖνῖν ῖν,  
 ἴῖὀἡῖὀἡν ὅαν ἡεῖνῖνῖατ ὀε,  
 ῖε ῖῖλῖνῖν νὰ ῖῡα-ῖαοῖτε.

“ὅαν οῖατ, ὅαν οῖνῖνῖν,  
 ὅαν αοῖνῖὀἡν ἀν ὀῖν-ὀοἡνῖν;  
 ἡῖ ἡοῖεαν ἀ ὅ-κυαἡἡαἡ,  
 Τῖαἰνῖς ἀν ῖεαἰ ῖοἡνῖν.”

52. Cíò trídá áct, o'fágbáodar clanna Lir  
 Spuic na Maoile fá'n ramail rin, ásur mán-  
 gáodar mómpa go Rinn Iorriair Doimnainn,  
 ásur do báodar ann mé h-eaó ásur mé  
 h-aimprip imcían, ág fulang fuaicta ásur  
 fuair-beacta, go o-tairla óglác raorclanóda  
 óóib do luict [aitreibe an fearainn, eaóon,  
 Aibhric a ainm]; ásur do bí a aipe ar na  
 h-éannaib go minic, ásur fá binn leir a  
 g-ceileabhaó, gur cáriado go h-iomarcac,  
 ásur gur cáriadoarpan éirion; ásur ir é an  
 t-óglác ro do leardais ásur o'fáirnéir a  
 n-imteacta uile.

53. Áct atá ní ceana, do báodar Clanna  
 Lir, oíóce áirigíte ann, ásur mar fuairáodar  
 an oíóce rin, ní b-fuairáodar don oíóce  
 moimpe 'ná na oiaig miam, lé méad a reaca  
 ásur a rneacta; óir do fáir leac oighe uile  
 ar an rpuic iorriair ásur Acail; do  
 leanaodar a g-cora do'n lic oighe go na'ri  
 féadaodar cori do cúir óíob; ásur do gábadar  
 na bráitpe ág éagcáoine go móir, ásur ág  
 véanna n-uallóúba veapimár, ásur do g-  
 mairge oíomóir; ásur do bí fionnguala ága  
 g-corg, ásur níor féad ri; ásur a oúbaire  
 an laoió:—

“ Τρυαξ ζάιρ na n-eaλaò aλoút ;  
 1r τριάξ φόδεαρια nó 1r ταριτ ;  
 Ξαν uιrγε λιονη-φuαρι φά n-a n-uút,  
 Δ ζ-cuιrπ 1r uιomβuaη ó'n ταριτ.

“ Ξαν uιrγε ταηα, ταίλε, τρέαη,  
 Ξαν τονη μαρια αζ τεαút μέ u-ταοιβ ;  
 Uo τεαút αη muiη meαòμαc móri,  
 Ξο b-φuιλ na clári cómφλιuc caoiη.

“ Δ mξ uo cúm neam 1r lári,  
 Δγυr τυζ rlán na ré fλuaιξ,  
 Φοιrτιοr leaτ αη eaλταη éαη,  
 λeaηταρι αη τρέαη ζο m-baò τρυαιξ.”

54. “ Δ bράιτρε,” αr φιονηζuaλa, “ cπειοιξ  
 αη φiρ-Úia φορóρòα na φίρiηne uo cúm neam  
 ζο n-a néaλλaiβ, αγυr ταλαm ζο n-a τορ-  
 ταιβ, αγυr αη φαιρiγe ζο n-a h-ιoηζαηταιβ,  
 αγυr uo ζεαbτaοι caβaiρ αγυr cómφuιταút  
 ó'n ζ-Coimòe.” “ Cπειomío,” αr 1aυ; “ αγυr  
 cπειοimρι λιβ,” αr φιονηζuaλa, “ uo'n φiρ-  
 Úia φοιρfe, φiρ-eóλaú.” Δγυr uo cπειοιoταρi  
 αr αη uaiρ cóρi, αγυr φuaρaταρi caβaiρ  
 αγυr coβpaηaò ó'n ζ-Coimòe uα éiρ ρiη, αγυr  
 ηιορ cúρi uoiηioηη na uoiρbφiοη oηpα ó ρiη  
 aμαú.

55. Δγυr uo bάταρi Δ Rιηη 1οηpαιρ Uom-



naonnó go t-áinig leó a t-tréimh go áitíoin  
ann, agus a t-údaire fionnghuala : “ I r mictio  
úinn uil go Sioct fionnadaíó mar a b-fuil  
lir go n-a t-eaglaó, agus ar muinntir uile,”  
“ I r maic linne rin,” ar iadran.

56. Agus go gluairead ar rómpa go h-uir-  
éadrom, déadairó nó go manadair Sioct  
fionnadaíó; agus i r amlaíó ruaradair an  
baile, fár, folam ar a g-cionn, gan áct maol-  
ráta glara, agus oiradad neannta ann,  
gan tig, gan teine, gan treib. Agus tán-  
adair a n-éimionad iona g-ceadair, agus  
tuadair trí gáiréa éadadointe ór áir, agus  
a t-údaire fionnghuala an laoió :

“ Ionadó liom an baile ro,  
Mar ’tá gan tig, gan toige,  
Mar go éim an baile ro,  
Ucán i r cíaíó lém’ éiríde.

“ Gan cona,’ i r gan conairéa,’  
’Gan mná,’ r gan ríogairó madair,  
Mar ’tá anoir ní eadamar,  
An áirir maíó ag ár n-aéair.

“ Gan corina,’ gan corána’  
Gan ól ’na múraib foillre;  
Gan marairó,’ gan macáma,’  
Mar t-á anocht, i r tuar tuirre.

“Μαρ ἀτάις λυέτ αν βαιλερι,  
 ὕεάν ιρ ερδαιό λέμ εροιόε,  
 Ατὰ ανοέτ αρ μαηερι,  
 Ηεέ μαηιονη τμιαέ αν τίγε.

“Α βαιλερι 'να β-ραεαμαρι,  
 Σεόλ ιρ ιμμητ, αζυρ αοναέ,  
 Όαρ λιον ιρ έ αν τ-αέταμαέ,  
 Μαρ ατὰ ανοέτ α η-αοναρι.

“Μέις να η-οοέαρι ρααμαμαρι,  
 Ο'η τυινη μαηα ζο έίλε,  
 Α λειτέις νί έυαλαμαρι  
 Ό'ιμτεαέτ αρ όδοιμη έίλε.

“Όοβ' αναη αν βαιλερι  
 Ταοβ με ρέυι ιρ με ρίοόβδαιό,  
 Ηι ηαρι ρεαρι αρ η-αιέηινη,  
 Σινη ραν άιτρι λειρ ζέ'ρ β'ιονζηαό.”

57. Ειό τρά αέτ οο βάοαρι Ελαννα λιρ αν  
 οιοέε ριη α η-ιοναο α η-αέταρι, αζυρ α ρεαν-  
 αέταρι μαρι αρ η-οιλεαό ιαο ; αζυρ οο έαν-ραο  
 σεόλ ρίη-βινη ρίτε ; αζυρ οο έιηζεαοαρι α  
 μοέα να μαηινη αρ η-α ηάμαέ, αζυρ οο  
 ζλυαιρεαοαρι ρόμπα ζο η-ιηιρ ζλυαιρε βρέα-  
 ηαινη ; αζυρ οο έιονόλαοαρι έαηλαίε να ερίεε

50 coitc'ionn cúca, ar locán na h-eánlaite  
 a n-1nir gluaire b'réanainn; a'gur do t'igóir  
 o'ing'eilt gac laoi fa meannai'b imc'iana  
 na críce .i. 50 h-1nir Seóio, a'gur 50  
 h-Ácail, a'gur 50 Teac' Duinn; a'gur gur na  
 h-oiléanai'b iairt'arac'a ar céana; a'gur do  
 t'eigóir 50 h-1nir gluaire b'réanainn gac  
 oir'ce.

58. A'gur do b'adai ar an oir'úg'ad' rin mé  
 h-eaó, a'gur mé h-aim'iri f'ad'a, 50 h-aim'iri  
 c'ieroin' C'riort, a'gur 50 o-táinig' p'at'raic  
 naom'ta a n-e'irinn; a'gur 50 o-táinig'  
 mo'c'aoim'óg naom'ta 50 h-1nir gluaire b'réa-  
 nainn. A'gur an céad oir'ce táinig' do'n inir  
 do c'ualadai Clanna Lir g'ut a cluig a'ga  
 buain 'ran iairm'eir'ge láim' leó; gur bío'g'a-  
 dai, a'gur gur buain-r'ginnedai 50 a'of'uat-  
 m'ai a'ga cluigoin; a'gur o'f'ág'b'adai a  
 b'ráit're f'ionn'guala 'na h-aonai.

59. "C'réud rin, a b'ráit're ion'muine," ar  
 rí. "Ní f'eadam'ar," ar ríad, "cia an g'ut  
 an b'f'ann a'of'uat'm'ai do c'ualam'ar." "G'ut  
 cluig mo'c'aoim'óg rin," ar f'ionn'guala, "a'gur  
 ir é r'gar'far rí'b'ir lé péin, a'gur lé pean'ad'o,  
 a'gur f'óir'f'ear rí'b' maille le toil 'Dé;" a'gur  
 a dúb'airt' an laoió:

“ Εἰρτις μέ clog an cléimig,  
 Tógbaid̃ bui n-eite aḡur éirig̃iò,  
 Beiriò a buiòe mé Dia a t̃eac̃t,  
 Aḡur aictaig̃iò a éirteac̃t.

“ Córaid̃e òdoiò beic̃ òá méir,  
 Ir é rḡarḡar riòb mé péin,  
 Sḡarḡar̃iò riòb cairrige ir cloc̃a  
 Aḡur rḡarḡar̃iò ḡarib̃ ḡrocta.

“ A deiimiri miòre, òe,  
 Déadaiò cpeideam̃ cóir cinñte,  
 A c̃eac̃tari c̃aoim̃ Cloinne Lir,  
 Eir̃tis μέ clog an cléimig̃.”

60. Ciõ tr̃á ac̃t, to b̃áodar̃ Clanna Lir aḡ  
 éirteac̃t leir an ḡ-ceól riñ to minne an cléi-  
 meac̃, nó ḡur c̃ríoc̃naiò a t̃r̃ácta. “Canam  
 ar̃ ḡ-ceól anoir,” ar̃ Fionnḡuala, “o’ áir̃o-  
 mig̃ nime aḡur tal̃man.” Aḡur to c̃anad̃ar̃  
 a ḡ-cead̃óir, ceól r̃ímeac̃taac̃, r̃íri-b̃inn, r̃íte  
 aḡ mol̃aò an C̃oim̃òe, aḡur aḡ aòrĩaò an  
 áir̃o-mig̃.

61. Aḡur to bí Mõc̃aoim̃óg̃ aḡ éirteac̃t  
 leo, aḡur to ḡuiò Dia ḡo oúct̃maac̃taac̃ r̃á n-a  
 foill̃riúḡaò òó, cia rõ c̃an an ceól riñ;

Δγυρ πο φοιλλριζεαὸ ὁό γυριαβ ἰαο Clanna  
 λιρ το μιννε ἐ. Δγυρ ἰαρι ο-τεαὲτ na mairne  
 αρι n-a mária, γλυαιρεαρ Moódoimós γο loó  
 na h-eanlaite Δγυρ το connairc na h-éin  
 uaṑa αρι an loó; Δγυρ το cúaio γο h-oiriari  
 an cúain mairi a b-ḡacaió ἰαο, Δγυρ το ḡiaf-  
 riadg úioḃ: “An ḡib Clann λιρ,” αρι ḡé. “Ir  
 ḡinn γο veimh,” αρι ἰaṑian. “Oo beirim a  
 buioe ḡin lé Oia,” αρι Moódoimós, “óiri ir  
 αρι buir ḡon tanγupa cum na h-innre-ḡi, τaḡ  
 γaó n-innri eile a n.Eimh; Δγυρ tíγiṑ a o-tíri,  
 Δγυρ τaḃriaió τaob liomra, óiri ir anḡro  
 aτá a γ-cinneaṑ oíḃ veaγoibneacáa το ṑéa-  
 nam, Δγυρ vealúγaṑ ḡé buir b-peacṑaib.”

62. Tánγaṑari a o-tíri ἰaḡi ḡin, Δγυρ tuγa-  
 ṑari τaob leiḡ an γ-cléireac; Δγυρ το μuγ  
 leiḡ ṑa aṑbuio ḡéin ἰaο; Δγυρ το bíoir aγ  
 ṑéanaim τriáṑ, Δγυρ aγ éirteaṑṑ aḡḡinn a  
 b-ḡoári an cléiruγ. Δγυρ tuγ Moódoimós  
 céaḡo mairṑ cúige, Δγυρ ṑ'ḡuiriáil aḡi ḡlaḃ-  
 riadá aḡḡio aoinγil το ṑéanaim ṑóib; Δγυρ  
 το cúiri ḡlaḃriaió ioiri Aoṑ Δγυρ ḡionn-  
 γuaia, Δγυρ ḡlaḃriaió ioiri Conn Δγυρ ḡiaóḡa;  
 Δγυρ το bíoir 'n-a γ-ceaṑḡari aγ uḡγáiriouí-  
 γaṑ inṑinne, Δγυρ aγ méaṑúγaṑ meannna  
 aγ an γ-cléireac; Δγυρ níoi cúiri imḡníoiḡ na

ατυπρε αρι να η-εαναιβ̃ δον ζυαφατ̃ να δον  
μιοτ̃ ο'αρι ιμ̃τιζ̃ ορηα conuize ριν.

63. 1ρ̃ ε̃ β̃α̃ μ̃ζ̃ αρι̃ Connactaib̃ αν̃ ταν̃  
ριν, Λαιρ̃γνέν̃ mac̃ Colmáin, m̃ic̃ Cób̃t̃aiz̃,  
α̃γυρ̃ Deoc̃ iñgeañ f̃inñgiñ m̃ic̃ Aõõã Al-  
aínñ .i. iñgeañ μ̃ζ̃ Muímañ, 1ρ̃ í̃ β̃α̃ β̃an-  
céilẽ õõ.

64. Α̃γυρ̃ võ cúalair̃õ αν̃ iñgeañ τυαμυρ̃γ-  
β̃áil̃ να̃ η-έαν̃ α̃γυρ̃ võ líoñ vã ρεα̃ric̃ α̃γυρ̃ vã  
ρ̃íor̃g̃ñá̃õ; α̃γυρ̃ võ 1αρ̃ρ̃ι̃ αρι̃ Λαιρ̃γνέν̃ να̃  
η-εóiñ ο'φ̃ά̃ζ̃aíl̃ vã. Α̃γυρ̃ α̃ ο̃ú̃β̃aίρ̃ε̃ Λαιρ̃γ-  
néñ ná̃c̃ 1αρ̃ρ̃ι̃fãõ αρι̃ Mõc̃aom̃ó̃g̃ 1ãõ. Α̃γυρ̃  
τυ̃g̃ Deoc̃ α̃ β̃μ̃ãc̃aί̃ αρι̃ ná̃c̃ β̃eí̃õ ρ̃éiñ δον  
oí̃õc̃ẽ α̃g̃ Λαιρ̃γνέν̃, munã β̃-ρ̃ãζ̃aí̃õ να̃ η.εóiñ;  
α̃γυρ̃ võ g̃luair̃ μ̃oim̃pẽ α̃ρ̃ αν̃ m̃-bailẽ. Α̃γυρ̃  
võ cú̃ip̃ι̃ Λαιρ̃γνέν̃ τεα̃c̃tã g̃õ luac̃ vã τό̃p̃uiz̃-  
eac̃t̃, α̃γυρ̃ ní̃ μ̃ũg̃ãõ uip̃pẽ g̃õ μ̃á̃m̃ĩg̃ Cill̃  
Õaluã. Α̃γυρ̃ τ̃á̃m̃ĩg̃p̃ĩ τ̃aί̃ α̃ η-aί̃ρ̃ võ'ñ  
β̃ailẽ 1αρ̃ρ̃iñ; α̃γυρ̃ võ cú̃ip̃ι̃ Λαιρ̃γνέν̃ τεα̃c̃tã  
o'1αρ̃p̃ĩaí̃õ να̃ η-έαν̃ αρι̃ Mõc̃aom̃ó̃g̃; α̃γυρ̃ ní̃  
β̃-ρ̃ũaί̃ρ̃ 1ãõ.

65. Õõ bí̃ ρεα̃p̃g̃ mó̃p̃ι̃ αρι̃ Λαιρ̃γνέν̃ uimẽ  
ριν, α̃γυρ̃ τ̃á̃m̃ĩg̃ ρ̃éiñ g̃õ η-aί̃p̃m̃ α̃ μ̃aí̃b̃  
Mõc̃aom̃ó̃g̃, α̃γυρ̃ ο'φ̃ĩãp̃p̃aí̃g̃ õẽ αρι̃ β̃-ρ̃íor̃ι̃ α̃  
μ̃á̃õã g̃up̃ι̃ õú̃l̃ẽ im̃ να̃ η-εαναιβ̃̃ é̃. “1ρ̃  
ρ̃íor̃ι̃ g̃õ õeí̃m̃iñ,” αρι̃ Mõc̃aom̃ó̃g̃. Δ̃anñ ριν̃ võ

εἰμὺς λαιμζνέν, αἷυρ τυς ρίτεαμ ἀρ νὰ  
 ἡ-έαναιβ, αἷυρ τυς εἰγε το'ν ἀλτόρμ ιαυ .ι.  
 τὰ ἐὰν ἀνν ἡαε λάιμ νό; αἷυρ ἡλαιορεαρ  
 μοιμε ἡο ἡ-αιμμ ἀ μαιβ Όεοό, αἷυρ λεαναρ  
 μοόδομόζ ἐ. Ἀέτ ἀρ ν-ἡλααὸ νὰ ν-έαν νό,  
 το εἰαὶὸ ἀ υ-τλαέτ σοόαιλλ ὀίοβ, αἷυρ το  
 μιννεαὸ τρὶ ρεανοιμε ερίονα, εηάμδα ὀονα  
 μαααιβ; αἷυρ ρεαν εἰλληεό, lom, ἀρραιοὸ,  
 ἡαν ρυιλ, ἡαν ρέοιλ, το'ν ιηζμ.

66. Αἷυρ το ἡαβ βίοὺἡαὸ λαιμζνέν ιαμ  
 ρμ, αἷυρ το ἡλαιορ ἀρ ἀν μ-βαιλε  
 αμαό.

67. Ιρ ἀνν ρμ ἀ ούβαιοτ ριονηἡαλα.  
 “Ταμ ὀαρ μ-βαιρτεαὸ ἀ ελέμυζ, οἱρ ιρ  
 ἡαιμω υαἰνν οὐλ το'ν ἐαἡ; αἷυρ ιρ οεαριβ  
 ηάό μεαρη λεατρη οεαλύἡαὸ λιννε, νὰ  
 λιννε, οεαλύἡαὸ λεατρη; αἷυρ οέαν ἀρ  
 ν-αὸλααὸ ἀρ ἀ ἡ-αιε, αἷυρ εἰμρ Conn οom'  
 λειτ ὀεαρ, αἷυρ ριαόρη οom' λειτ ελέ, αἷυρ  
 Δοὸ το λειτ μ'αίἡε;” αἷυρ ἀ ούβαιοτ ἀν  
 λαοιὸ :—

“Ταμ ὀαρ μ-βαιρτεαὸ ἀ ελέμυζ,  
 ἡαβ υμαε αἷυρ εἰμζ,  
 ἡλαν οἰνν ἀρ ν-ιομαὸ ρμáιλ,  
 'ἡαρ ἡ-οιοντα υίλε, ἀ εομρáιν.



“Συρό-ρι Όια το όεαλβ neam,  
 Ώο ο-τις λεατρα αρι m-βαιρτεαδ;  
 Συραβ λυέτμαρι αρι n-υαις,  
 ‘Σαρι m-buinn γε h-αλτοιρι δονυαρι.

“Αρ αmlαιό όριυαιςim αν υαις,  
 Φιαέρια, ιρ Conn φορι μο όά έαοβ,  
 Αm υέτ, ιοιρι μο όά λάim,  
 Α έλέρις έάιό cuiri Δοό.

“Α Mόέδοmός αν έλίρι έlic,  
 Σγαριέαιnn μib cia τοιλίς liom,  
 Όέαν Ώο h-έαρΏαιό αν υαις,  
 Imτίς Ώο λυαέ ιρ ταρι α n-αm.”

68. Α h-αιέle na λαοιυε rin, το βαιρτεαδ;  
 αςυρ το έαΏαυαρι, αςυρ το h-αόλααδ,  
 Clanna λι; αςυρ το cuireαδ Φιαέρια αςυρ  
 Conn φορι α όά ταοβ, αςυρ Δοό το leié α  
 h-αιςέe, μαρι το οριυαις ΦιονnΏυαλα; αςυρ το  
 τόΏαδ α λια όρι α leaέτ, αςυρ το ρερίοβαδ  
 α n-ανmanna οΏaim, αςυρ το ρεαριαδ α  
 Ώ-cluice αοιnte; αςυρ το ρρίέ neam το n-α  
 ανmannaib.

69. Αςυρ το bi Mόέδοmός Ώο cύmac, cuiri-  
 peaé ma n-οιαίς:—

\* \* \* \* \*

70. Conαό í Oíóe Clainne λι conuige rin.

TRANSLATION.



# THE FATE

## OF THE

# CHILDREN OF LIR.

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1. OF the history of the Tuatha De Danann from the battle of Tailten down;<sup>1</sup>—[it is as follows] :

2. They congregated from all parts of the five provinces of Erin until they were in one assembly,<sup>2</sup> and in one place of council. And the chiefs<sup>3</sup> of the Tuatha De Danann said: "It is better for us," said they, "to have one king over us, than to be divided as we are, serving various kings throughout Erin."

3. Among the chiefs of these bodies who expected to obtain sovereignty for themselves, over the Tuatha De Danann, were Bodhbh Dearg,<sup>4</sup> son of the Daghdha;<sup>5</sup> and Ilbhreach<sup>6</sup> of Eas-Ruaidh;<sup>7</sup> and Lir of Sidh Fionnachaidh;<sup>8</sup> and Midhir the Proud of Bri Leith;<sup>9</sup> and Aenghus

Og, the son of the Daghdha,—but he did not covet to seek the sovereignty of the Tuatha De Danann, for he preferred being in his own condition [i. e., remaining as he was], than in that of king over the Tuatha De Danann. All these nobles went into council together,<sup>10</sup> except these five who expected to obtain the sovereignty. And the conclusion to which they came<sup>11</sup> was, to give the sovereignty to Bodhbh Dearg, son of the Daghdha, for three reasons, namely : for the sake<sup>12</sup> of his father; for his own sake; and on account of his being the eldest son among the Daghdha's children.

4. When Lir heard that the sovereignty had been given to Bodhbh Dearg, he did not like it; and he left the assembly<sup>13</sup> without taking leave, without a farewell to any one; for he thought that it was to himself that the sovereignty and lordship should have been given; and although he did leave the assembly,<sup>14</sup> yet [it was not the less] Bodhbh Dearg was proclaimed king;<sup>15</sup> for no man of the five took umbrage at not having obtained the sovereignty but Lir alone. And they resolved to pursue Lir, and to burn his house, and to expose himself to [i. e., to inflict on him Lir] wounds of spear and

sword, for not having yielded obedience to to him to whom they had given sovereignty and lordship. "We shall not act upon that counsel," said Bodhbh Dearg; "for that man [Lir] would defend the territory in which he is; and I am not the less king over the Tuatha De Danann because he is not submissive to me."

5. Matters continued thus between them a long time.<sup>16</sup> But at last a great misfortune happened Lir, for his wife died after an illness of three nights. And this preyed greatly upon Lir, so that he felt his spirit depressed after her. And the death of this woman was a great event in her own time.<sup>17</sup>

6. And this event was heard of throughout all Erin; and it reached [to] the mansion of the son of the Daghdha,<sup>18</sup> where the nobles of the Tuatha De Danann were assembled together.<sup>19</sup> Bodhbh Dearg said: "If Lir chose," said he, "my assistance and my friendship would be useful to him, since his wife does not live (to him); for I have here the three maidens of the fairest form and of make and best repute that are in Erin, namely, Aobh, Aoifé, and Ailbhé, the three daughters of Oilioll Arann,<sup>20</sup> and my own three bosom-nurslings." The

Tuatha De Danann answered to him that this was good language, and that it was true.

7. Then messages and messengers were sent from Bodhbh Dearg to the place at which Lir was, to say that if he were willing to yield [the] lordship to the son of the Daghdha, and make alliance with him, that he would give him a foster-child of his foster-children. Now, Lir thought well of making this alliance; and he set forward accordingly on the next day with fifty chariots, from Sioth Fionnachaidh; and he took the shortest way, till he reached the Sioth of Bodhbh Dearg, which was over Loch Deirgdeirc;<sup>2</sup> and he was bade welcome there; and all the people were merry and cheerful before him; and they were well attended to and supplied that night.

8. And the three daughters of Oilioll Arann were on the same couch with the queen of the Tuatha De Danann, for the wife of Bodhbh Dearg was their foster-mother. Then Bodhbh Dearg said: "Take thy choice of the maidens, O Lir." "I do not know," said Lir, "which is the choicest of them, but the eldest of them is the noblest, and it is she that I had best take." "If so," said Bodhbh Dearg, "Aobh the daughter of Oilioll is the eldest, and she shall



be given to thee if thou willest." "I do so will," said he. And Aobh was united to Lir that night.

9. Lir was a fortnight in that mansion, and then he took Aobh away with him to his own house, that he might celebrate a great and royal wedding feast.

10. And in due time after this his wife<sup>22</sup> became pregnant, and she brought forth two children at a birth,<sup>23</sup> a daughter and a son; Fionnghuala<sup>24</sup> and Aodh were their names. And she became pregnant again, and brought forth two sons; Fiachra and Conn were their names; and she herself died at their birth. And that preyed greatly upon Lir; and were it not for the greatness [of love] with which his mind rested upon his four children, he would almost have died of grief.

11. That news [soon] reached the Sióth of Bodhbh Dearg; and the people of the Sióth raised three shouts loudly lamenting their nurseling. And Bodhbh Dearg said: "We grieve for that girl, on account of the good man to whom we gave her, because we are grateful for his friendship and his constancy; however, our friendship for each other shall not be rent asunder, for I shall give him her other sister as a wife, namely, Aoifé."

12. When Lir heard that, he repaired immediately to espouse her; and they were united together; and he took her with him to his house. And Aoifé felt honour and affection for the children of Lir and of her own sister; and [indeed] every one who should see these four children could not help giving them the love of his soul.

13. And Bodhbh Dearg used often to come to Sioth Lir, for love of these children; and he used to take them with him to his own house for a long while, and then to let them return to their own home again. And the Tuatha Dé Danann were at that time consuming the Feast of Age<sup>25</sup> in each Sioth in turn; and when they went to Sioth Lir, these four were their joy and their delight, for the beauty and symmetry of their form; and where they constantly slept was in beds in front of their father; and he used to rise at early dawn of every morning, and lie down among his children.

14. But the consequence of all this was,<sup>26</sup> that a dart of jealousy passed into Aoifé on account of this, and she regarded the children of her sister with hatred and thorough enmity. Then she assumed a feigned illness, under the influence of which she continued the greater part of a year. And it is after that she per-

petrated an act of hateful treachery, as well as of unfaithful jealousy, against the children of Lir.

15. And one day her chariot was yoked for her, and she took with her the four children of Lir in the chariot; and she went forward in that way towards the house of Bodhbh Dearg and Fionnghula was not willing to go with her on the journey;<sup>27</sup> for she knew by her that she had some intention of ruining, or of killing them; for, she dreamed of a design of treachery and fratricide<sup>28</sup> in the mind of Aoifé. But, however, she was not able to avoid the misfortune and fate that were in destiny for her.

16. And so, Aoifé set out from Sióth Fionnachaidh; and (on the way) Aoifé said to her people: "Kill," said she, "the four children of Lir, for whom my love has been abandoned by their father, and I shall give you your own reward of every kind in the world." "Not so, indeed," said they; they shall not be killed by us; and it is an evil deed you have thought of, and evil will it be to you to have mentioned it."

17. And when they did not consent to do this, she herself drew forth a sword to kill and destroy the children of Lir; but her woman-

hood, and her natural cowardice, and the weakness of her mind prevented her. And so they went westward to the shore of Loch Dairbhreach;<sup>29</sup> and their horses were halted there. And she [Aoifé] desired the children of Lir to bathe, and go out to swim upon the lake; and they did as Aoifé told them. And as soon Aoifé found them upon the lake, she struck them with a metamorphosing druidical wand, and so put them into the forms of four beautiful perfectly white swans; and she made this lay there :

“Out with you [on the water] O children of  
the king!

I have deprived your descendants of [all]  
good luck;

To your friends your story will be a sad one;  
Your shouts shall be with flocks of birds.

[Fionnghuala].—“Thou witch! we know thy  
name.

Thou hast struck us down without a vessel;<sup>30</sup>  
[but]

Though thou mayest us send from wave to  
wave,

We shall be sometimes from cape to cape  
[i. e. on the dry land].

“We shall receive relief,—without concealment ;

We shall receive warning and grace ;

Even though we light upon the lake ;

Our minds [at least] shall be early [i. e. range] abroad.”

18. After that lay, the four children of Lir turned their faces together towards the woman [Aoifé] ; and Fionnghuala spoke to her, and this was what she said : “ Evil is the deed which thou hast done, O Aoifé, and moreover an ill act of friendship it is for thee to ruin us without cause ; and it shall be manifestly avenged upon thee ; and thou shalt fall in revenge for it ; for thy power for our destruction is not greater than the druidism [druidic power] of our friends to avenge it upon thee ; therefore, assign us some period and termination to the ruin which thou hast brought upon us.”

19. “ I shall, indeed,” said Aoifé, “ and it is worse for you to ask it of me ; namely [the period I assign to you shall be this] until the woman from the South and the man from the North are united : that is, Lairgnen,<sup>31</sup> the son of Colman, the son of Cobhthach, that is the son of the king of Connacht ; and Deoch, the daughter of Finghin,

the son of Aodh<sup>32</sup> Alainn, king of Munster; and no friends [are able], nor any power that ye have is able to bring you out of these forms, since ye have sought it [i. e. since ye have called on me to declare it], during your lives, until ye shall have been three hundred years upon Loch Dairbreach; and three hundred years upon Sruth na Maoilé,<sup>33</sup> between Erinn and Albain; and three hundred years at Iorrus Domnann,<sup>34</sup> and Inis Gluairé<sup>35</sup> of Brendainn; and theses shall be your adventures henceforth."

20. And then repentance seized upon Aoifé, and she said: "Since I am not able to afford you any other relief henceforth, ye shall retain your own speech; and ye shall sing plaintive music, at which the men of the Earth would sleep, and there shall be no music in the world its equal; and ye shall have [retain] your own direction [reason] and dignity [of nature]; and ye shall not be distressed by being in [shapes of] birds;" and she spoke this lay:—  
 "Depart from me, O children of Lir,

[Ye] with the white faces, with the stammering Gaedhilg [i. e. but half articulate].

It is a great disgrace to soft youths

To be driven by the rough wind [i. e. as birds].



“Nine hundred years for you upon the tide,—  
 It was I that sent ye through treachery,—  
 Until ye shall be upon Inis Gluairé,<sup>36</sup>  
 Upon the north-west side of red [i. e. red  
 flowering] Erinn.

“Advance ye out upon the Maoil,  
 (It were best for you to be obedient to me;)   
 Until Lairgnen and Deoch are united;  
 It is a long time for one to be in pain!

“Lir’s heart is a husk of gore,  
 Through many a victorious throw has he  
 cast;  
 Sickness [i. e. bitterly sad] to me is the  
 groan of the active champion,—  
 Though it is I that have deserved his anger.”

21. After this lay, her steeds were caught for Aoifé, and her chariot was yoked, and she went on to the Sioth of Bodhbh Dearg; and the nobles of the court bade her welcome. And the son of the Daghdha asked why she had not brought the children of Lir with her to him.

22. “I say unto thee,” said she [in answer],  
 “That you are not beloved by Lir, and that he  
 does not trust to send his children to thee, for  
 fear that thou wouldst capture them.”



23. "I wonder at that," said Bodhbh Dearg, "because these children are dearer to me than my own children." And Bodhbh thought in his own mind that it was treachery the woman had played upon them; and he accordingly sent<sup>37</sup> messengers to the North to Sioth Fionnachaidh. Lir asked what they came for. "For your children," said they. "Is it that they have not reached you with Aoifé?" said Lir. "They have not," said the messengers; "and Aoifé said that it was you that did not let them go with her."

24. Melancholy and sorrowful was Lir at these tidings; for he understood that it was Aoifé that ruined or killed his children. And his steeds were caught at early morning of the next day for Lir; and he set upon the road, directly south-west, until he reached to the shore of Loch Dairbhreach. And the children of Lir saw the cavalcade coming towards them, and Fionnghuala spoke the lay:—

"Welcome the cavalcade of steeds  
Which I see hard by Loch Dairbhreach;—  
A company, indeed, powerful and mysterious,  
Seeking us, following after us.

“ Let us move to the shore, O Aodh !  
 O Fiachra, and O comely Conn !  
 No host under heaven can those horsemen  
     be  
 But only Lir and his household.”

25. After this poem, Lir came to the verge of the shore ; and he noticed that the birds had human voices ; and he asked what caused them to have human voices.

26. “ Understand thou, O Lir, son of Lughaidh,”<sup>38</sup> said Fionnghuala, “ that we are thy four children who have been ruined by thy wife and by the sister of our own mother, through the malignity of her jealousy.” “ Is it possible to put you into your own forms again ?” said Lir. “ It is not possible,” said Fionnghuala, “ for the men of Earth could not relieve us, until the woman from the South and the man from the North are united, that is, Lairgnen, the son of Colman, and Deoch, the daughter of Finghin, son of Aodh Dubh,<sup>39</sup> in the time of the Tailginn,<sup>40</sup> and of the coming of Faith and Devotion into Erin.”

27. When Lir and his people heard this, they raised three shouts of grief, crying, and lamentation, on high.

28. "Do ye wish," said Lir, "to come ashore to us, since ye have your own senses and your memory?" "We have not the power," said Fionnghuala, "to associate with any person henceforth; but we have our own language, the Gaedhilge; and we have the power to chant plaintive music, and it is quite sufficient to satisfy the whole human race to be listening to that music; and so remain ye with us to-night, and we shall chant music for you."

29. So Lir and his people remained listening to the music of the swans, upon the brink of Loch Dairbhreach; and they slept composedly by it that night; and Lir arose at early morning of the next day and he made this lay:—

"It is time to depart from this place;  
I sleep not, though I lie down to sleep.—  
To part from my beloved children<sup>41</sup>  
Is what embitters my heart!

"Evil was the fate by which I brought over  
you  
Aoifé the daughter of Oilíoll Arann,  
Had I known what you have got by it,  
I would never have followed that advice."<sup>42</sup>

“O Fionnghuala, and O Conn the comely !  
O Aodh, and O Fiachra of the beautiful  
weapons !

From the verge of the shore upon which ye are,  
It is not yet time for me to depart from you.”

30. So Lir went on from that place to the Sioth of Bodhbh Dearg; and a welcome was made for him there; and a rebuke was given to him from Bodhbh Dearg for not having brought his children along with him. “Alas!” said Lir, “it was not I that would not bring my children to you; it was Aoifé, yonder, your own nursling and the sister of their mother, who has put them into the forms of four pure-white swans upon Loch Dairbhreach, in the presence of the men of Erin; and [there they are swans, though] they preserve their own sense and their reason, their voice, and their Gaedhilg.”

31. Bodhbh Dearg started at this news; and he understood that what Lir spoke was true; and he gave a very fierce rebuke to Aoifé, and said: “This treachery will be worse for thee, Aoifé, than for the children of Lir; for they shall obtain relief towards the end of time, and their souls will be in heaven at last.”

32. Bodhbh Dearg then asked Aoifé what

shape on earth she would think the worst of being in. She said that it would be in the form of a demon of the air. "I shall put you into that form then," said Bodhbh Dearg. And, as he spoke, he struck her with a metamorphosing druidical wand, and put her into the form of a demon of the air; and she flew away at once; and she is still a demon of the air, and shall be so for ever.

33. As for Bodhbh Dearg and the Tuatha De Danann they came to the shore of Loch Dairbhreach, and they took up an encampment there, listening to the music of the swans. And as for the Milesian Clanns, too,<sup>43</sup> no less did they come from every point of Erin that they might take up an encampment at Loch Dairbhreach in like manner; for historians do not count any music or delight that ever was heard in Erin in comparison to the music of these swans; and they used to be telling stories and conversing with the men of Erin each day, and discoursing with their tutors and their fellow-pupils, and with all their friends in like manner; and they used to chant very sweet, fairy music every night; and every one who used to hear that music slept soundly and easily, no matter what

disease or long illness might be upon him ; for, happy and delighted after the music the birds chanted was every one who heard it.

34. Well, then, these two encampments of the sons of Milesius and the Tuatha De Danann continued to be around Loch Dairbhreach for the space of three hundred years. And it is then Fionnghuala said to her brothers : “ Do ye know, O youths ! ” said she, “ that ye have come to the end of<sup>44</sup> your term here, all but this night only ? ” And distress and very great sorrow seized upon the sons [of Lir] when they heard that news ; for they thought it the same as being human beings, to be upon Loch Dairbhreach discoursing with their friends and their companions, in comparison with going upon the angry, quarrelsome sea of the Maoil<sup>45</sup> in the North.

35. And they came early on the next day to speak to their foster-father and their father ; and they bade them adieu ; and Fionnghuala made the lay :—

“ Adieu to thee, O Bodhbh Dearg !

Thou man to whom all science has done  
homage,

[Adieu] to thee, together with our father,<sup>46</sup>

Lir of the famous Sioth Fionnachaidh.

“The time has come for us, methinks,  
To separate—after which we shall not  
meet

Till the judgment come—O pleasant com-  
pany!

It is not on a visit that we are going to you.

“From this day of our age we shall be,—  
O ye heart-loved friends, our contempo-  
raries,—

Without human voice near us,  
Upon the raging Sruth na Maoilé.

“We shall go from that to be punished,  
At the end of three hundred proper [i. e.  
full] years;

(Greater knowledge of our punishment we  
shall have there),

Westwards to the point of Iorrus Domh-  
nann;

“Three hundred years, without fail [we must  
be],

In the west at the point of Iorrus Domh-  
nann;

From lake to lake—alas! the condition—  
Until Deoch and Lairgnen unite.



“ Our beautiful garments shall be [but the]  
 Waves of the salt-water, bitter, briny ;  
 As the four comely children of Lir,  
 Without a night for us without it.

“ Ye three brothers of once ruddy cheeks !  
 Let [them] depart from us, from Loch  
 Dairbhreach,  
 This powerful tribe which has loved us ;  
 Sorrowful now is our separation.”

36. After that lay, they took to flight ; [fly-  
 ing] highly, lightly, aerially, until they reached  
 Sruth na Maoilé between Erinn and Albain ;  
 and the men of Erinn were grieved at this,  
 and it was proclaimed by them throughout  
 Erinn, that no swan should be killed,<sup>47</sup> how-  
 ever great the power which they might have  
 to do it from that out.

37. It was a bad residence for the children  
 of Lir, to live upon Sruth na Maoilé. When  
 they saw the shore of the extensive coast  
 around them, they became filled with cold, and  
 grief, and regret ; and they thought nothing  
 of any evil which they had before suffered,  
 compared with that which they suffered upon  
 that current.

38. And they remained there upon Sruth na Maoilé, until one night a thick tempest came upon them, and Fionnghuala said: "My beloved brothers," said she, "bad is the preparation we make, for it is certain that the tempest of this night will separate us from one another; therefore let us appoint a particular place of meeting to which we shall repair, if God shall cause us to separate from each other." "Let us settle, O sister," said they, "an appointed place of meeting at Carraig na Rón,<sup>48</sup> for we are all equally acquainted with it."

39. However, when the midnight came to them, the wind descended with it, and the waves increased their violence and their thunder; and the lightnings flashed; and a rough sweeping tempest passed all over the sea, so that the children of Lir were scattered from each other over the great sea; and they were set astray from the extensive shore, so that not one of them knew what way or what path the rest went. There came, however, a placid-calm upon the sea after that great tempest; and Fionnghuala was alone upon the current; and she observed that her brothers were absent [separated from her];

and she lamented them greatly ; and she spoke this lay :—

“ In my condition it is woe to be alive ;  
 My wings have frozen to my sides ;  
 It is little that the furious wind has not  
 shattered  
 My heart in my body after [i. e. away from]  
 Aodh.

“ Three hundred years upon Loch Dairbh-  
 reach  
 Without going into human forms,—  
 It distresses me more, and not alike [i. e.  
 not merely as much]  
 My time upon Sruth na Maoilé.

“ O beloved three,—oh, beloved three !  
 Who slept under the shelter of my feathers,  
 Until the dead return to the living  
 I and the three shall never meet.

“ After Fiachra and Aodh,  
 And Conn the comely,—with no account of  
 them,—  
 It is a pity my remaining for every evil.  
 Woe to be this night in my condition.”

40. As for Fionnghuala she was that night upon the rock, until the rising of the day upon the morrow, watching the sea in all directions around her, until she saw Conn coming towards her, with heavy head, and drenched feathers; and the heart of the daughter greatly welcomed him; and Fiachra came also, cold, wet, and quite faint; and neither word nor speech of his was understood, such was the excess of cold and hardship which he had suffered; and she put him under her wings, and said: "If Aodh would but come to us now, how happy should we be!"

41. It was not long after that, when they saw Aodh coming towards them, with dry head and beautiful feathers; and Fionnghuala welcomed him greatly; and she put him under the feathers of her breast and chest; and Fiachra under her right wing; and Conn under her left wing; and she disposed her feathers over them in that way. "O youths," said Fionnghuala, "though evil ye may think this last night, many of its like shall ye find from this time forwards."

42. The children of Lir after that continued<sup>49</sup> a long time there, suffering cold and wretchedness upon the current of the Maoilé;

until at last a night came upon them so cold that never before did they experience anything like the frost, and the cold, the snow and the wind of that night ; and Fionnghuala made the lay :—

“ Evil is this existence !—  
 The cold of this night,—  
 The greatness of this snow,—  
 The hardness of this wind.

“ Where they have lain together, is  
 Under my graceful wings,—  
 The wave beating violently upon us,—  
 Conn and comely Fiachra.

“ Our stepmother has put  
 Us, these four of us,  
 This night, into this misery ;—  
 Evil is this existence !”

43. Thus were the Children of Lir for a long time suffering a life of extreme cold to the end of a year, upon the current of the Maoilé, until at last a night came upon them, upon the pinnacle of the Seal Rock ;<sup>50</sup> and the time was in the Calends of January ; and the waters congealed, and each of them became chilled in his place ; and as they lay upon the

rock, their feet, and their feathers, and their wings adhered to the rock, so that they were not able to move them from where they were; and they made such vehement efforts with their bodies [to move away], that they left there the skin of their feet, and the feathers of their breasts, and the tips of their wings attached to the rock.

44. "Alas! O Children of Lir," said Fionnghuala, "evil indeed is our condition now, for we cannot support the salt-water, and yet it is prohibited to us to be absent from it; and if the salt-water enters into our sores, we shall die;" and she made this lay:—

"Moanful are we this night,  
Without feathers covering our bodies,  
And it is cold for our delicate soles  
On the rough, uneven rocks.

"Bad was our stepmother to us,  
When she played druidism upon us,  
Sending us out upon the sea,  
In the shapes of wonderful swans.

"Our bath upon the shore's ridge is  
The foam of the brine-crested tide;  
Our share of the ale-feast is  
The brine of the blue-crested sea.

“ One daughter and three sons,  
 We are wont to be in the clefts of rocks ;  
 Upon the rocks, so hard for one,  
 Our existence is moanful.”

45. However, they came again upon the current of the Maoil; and though the sea-water was extremely distressing, and sharp, and bitter to them, they were not able to avoid it, or to shelter themselves effectually from it. And so they were in that misery by the shore until their feathers grew (anew), and their wings, and until their sores were perfectly healed; and (then) they used to go every day to the shore of Erinn and of Albain; and they used to go to the current of the Maoil each night, for it was their original [i. e. they were obliged to return to it as their] place of abode.

46. They came one day to the mouth of the Banna<sup>51</sup> in the north; and they saw a splendid one-coloured cavalcade, with trained pure-white steeds under them, constantly walking upon the road directly from the south-west. “ Do ye know yonder cavalcade, O Children of Lir?” said Fionnghuala. “ We do not know them,” said they; “ but it is most probable that they are some party of the sons of Miledh [Mi-



lesius], or of the Tuatha Dé Danann that are there.”

47. They moved then to the border of the shore, that they might be able to recognize them; and when the cavalcade [on their side] saw them, they moved towards them also to meet them, until they reached the place of mutual converse to each other.

48. The chief men of those who were in that cavalcade were, Aodh Aithfhiosach, and Fergus Fithchiollach,<sup>52</sup> that is, the two sons of Bodhbh Dearg, and a third division of the Fairy cavalcade<sup>53</sup> along with them; and that cavalcade had been seeking [the swans] for a long time before that; and when they reached each other, lovingly and friendly did they bid each other a truly affable welcome; and the Children of Lir inquired how the Tuatha Dé Danann were, and particularly Lir, and Bodhbh Dearg, and their people besides.

49. “They are well; in one place [i. e. assembled together],” said they, “in the house of your father, in Sióth Fionnachaidh, and the Tuatha Dé Danann along with them there, consuming the Feast of Age,<sup>54</sup> merrily and happily, without fatigue and without

uneasiness, except for being without you, and not having known where ye had gone to from them, from the day upon which ye left Loch Dairbhreach." "That is not the record of our lives," says Fionnghuala, "for much indeed of evil and suffering and misery have we endured on the tide of the current of the Maoil to this day;" and she recited the lay:—

"Happy this night the household of Lir!  
Abundant their mead and their wine;  
Though there be this night in a cold home,  
A company<sup>55</sup> of the king's pure-born children.

"Our faultless bed-clothes are [but]  
The covering of our bodies of wreathed  
feathers;—

[Though] often ere now have we been clad  
In purple, while drinking the cheerful mead.

"There is our food and our wine they are  
The white sand and bitter brine;—  
[Yet] often drank we hazel mead,  
From round cups with four lips [i. e. corners.]

"These are our beds, and bare [beds] they are,  
[but]

Rocks above the violent waves;—

[Yet] often have been spread for us,  
Beds of the breast-feathers of birds.

“ Though it be now our work [though now we  
have] to swim in the frost,  
Upon the current of the heavy resounding  
Maoil,—

Often a cavalcade of the sons of kings  
Was following us to Sioth Buidhbh.

“ It is this that has wasted my strength,—  
To be going and coming over the Maoil,  
As I was never accustomed to be ;  
And that no more I enjoy the sun in a soft  
plain.

“ Fiachra’s bed, and Conn’s place,  
Is to nestle under the cover of my wings  
upon the Maoil.  
A place under the shelter of my breast hath  
Aodh ;  
The four of us side by side.

“ The teaching of Manannan<sup>56</sup> without guile,  
The conversation of Bodhbh Dearg over  
Drom Caoin,<sup>57</sup>  
The voice of Aongus,<sup>58</sup> the sweetness of his  
kisses,—  
I was wont to be without grief by their side.”

50. After that the cavalcade came to Sioth  
Lir, and they related to the nobles of the

Tuatha Dé Danann the adventures of the birds, and their condition. "We have no power over them," the nobles say, "but we are glad they are alive; for they shall obtain relief in the end of time."

51. As to the Children of Lir, they went towards their original home in the north upon the current of the Maoil; and they were there until the time they had to spend there expired; and then Fionnghuala said: "It is time for us to leave this place, for our time here has come;" and she sang this lay:—

"Our time has come here, indeed,  
It is time to depart,  
From this shore which we have frequented  
Three hundred years of lasting light.

"To the point of Western Iorrus,  
It will not be easy to bear it,  
Let us depart now without wandering,  
Upon the support of the cold wind.

"Without rest, without standing,  
Without any shelter from the thick tem-  
pests;—  
Unwelcome to us is what we have heard,—  
Our term has come here indeed."

52. The Children of Lir then, accordingly, left the current of the Maoil in that manner, and they passed on to the point of Iorrus Domhnann;<sup>59</sup> and there they were for a long period of time, suffering cold and a life of chilling, until [at last it happened to them that] they met a young man, of a good family, [one of the occupants of the lands whose name was Aibhric],<sup>60</sup> and his attention was often attracted to the birds, and their singing was sweet to him, so that he loved them greatly, and they loved him; and this is the young man who arranged in order and narrated all their adventures.

53. But at last it happened that<sup>61</sup> the Children of Lir, one night that they were there, [at Iorrus], experienced a night such as they never experienced any night before or after it, for the intensity of its frost and its snow; for a flag of ice grew upon the whole of the current between Iorrus and Acaill,<sup>62</sup> and their feet adhered to the ice flag, so that they were not able to stir, and the brothers fell to moaning greatly, and to lamenting greatly, and to grieving intensely; and Fionnghuala was checking them, and she could not, and she recited the lay:—

“Pitiful the lament of the swans this night,—

It is the ebb that has caused it, or it is a  
drought—

Without cold-flowing water under their  
breasts,

Their bodies will be short-lived from thirst.

“Without thin water, firm, and strong,—

Without a sea wave coming against their  
sides ;

The merry great sea has congealed,

So that it is a beautiful damp-wet plain.

“O King who hast formed Heaven and Earth,

And who broughtest safe the six hosts,<sup>63</sup>

By thee be relieved the tribe of birds,

Let the strong be pursued till they become  
pitiful.”

54. “My brethren,” said Fionnghuala, “believe ye the truly splendid God of truth, who made Heaven with its clouds, and Earth with its fruits, and the sea with its wonders ; and ye shall receive help and full relief from the Lord.” “We do believe,” said they. “And I believe with you,” says Fionnghuala, “in the true God, perfect, truly intelligent.” And they believed at the proper hour ; and they received help and protection from the Lord

after that; and neither tempest nor bad weather affected them from that time out.

55. And they were in the point of Iorrus Domhnann until the time they had to spend there expired. And then Fionnghuala said: "It is time for us to go to Sioth Fionnachaidh, where Lir is with his household, and all our people." "We like that," said they.

56. And they set out forward, lightly and airily, until they reached Sioth Fionnachaidh; and they found<sup>64</sup> the place deserted and empty before them, with nothing but unroofed green raths, and forests of nettles there; without a house, without a fire, without a residence. And the four came close together, and they raised three shouts of lamentation aloud; and Fionnghuala spoke the poem:—

"A wonder to me this place,—

How it is without house, without dwellings?

As I see this place—

Uchone, it is bitterness to my heart.

"Without hounds, and without packs of dogs,

Without women, and without prosperous  
kings,

We have never heard of it as now it is,

This place—with our father.



“ Without drinking horns, without cups,  
 Without drinking in its lightsome halls,  
 Without cavalcades, without youths,  
 As it is to-night it is an omen of grief

“ As the people of this place are (now),  
 Uchone, it is bitterness to my heart !  
 It is clear this night to my perception,  
 That the lord of the house does not live.

“ O place, in which we have seen  
 Music and playing, and the assembly;  
 To me it seems a sad reverse,  
 As it is this night deserted.

“ The greatness of our misfortunes, we have  
 found,  
 From the one ocean wave to the other,  
 The like of which we have not heard  
 To have happened to any other persons.

“ Seldom has been this place  
 Trusting to grass and to wood,  
 The man to recognize us liveth not,  
 To find us here, though to him it were a  
 wonder.”

57. However, the Children of Lir were

that night in the place of their father and their grandfather; where they had been nursed; and they chanted very sweet, fairy music; and they arose at early morning next day, and they set out forward to Inis Gluairé of Brendainn;<sup>65</sup> and the birds of the country in general congregated near them upon the Lake of the birds<sup>66</sup> in Inis Gluairé of Brendainn. And they used to go forth to feed each day to the remote points of the country, namely, to Inis Geadh<sup>67</sup> and to Acaill, and to Teach Duinn,<sup>68</sup> and to the other western<sup>69</sup> islands in like manner; and they used to go to Inis Gluairé of Brendainn each night.

58. And they were in that state for a long period of time, till the time of the faith of Christ, and until holy Patrick came into Erin; and until holy Mochaomhóg<sup>70</sup> came to Inis Gluairé of Brendainn. And the first night he came to the island, the Children of Lir heard the voice of his bell, ringing at matins, near them; so that they started, and leaped about in terror at hearing it; and her brothers left Fionnghuala alone.

59. "What is that, O beloved brothers?" she says. "We know not, say they, "what faint fearful voice it is we have heard." "That

is the voice of the Bell of Mochaomhóg," Fionnghuala says; "and it is that [bell that] shall liberate you from suffering and from pain, and shall relieve you according to the will of God;" and she recited the lay:—

"Listen to the Cleric's bell;  
Elevate your wings and arise;  
Give thanks to God for his coming,  
And be grateful for having heard him.

"It is more proper for ye to be ruled by him,  
It is he that shall liberate you from pain,  
Shall bring you away from the rocks and  
stones,  
And shall bring you away from the furious  
currents.

"I say unto you, therefore,  
Make you a confession of proper accurate  
faith;  
Ye comely four [three?] Children of Lir,  
Listen to the bell of the Cleric."

60. The Children of Lir, therefore, were listening to that music which the cleric performed, until he had finished his matins.

“Let us chant our music now,” said Fionnghuala, “to the High King of Heaven and Earth.” And they immediately chanted a plaintive, slow-sweet, fairy music, praising the Lord, and adoring the High King.

61. And Mochaomhóg was listening to them, and he prayed God fervently to reveal to him who chanted that music; and it was revealed unto him that it was the Children of Lir who performed it. And upon the coming of the morning of the next day, Mochaomhóg went forward to the Lake of the Birds; and he saw the birds from him upon the lake; and he went to the brink of the shore where he saw them, and he inquired of them: “Are ye the Children of Lir?” he says. “We are, indeed,” they say. “I return thanks to God for it,” Mochaomhóg says, “for it is for your sakes that I have come to this island beyond every other island in Erin; and come ye to land now, and put your trust in me, for it is here it is in destiny for you to perform good works, and separate from your sins.”

62. They came to land after that, and they put trust in the Cleric; and he took them with him to his own abode, and they were keeping the canonical hours there, and hearing

mass along with the Cleric. And Mochaomhóg took a good artificer to him, and he ordered him to make chains of bright white silver for them; and he put a chain between Aodh and Fionnghuala, and a chain between Conn and Fiachra; and the four of them were rejoicing the mind and increasing the spirits of the Cleric; and no danger nor distress in which the birds had been hitherto, caused them any fatigue or distress now.

63. He who was King of Connacht at that time was Lairgnen,<sup>71</sup> the son of Colman, son of Cobthach, and Deoch,<sup>72</sup> the daughter of Finghin, son of Aodh Allainn, that is, the daughter of the King of Munster, was his wife.

64. And the woman heard the account of the birds, and she became filled with affection and fast love for them; and she entreated of Lairgnen to procure the birds for her. And Lairgnen said that he would not ask them of Mochaomhóg. And Deoch pledged her word that she would not be one night longer with Lairgnen if she did not obtain the birds; and she set out from her residence. And Lairgnen sent messengers quickly to pursue her, and she was not overtaken till she reached

Cill Dalua.<sup>73</sup> And she went back to the residence then; and Lairgnen sent messengers to ask the birds from Mochaomhóg; and he did not get them.

65. Great anger seized upon Lairgnen on that account, and he came himself to the place where Mochaomhóg was, and he asked him if it was true that he had refused him the birds. "It is true, indeed," said Mochaomhóg. Then Lairgnen arose, and grasped at the birds, and snatched them to him off the altar, namely, two birds in each hand; and he went forth towards the place in which Deoch was; and Mochaomhóg followed him; but as soon as he had laid hands on the birds their feathery coats fell off them, and of the sons were made three withered, bony old men, and of the daughter a lean, withered old woman, without blood or flesh.

66. And Lairgnen started at this, and he went out of the place.

67. It was then that Fionnghuala said: "Come to baptize us, O Cleric, for our death is near; and it is certain that you do not think worse of parting with us than we do at parting with you; therefore make our grave afterwards, and place Conn at my right side, and Fiachra

on my left side, and Aodh before my face ;”  
and she spoke the poem :—

- “ Come to baptize us, O Cleric ;  
Take upon thee and arise ;  
Clear away from us our many stains,  
And all our faults, O companion !
- “ Pray thou the God who formed heaven,  
That thou mayest succeed in baptizing us ;  
Let our grave be capacious,  
And our feet at once to the altar.
- “ Thus do I order the grave :  
Fiachra and Conn by me on either side,  
And in my lap, between my two arms,  
Thou chaste Cleric, place Aodh.
- “ O Mochaomhóg of the subtle speech,  
Though grievous to me to part from thee,  
Prepare thou hastily the grave ;  
Depart quickly, and come in time.”

68. After this lay, the Children of Lir were baptized ; and they died, and were buried ; and Fiachra and Conn were placed at either side [of Fionnghuala], and Aodh before her face, as Fionnghuala ordered ; and their tombstone was raised over their tomb, and their Oghaim names were written ; and their



lamentation rites were performed; and heaven was obtained for their souls.

69. And Mochaomhóg was sorrowful and distressed after them.

\* \* \* \* \*

70. And that is the fate of the Children of Lir, so far.

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## NOTES.



## NOTES.

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<sup>1</sup> The Battle of *Tailltin* (a place now called Telltown in Meath) was that in which the *Tuatha De Danann* were defeated by the Milesians, losing the sovereignty of Erin, A.M. 3500. The *Tuatha De Danann* were the second colony that occupied the country, defeating their predecessors, the *Firbolgs*, in the battle of *Magh Tuiredh* of *Cunga* (or Cong) in West Connacht, and they themselves in turn met their overthrow at the hands of the Milesians, in this battle of *Tailltin*, losing their great chiefs *Mac Cuill*, *Mac Cecht* and *Mac Gréiné*, the sons of *Cermait Mil-Bheoil* (i. e. *Cermait* of the honey mouth), who was the son of the great chief, monarch, and magician, referred to also in the story, the *Daghda*.

<sup>2</sup> *Assembly*.—Or, “fair.”

<sup>3</sup> *Chiefs*.—Literally, “best ;” the “best” men.

<sup>4</sup> *Bodhbh Dearg* was the son of the *Daghda*, whose name is mentioned in note 1, and was the person chosen as king over the *Tuatha De Danann*, when, after the battle of *Druim Lighean*, they were obliged to seek a mystical and concealed existence in the hills and lakes of the country.

<sup>5</sup> *The Dagbda*. See notes 1 and 4.

<sup>6</sup> *Ilbhreach*, a *Tuatha De Danann* chief.

<sup>7</sup> *Eas Ruaidh* was the fall of “Easroe,” Ballyshannon, county Donegal.

\* *Sidh Fionnachaidh*, i. e., the "Hill of the White Field" on the top of *Sliabh Fuaid*, near Newtownhamilton, in the county of Armagh.

\* *Midhir of Bri Leith*. This *Midhir* was one of the surviving chiefs of the *Tuatha De Danann*. After the, to them, disastrous battle of *Druim Lighean* (now Drumleene, a townland in the parish of Clonleigh, barony of Raphoe (Rath-Bhotha) and County of Donegal, a short distance to the north of Lifford) which was fought subsequent to the battle of Tailtin, and in which any hopes they might have entertained of regaining their sovereignty over the island were totally wrecked, these chiefs held a meeting at *Brugh na Boinné*, the great *Tuath De Danann* mansion, and their deliberations as to the future course they should pursue, were presided over by the powerful *Manannan*. The advice of *Manannan* was to the effect, that they should distribute and quarter themselves upon the pleasant hills and plains of Erin. *Bodhbh Dearg* was chosen to be their king and *Manannan* their High Counsellor; and the latter arranged the different abodes for the nobles among the hills, *Midhir* being appointed over *Sith Truim*, a hill situated to the east of Slane in the county of Meath. *Bri Leith*; from *Bri*, the daughter of the great sorcerer *Midhir*, Son of *Indai*, and *Liath* ("the Gray;" of which word *Leith* is the genitive form), the Son of *Cealtchair* of *Cualann*, in Wicklow, who was her admirer. These lovers made an assignation at Tara, but *Midhir's* people prevented their meeting, and the lady was brought back to her father's house at *Sidh Midhir*, "where her heart burst, and she died." When *Liath* heard of this, he said that, as *Bri* was his by right of her own consent, she should be for ever called his *Bri Leith*, that is, *Liath's Bri*. And as she was buried in the hill of *Sith Midir*, the hill ever after took her name and that of her lover, *Bri-Leith*. This was the ancient name of *Sliabh*

*Calraighe*, situated to the west of the village of Ardagh (*Ardachadh*) in the present county of Longford.

<sup>10</sup> Literally: "went into one council."

<sup>11</sup> Literally: "the counsel upon which they decided."

<sup>12</sup> Literally: "for the goodness of," &c.

<sup>13</sup> Literally: "the fair and the assembly."

<sup>14, 15</sup> Literally: "although he did leave the fair and the assembly, it was not the less that *Bodhbh Dearg* was," &c.

<sup>16</sup> Literally: "they continued a long time in this state."

<sup>17</sup> Her name is not given.

<sup>18</sup> *The mansion of the Son of the Daghdá*. This was *Sídh Boidhbh*, or *Bodhbh*; somewhere on the brink of *Loch Derg-deirc*, now called Lough Derg, in the River Shannon, above Killaloe.

<sup>19</sup> Literally: "were in one place."

<sup>20</sup> *Oilell Arann*, that is, *Oilell of Ara*. I suspect that this name should be *Oichell Arann*, because there is on the western or great Arann Island, on the coast of Clare, a large Cyclopean fort still bearing the name of Dun Oichill or *Oichell's Fort*.

<sup>21</sup> *Loch Derg-deirc*, *i. e.*, the Lake of the Red Eye (now called Lough Derg, in the Shannon, above Killaloe); so named from the circumstance of *Eochaidh Mac Luchta*, the king of that country, having washed his bloody face in it after having plucked out his only eye, at the request of *Aithirné*, the Ulster poet and satirist (about the time of the Incarnation).

<sup>22</sup> Literally: *inghion* = "daughter, *i. e.*, girl, woman.

<sup>23</sup> Literally: "of that pregnancy."

<sup>24</sup> *Fionnghuala*; that is, the Fair-shoulder, or of the Fair shoulder. This was a favourite female name among the nobles of Erin down even to long after the Anglo-Norman Invasion.

<sup>25</sup> *The Feast of Age*. This was one of the three great

feasts which *Manannan* prepared for the *Tuatha De Danann* after their disposition in the manner referred to in note 9. It was called *Fleadh Ghoibhneann*, i. e., *Goibhneann's Banquet*, and its efficacy was such that neither age nor decay could come to the kings. *Goibhneann* (or the "smith") held a distinguished place in the *Tuatha De Danann* history from his skill in the manufacture of the military weapons of his nation. He is mentioned in both the *Magh Tuiredh* battles as having been engaged during the fight in supplying those who had lost or broken their weapons with new ones in their place.

<sup>26</sup> Literally: "But there is one thing, however: a dart, &c.

<sup>27</sup> Literally: "to go on the same path with her."

<sup>28</sup> Fratricide. This translation does not express the exact meaning of the technical term of the Irish law. *Finghail* (a word compounded of *fine*, a family, and *gail*, a deed) was the ancient ordinary as well as legal term for the slaying of a relative of any appreciable degree of consanguinity, and *Finghalach* was the term for the perpetrator of the foul deed.

<sup>29</sup> *Loch Dairbhreach*. Literally, the Lake of the Oaks; now the well-known Loch Derryvaragh, near Castlepollard, county Westmeath.

<sup>30</sup> *Without a vessel*, i. e., committed them to the waves without a vessel to save them,—i. e., without power, or any hope, of rescue.

<sup>31</sup> *Lairgnen, son of Colman*. According to the list of the kings of Connacht, preserved in *Dubhaltach Mac Firbis's* great Book of Pedigrees, this *Colman* died in the year 638.

<sup>32</sup> *Aodh Alainn* (rectius *Aodh Caemh*, "the Beautiful") This *Aodh* "the Beautiful," was of the *Dal Cais* line, of Thomond; he was son of *Conall Echluaith*; he might have died about 590.

<sup>33</sup> *Sruth na Maoilé*, or *Sruthar na Maoilé Chinntiré*, that



is, the Current of the Headland of Cantire, now the Mull (*Maoil*) of Cantire, in Scotland. [See the name correctly written *Mailé*, in the Book of Leinster, fol. 140, b. 1.] *Ceann-tiré*, corruptly Cantire, means literally the head or end of the land; and *Mael Chinntiré*, corruptly, Mull of Cantire, means simply, the bald or pointless end of the land. The *Sruth* (or, correctly, *Sruthar*) of this *Mael*, is the strong, swift current which runs by it; so that the term *Mael*, Mull (or Moyle, as Moore calls it), does not properly apply to the current itself, but to the *Mael*, or bald headland by which it runs, and from which it is named.

<sup>34</sup> *Iorrus Domnann*, now Erris, in the county of Mayo. It was called *Iorrus Domnann*, or the Bay of the *Domnanns*, from that party of the Firbolg who were called *Domnanns*, or the "deep diggers," having settled there under their chiefs, *Genann* and *Rudhraighe*.

<sup>35, 36</sup> *Innis Gluairé* or Glory Island, now Inish-glory, an island in the Bay of Erris, county Mayo, about a mile west of the coast. St. Brendainn, to whom the island is sacred, visited it in his voyage, and founded a church there. At present it is uninhabited; but it contains the ruins of some churches; and leeks and other garden herbs, introduced by the monks of St. Brendainn, are found growing wild in several places. In Irish Nennius, p. 192, it is mentioned on the authority of the Book of Leinster that this island was remarkable as being the scene of one of the wonders of Erin from the circumstance "that the corpses that are carried into it do not rot at all, but their nails and hair grow, and everyone in it recognises his father and grandfather for a long period after their death. Neither does meat unsalted rot in it."

<sup>37</sup> Literally: "And what he did was to send messengers," &c.

<sup>38</sup> *Lughaidh*. I am not able to identify this Lughaidh.

<sup>39</sup> *Aodh Dubh*, called *Aodh Alainn*, above.

<sup>40</sup> *Tailginn* (or *Tailcenn*), an ancient popular name of St. Patrick, derived from his tonsured head.

<sup>41</sup> Literally "Group."

<sup>42</sup> *i. e.* formed and acted on that resolution.

<sup>43</sup> *And the Milesian clans, too.* It is strange that the ancient Irish romance writers saw no discrepancy in associating the mortal-immortal *Tuatha De Danann* with the mortal Milesians, down to the middle ages; but, in fact, they speak of them, even at the present day, nearly in the same manner, for these are the "good people" or "fairies," the popular allusions to whom are so great a puzzle to the ignorant of our history. The apparent discrepancy, however, can be accounted for by their belief (real or pretended) that the former did not, in fact, change their then corporeal for a mere shadowy existence, but that they remained living men and women like the rest of mankind, only with the power of rendering themselves visible and invisible at pleasure.

<sup>44</sup> Literally, "Come to have spent your term," &c.

<sup>45</sup> *The Maoil.* See *ante*, note<sup>(33)</sup>. This was what Moore calls "the Moyle":

"Silent, O Moyle! be the roar of thy water,  
     Break not, ye breezes, her chain of repose,  
 While murmuring mournfully, Lir's lonely daughter  
     Tells to the night-star her tale of woes.  
 When shall the swan, her death-note singing,  
     Sleep, with wings in darkness furl'd?  
 When will heaven, its sweet bells ringing,  
     Call my spirit from this stormy world?

"Sadly, O Moyle! to thy winter-wave weeping,  
     Fate bids me languish long ages away;  
 Yet still in her darkness doth Erin lie sleeping,  
     Still doth the pure light its dawning delay.  
 When will that day-star, mildly springing,  
     Warm our isle with peace and love?  
 When will heaven, its sweet bells ringing,  
     Call my spirit to the fields above?"

<sup>46</sup> *i. e.* "And adieu also to our father," &c.

<sup>47</sup> *That no Swan should be killed.* This law or custom is probably, at least, as old as this story; and it is also a still well-known living tradition, that the swan also sings its own dirge at the approach of its natural death, in notes as plaintive and sweet as the *Ben-sidhe* (Benshee). Even still it is considered unlucky to kill a swan. I knew of a curious instance of ill luck attributed to such an act. A man named Conor Griffin killed eleven swans by one shot of a gun at night as he heard them fly past his house, and took them for wild geese. He had been previously a prosperous man, but shortly after, his son was drowned in the lower Shannon, his boats were lost, his wife died, and he never after enjoyed his former happiness; and all these consequences were attributed by the neighbours to the accident of his shot.

<sup>48</sup> *Carraig na Ron*, Rock of the Seals.

<sup>49</sup> Literally: "The Children of *Lir*, now, were for a lengthened period, and for a long time suffering cold and wretchedness upon the current of the *Maoil*, in that way, until another particular night came to them, and they never before found the like of it, or the greatness of its frost, and its cold, its snow, and its wind."

<sup>50</sup> The Seal Rock [see, *ante*, (<sup>48</sup>)]; not known to me.

<sup>51</sup> *The Mouth of the Banna*, that is, the mouth of the river Bann, below Coleraine. Here we have again the *Tuatha De Danann* and the Milesians brought together as parties between whom there was no difference of human existence.

<sup>52</sup> *Aodh Aithfhiosach*, *i. e.* *Aodh* the sharp-witted; *Ferghus Fithchiollach*, *i. e.* Fergus of the Chess; (but I would rather believe that this last name should be *Fergus Fdith-Chiallach*, that is, Fergus "of a prophetic sense"). I know nothing more about these personages, however.

<sup>53</sup> *The Fairy Cavalcade*, cavalry, or stud. This is the

popular term for the civic, processional, or military horse-troops of the *Tuatha De Danann* :—

<p>“ nó glac mé irteac, ar          ac̃t sup̃ t̃aoir̃reac̃,          as̃ g̃iol̃laig̃eac̃t eac̃ do          m̃harc̃raib̃ síob̃a,          ir̃ ná f̃ás̃ f̃ó c̃ear̃ me as̃          teac̃t do'n t̃-raoir̃e          ar̃ rc̃eir̃o m̃hac̃s̃ g̃hl̃air̃,          am̃ r̃prear̃ 'ram̃ r̃pion-          lac̃.”</p>	<p>“ Or take me in, though          slavish the condition,          To groom the steeds of          thy fairy stud,          And leave me not in sad-          ness at the approach of          the solemnity,          On bleak <i>Magh Glas</i>, a          wretch and a vagrant.”</p>
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—(from Andrew Mac Curtin's Address to *Donn Dumhach*, the Fairy Chief of *Dumhach Mhor* (Doughmore), or the Great Sand-hills, near Dunbeg, on the coast of Clare, about A.D. 1730).

<sup>54</sup> See *ante*, note (25).

<sup>55</sup> That is, a party consisting of herself and brothers.

<sup>56</sup> *Manannan*. Manannan, son of Lir, but whether of *Lir* of *Sidh Finnachaidh*, or not, I am not able to say.

<sup>57</sup> *Drom Caoin*. This was one of the old names of Tara, but it appears to be used here more for rhyme than for reason.

<sup>58</sup> *Aongus*. The youngest son of the *Daghda*, and Lord of *Brugh-na-Boinné*, near Slane.

<sup>59</sup> See *ante*, note (34).

<sup>60</sup> *Aibhric*. This is a name with which I am not acquainted, neither can I analyse it. It is evidently a Milesian name, and probably another form of Ebric, and Febric, a name which occurs in the pedigrees of the Milesians before their coming into Ireland.

<sup>61</sup> Literally, “But one thing, however,” &c.

<sup>62</sup> *Acaill*; now the well-known Island of Achill in the bay of Erris, county of Mayo. The name *Acaill* would signify an eagle; and probably it was from this bird that the name is

derived, like that of *Cruachan Aiclé*, literally "Eagle Mountain," on the opposite coast, now well known as Croagh Patrick.

<sup>63</sup> *The six hosts*. These must be the Israelites coming through the Red Sea.

<sup>64</sup> Literally, "And the condition in which they found the place was : deserted, and," &c.

<sup>65</sup> See *ante*, note (<sup>35</sup>, <sup>36</sup>).

<sup>66</sup> *Lake of the Birds*. I am not aware of the existence of this lake at present. The tradition about this lake does not appear to have been known to O'Flaherty when he wrote his *West Connacht* in 1684. (See O'Flaherty's *West Connacht*, published by the Irish Archæological Society in 1856).

<sup>67</sup> *Inis Geadh*, "Goose Island:" one of those in the bay of Erris, I believe.

<sup>68</sup> *Teach Duinn*, "*Donn's House*." This was the burial-place of *Donn*, the eldest son of Milesius, and leader of the Milesian colony from Spain to the south coast of Ireland. He was drowned, with his ship's company, at the *Dumhacha*, or Sand-hills, in the west of Kerry, where they were all buried; and hence these sand-hills have ever since retained the name of *Teach Duinn*, or *Donn's House*; but their situation has been lost in modern times. I believe it was in the harbour of Smerwick; and that *Teach Duinn* was the ancient name of the hill and headland, better known in more recent times as *Cnoc Brenainn* (now called Brandon Hill). There can be little doubt at any rate that the writer of this tale had Brandon Hill, the most western headland in Munster, in view, when he made it the uttermost limit of the flight of his swans, from the other almost western point of Connacht.

<sup>69</sup> *The other Western Islands*. The other islands on the Connacht coast.

<sup>70</sup> *Mochaomhog*. Not identified.

<sup>71</sup>, <sup>72</sup> See *ante*, notes (<sup>31</sup>, <sup>32</sup>).

<sup>73</sup> *Cill Dalua*, "The church of *Dalua*" (now Anglicised *Killaloe*), in the county of Clare, founded by St. *Molua*, or *Dalua*.



## GLOSSARY.





FOCLÓIR.

Δ, *poss. pron.* his, her, its, their.

Δ, *prep.* in; Δ h-αιtle, *comp. prep.* after; Δ b'-riaδonaipre, *comp. prep.* before, in presence of.

$\Delta$ , sometimes used as the sign of the

Δb, subj. mood, pres. and past of assertive verb 1p; it very often occurs combined with 5up, that, as 5upab ceal5, that it was deceit.

ἄβαιρ, *irreg. v. n. say*; *infin.* το παθ; *perf.* ούβαιρ; ἄ  
 θέαρ-ρα, *pres. emph.* I say, also θειρμ-ρε.

ἀμάρταν, -υραν, s. reproof, reproach, censure; *gen. and pl.* -αῖν.

Δὲ, an intensitive prefix meaning very, exceedingly.

ἀὖ, *s.* felicity, luck, happiness.

ΔΟΒΑ-ΒΑΘ, *s. m.* a house, an abode, habitation; ΔΟΒΑΘ  
 बुनाथ, an ancestral abode; Ο'ΙΟΝΗΥΙΓΕΑΘΟΔΗ Δ  
 η-ΔΟΒΑΘ बुनाथ बुθ तुदिङ्, they went into their ances-  
 tral abode, which was north.

Δὐβδλ, *adj.* great, prodigious.

Δόξαν, *s. m.* cause, reason; *gen. and pl.* -Δων.



uomān, in the world ; *ar* fēað, *comp. prep.* during as *ar* fēað .tρί céaθ bliaðāin, during three hundred years ; *ar* fēað, *comp. prep.* throughout, also *ar* fēaθ and *ar* fuθ, as *ar* fēað θipeaun, throughout Erin : *ar* tí, on the point (of), about to ; *ar* ron, *comp. prep.* on account of ; *ar* θ' túir, *adv.* at first ; *ar* eaǵla, for fear, lest ; *ar* čeana, moreover, likewise ; *ar* ar, back ; *ar*, *prep.* at as, *ar* an uair cōir, at the right time.

aruo-Riǵ, *s. m.* a High or Chief King.

arpe, *s. f.* notice, heed, care, attention ; *gen. id.*, see under beir or tabair, give.

arǵiθ, *s. m.* silver ; *gen.* arǵiθ.

arǵče, *adj.* certain, sure, special ; ǵo-h-arǵče, *adv.* especially.

arim, *v. a.* reckon, count, consider, think, as nī arimūθ eólaǵ ceól ná óirfirēað θār clor a n-θirunū iuaθ iuim ceól na n-ealað iun, historians did not consider any music or delight which was ever heard in Erin, before (or in preference to) the music of these swans.

arim, *s. f.* a place ; *gen.* arime ; see quotation under a, *rel. pron.*

ar, see tar ar.

ar, *s. f.* a place, a situation ; *gen. and pl.* arce.

ariméala, *s.* an after sorrow, regret.

arce, *s. f.* knowledge, acquaintance ; *gen. id.* an o-tabair iun arce, do you know, *lit.* whether do you give knowledge (upon) ; fēar ar n-arimūθ-ne, a man of our knowledge : see under tabair.

arpeaθ, *s. f.* a habitation, dwelling, residence ; θob' olc an t-arpeaθ, it was a bad residence.

arpeačar, *s. f.* repentance, compunction.

arpeibce, *s. m.* an occupier, a tenant ; arpeibce an fēarainn, an occupier or tenant of the land.

alainn, *adj.* beautiful, fair ; *comp.* alile ; or aline.

alba, *s. f.* Scotland ; *gen.* alban.

alcaǵ, *v. n.* pray, thank ; *infin.* alcúǵaθ.

alcóir, *s. f.* an altar ; *gen. and pl.* alcóira.

am, *s. m.* time ; *gen.* ama.

am', put for ann mo, in my.

aθ ioir, not at all, for nī h-eaθ ioir.

amač, *adv.* out : used with verbs of motion only ; ó ro amač, from this out.

amail, *adv.* as, like ; θo iunneaoar amail a θubairc aoipe leo, they did as Aoife said to them.

amain, *adv.* only, alone.

- ամբարջ, *comp. prep.* amid, amongst.  
 ամլաւօ, *adv.* thus, so.  
 ան, *art.* the; *gen. sing. fem.* նա; *pl. նա*: *interrog. particle* whether.  
 ան, *v. n.* stay, remain, wait; *inf.* անաման: *see also* քան.  
 անամ, *s. m.* a soul; *gen.* անմա. *pl.* անմանա.  
 անբաւնե, *s. f.* weakness; *derived from the augmentative*, ան and բան, weak, feeble.  
 անբան, *adj.* very weak or feeble.  
 անօծբաւօ, *comp. adj.* very wet; *formed from* օծար, water.  
 անբաճ, *adj.* tempestuous, overflowing.  
 անբաժ, *s.* a storm, a tempest; *gen.* -աւօ.  
 անու, ան-օւ, *adv.* to-day.  
 անմա, *see* անամ.  
 անն, *prep. pron.* for him or it; *adv.* there, therein: անն ին, then; անն իւօ, yonder: անն, *a prep. of place as* անն չաճ Տիօժ, in every Siioth.  
 աննամ, *adv.* seldom.  
 աննին, *adv.* there, then.  
 աննօ, *adv.* here.  
 անօժ, *adv.* to-night; *see* օւօժ:  
 անօւր, *adv.* now.  
 անթօրաժժ, *s. f.* restlessness, uneasiness; *gen.* -աժժա.  
 անթօջ-օօ *s. m.* misery.  
 անսար, *adv.* down (from above); *used with a verb of motion only*.  
 անօրնն, *adj.* delightful, pleasant.  
 անօն, *num. adj.* one: *used in composition with words whose first vowel is slender*.  
 անօնջալ, *comp. adj.* perfectly or entirely white; *comp.* -ջալե.  
 անօրնան, *s. m.* the one *i. e.* the same path or way.  
 անօն, *num. adj.* one; անօն նաժժ, anyone; անօն օօ օ, one day; any, *as* անօն ճաժար, any help.  
 անօնաժ, *s. m.* a fair, an assembly; *gen.* անօնաջ.  
 անօնաժա, *comp. adj.* of one colour.  
 անօնար, *adv.* alone; օօ ին ին 'նա հ-անօնար, she was alone; Լին անօնար, Lir alone.  
 անօնույն, *s. m.* anyone, any person.  
 անօնար, a man's name; *gen.* -արա.  
 անօնար, *adv.* once, one time.  
 անօր, *s. f.* age; *gen.* անօրե.  
 անօր, *s. m. and f.* folk, people.  
 անօր, *poss. pron.* our.

ար, *def. verb*, says, quoth : *only used in introducing a quotation or dialogue.*

ար, *prep. for* ար.

արժօր, *adj.* last night ; also արբիր : ան օրօժե արժօր, last night.

արօ, *adj.* high, mighty ; իօ հ-արօ, loudly ; a point of the compass or direction as տանջածար ար իճճ արօ և ռ-երրոն, they came from every point in Erin.

արիր, *adv.* again.

արմճօւն, *s. m.* polished or tempered arms.

արբճ, *adj.* ancient, old.

արօւլե, *prep. pron.* other, one another ; Ծօ քարածար բաւլե բօրճօւն բրա արօւլե, they bade each other a truly joyous welcome.

ար, *prep.* out, out of, from, ար իճճ արօ, from every point ; արրն, thence.

ար, *see* ր, *the assertive verb.*

աժճ, *subs. verb.* am, art, is, are.

աժճօժ, *s. f.* a while, a space of time.

աժար, *s. m.* a father ; *gen.* աժար, *pl.* աժրեաճա and աժրե.

աժճարիւ, *s.* shortness.

աժճարբ, *comp. adj.* very rough.

բա or ԲԾԾ, *past tense of assertive verb* ր ; *contracted to* Բ' *before vowels.*

Բճ, *v. n.* prevent, baulk ; Ծօ Բճ *perf.* prevented.

Բճար, *see* Բի.

Բճօժ, *s. f.* a witch, a fairy-woman

Բաւլե, *s. m.* a home, a place, locality ; *gen. id., pl.* Բաւլե, Բաւլեր, *emph. form.*

Բանճեւլե, *s. f.* a wife ; *gen. id.*

Բանար, *s. f.* a wedding-feast.

Բանարօճան, *s. f.* a queen.

Բարթեաժ, *s.* baptism ; *v. a.* baptise.

Բաւբ, *adj.* dumb.

Բանութ, *s. f.* womanhood ; *gen. -ճէտ.*

Բարր, *s. m.* the top of anything ; *gen.* Բարր, *pl.* Բարրա, Բարրա և ռ-էտեաժ, the tips of their wings.

Բար, *s. m.* death ; *gen. -ճիր, pl. id.*

Բեճտ, *adj.* perfect ; իօ Բեճտ, perfectly, entirely.

Բեճ, *adj.* little, small ; *irreg. comp.* ռօր Լիճա : ր Բեճ ռճ Բ-րուճե Բար Ծա ճմարժ, it is little that he did not find death with his grief i.e. he almost died of grief.

Բեւ, *s. m.* a mouth ; *gen. and pl.* Բեւ ; ար Բեւաւթ, *comp. prep.* before, in front of.

bean, *irreg. s. f.* a woman, a wife ; *gen. and pl.* mná ; *gen. pl.* ban.

beaníceile, *see* bainíceile.

beann, *s. f.* a mountain-peak, a pinnacle ; *gen.* beinne.

beacta, *s. f.* life, existence ; *id.*, for all cases of the sing.

beir, *irreg. v. a.* give, bring, take, come ; *oo* beirneab, *consuet. pt.* used to take ; *see under* tabair : beiriob a buirde re 'Oia, give ye thanks *lit.*, its thanks, to God ; *perf.* ruḡ as ruḡ re doib leir oá tíg féin, he brought Aobh with him to his own house, *oo* ruḡ rí oiair oo'n coirbdeairt rin, she brought forth two (children) at that birth ; *oo* báodar mar rin, ḡo ruḡ oirde oirde, they were thus, until a night came upon them.

beir, *v. s.* being ; *gen. id.* : a m-beir béo, their being alive.

béir, *v. n. infin. of* bí, be thou.

beo, *adj.* alive, living.

bí, *v. n. imp.* be thou, *infin.* *oo* béir, to be ; báodar, *pt. tense* they were ; *fut.* biaob, shall be.

biaob, *s. m.* food ; *gen.* bíob.

biamaoir *recte* biaomaoir, *fut. of* bí, we shall be.

binn, *adj.* sweet, melodious.

bíobḡ, *v. n.* start ; bíobḡair, *pres. hist.* starts ; ḡuir bíobḡodar, so that they started ; *infin.* *oo* bíobḡaob, to start.

bíobḡaob, *v. s. m.* a starting, a start, a sudden rousing ; *oo* ḡaob bíobḡaob lairḡnen, a start took (possession of) Lairnén.

bí, *s. f.* life, existence.

bí, *adj.* usual, customary.

bíneactact, *s. f.* natural antipathy ; *from* bí, which in composition signifies customary or usual and meactac, cowardice.

blaithe, *adj.* fair.

bliaobain, *s. f.* a year ; *gen.* bliaobna, *pl. id.*, *contd. from* bliaobanna.

boctan, *s. m.* a poor person ; *gen. and pl.* -ain.

boob, *s. m.* a proper name ; *gen.* boirb and buirb.

bonn, *s. m.* the sole of the foot ; *gen.* buinn, *pl. id.*

boir, *s. m.* a border, a coast.

brá, *s. m.* judgment ; ḡo brá, *adv.* for ever, for the future (time to come.)

bráair, *s. m.* a brother ; *gen.* -air, *pl.* bráirne, and bráirneacta.

bréas, *s. f.* a lie ; *gen.* bréige.

bréir, *v. a. infin. of* beir.

bréir, *s. f.* a birth ; ruair rí féin báir a m-bréir, she



herself died at their birth : a taking, a removing, *as*  
 ní tualamiz caraid, dá b-fuil azaib, bui m-breic,  
 ar na reaccuib rin, the friends you have (which are at  
 ye) are not able (capable) to take you (your taking) out  
 of these forms ; a taking, *in the sense of* choice, *as*  
 marbad ceathrar cloinne liu azaib do beair bui  
 m-breic fein oib do zac maicior ar doiman, kill the  
 four children of Lir, and I shall give to ye your own  
 (taking) choice of every good thing in the world.

briadar, *s. m.* a word ; *gen.* breicre.

brión, *s. m.* sorrow, grief, mourning.

brionn, *s. f. gen.* of briu or briunn, a womb, a bosom.

brionnualta, *s. f.* a bosom-nursling ; *gen. id. pl.* -ualta.

briac, *s. m.* a border, a brink.

buid, *v. a.* strike ; *inf.* buida.

buid, *v. a.* strike, ring ; a cluiz aza buid, the Children  
 of Lir heard the voice of his bell ringing (at its ringing.)

buid-rinn, *v. a.* rush about in terror.

buid, *adj.* long, lasting.

buid or bui, *v. past and fut. of* ir, bui is the form used in  
 the text for the future—the same form as is used for  
 the past tense.

buid, *s. f.* thanks.

buidioch, *adj.* thankful.

buid, *s. f.* a nurse, a foster-mother ; *gen. id.*

bun, *s. m.* a foundation, a bottom ; *of a river*, a mouth *as*  
 bun na banna, the mouth of the Bann.

bunad, *s. m.* origin ; *gen.* -ad ; *see* ad.

bunadar, *s. m.* foundation, origin, root ; *gen.* -ar :  
 bunadar bliadhna, the greater part of a year.

bui, *poss. pron.* your.

ca. *interrog. pron.* what, where.

caid, *s. f.* help, support.

caic, *indef. pron.* all, every, each ; *gen.* caic.

caid, *adj.* chaste, pure ; a cluiz caid, O chaste cleric :  
 famous, *as* liu Síte Fionnachaidh, Lir of the famous  
 Sióth Fionnachaidh.

cailleac, *s. f.* an old woman ; *gen.* caillige, *pl.* -eac.

cairioir, *s. f.* friendship.

cairpēc, *s.* a chariot or carriage.

caic, *v. a.* eat, spend, consume ; *inf.* do caiceam : aza  
 caiceam na flier doir, consuming the Feast of Age.

callann, *s.* the calends or first-day of a month.

can, *v. a.* sing, chant ; *inf.* do cantaim ; *perf.* ro  
 can, sang ; canam, *imp.* let us sing ; ro cantaoir,  
*consuet. pt.* they used to chant.

- ϙΑΟϙΑΤ, *num. adj.* fifty.  
 ϙΑΟΙΗ, *adj.* gentle, mild; *comp.* ϙΑΟΙΗΕ.  
 ϙΑΟΙΗ, *v. a.* cry, lament, weep; *inf.* ϙΑΟΙΝΕΑΘ.  
 ϙΑΟΙΝΕΑΘ, *v. s.* crying, lamenting; *gen.* ϙΑΟΙΝΤΕ; *inf.* of ϙΑΟΙΗ.  
 ϙΑΟΙΝΤΕ, *gen. of preceding.*  
 ϙΑΟΙΗ, *adj.* fair, handsome, comely.  
 ϙΑΡ, *v. a.* love; ΞΥΡ ϙΑΡ ρΕ, so that he loved; ΞΥΡ ϙΑΡΑΘΑΡ-ΡΑΝ, so that they themselves loved.  
 ϙΑΡΑ, *s. m.* a friend; *gen.* ϙΑΡΑΘ, *pl.* ϙΑΡΑΘ and ϙΑΙΡΘΕ.  
 ϙΑΡΑΘΡΑΘ, *s. m.* friendship.  
 ϙΑΡΒΑΘ, *s. m.* a chariot or carriage; *gen.* -ΑΙΘ, *pl. id.*  
 ϙΑΡΡΑϙ, *adj.* rocky, stony.  
 ϙΑΡΡΑΙΞ, *s. f.* a rock; *gen.* ϙΑΙΡΡΞΕ.  
 ϙΑΡ, *adj.* wreathed, entwined, twisted.  
 ϙΑΤ, *s. m.* a battle; *gen.* ϙΑΤΑ, *pl. id.*  
 ϙΑΤΑΟΙΡ, *s. f.* a chair.  
 ϙΕΑΘ, *num. adj.* one hundred.  
 ϙΕΑΘ, *s. m.* leave, permission; *gen.* ϙΕΑΘΑ, *pl. id.*  
 ϙΕΑΘ, *ord. adj.* first; ΔΗ ϙΕΑΘ ΟΙΘΕ, the first night.  
 ϙΕΑΘΗΑ, *adj.* the same.  
 ϙΕΑΘΟΙΡ, *adj.* immediate, forthwith; *always used adverbially as* Δ Ξ-ϙΕΑΘΟΙΡ *or* ΡΑ ϙΕΑΘΟΙΡ, *instantly, forthwith.*  
 ϙΕΑΙΞ, *s. f.* treachery, deceit; *gen.* ϙΕΙΛΞΕ, *dat.* ϙΕΙΛΞ.  
 ϙΕΑΝΑ, *adv.* however, howbeit, ΔΟΤ ϙΕΑΝΑ, nevertheless; ΔΡ' ϙΕΑΝΑ, likewise, besides.  
 ϙΕΑΝΗ, *s. m.* a head, end, termination, limit; *gen. and pl.* ϙΗΗ: ΞΘ ϙΕΑΝΗ ΒΛΙΑΘΗΑ, to the end of a year; ΔΙΡ ϙΕΑΝΗ, *comp. prep.* for, *used after verbs of motion*; ΔΗ ΞΥΡ Ξ-ϙΕΑΝΗ, over ye.  
 ϙΕΑΝΗΤΙΡΗ, *comp. adj.* dry-headed.  
 ϙΕΑΝΗΤΙΡΟΗ, *comp. adj.* heavy-headed, *i. e.* weary.  
 ϙΕΑΡΘ, *s. m. and f.* an artist, a mechanic; a science, art, trade, or profession; *gen.* ϙΕΙΡΘ and ϙΕΙΡΘΕ.  
 ϙΕΑΡΗ, *s. m.* a corner.  
 ϙΕΑΤΡΑΡ, *s.* four persons; *gen.* -ΑΙΡ: ΤΑΝΞΑΘΑΡ Δ Η-ΕΙΜΙΟΝΑΘ ΙΟΝΑ Ξ-ϙΕΑΤΡΑΡ, the four went into one place, *lit.* they went in their four, &c.; ϙΕΑΤΡΑΡ ϙΕΙΟΗΗΕ, four of the children.  
 ϙΕΙΛΕ, *indef. pron.* each other; *translated from each other after such verbs as* ΡΞΑΡ, ϙΕΑΛΙΞ: ΛΕ ΟΡ ΡΕ ϙΕΙΛΕ, together.  
 ϙΕΙΛΕΑΒΡΑΘ, *s. m.* a farewell; *gen.* -ΡΑΙΘ.  
 ϙΕΙΛΞ, *see* ϙΕΑΙΞ.  
 ϙΕΙΡΤΒΛΙΑΘΑΗ, *s. f.* a complete or full year.

ceap̄t, *adj.* just, right; *in composition it adds to the word with which it is joined the meaning of full, entire, complete, and as such becomes ceip̄t before words whose first vowel is slender.*

ceit̄ne, *num. adj.* four; *used only when the noun is expressed.*

ceol, *s. m.* music; *gen.* ceoil, *pl.* ceolta.

cīa, *interrog. pron.* who, which, what; cīa an ʒut, what voice.

cīall, *s. f.* sense, reason.

cīam̄aīn, *adj.* sad, weary.

cīan, *adj.* long, far; nī cīan ʋo cūaīʋ pé, it is not far, he went; nīon cīan iaīn ʀin, it was not long after that.

cīʋ, *interrog. pron.* what.

cīʋ, *conj.* though, although; cīʋ t̄r̄á áct, however.

cīʃeáʋ, shall see; *fut. of* ʃeic.

cīll, *s. f.* a church; *gen.* cīlle.

cīm, *see* ʃeic.

cīneáʋ, *s. m.* a race; cīneáʋ ʋáon̄na, the human race.

cīnn, *see* ceann; ʋo cīnn, for the reason that; óʀ cīonn, *comp. prep.* above, over; óʀ cīonn na ʋ-tonn ʋ-t̄réan, above the violent waves.

cīnn, *v. a.* determine, resolve-on, decide; *inf.* ʋo cīnn-eam̄ain; cīnneáʋ, *perf. pass.* was decided-on, *often used impersonally as* ʋo cīnneáʋ áca, it was resolved on by them.

cīnneáʋ, *v. s.* fate, destiny.

cīnn̄te, *adj.* certain, sure, accurate.

cīon, *s.* a fault, guilt; *pl.* cīonn̄ta.

cīonn, *s. m., another form of* ceann; ʋo cīonn, *conj.* because, *lit.* for the reason (that) á ʒ-cīonn, at the end; áʀ á ʒ-cīonn, before them.

cīonn̄aī, *adv.* how, after what manner.

cīum, *adj.* still, quiet, placid.

clann, *s. f.* a tribe, a clan; *gen.* clom̄ne, *pl.* clanna.

claōcl̄aīʒ-īʋ, *v. a.* weaken, annihilate; īʀ é ʋo claōcl̄aīʋ mo neap̄t, it is it, that has weakened my strength.

cle, *adj.* left.

cleáct, *v. imp.* use, or accustomed to be, as ʋo cleáctaī ʒan ʋīon̄ pé á ʋ-t̄aob, I used to be without grief by their side.

cleam̄nur, *s. m.* an alliance by marriage; *gen.* -uir; ʋo cuīneáʋ ʃeap̄a ʒo h-aīʀm á ʀaīʋ l̄iʀ ʋa ʀáʋ ʋamaʋ áil l̄eīʀ cleam̄nur ʋo ʋesnam̄ ʀe mac an ʋaʒ̄ʋa, word was sent to the place in which Lir was to say if it

- might be a pleasure with him to make an alliance by marriage, with the son of the Daghdha.
- cléiríeac, *s. m.* a cleric, a clergyman; *gen.* cléiríuḡ.
- cleit, *s. f.* concealment; ḡan cleit, without concealment.
- clíab, *s. m.* a breast; *gen.* cléib.
- cloč, *s. f.* a stone; *gen.* cloice or cluíce, *pl.* cloča.
- cloḡ, *s. m.* a bell; *gen.* cluíḡ, *pl.* id.
- cloiríeac, *s. m.* a sword; *gen.* cloiríuḡ, *pl.* cloiríuḡte.
- cloiríuḡ, *v. a. infin.* of cluíu; *also* cloir.
- cloir, *v. a. infin.* of cluíu; *perf. pass.* was heard, as do cloir  
ro Eirínni uile an rḡéal rín, that news was heard  
throughout all Erin.
- cluíce, *s. f.* a rite, a ceremony.
- cluíu-ḡlíuic, *comp. adj.* wet-feathered.
- cluíu, *irreg. v. a.* hear; *infin.* cloiríuḡ and cloir; *perf.*  
do clúadaiḡ, heard; *perf. pass.* cloir, was heard; do  
clúinead, *consuet. past.* used to hear.
- cluíu, *s. m.* a feather; *gen.* cluíu, *pl.* id.
- cnáimac, *adj.* bony.
- cneap, *s. m.* a man's skin; *gen.* cnip.
- cneapaiḡ, *v. a.* heal, cure; *infin.* cneapuḡad.
- co, *adv.* like, as.
- cobḡanad, *v. s.* defence, protection.
- cočal, *s. m.* a covering; *gen.* -ail: a o-cláct cočail  
their garment of covering: in the case of the swans,  
their feathery coating.
- cočail, *v. n.* sleep; *infin.* do cočlad: coiríeoladair,  
*cond.* would sleep.
- coictíuḡ, *s. f.* a fortnight.
- coilce, *s. m.* bed-clothes; *gen.* id
- coim, *see* cóim.
- Cóimíe, *s. m.* the Godhead, the Holy Trinity.
- coimeolac, *comp. adj.* equally or as much acquainted:  
rípeolac, very intelligent.
- coimḡlíuic, *comp. adj.* very wet.
- coimleac, *comp. adj.* very wide or expansive.
- coimíeac, *comp. adj.* equal in size.
- coinne, *s. f.* a meeting; ionad coinne, a place of meeting,  
a rendezvous; *also used adverbially as* ina coinne,  
against him or towards him: 'na ḡ-coinne, against  
them, or towards them.
- cóip, *adj.* right, just; *comp.* cóip.
- coirḡ, *v. a.* check, stop, prevent; *inf.* do coirḡ.
- coitíuḡ, *adj.* universal, common; ḡo coitíuḡ, *adv.* in  
general.

coll, *s. m.* a hazel; *gen.* cuill.

collan, *s. f.* the human body; *gen.* colna.

com, *in compound words signifies* equally, as much; *and it is also an intensitive prefix meaning very or exceedingly; becomes com before words, the first vowel of which is slender.*

comact, *s. f.* power; *gen.* -acta.

comairle, *s. f.* counsel, advice; *gen. id.*

comall, *s. m.* an act, a deed, performance, execution; *gen.* -all; *pl.* comaltaiðe.

comaltad, *s. a* foster-brother; *pl.* comaltaiðe.

comann, *s. m.* affection, amity, fondness.

cómaoir, *s. a* cotemporary.

comar, *s. m.* power; *gen.* -air; *mí fuil comar agáinn, we have not the power.*

comóáil, *s. f.* a convention; *gen.* -óála.

comfúirtact, *s. f.* full relief, help, or comfort; *gen.* -acta.

comluig, *v. n.* lie-together; *from* com (= con), together, *and* luig, lie.

compán, *s. m.* a companion, colleague; *gen.* -áin, *pl. id.*

compánac, *s. m.* a companion, a comrade; *gen.* -aig; *pl.* -aca and -uige.

comrad, *s. m.* a discourse, a conversation; *gen. and pl.* -rad.

comrac, *v. n.* meet, unite; *no go g-comracfead an bean a n-dear agur an fear a o-tuad, until the woman in the South and the man in the North unite.*

comur, *see* comar.

cona, *s. m. and f., pl. of* cu; *used in poetry for dat. pl.*

conad, *conj.* so that; *also* gonað.

conair, *s. f.* a path, a way; *gen.* -aire; *pl. id.*

conairta, *s. m. pl. of* conairt, a pack of hounds.

congnam, *s. m.* help, succour, assistance; *gen.* conganra.

conn, *s. m.* sense, reason; *atá a g-ciall agur a g-connaca, they have their sense and their reason.*

connairc, *see* feic.

connadair, *see* feic.

conuige, *comp. prep.* to, until, unto, so far.

copán, *s. m.* a cup; *gen.* -áin.

cor, *s. m.* a twist or turn of the body.

coru, *s. m.* a drinking-cup or horn; *gen.* cuiru, *pl.* corua.

corp, *s. m.* a body; *gen.* cuirp and coirp, *pl. id.*

cor, *s. f.* a foot; *gen.* coire; *pl.* cora.

corain, *v. a.* defend, protect; *infin.* coruad; *oo* coruofad *cond.* would defend.

cráðad, *s. m.* devotion; *gen.* -að.

- κράδῳ, *s. m.* pain, anguish, torture; *gen.* -αῖῳ.  
 κράδῳ, *v. a.* pain, torture, torment.  
 κρεάετ, *s. f.* a sore, a wound; *gen.* -αέτα, *pl. id.*  
 κρέατο, *interrog. pron.* what?  
 κρεῖο, *v. a.* believe; *infin.* κρεῖοεσθαι.  
 κρεῖοεσθῖ, *s. m.* faith, belief; *gen.* κρεῖοισθῖ.  
 κρις, *s. f.* a country, a territory; *gen.* κρις; *pl.* κριοῦς.  
 κριοῦς, *v. a.* finish, end; *infin.* κριοῦς.  
 κριόν, *adj.* old, withered.  
 κριοῦς, *s. m.* the point where the water and land meets, a limit or border.  
 Κρίστ, *s. m.* Christ.  
 κριλεάσαν, *adj.* wide-circling; *comp.* -λειστε.  
 κρο, *s. f.* blood, gore; *gen. id.*  
 κροικισθῖ, *s. f.* a skin; *gen.* κροικισθῖ; *pl.* κροικισθῖ.  
 κροῖς, *s. m.* a heart; *gen. id.*; *pl.* κροῖς.  
 κροτάλ, *s. m.* a husk, a rind.  
 κρουαῖ, *adj.* hard, difficult.  
 κρουαῖ, *s. m.* hardness, rigour.  
 κρουῖ, *adj.* round, circular.  
 κυ, *s. m. or f.* a hound; *gen.* κυν and κον; *pl.* κονα, κυν, and κοιν.  
 κυάει, *s. a bowl, a cup.*  
 κυάει, *v. n. perf. of τεῖο.*  
 κυάει, *s. f.* a visit, a sojourning.  
 κυάει, *v. a. perf. of κυῖο.*  
 κυαν, *s. m.* a bay, a haven, a harbour; *gen.* κυαν; *pl. id.*  
 κυαν, *s. m.* offspring, as ὁρεαμ το κυαν πόγλαν αν ποῖς, a company of the pure-born offspring of the king.  
 κυαννα, *adj.* neat, fine, elegant.  
 κυαρ, *s. m.* a cave, a hollow, a cavity.  
 κυβερ, *s. m.* froth, foam; *gen.* -αῖρ.  
 κύα, *prep. pron.* to them; also }  
 κύα. }  
 κύα, -ατ, *prep. pron.* to thee. }  
 κύαῖ, *prep. pron.* to ye. } *used after verbs denoting*  
 κύαῖ. *prep. pron.* to us; *emph.* } *motion.*  
 form κύαῖ.  
 κύατ, *prep. pron.* to thee.  
 κύατ and κύατ, *prep. pron.* to }  
 her. }  
 κυο, *s. f.* a part as applied to either persons or things; a portion of food or drink; *gen.* κοῦα.  
 κύα, *num. adj.* five.



cúige, *s. m.* a province.

cúigear, *s.* five persons.

cúilce, *s.* a garment ; *gen. id. pl.* cúilceada.

cúill, *see coll.*

cúinne, *s. f.* memory, remembrance.

cúip, *v. a.* put, place, send ; *infin.* do cúip ; do cúip í  
 Δ ηεάεταιβ έείεη η-εάλαό ιαο, she put them into  
 the forms of four swans ; do cúip λαιγνέν τεάετα ζο  
 λυάε θα τόηυιζεάετ, Lairnén sent messengers quickly  
 to pursue her (in her pursuit) ; affect, prey or tell on a  
 person, as do cúip íη ζο μόη αη λη, that told greatly  
 upon Lir (put him about) ; noéa ζ-εуйηεό οηηαιβ  
 βείε αηη βυη η-έαηαιβ, that shall not tell upon ye, to  
 be birds, *lit.* to be in your birds : níοη cúip ποηηιοηη  
 ηά ποηηβήηιοη οηηα ο íηη αμαέ, tempest or bad  
 weather did not tell upon them from that out : Δ έυη  
 řéηη πο ζυηη ζαε αζυη έλοηόηηη, to wound him with  
 spear and sword, *see note* : εοη do cúip, to stir, to  
 move, to budge.

cúipm, *s. f.* beer, ale.

cúip, *see* εοηη.

cúipéoi, *consuet. pt.* of cúip, used to put, &c.

cúm, *v. imp.* shape, form, frame, as Δ ηίξ do cúm ηεαη η  
 λάρ, Ó King (who) hast formed heaven and earth !

έυη, *prep.* to, for ; *used after verbs of motion* ; η αη βυη řοη  
 εαηζυηα έυη ηα η-ηηηε-ηη, it is for your sake I have  
 come to the island.

cuma, *sub.* model, form, way, as η cuma do bí αζα řάόα,  
 it is the way he was speaking.

cúmaé, *adj.* plaintful, woful.

cúmaéτ, *s. f.* power ; *gen.* -άέτα.

cúmaéταέ, *adj.* powerful.

cúmaó, *s. m.* sorrow, grief ; *gen.* -αίό.

οά, *rel. pron.* who, which, that, what ; *becomes* οάρ *before*  
*past tenses* ; to whom, as οά ο-εуζαηαηη í, to whom  
 we have given her.

οά, *conj.* if ; *used with the conditional.*

οά. *num. adj.* two ; *used only when the noun is expressed.*

οά, to or of his, her, its, their, a contraction of *prep.* οε,  
 of, or οο, to, and the *poss. pron.* α ; as in οά řéηη,  
 which signifies to or according to his will.

οά, *adv.* though, however ; οά μέηο ευαη οά η-βείό  
 αα, however great the power which they might have ;  
*lit.* which might be at them.



ῥα, *used for* Ἀζα, *sign of the pres. part. and poss. pron.*  
 α, *as* ῥα ῥεολαῶ, *sailing; lit. at its sailing.*

ῥάιλ, *s. f.* a decree, an ordinance.

ῥάλα, *comp. prep.* as to, with respect or reference to.

ῥαλτα, *s. m.* a foster-child, a nursling; *gen. id. pl.*

ῥαλταῶα: ῥαλτα ῥά ῥαλταῖβ, *one of his foster-children; gen. pl. ῥαλταῶ.*

ῥαμ, *prep. pron.* to me.

ῥαμαῶ, *put for* ῥα μ-βαῶ, *if there be.*

ῥάν, *s. m.* fate, destiny; *gen. ῥάν:* α η-ῥάν, *in destiny, or in store, as* α η-ῥάν ῥι, *in store for her.*

ῥαοῖβ, *prep. pron.* to or for ye,

ῥαοῖνε, *see* ῥοῖνε.

ῥαοννα, *adj.* human.

ῥαρ, *defect. verb; when followed by the poss. pronouns compounded of* λε *or* ηε, *it has the force of an impers., as* ῥαρ λιομ, *it seems to me, methinks.*

ῥάρ, *rel. pron.; see* ῥά.

ῥάρ, *a contraction of* ῥε, *of, or* ῥο, *to, and the poss. pron.*  
 ἄρ, *our.*

ῥε, *prep. of: prep. pron. of him.*

ῥέ, *see* ῥια.

ῥεαῑαῖῶ, *v. n. irreg. subj. past of* ῥεῖῶ.

ῥεαῑ, *adj.* good; *used in composition only.*

ῥεαῑοβαῖρ, *s. f.* a good work.

ῥεαῖβ, *s. f.* figure, form; *gen. ῥεῖλβε.*

ῥεαῖβ, *v. a.* form, make; ῥια ῥο ῥεαῖβ νεαῖν, *God (who) formed heaven.*

ῥεαῑῑῑῑῑ, *v. s.* a parting from, a separation; ῥεαῑῑῑῑῑ ῑinne, *a parting from us: the infin. of* ῥεαῑῑῑῑῑ.

ῥεαῑῑῑῑῑ, *v. a.* separate, part; *infin. ῥεαῑῑῑῑῑῑ; fut. ῥεαῑῑῑῑῑῑῑ, shall separate, the person or thing parted from is preceded and governed by the prep. ῑε.*

ῥεαῖμαν, *s. m.* a demon, an evil spirit; *gen. -αῖν, pl. id.*

ῥέαῖν, *irreg. v. a.* do, make, carry out, effect; *infin. ῥο ῥέαῖναῖν-αῶ; perf. ῑinne; subj. consuet. past, ῥέαῖρναῶ, ῑῑ ῥέαῖρταῖρ ἄν ῑοῖμαῖρλε ῑῑν ῑῑν, let that advice not be carried-out by us; Ἀῑ ῥέαῖναῖν ῑραῑῑ, keeping time; ῥῑοῑῑῑῑῑῑῑ, cond. would do.*

ῥέαῖναῖν, *v. s.* make or figure; a making, a doing; *gen. ῥέαῖνῑα.*

ῥεαῖα, *s.* notice, remark; *gen. id. a sub. which when used nearly always accompanies* ῑαῑβαῖρ, *to which it attaches force and emphasis in its signification of causing or affecting a thing to be done or brought about.*

ῥεαῖβ, *adj.* sure, certain, true.

ϑεαρῖ, *adj.* red, ruddy; *comp.* ϑειρῖε.

ϑεαρῖ, *v. a.* make, prepare; *μιμικ* ϑο ϑεαρῖτῶσι ὀυινην  
λεαβα, often a bed has been prepared for us.

ϑεαρῖναι, *adj.* excessive, very great, violent, vehement.

ϑεαρῖναι, *see* ϑεάν.

ϑεαρῖ, *see* ἄβαρ.

ϑεαρ, *adj.* right; *as* ἄν λειτ ϑεαρ, the right side; *s.* the south.

ϑεαρῖ, *v. a.* dress, arrange, dispose; ϑο ϑεαρῖ ρι ἄ  
κλῖν τάρρα, she arranged her feathers over them;  
*infin.* ϑεαρῖναι.

ϑειλβε, *s. f. gen. of* ϑεαλβ.

ϑειμῖν, *adj.* certain, sure.

ϑειρῖναι, *s. f.* a real sister.

ϑειρ, *s.* the end, last.

ϑειρῖναι, *s.* the end; ἄ ν-ϑειρῖναι ἄμμῖν, in the end of time.

ϑειρῖναι, *see* ἄβαρ.

ϑεοῖν, *s. f.* the end; *generally used adverbially in the form,*  
ρᾶ ϑεοῖν, at last.

ϑεοῖν, *s. f.* will, consent; *gen.* ϑεοῖν.

οῖ, *prep. pron.* to or for her: *an intensive prefix, as in*  
οῖοῖν.

οῖα, *irreg. s. m.* God; *gen.* οῖέ; *pl.* οῖε and οῖε.

οῖαῖ, *with* ἄ *forms a comp. prep. as in the combinations,* ἄο  
οῖαῖ, after thee; ἡδῖ ν-οῖαῖ, after us; ἡδῖ ν-οῖαῖ,  
after them; ροῖμπε ἡδῖ ἡδῖ οῖαῖ, before it nor after  
it.

οῖαν, *adj.* vehement, violent.

οῖαρ, two persons, a pair; *gen.* οῖάρ.

οῖβ, *prep. pron.* to ye.

οῖβον, *v. a.* protect, shelter; *infin. id.*

οῖεοῖναι, *fut. pass.* shall be avenged; *fut. ac.* οῖεοῖναι,  
I will avenge.

οῖλ, *adj.* fond, beloved.

οῖν, *prep. pron.* off us.

οῖοῖναι, *adj.* diligent.

οῖοῖναι, *v. a.* avenge; *infin.* οῖοῖναι.

οῖοῖναι, *v. s.* avenging; ἄρ ἄ οῖοῖναι οῖν, for its avenging  
on thee.

οῖοῖναι, *adj.* very great, intense.

οῖοῖναι, *adj.* transitory, fading, short-lived.

οῖον, *s. m.* a shelter, a protection.

οῖοῖναι, *see* ϑεάν.

- ὀρεαῶ, *adj.* straight, direct. See ζαῶ or ζαῶα.  
 οἱ, *adv.*, with Δ, as in Δ η-οἱ, to-day.  
 οὐλτ, *v. a.* deny, refuse; *inf.* οὐλτᾶθ.  
 οο, *prep.* of, to or for, by or with; *sign of the infinitive mood and past tenses of the indicative*; *poss. pron.* thy; *prep. pron.* to him or it; οο, as a *prep.* meaning to, is used with the article after verbs of motion instead of ζο, as τᾶνις γε οο'η ἰνι, he came to the island: οο, an *intensitive prefix*, very, exceedingly.  
 οοβ', for οο βαθ, or βυθ, it was.  
 οοβραῖο, *adj.* moist, wet.  
 οοβρόναῶ, *adj.* very sorrowful or sad.  
 οοῶ, *adj.* likely, probable.  
 οοῶρι, *s. m.* hardship, hurt; *gen.* -ᾶρι, *pl. id.*  
 οοο, to or of your, combination of the *prep.* οο, and the *poss. pron.* οο.  
 οοῖραῖς, *s. f.* anguish, perplexity; *gen.* οοῖραῖς. ἄς  
 οῶναῖς οοῖραῖς, grieving, *lit.* making grief.  
 οοῖς, *prep. pron.* to or for them.  
 οοῖς. *s.* fire; οοῖς ἔαθα, the fire of jealousy.  
 οοῖς, *s. f.* sorcery.  
 οοῖς, *adj. comp.* of οοῖς, sore, distressful.  
 οοῖς, *s. f.* a tempest; *gen.* -ῖς.  
 οοῖς, *adj.* unfavourable, hard.  
 οοῖς, *s.* inclement or bad weather.  
 οοῖς, *s.* a grove, a wood, a thicket; *gen. id.*; *pl.* οοῖς.  
 οο, a contraction of the *prep.* οο, of, or to, and the *poss. pron.* οο, my.  
 οοῖς, *s. m.* the world, the universe; *gen.* -ᾶς; *pl. id.*  
 οο, contraction of the *prep.* οο and the article Δη.  
 οο, see οοο.  
 ορεαῶ, *s. m.* visage, aspect, general appearance.  
 ορεαῖς, *s. m.* a band or company, a tribe.  
 οοῖς, } *s. f.* sorcery, witchcraft; *gen.* -ῖς.  
 οοῖς, }  
 οοῖς, *s. f.* a company, a tribe; *gen.* οοῖς.  
 οοῖς, *v. n.* approach, come close to; *inf.* *id.*; οοῖς  
 ἔλ-οοῖς, let us approach to the shore.  
 οοῖς, *s. m.* a back; *gen.* οοῖς; *pl.* οοῖς.  
 οοῖς, *adj.* dark, doleful, black.  
 οοῖς, *adj.* sorrowful, dejected.  
 οοῖς, see ᾶς.  
 οοῖς, *s. m.* grief, sorrow, sadness.  
 οοῖς, *s. m.* a man, a person; *gen. id.* *pl.* οοῖς.  
 οοῖς, *prep. pron.* to us.

οὐιτ, *prep. pron.* to thee; οὐιττι, *emph.* to thyself.

οὐλ, *irreg. infin.* of τέρε.

οὐρδοιμονν, *s. f.* a thick tempest.

οὐτρὰςτας, *adj.* fervent, diligent, earnest.

έ, *acc. case, pers. pron.* he, it; *the nom. when the assertive verb ιρ and its tenses are used.*

εαςρα, *s.* steeds, cavalry.

εας, *s. m.* a horse, a steed; *gen.* εις, *pl. id.*; ριρ να η-εας, horsemen.

εας, *a negative prefix.*

εας, *pers. pron.* it; ιρεας το ριννε ρέ, it is (what) he did.

εας, *s. m.* jealousy; *gen.* εαςα.

εας, *s. m.* time, season; ρε η-εας αςυρ ρε η-αιμριρ, for a season and a time, an expression of frequent occurrence in the text, and seems a favourite way of expressing an indefinite period of time.

εαςιμαρ, *adj.* jealous: *from* εας, jealousy.

εαςον, *adv.* namely, to wit, *videlicet.*

εαςοτρη, *comp. adj.* light; *from* εας, not, and τρη, heavy.

εαςουαλας, *s. m.* injury; *gen.* -αιας: *recte* εαςοτυλας.

εας, *s. m.* death; *gen.* εις.

εας, *v. n.* die, perish, expire; ο'εαςαοαρ, they died.

εαςεαοιη, *infin. and pres. part.* death-wailing; *from* εας, death, and εαοιη, lament, grieve, mourn, wail.

εαςεαοιντεας, *adj. lit.* death-mournful; *from* εας, death, and εαοιντεας, mournful, plaintive, sad, sorrowful; εας intensifies the meaning of εαοιντεας; ειρ η-εαςεαοιντεας, our lives are mournful even to death.

εαςλα, *s. f.* fear, terror; *gen. id.*: αιρ εαςλα, for fear, lest.

εαςιμαρ, *s. f.* want. *See the quotation under* ζειρ; *gen.* εαςιμαρε.

εαςα, *s. f.* a swan; *gen. id. pl.* εαςαοα.

εαςαο, *gen. pl. of preceding.*

εαςταν, *s. m.* a flock of birds, a covey.

εας, *s. m.* a bird; *gen.* εοιη and ειη, *pl. id.*

εαςλαιτ, *s. pl.* birds.

εας, *a negative particle*; *s.* a cascade, a fall; *gen.* εαςα.

εαςβυο, *s. f.* absence; 'ηα η-εαςβυο, absent from her, without her; *lit.* in her absence.

εαςεαιη, *s. f.* a malediction, a curse; *gen. and pl.* -αιη.

εαςεαιη, *v. a.* curse; ο'εαςεαιη ρε, he cursed.

εαςζαιο, *adj.* nimble, quick, active; οεαν ζο η-εαςζαιο αν υας, make quickly the grave.

εἰς τὸν, *s.* a vessel, a ship, a boat.

εἰς, *adj.* some, certain.

εἰς, *adj. pron.* other, another.

εἰς, *s.* a mischievous intent or purpose.

εἰς, *see* εἰς.

εἰς, *adv.* together.

εἰς, *s. m.* one place.

Εἰς, *s. f.* Erin; *gen.* Εἰς; *dat.* Εἰς.

εἰς, *s.* an uprising, a rising; *gen. id.*; ὅς τοι εἰς τὸν ἄρ' ἡ ἀύριον, to the time of the rising of the day upon the morrow.

εἰς, *const. past.* used to rise; *imp.* εἰς.

εἰς, *v. n.* arise, depart; *inf.* ὅς εἰς τὸν ἄρ' ἡ ἀύριον, it is time to depart from this place.

εἰς, *comp. prep.* with ὅς or τὸν, as τὸν εἰς, after; ὅς ἡ-εἰς, after her.

εἰς, *emph. form of pers. pron.* εἰς.

εἰς, *v. n.* listen, list; *inf.* ὅς εἰς: the person or thing listened to is always preceded and governed by the *prep.* εἰς, as εἰς εἰς τὸν ἄρ' ἡ ἀύριον, listening to the music

εἰς, *s.* a wing; *gen. id. pl.* εἰς; *gen. pl.* εἰς.

εἰς, *v. n.* fly; *inf.* εἰς, ἡ εἰς, flying.

εἰς, *s. m.* a learned person; *gen. and pl.* εἰς.

εἰς, *s. m.* knowledge.

εἰς or εἰς, *prep.* under, as εἰς ἡ εἰς, under their wings; about, upon, or on, after verbs of motion, as ὅς εἰς τὸν ἄρ' ἡ ἀύριον εἰς τὸν ἄρ' ἡ ἀύριον, they used to come every day to feed about the distant parts of the country; throughout, as εἰς Εἰς, throughout Erin; εἰς, *adv.* in turn.

εἰς, *used instead of the modern* εἰς or εἰς, *pt. tense of assertive verb* εἰς.

εἰς, *recte* εἰς, *subj. past of* εἰς, see; ὅς εἰς, until (she) saw.

εἰς εἰς, *comp. prep.* for; when used it follows verbs of motion.

εἰς, *see* εἰς εἰς.

εἰς, *put for* εἰς, *prep.*, and ὅς, *poss. pron.*, under your.

εἰς, *adj.* long; *irreg. comp.* εἰς εἰς.

εἰς, *v. a.* leave, forsake, quit; *inf.* ὅς εἰς.

εἰς, *irreg. v. a.* get, obtain, procure; *inf.* ὅς εἰς; *perf.* εἰς; *perf. pass.* εἰς and εἰς; the latter form being that which occurs in the text; *fut.* εἰς, εἰς, they shall get; ὅς εἰς, we shall

die; *cond.* *ḡéabaimn* or *ḡeobaimn*; another form of the conditional is *ṑaḡaimn* or *ṑuḡaimn*, which is always used after *ṑá*, if, *muna*, unless, *ní*, not, *naḡ*, that not, and *ḡo*, that. See quotation under *beaḡ*.

*ṑáḡbáil*, *v. s.* a leaving, a departing, a quitting.

*ṑáilte*, *s. f.* a welcome; *gen. id. pl.* *-tiḡe* and *-teaḡa*.

*ṑáiltiḡ*, *v. a.* welcome, greet; *ṑáiltiḡior*, *pres. hist.* welcomes; *ṑáiltiḡior Fionnḡuala ḡo móir ṑoime*, Fionnḡuala welcomes him greatly.

*ṑairḡe*, *s. f.* the sea; *gen. id.*

*ṑairṑeir*, *v. a.* narrate, make known, publish; *inf. id.*

*ṑam'*, contraction of *ṑá*, the *prep.*, and *mo*, *poss. pron.* under my.

*ṑa'n*, for *ṑa* and *a'n*, the article.

*ṑan*, *v. n.* stay, remain, wait; *inf. id.* *ṑ'ṑanaṑaim* or *ṑ'ṑuireaḡ*; also *a'n*.

*ṑaom*, *v. n.* assent, yield; *inf. id.* *ṑaomaḡ*; *ṑaomaḡar*, they assented.

*ṑarraḡ*, *s.* comparison; *a b-ṑarraiaḡ a b-ṑuaṑaraḡar a'n ṑruḡ ṑin*, in comparison (with) what they suffered upon that current.

*ṑár*, *v. n.* grow, increase; *inf. id.* *ṑár*.

*ṑár*, *adj.* empty, vacant.

*ṑeaḡur*, *s. m.* worth, goodness; *a'n a ṑeaḡur ṑeim*, for his own worth; beauty, as *a'n ṑeaḡur a n-ṑeille*, for the beauty of their form.

*ṑeaḡ*, see under *a'n*.

*ṑeasaim*, *v.* I can or I am able; *perf. id.* *ṑ'ṑeas*, as *níor ṑeas ṑi*, she was not able; *ní ṑeasomaḡois*, we are not able.

*ṑeasair*, *def. verb.* I know, but used only negatively, as *ní ṑeasair-ṑa*, I know not; *ní ṑeasamaḡair*, we do not know.

*ṑeaḡmair*, see *eaḡmair*.

*ṑeall*, *s. f.* treachery, deceit, falsehood; *gen. id.* *ṑeille*:

*ṑear*, *s. m.* a man; *gen. and pl. id.*

*ṑear*, *v. a.* shower, pour, give, make; *inf. id.* *ṑ'ṑearṑaim*; with *ṑáilte* it signifies to bid welcome.

*ṑearann*, *s. m.* land; *gen. id.* *-aimn*.

*ṑearḡ*, *s. m.* anger; *gen. id.* *ṑearḡe*.

*ṑeáir*, *adj.* better, *comp. of* *maic*, good; *super. id.* *ṑ'ṑeáir*, best; *ṑ'ṑeáir ṑealb aḡur ṑeanaim*, the best of form and figure; *idiom of the nom. of description*.

*ṑeas*, see *ṑior*.

*ṑearaimn-ṑi*, *fut. for* *ṑearṑaimn-ṑi*, *emph. cond.*, I would know.



- ƿeapƿa, *adv.* henceforth, henceforward, in future.  
 ƿeic, *irreg. v. a.* see; *inf.* ƿ'ƿaicƿin or ƿ' ƿeicƿin; *cond.* ƿo cƿeað, would see; *pres.* ƿo cƿm, I see; *perf.* ƿo cƿnnaic, saw; ƿo cƿnncap, they saw.  
 ƿeioƿ, *s. f.* power, ability to do a thing; an ƿeioƿ, is it possible? ní h-éioƿ, it is not possible.  
 ƿeioƿm, *s. m.* an exertion, an effort; *gen.* ƿeaðma; *pl.* ƿeioƿmeanna.  
 ƿeille, *see* ƿeall.  
 ƿéin, *self*; *an emphatic affix.*  
 ƿeic, *v. a.* watch, observe, regard; *inf.* ƿeicƿioin.  
 ƿeic-ciuin, *s. f.* a gentle tranquillity or silence; *of the sea,* a placid calm; *from* ƿeic, tranquillity, silence, and *ciuin, adj.* still, quiet, placid.  
 ƿeoil, *s. f.* flesh; *gen.* ƿeóla.  
 ƿiaðnaire, *s. f.* presence; a b-ƿiaðnaire, *comp. prep.* in the presence of, before.  
 ƿiaƿƿaig, *v. n.* ask, inquire; *irreg. inf.* ƿ'ƿiaƿƿaig; ƿ'ƿiaƿƿaig ƿe óioð, he asked of them.  
 ƿioðbað, *s. f.* a forest, a wood; *gen.* -aioðe.  
 ƿion, *s. m.* wine; *gen.* ƿiona.  
 ƿiongað, *s. f.* the murder of a relation; *gen.* -aile.  
 ƿionnaðað, *s. m.* a proper name; *gen.* -aioð.  
 ƿionngaðla, *s. f.* Finola, the heroine of the tale; *gen.* -uðlann.  
 ƿioƿ, *adj.* true; *but mostly used as an intensitive prefix to signify* quite, complete; gƿaðb ƿioƿ, that it was true.  
 ƿioƿanbƿann, *comp. adj.* quite faint, or weak.  
 ƿioƿcaom, *comp. adj.* very or truly gentle, affable.  
 ƿioƿcƿuaioð, *comp. adj.* very hard or vehement.  
 ƿioƿmioƿcaip, *s. f.* great enmity or aversion.  
 ƿioƿ, *s. m.* knowledge, intelligence; *gen.* ƿeapra.  
 ƿioðia, *s. m.* the true God.  
 ƿioeolað, *comp. adj.* very intelligent.  
 ƿioinne, *s. f.* truth; *gen. id.*  
 ƿleapɣ, *s. m.* a wand, a rod; *gen.* ƿleipɣ.  
 ƿliuð, *adj.* wet.  
 ƿo or ƿaoi, *prep.* under; *also* ƿa.  
 ƿoðaiƿ, *s. f.* presence, company; a b-ƿoðaiƿ, *comp. prep.* with, together with, along with, *in which construction it is generally employed.*  
 ƿoðail, *v. a.* divide; *pt. part.* ƿoðailte.  
 ƿoðan, *v. a.* serve; *inf.* ƿoðanin; aɣ ƿoðanin ƿo níɣtið, serving the kings.



- բօջայր, *v. a.* proclaim, announce, decree; *inf.* բօջրած :  
 Ծօ բօջրած ձԵԱ, it was proclaimed by them.  
 բօլլրից, *v. a.* show, reveal; *inf.* Ծ'բօլլրիցած; բօ  
 բօլլրիցեծ, *perf. pass.* was shown.  
 բօր, *v. a.* relieve, help; բօրբար, *fut. relative*, shall re-  
 lieve; բօրբօր, *imp. pass.* as բօրբօր եաւ ձԵԱԵԱ  
 ԵԱՆ, let the flock of birds be relieved by thee.  
 բօրբ, *adj.* perfect, faultless.  
 բօւձ, *s. m.* an outside covering; *gen.* -ձից; *pl.* -ձիցե.  
 բօւմ, *adj.* empty, void.  
 բօւած, *s. a* bathing, a bath.  
 բօլար, *adj.* manifest, clear; *comp.* ուօր բօլլրե,  
 բօ'ն, contraction of բօ, *prep.* and ձԵ, the; բօն, contrac-  
 tion for բօ, the *prep.* and ձ, the *poss. pron.*  
 բօր, ancient form of ձԵր, the *prep.*, which see.  
 բօրօրծ, *adj.* renowned, famous.  
 բօր, *adv.* yet, moreover, still.  
 բօրբացած, *s. a* bathing; բօրբացած Ծօ ԾԵԱՆԱՆ, to bathe,  
*lit.* to make a bathing.  
 բրձօժ, *adj.* fretful, furious.  
 բրձօժբարից, *s. f.* a furious or raging sea.  
 բրբարօւ, *v. a.* attend, serve, wait on; *inf.* բրբարօւ,  
*perf. pass. id.*  
 բրբ, *prep. pron.* with her or it.  
 բրբօրբ, *prep. pron. emph. form*, with me. See also Երբ.  
 բրբ or բրբ, old forms of Երբ, the *prep. pron.* and *prep.*  
 բրբ, *v. a. perf. pass.* of բրբ, was obtained or got.  
 բրբօւած, *perf. pass.* were attended, minded, or cared.  
 բրբծ, *adj.* disturbed, agitated, quarrelsome.  
 բրբժ, *s. f.* cold, chillness; *gen.* -ձԵԵ.  
 բրբ, *v. a.* he got; *perf.* of բրբ.  
 բրբ-բրբ, *s. f.* a cold life.  
 բրբ, *adj.* cold, chilly.  
 բրբբից, *v. a.* freeze, cool, chill  
 բրբ, *s. m.* hate; *gen.* բրբ.  
 բրբ or բրբեծ, *cond.* of բրբ.  
 բրբ, *s. f.* blood, gore; *gen.* բրբ.  
 բրբ, *v.* is; the *subj. mood pres.* of բի; used also in negatives  
 and interrog. sentences.  
 բրբօժ, *v. s.* staying, waiting.  
 բրբանց, *v. s. m.* feeling, suffering.  
 բրբանց, *v. a.* suffer, endure, bear; *inf.* id.  
 բրբանց, *s.* endurance, support, a prop; բրբանց ձԵ բրբ-  
 ցօրե, with the support of the cold wind.

ῥυράιλ, *v. a.* command, require, order; ὁ ῥυράιλ ῥε αἱρ, he commanded him.

ῥυτάιβ, *prep. pron.* under them; *modern*, ῥυτά.

ῥά, *irreg. s. m.* a spear, a javelin; *gen.* ῥαε; *pl.* ῥαοι, ῥαεῦα and ῥαοιῦ.

ῥαβ, *v. a.* seize, take, *as in the perf. pass.* ὁ ῥαβὰὸ ἁ ἡ-εἰς ὁ'αοῖρε, her steeds were seized for Aoife; ὁ ῥαβ βίοῦῥαὸ λαιρῖνέν, Lairgnen started, *lit.* a start seized Lairgnen; take possession of, *as* ὁ ῥαβ αἰῖρεαῖαρ αοῖρε, repentance seized *or* took possession of Aoife; take up, *as of* an encampment, *as* ὁ ῥαβὰοαρ longῖορτ ann, they took up an encampment there; go, *as* ῥαν ἁ ῖορ αα αἁ ἀρ ῥαβὰβαῖρ υαῦα, without its knowledge at them (without their knowledge) where ye went (took-to) from them; decide, settle-upon, determine, *as* ῥαβὰμ ἁ ῖορ ἰοῖαὸ cinnῑe comne, let us decide, O sister, a particular place of meeting; to take a thing (to one's self and feel umbrage), *as* ῖορ ῥαἰβ αοἱν ῖεαρ ὁ'ἡ cúῖῥεαρ ῖἱν cúῖῥe, αῖῥ ἱῖρ ἁ αοῖαρ, one man of the five did not take that to himself, but Lir alone; fall-to, begin, *as* ὁ ῥαβὰοαρ ἡα βῖαἰῖρε αῥ éaccaοἱne ῥο ῖορ, the brothers began (fell-to, took-to) lamenting greatly.

ῥαβὰιλ, *v. s.* a seizing, a taking; *gen.* ῥαβὰλα.

ῥαβραο, *v.* they took; *emph. past. of* ῥαβ.

ῥαῖ *or* ῥαῖα, *adj. pron.* each, every; ῥαῖ αοἱ, everyone, *as* ῥαῖ αοἱ ὁ αἱμεαὸ ἀν αοἱ ῖἱν, everyone (who) used to hear that music; ῥαῖ αοἱ αα, every one of them; *when* ῥαῖ *or* ῥαῖα *is set before the adj.* οἱρεαῖ, *it gives to the latter an adverbial force, as* ῖαἱἱῖ ῥε ῖῖαν ῖῖῖῖe, ῖῖῖῖεαρ ῥαῖ ἡ-οἱῖἱοῖ, he set out upon the road directly south-west.

ῥαμεαἱἱ, *s. m.* sand; *gen.* ῥαἱἱἱἱἱ.

ῥαἱῖ, *s. f.* a shout, an outcry; *gen.* ῥαἱῖe; *pl.* ῥαἱῖα.

ῥαἱῖο, *adj.* short.

ῥαλαῖ, *s. m.* a disease, illness, sickness; *gen. and pl.* -αἱῖ: ῥαλαῖ βῖῖῖῖe, a feigned illness.

ῥαν, *prep.* without; *the negative used with the infinitive, as* ῥαν ἀν ῖῖῖe ὁ'ῖῖῖαἱ, not to obtain the sovereignty.

ῥαοἱῖἱῖῖe, *s.* the Irish Language.

ῥαοῖ, *s. f.* the wind; *gen.* ῥαοἱῖe; *dat.* ῥαοἱῖ.

ῥαῖβ, *adj.* rough, boisterous,

ῥαῖοα, *adj.* brisk, brave, neat.

ῥe, *see* ῥῖο.

ῥεαβὰἱο, *see* ῖῖῖ.

ἡέαβδαν, *v. a. fut. of ἡάξ.*

ἡεαλ, *adj. bright, white; comp. ἡίλε.*

ἡεαλάν, *s. m. a sudden brightness, lightning; gen. -άν.*

ἡέαρ, *adj. sharp; comp. μίορ ἡέιρε.*

ἡέαρῶοιλίξ, *excessively distressful.*

ἡέαρῡῡα, *excessively boisterous (i. e. αν ἡάιλε), in such cases as these ἡέαρ may be considered as an intensive prefix.*

ἡέαρρ, *adj. short; irreg. comp. μίορ ἡίορρ.*

ἡέιρ, *s. f. a magic spell, a charm, an enchantment, a penalty, an injunction; gen. ἡέιρε: ἡ ἡέιρ ῶοιμν βείτ μᾶ εὔἡμαίρ, it is an enchantment for us (we are spell-bound) to be in (its) want or need of it.*

ἡε'ρ, *contraction of ἡῶ and ῶο.*

ἡιαλλ, *v. n. do homage or pay respect to, such as inferiors pay to superiors.*

ἡίβε, *indef. indec. pron. whatever, whoever.*

ἡῶ, *conj. though, although, ἡῶ τῡᾶ ᾶέτ, comp. conj. however, howbeit, albeit; also αῶ.*

ἡῶεαῶ, *conj. although, however.*

ἡιolla, *s. m. attendant; gen. id. pl. ἡιollaῶε and ἡιollaῶα.*

ἡιορρ, *see ἡέαρρ.*

ἡιορρ, *s. shortness; ἡιορρ ῡᾶοῡᾶίλ, shortness of life.*

ἡλαε, *v. a. take; infin. ἡλαεαῶ.*

ἡλαεαῶ, *infin. of ἡλαε.*

ἡλαν-ἡεαλ, *comp. adj. pure-white.*

ἡλαρ, *adj. green.*

ἡλαν, *v. a. clear, cleanse, purify.*

ἡlic, *adj. cunning, wise.*

ἡλοίμ, *s. a loud noise, a roar; ἡλοίμ ῶοιμννε, the roar of the tempest.*

ἡλόρ, *s. f. speech, a voice; gen. ἡλόιρε.*

ἡλουίρ, *v. n. go, proceed, move; infin. ἡλουίρεᾶέτ or ἡλουίρεᾶέτ; ῶο ἡλουίρ ῡε ᾶρ αν μ-βαίλε ᾶμαέ, he went out of the place; ῶο ἡλουίρεᾶῶαρ ῡόμπα, they went forward.*

ἡνάέ, *s. a manner, fashion, custom; ῶο ἡνάέ, adv. usual, customary.*

ἡνίομ, *s. m. an act, a deed; gen. ἡνίομα; pl. ἡνίομαρῡα.*

ἡνύιρ, *s. f. the face or countenance; gen. ἡνύιρε.*

ἡο, *conj. that; used with the subj.; no ἡο, or ἡο, conj. until; prep. to, which is used after verbs of motion, such as ἡλουίρ, ῡίξ, τῡξ, τέῶ, and becomes ἡυ before a vowel;*

with, *as* *neam̃* *ʒo na néallaĩb*, heaven with its clouds ;  
*ʒo v-tí*, up to, *or* *ʒo tí*.

*ʒoin*, *s. f.* a wound, a hurt ; *gen.* *ʒuine* ; *dat.* *ʒuin*.

*ʒoine*, *adj.* contiguous, close by ; *ʒnar nʒoine*, near us.

*ʒoir̃t*, *adj.* bitter, sour, salty.

*ʒona*, *also* *cona*.

*ʒráð*, *s. m.* love, trust ; *gen.* *ʒráið*.

*ʒrañna*, *adj.* detestable, abominable.

*ʒrian*, *s. f.* the sun ; *gen.* *ʒréine*.

*ʒuarp̃æt*, *s. f.* danger, jeopardy ; *gen.* *-að̃ta*.

*ʒuið*, *v. n.* pray ; *inf.* *vó ʒuiðe*.

*ʒuin*, *see* *ʒoin*.

*ʒul*, *s. m.* weeping, crying ; *gen.* *ʒuil*.

*ʒur*, *conj.* that, so that ; *form of ʒo used before perfect tense.*

*ʒur̃ab*, *subj.* mood *pres. and past of the assertive verb ʒr*.

*ʒur*, *prep.* *see ʒo*.

*ʒuð*, *s. f.* a voice ; *gen.* *ʒoð̃a*, *pl. id. and ʒoð̃anna*.

*í*, *pers. pron.* she, her.

*í*, *contraction of ioðon*, *adv.* namely.

*iað*, *them, acc. of pers. pron ʒiað*, they ; *the nom. form when used with the assertive ʒr and its tenses.*

*ianuar*, *s.* January.

*iaɹ*, *adv.* after, afterwards ; *with infinitives it has the meaning of the English auxiliary "having" in past part. as*  
*iaɹ v-teað̃t*, having come ; *iaɹ ʒin*, after that.

*iaɹmeiɹʒe*, *s.* matins, morning prayer.

*iaɹmóɹeað̃t*, *s. f.* a pursuit.

*iaɹɹ*, *v. n.* ask, seek ; *irreg. inf.* *iaɹɹaið* ; *v'iaɹɹ ʒin* *ar*  
*ðloin*, she asked of the children.

*iaɹð̃arað̃*, *adj.* western.

*ib*, *v. a.* drink.

*ioɹ*, *prep.* between ; *also* *eiɹoɹ* ; *adv.* at all, indeed, *as*  
*ni h-eað̃ ioɹ*, not at all.

*ɹɹioiñ*, *s. m.* hell ; *gen.* *ɹɹioiñ*.

*im and um*, about.

*im̃cian*, *adj.* far, remote, long, *as* *le h-aɹmɹɹ im̃cian*,  
 for a very long time ; *comp.* *im̃céine*.

*imɹ*, *v.* play ; *inf.* *imɹt*.

*imɹt*, *v. s.* playing : *the inf.* of *imɹ*.

*imɹiðe*, *s. m.* a prayer, a supplication ; *gen. id.*

*imɹ̃ioiñ*, *s. m.* care, concern.

*im̃teað̃t*, *s. f.* an adventure, expedition ; *gen. and pl.*  
*-að̃ta* ; *lit.* a going.

- 1mčig, *v. n.* be-gone, depart; *infin.* 1mčeačt.  
 1n, *prep.* put for *an* or *ann*: sometimes used as a form of the article *an*.  
 1ná, a combination of preceding *prep.* and *Δ*, the *poss.* or *rel.* pron, in his her, its, or their, in which.  
 1nġean, *s. f.* a daughter, woman, a girl; *gen.* 1nġine; *pl.* 1nġeana.  
 1nġeil, *v. n.* feed; *infin.* o'1nġeilt.  
 1ni, *s. f.* an island; *gen.* 1ni; *pl.* 1niada.  
 1niol, *v. a.* prepare, make ready; *infin.* 1nliob, *perf. pass. id.*  
 1nii, *v. n.* relate, tell; *infin.* 1nii.  
 1nntinn, *s. f.* the mind.  
 1omao, *s.* many, much, plenty.  
 1omagallma, *s. gen.* of 1omagallma, a mutual discourse, a dialogue; o o'ruioeada'na 5-coinne, 5o paŋgaoa'na n-1omao 1omagallma o'a céile, they approached towards them till they reached (into) the place of mutual discourse to each other (*i. e.* till they were within ear-shot of each other).  
 1omainn, *prep. pron.* on us.  
 1omarcac, *adj.* excessive, profuse; 5o h-1omarcac, *adv.* very much, immensely.  
 1omoa, *adj.* abundant, as 1omoa Δ mliob, abundant their mead.  
 1omoa, *s. f.* a couch, a bed.  
 1omġabail, *v. n. inf.* of 1omġab, go, depart, pass-on.  
 1omlan, *adj.* entire, full, complete; 5o h-1omlan, *adv.* entirely, fully, completely, perfectly.  
 1omopio, *adv.* moreover, however.  
 1omčura, *comp. prep.* as for, concerning, as to, with respect or regard to.  
 1oná, *conj.* than; often contracted to 'na: used also for 1ná.  
 1onao, *s. m.* a place; *gen.* -ao; *pl. id.*; 1onao cinnte coinne, a certain trysting-place.  
 1onann, (*see* reac) used here for 1oninim, *adj.* dear, beloved, desirable.  
 1onap, *s. m.* a coat, a mantle.  
 1onoučračtač, *recte* anoučračtač, *adj.* unkind; from *an*, not, and *oučračtač*, kind.  
 1onġantač, *adj.* wonderful, surprising.  
 1onġantar, *s. m.* wonder, astonishment, surprize; *gen.* -air.  
 1onġna or -ao, *s. m.* wonder, astonishment, surprise; *gen.* 1onġanta.  
 1oninim, *adj.* dear, beloved; *irreg. comp.* nioi annra.

10nnpadiḡ, *v. a.* advance upon, approach; *irreg. infin.* o'10nnpadiḡið.

10nnap, *conj.* so that.

10nnap, *s. f.* an uncomfortable condition, misery, distress; pā'n 10nnap rin, in that misery.

10nnpuiḡe, *comp. prep.* to, towards, and used with verbs expressive of motion, as pāiniḡ ri noimpe pā'n pāmāil rin o'10nnpadiḡe tiḡe, she went forward in that way to the house; o'ā 10nnpuiḡið féin, to himself.

ir, the assertive verb it is; *pt.* bað, ba, or buð; *subj. pres and past.* ḡurab.

ir, a form of ḡur, and.

lá, *s. m.* a day; *gen.* lae; *pl.* laete; ón lá aniuḡ, from to-day.

laḡair, *v. n.* speak; *infin.* oo' laḡrað and laḡairt; oo laḡair fionnghuala lé, Fionnghuala spoke to her.

lām, *s. f.* a hand; *gen.* láime; *pl.* lámā; lám le, hard by, adjacent to, as lám leo, hard by or adjacent to them.

laoc, *s. m.* a hero; *gen.* laoiç, *pl. id.*

laoið, *s. f.* a lay, a poem; *gen.* laoiðe.

lár, *s. m.* the floor, the ground, the earth as contradistinguished from heaven.

le, *prep.* with; becomes lei before the vowel *a* of the article an; during or for, as re (= le) h-eað, for a time; following verbs or nouns denoting separation, as rḡar or oealuḡað, it is translated "from," and with infinitives it has the meaning of to, in order to, as le riḡe o'fāḡail, in order to obtain the sovereignty.

le, *prep. pron.* with her. See quotation under laḡair.

leabā or -að, *s. f.* a bed; *gen.* leabčā; *pl.* leapačā.

leac, *s. f.* a flagstone or slate; *gen.* lice; *dat.* lic.

leact, *s. f.* a grave; *gen.* leactā.

leann, *v. a.* cling, adhere, follow, pursue; oo leannapār ā ḡ-cora oon čarpaiḡ, their feet adhered to the rock; oo cinneað āca lir oo leannāin, it was resolved on by them to follow Lir; *infin.* leannāin, or leannāin.

leapadiḡ, *v. a.* retain, maintain, preserve; oo leapadiḡ re ḡur o'fāirnéir ā n-imčeačā uile, he preserved and narrated all their wanderings; *infin.* leapuḡað.

leapmāčair, *s. f.* a stepmother.

leat, *s. f.* a half, a side.

leat, *prep. pron.* with thee; also riot: *emph. form.* leatpā.

léiḡ, *v. a.* suffer, permit, let, allow; *infin.* oo léiḡean,



léisíon or léisínt; *consuet. past*, léisgeað, used to permit.

léis, *v. a.* throw, cast; *infin.* léisgean or leisgeað.

leir, *prep. pron.* with him: also rir.

leir, *prep.*; *form. of le before a vowel*; also rir.

leitéro, *s. f.* the like.

leit; *s. f.* a side; *lit.* a half.

lem', *combination of prep. le, and mo, the poss. pron.*: also nem'.

leo, *prep. pron.* with them: also riu and rrið.

leor, *s.* sufficiency, plenty.

lía, *s.* a stone.

lib, *prep. pron.* with ye: also rиб.

lic, *see* leac.

linn, *prep. pron.* with us; also rinn and ruinn: *emph. form*, linne.

liom, *prep. pron.* with me; also ream: liomra, *emph. form*.

lion, *v. a.* fill; *infin.* líonað; ro lion re, he became filled.

lionnfuað, *comp. adj.* cold flowing.

lir, *s. m.* a proper name; *gen. id.*

lo, *see* la.

loc, *s. m.* a lake; *gen.* loca.

locán, *s. m.* a little lake.

loct, *s. f.* a fault; *gen.* locra, *pl. id.*

loirc, *v. a.* burn; *infin.* ro loircað.

lom, *adj.* bare, lean.

longþorir, *s. m.* a military camp.

lonnrðis, *v. n.* flash, shine out.

luað, *v. a.* utter, pronounce; *infin. id.*

luað, *adj.* active, swift; ro luað, *adv.* quickly.

luðt, *s. m.* a tribe, a family, a people.

luðtmari, *adj.* wide, capacious.

luðarðe, *adj. comp. of* beað.

luið, *v.* lie, rest centre; ro luiðeað (*consuet. past*) re ameapð a cloinne, he used to lie among his children; ro luið a ðigne ðir a ceatnar cloinne, his mind centred on his four children; alight, as referring to the swans, luiðþrom ðir an loc, we shall alight upon the lake; *infin.* ro luiðe.

luinn, *prep. pron.* put for linn.

luinn, *adj. gen. mas. of* lonn, impetuous.

má, also mað, *conj.* if; used with the indicative mood. See ra, if.

mac, *s. m.* a son; *gen.* mic, *pl. id.*

macáma, *see* maccaom.



- macćaoim, *s. m.* a young person ; *gen.* macćaoim ; *pl.* macćaima.  
 macraimla, *s.* the equal, the like, parallel.  
 maioin, *s. f.* the morning ; *gen.* maione.  
 máš, *s. m.* a plain.  
 maille, *prep.* with, along with.  
 maip, *v. n.* live, exist ; *infin.* maipćain and maipćećain.  
 maipš, *s. f.* woe, sorrow, pity ; *gen.* maipše.  
 maipćećo, *adv.* well, then, therefore.  
 maic, *adj.* good, happy, useful ; *irreg. comp.* nioip pćećip :  
     ip maic linne rin, we like that ; šo maic, *adv.* well.  
 maic, *s. m.* a chief, a leader ; *pl.* maice.  
 maicćioip, *s. f.* goodness, a good thing ; *gen.* maicćip.  
 mallicać, *s. f.* malediction, a curse ; *gen.* -aćća, *pl. id.*  
 maioići, *s.* tenderness, *gen. id.*  
 maol *adj.* bald, empty, vacant ; *comp.* maioile.  
 maolipć, *s. m.* an empty or deserted rath.  
 maoc. *adj.* soft, tender, gentle ; smooth, as a maiš maioić,  
     in a smooth plain.  
 map, *adv.* as like ; map a, where, as map a paćaoar,  
     where they were ; map an š-ćećaoņa, likewise ; map  
     rin, *adv.* so, in that manner ; map don, together ; map  
     don pće, along with.  
 mapa, *see* muip.  
 mapć, *s.* the morrow ; aip n-a imapć, upon the (*lit.* its)  
     morrow.  
 mapć, *v. a.* kill, slay ; *infin.* mapćao ; muipćipšćeap,  
     *fut. pass.* shall be killed.  
 mapćao, *v. s.* killing, slaying ; *gen.* mapćća : *infin.* of  
     mapć.  
 mapććluš, *s. m.* a cavalcade.  
 mapćipćo, *s.* cavalry.  
 mār, *adj.* excellent.  
 mār, a contraction of mā, if, and ar, is ; *recte* mār.  
 mātćip, *s. f.* a mother ; *gen.* mātćar ; *pl.* mātćipćeća,  
     mātćipćeća, and mātćipće.  
 meabal, *s. m.* treachery, fraud, deceit.  
 méao, *s. f.* bulk, size, greatness, quantity ; *gen.* méioe.  
 meao, *s. f.* mead ; *gen.* meaoa, *pl. id.* : also mioo.  
 méaoš, *v. a.* increase, add, enlarge ; *infin.* méaošćao.  
 meaoon, *s. m.* the middle ; meaoon oioće, midnight.  
 méaošćao, *v. s.* an increase, an addition.  
 meaoipć, *adj.* glad, joyful, merry.  
 meanma *s. f.* the mind, memory, intellect ; *gen.* -nan.

- μεαριῖς, *adj. gen. fem. of μεαριός*, excited, raging.  
 μεαριῦσθ, *v. s.* a wandering, a straying.  
 μεαρι, *irreg. comp. degree of ολς*, bad.  
 μέρι, *s. f. dat. of μέσθ*.  
 mill, *v. a.* destroy, ruin; *inf.* το ἰλλεῖν: *pt. part.* ἰλλε.  
 ἰλλεῖν, *v. s.* destroying; *gen.* ἰλλε: *the inf.* of mill.  
 μιλῖ, *s. f.* sweetness, *gen. id.*  
 μινίς, *adj.* frequent; ὅσο μινίς, *adv.* often, continually.  
 μιοῦσις, *adj.* loving, affable.  
 μιοῦ, *see* μεῖν.  
 μιοναῖς, *v. a.* make-small; *formed from the adj.* μιν *or* μιον, small, fine.  
 μίρ, *irreg. comp. of ολς*, bad.  
 μίρ, *pers. pron. emph.* I myself.  
 μίρι, *s.* due time, a proper season.  
 μνᾶ, *see* βαν.  
 μο, *poss. pron.* my.  
 μοῦ, *adv.* early, soon.  
 μοῦαν, *interj.* welcome; *adj.* welcome.  
 μολ, *v. a.* praise; *inf.* μολεῖν.  
 μονγ-ῶρις, *comp. adj.* blue-edged or bordered; *from* μονγ, *s. m.* an edge, a border, a fringe, and ὄρις, blue.  
 μονγ-ῶρις, *comp. adj.* red-bordered.  
 μόρις, *adj.* great, large; *irreg. comp.* νίρις μο: ὅσο μόρις, *adv.* very much, greatly.  
 μόρις-υλλᾶς, *comp. adj.* very vain, proud, or boastful, haughty.  
 μινντεῖρις, *adj.* familiar, kind, friendly, courteous.  
 μινντις, *s. f.* a people, family, or tribe; *gen.* -τις.  
 μίρις, *s. f.* the sea; *gen.* μαρι.  
 μίρις-ῶρις, shall be killed; *fut. pass. of* μαρι, kill, slay; *recte*, μαρι-ῶρις.  
 μίρις, *s. f.* natural affection; *gen.* μίρις.  
 Μύναις, *s. f.* the Province of Munster; *gen.* -αις.  
 μὴν, *conj.* unless, if not.  
 μύρις, a wall, a house, a rampart; *gen.* μύρις; *pl.* μύρις.  
 να, *gen. sing. fem. of art.* αν, the; and the *pl. form* for all cases and genders.  
 'να, contraction of ἰονᾶς, than.  
 να, *adv.* neither, nor; *neg. particle used with imp. mood.*  
 ναῖς, *adv.* not, that not; *when used it introduces dependent sentences.*  
 ναοίς, *adj.* holy, sacred.  
 νᾶρις, that not (= ναῖς and ῖο, sign of past tense) and introduces

*dependent sentences, as* Δ ουβαιρε Δοιρε ζυρ τυρο νάρ  
λέιζ λέ 120, Aoife said that it was you yourself that  
- would not permit them with her.

νάρ, *a contraction for* ανν αρ, *in our. See also* 10νάρ.

νεαδ, *indef. indic. pron. anyone, any person; ζαδ νεαδ,*  
*every one, every person.*

νέαλ, *s. f. a cloud; gen. νέιλε; pl. νέαλτα.*

νεαμ, *s. f. heaven; gen. νιμε; dat. νιμ.*

νεανητα, *s. f. a nettle.*

νεαρτ, *s. m. strength; gen. νειρτ.*

νί, *neg. adverb, not; νί λυζαίρε, not the less.*

νί, *s. m. also νιò, a thing, a matter, an affair; gen. νείτε,*  
*pl. id.*

νίον, *neg. adverb, used with past tense, as νίον β'άι*  
*λε φιοννγυαλ, Fionnghuala did not like.*

νο, *conj. or; no ζο, until.*

νοα, *pron. that not.*

νυαλλ, *s. m. a shout.*

νυαλλουβα, *s. m. lamenting.*

νίμιρ, *we did; consuet. past of ζνίμ, I do; also ζνιòμιρ.*

ό, *prep. from; conj. when, since; ό ριν αμαδ, from that*  
*out, thenceforward.*

οβαρ, *s. f. a work, labour; gen. and pl. οιβρε; pl. also*  
*οιβρεαδ.*

οβαρν, *adj. sudden, quick; ζο h-οβαρν, adv. suddenly.*

οατα, *see υατ.*

οο, *combination of conj. ό, and οο, sign of past tense.*

όζ, *adj. young; s. m. a youth; gen. όίζε; gen. and pl.*  
*όζα.*

οζαμ, *s. m. an ancient Irish manner of writing; gen*  
*οζαίμ.*

όζλαδ, *s. m. an attendant, a young man.*

οιρε, *s. a tutor, a foster-father; gen. id. pl. οιοιρε, and*  
*οιρεαδ.*

οιρε, *s. m. death, fate; gen. id. οιρε κλοιννε λρ, the fate*  
*of the Children of Lir.*

οιòρε, *s. f. a night; gen. id. pl. οιοòρεαδ : οιοòρε άιριζτε,*  
*a particular night; οοιμιορν να h-οιοòρε ρο ανοατ, the*  
*tempest of this night; αν οιοòρε ανοατ αμδιν, this*  
*night only; αν οιοòρε αραοιρ, last night; ζαδ n-οιοòρε,*  
*every night.*

οιζρε, *s. f. ice, gen. id. : modern, λεαο-οιζρε.*

οιλ, *v. a. nourish, rear; infin. οιλεαμδιν.*

οιλε, *indef. adj. pron. other, another.*

οιλε, *see ειλε.*

oileán, *s. m.* an island; *gen.* oileáin, *pl. id.*

Oillioil, *s. m.* a proper name; *gen.* Oillioilla.

ὅτι, *conj.* for, because.

οἰσβειαντ, *s. f.* a good action or deed.

οἰκνύω, *s. f.* a reproach.

συνεδριον, *s. m.* an assembly, a conference, a convocation, a synod, council; *gen.* -δριον.

οἰκεῖν, s. the sea-coast.

օրրթօթօ, *v. s.* delight, entertainment, diversion, melody; և ր  
լսօ առ քաճրար րոն բձ հ-օրրթօթօ ռօրԷ, these four  
(children) were their delight; ու ճրմրօ քօլճից քօլ  
նձ ճրրթօթօ թօրմ քօլ նձ ռ-քճԼԹ րոն, historians do  
not reckon (any) music or melody before (in comparison  
to) the music of these swans.

oipuream, v. s. standing, an erect position.

ól, *v. s.* drinking.

olc, *adj.* bad, wicked; *irreg. comp.* níor meap̃a or mĩp̃oe:  
 ı̃r olc linn, it is bad with us, *i. e.* we grieve.

ὄν, contraction of *prep.* ὅ, and the article *an*; written also ο'ν.

ονόρη, *s. f.* honour; *gen.* ονόρηδ.

ορδοῖς, *v. a.* appoint, arrange, dispose; *infin.* ορδοῦν.

οπουξδò, *v. s.* arrangement, condition.

om, *prep. pron.* on me.

οἱς, *prep. pron.* on them.

οὐρανῷ, *prep. pron.* on ye.

οπισθιν, *prep. pron.* on us; also οπισθιν.

ΟΡΡΥΙΟΝ, *see* ΟΡΡΑΔΙΟΝ.

οὐτ, *prep. pron.* on thee.

ὅρ, *prep.* over, above; ὅρ α λεαῖτ, over their tomb; ὅρ λοῖ  
 Θεργδεργ, over (alongside) Lough Deirghdeirc;  
*when joined to the adj.* ἄρσ it has an adverbial effect, as  
 ὅρ ἄρσ, loudly. See *parag.* II, 27, 144.

οἶστος, *s. m.* a cessation, a desisting from.

οἶκτος, *s. m.* a sigh, a groan.

πάτρις, *s. m.* proper name, Patrick; πάτρις ἁγιότης,  
Holy Patrick.

πίον, *s. f.* pain, torment; *gen.* πείνη; *dat.* πείν.

πῖναδò, *s. f.* affliction, punishment, torment.

**πεκαδὶς**, s. m. a sinner.

πεδτ, s. a pet, a darling; *gen.* πεδτα; *pl.* πεδταιῶε.

πόζ, *s. f.* a kiss; *gen.* πόιζε; *pl.* πόζα.

ἡσσεύομαι, fut. tense third pers. sing. of τέλει, go; recte ἡσσεύοιτο.

παῖς *recte* παῖς<sup>1</sup>μαδοῖν, we shall go; *fut. of* τέρεν.

ἡδὺ, *infin. of* ἁβδαῖν.

ἡδὲ, *infin. of* ἁδαιρ, say.

ἡδῖβ, *subj. mood past of sub. verb* βί, be thou; ἡδῖβσαι, *consuet. past.* ye were wont to be.

ἡδῖο, *perf. of obsolete verb* ἡδῖοιμ, I say; *it is only used in this tense, as* ἦρ εἰδὲ πο ἡδῖο, what he said is; *a favourite way of introducing a quotation.*

ἡδῖοις, *see* ἡδῖς.

ἡδῖν, *s. m.* a part, a division, a detachment.

ἡδῖ, *s. m.* prosperity; *gen.* ἡδῖα.

ἡδῖ, *s. m.* a prince's seat; *gen.* ἡδῖα; *pl. id. and* ἡδῖαῖνα.

ἡδῖμαρ, *adj.* prosperous.

ἡε, *prep. see* λε, *of which it is a form.*

ἡεαμ, *see* λιομ.

ἡεῖρ, *s.* will, desire, pleasure; ὅομ' ἡεῖρ, according to my will.

ἡεμ', *see* λεμ'.

ἡεόῖο, *v. n.* freeze, congeal.

ἡεόῖο, *s.* frost; -όῖο (134).

ἡεαῖν, *adv.* ever, up to the present; *also* Δῖαῖν.

ἡῖβ, *see* λιβ.

ἡῖτ, *see* ἡῖοτ.

ἡῖς, *irreg. v. n.* reach, arrive, attain; *perf.* ἡῖοις; *infin.* ἡῖοτῖν.

ἡῖς, *s. m.* a king; *gen.* ἡῖς; *pl.* ἡῖςτε.

ἡῖςε, *s. m.* sovereignty, kingship, *gen. id.*

ἡῖν, *s. f.* a point, a top; *gen.* ἡεαῖνα.

ἡῖν, *prep. pron., see* λιῖν.

ἡῖνε, *irreg. perf. of* ὀέαν : ἡῖνεαῖο, *perf. pass.* was made.

ἡῖοτ, *s. m.* shape, form, condition, plight; *gen.* ἡεαῖτα.

ἡῖς, *v. a.* crown as king; ὅο ἡῖςαῖο, *perf. pass.* was crowned.

ἡῖς, *gen. of* ἡῖς, a king.

ἡῖςβῖοιρ, *s. f.* a royal wedding-feast.

ἡῖςἡαῖο, *s. m.* a royal mansion, a prince's seat; *gen.* -ἡαῖα, *pl. and id.* -ἡαῖαῖνα.

ἡῖοτ, *see* λεατ.

ἡῖρ, *see* λεῖρ.

ἡῖ, *see* λεο,

ἡο, *see* ὅο, *sign of perf. tense.*

ἡο, *an intensitive prefix, very or exceedingly.*

ἡος, *s. f.* choice, selection; *gen.* ἡοςαν; *pl.* ἡοςνα.

ἡοςλαν, *comp. adj.* very pure.

ἡοῖν, *prep.* before, in comparison to or with. *See quotation under* οἱρῖοεαῖο.

ἡοῖνε, *adv.* before; ἡοῖνε ῖρ, before that.

ἡοῖμπε, *prep. pron.* before her.

noméar, *v. a.* to love greatly; *from* no, *the intensitive,*  
and car, love.

nompá, *prep. pron.* before them.

non, *s. m.* a seal, a sea calf.

ruad, *adj.* red; *comp.* ruadíoe.

ruz, *see* beir.

ruinn, *see* linn.

rún, *s. m.* intention, design.

rómeao, *s.* excess; *roméao* o'fuaóct aḡur imf'nióm, excess  
of cold and anxiety.

rómóir, *comp. adj.* very great.

ran, *contraction of the prep.* ann or annr, *and the article*  
an, the.

ráile, *s. f.* the sea or salt water; *gen. id.*

ráir, *an intensitive prefix.* *See* ráir.

ráiróíðion, *v. a.* completely or effectually shelter, *infin. id.*

ráim, *adj.* pleasant, still, tranquil, composed; *ḡo ráim, adv.*  
composedly.

raimail, *s.* a likeness, similitude, resemblance; *ra'n raimail*  
*rim*, in that way.

ranntuig, *v. a.* covet.

raoḡal, *s. m.* life; *gen. -ail.*

raoil, *v. n.* think, imagine; *infin.* raoileadctaim.

raoicélanos, *comp. adj.* of a noble family or tribe.

raoc, *s. m.* sickness, punishment, tribulation.

ráir, *contraction for* aḡur áir, *and our.*

ráir, *an intensitive prefix*, very, exceeding great.

ráir, *v. a.* satisfy, satiate; *infin.* ráiraim, *and* raírad

rair, *a contraction for* aḡur ir, *and it is.*

rcuob, *v. a.* write, engrave; *infin.* rcuobad.

ré, *pers. pron.* he, it.

reac, *prep.* beside, in comparison with, rather than; *rob'ionann*  
*leó beir áir loé* *ḡairbhreac* aḡ aḡallam a ḡ-carao  
*reac* *oul* *air* *fraoó-fairrige*, it was more desirable to  
them to be upon Lough Dairbhreach, discoursing amongst  
friends, in comparison to going upon the stormy sea.

reaca, *see* ríoc.

reacáin, *v. a.* avoid, shun; *infin.* ro reacnáó.

reacón, *comp. prep.* throughout; *reacón na mara ro*,  
throughout this sea.

reacráin, *s. m.* a straying, a wandering; *gen. -áin.*

real, *s. m.* a while, an interval of time; *gen.* reala; *pl. id.*  
*and* realta: *ro báosair real* *raoa* *ro'n raimail rim*,  
they were a long while in that way.

réan, *s. m.* prosperity, fortune, good-luck; *gen.* réin.



- րեան, *adj.* old ; *comp.* րիւնե.  
 րեանձօր, *s. m.* a grandfather ; *gen.* րեանձօր.  
 րեանօր, *s. m.* an old man.  
 րարծ, *adj.* sour, bitter ; *comp.* րարծե.  
 րարց, *s. m. and f.* love, affection ; *gen.* րարց and րարցե ;  
*pl.* րարցա.  
 րեւօր, *s. f.* a sister ; *gen.* րեւօր ; *pl.* րեւրե and  
 րեւրեւձ.  
 րեօ, *dem. pron.* this ; *also* րօ,  
 րեօլ, *v. a.* sail ; *inf.* րեօլած ; օձ րեօլած, sailing.  
 րջան, *for* ճշար and ջան.  
 րջար, *v. a.* separate, part, release, deprive ; *inf.* րջարած  
 and րջարահան ; օձ րջարար իւր լիւր լե րէան, I have  
 deprived your race of prosperity ; *lit.* I have parted  
 your race from (with) prosperity.  
 րջարած, *v. s.* a separation, a parting.  
 րջաւ, *s. m.* a shadow, a shelter, a shade, cover ; *gen.* րջաւձ,  
*pl. id.*  
 րջեւլ, *s. m.* a story, news, intelligence ; *gen.* րջեւլ ; *pl.*  
 րջեւլա, and րջեւլա.  
 րջիւղան, *s. m.* a wing ; *gen.* -ւն.  
 րջոյն, *v. n.* rush off in terror, bound, spring ; *inf.*  
 րջոյնեւծ.  
 րջսածած, *s.* a sweeping ; րջսածած ճարծ-անքած, the  
 sweeping of a rough storm.  
 րջսր, *v. n.* cease, desist, stop, halt ; *inf.* րջսր ; *perf. pass.*  
 րջսրեւծ.  
 րի, *pers. pron.* she, it ; *emph. form* րիւր and րիւրի.  
 րիւծ, *pers. pron.* they ; *emph. form,* րիւծօրան.  
 րիւր, *adj.* west, westward.  
 րիւրեւար, *adj.* south-west.  
 րիւ, *pers. pron.* ye or you.  
 րիւծ, *adj.* fairy.  
 րիւ, *dem. pron.* that ; ճն րար րիւ, that man ; *written also*  
 րիւն and րիւն.  
 րիւն, *v. a.* stretch, lengthen.  
 րիւն, *comp. degree of* րեան, old ; րիւ րիւն, *sup.* the eldest.  
 րիւն, *pers. pron.* we ; *emph form,* րիւնե.  
 րիւնրար, *s. m.* an elder, head, or chief of a family.  
 րիւց, *s.* frost ; *gen.* րեւցա.  
 րիւծա, *s. m.* silk ; *adj.* silken.  
 րիւծա, *adj.* fairy.  
 րիւլ, *s. m.* seed ; *gen.* րիւլ.  
 րիւրջիւրած, *s. m.* true or fervent love.  
 րիւլ, *s. m.* a cantred ; *gen.* րիւլձ and րիւլե ; *also* a fairy palace.



- րիթինն, *comp. adj.* very melodious.  
 րիբեճճԵ, *comp. adj.* very plaintive, or mournful; *from*  
 րիօր, very, and եճճԵ, *adj.* that moves compassion.  
 րիւօմալր, *v. a. perf. second pers. pl. of* րիւ, seek, beg,  
 beseech; *recte* րիւօծալր.  
 րիւրիւծալ, *pres. part.* constantly or ever walking; *from*  
 րիօր, ever, constant, and րիւծալ, walking.  
 րիւրի, *emph. form of* րի.  
 րիւ, *adj.* fairy.  
 րիւեան, *s.* a pluck, a thrust, a snatch; տոջ թէ րիւեան ար  
 նա հ-էանաւ, he gave a pluck at the birds.  
 րիւր, *s. f.* a sister; *gen.* րիւրս; *pl.* րիւրեճԸ.  
 րլածրած, *s. m.* a chain; *gen.* -րած; *pl.* րլածրած.  
 րլան, *adj.* safe, secure, healthy.  
 րլից, *s. f.* a way, a road, a pass; *gen. id. pl.* րլիցե.  
 րլսաջ, *s. m.* a host, an army; *gen.* -րաջ; *pl.* րլսաջե.  
 րմալ, *s. m.* a stain, a spot; *gen.* -մալ, *pl. id.*  
 րմսալ, *v. n.* think, consider; *inf.* րմսալեալ.  
 րնձ, *for* արջաւ and ձ.  
 րնծում, *v. a.* knot, unite, marry; *inf.* րնծում; *perf.*  
*pass.* րո րնծում.  
 րնալ, *v. n.* swim; *inf.* րո րնալ.  
 րնեճճ, *s. m.* snow; *gen.* -ճճ.  
 րօ, *dem. pron.* this; also րօ.  
 րօճար, *s. m.* relief; *gen. and pl.* -ար.  
 րօլլր, *s.* brightness, clearness; *gen. id.*  
 րօլլրեանման, *adj.* high-spirited, good-humoured.  
 րօլար, *s. m.* light.  
 րօլար, *adj.* bright, clear; *comp.* րօլլր, *pl. id.*  
 րօն, *indecl. s. m.* sake, account; ար քոն րօն, for your sake;  
 ար րօն, *comp. prep.* for the sake of, on account of.  
 րօնրած, *adj.* special, particular.  
 րօլլ, *s. m.* satin.  
 րրու, *s. m.* a stream, a rivulet; *gen.* րրու, *pl. id.*  
 րսալլ, *adj.* little, small.  
 րսալր, *adj.* pleasant.  
 րիւծ, *adj.* merry, cheerful, glad, joyful.  
 րիւ, *s. f.* expectation, hope, desire; *gen. and pl.* րիւ; ար  
 ձ րիւ րիւ, at whom there was an expectation.  
 տալար, *v. a.* give, grant, pledge; *perf.* տոջ; *fut.*  
 ետարար; րո ետար, I shall give; *fut. as formed*  
*from* ետար; րո ետարած, *cond.* would give; also  
 տօնարած, would bring; նի թէտարմ առն տալար օրե  
 րո տալար օրարիւ թէտար, I am not able to give ye  
 (upon ye) any help henceforward; assign, as տալար

τρέιμρε αἰσὺρ ceann ðuinn ar an millead̃ tugair  
 oppaimn, assign to us a period and an end to the de-  
 struction which thou hast brought upon us; marry, as  
 το εὐαιὸ Δ ζ-κέατόιη ὁά ταῖαιητ, he went imme-  
 diately to marry her; bring, as τугαδ̃ δέμδρᾶν ὁό ρά  
 ζαν Δ ἐλᾶνν το ἐταῖαιητ λειρ, a rebuke was given to  
 him for not bringing his children with him (*see also* parag.  
 21 of text); take = draw or pull out, as τуг ρί ρέιν  
 ελοῖοῖοιῖν ᾶμαδ̃, she herself drew out her sword; urge,  
 induce, as an bean τуг οῖτ Δ λαῖραδ̃, the woman  
 (who) urged you to speak; *with the substantive* αἷη it  
*has the meaning of* perceive, notice, as τуг ὁά αἷη  
 ζλόρ ὁαοννα ὁο βειτ̃ δζ na h-éanaiḃ, he perceived  
 (gave to his notice) human voices to be at the birds;  
 τуг ὁα h-αἷη Δ βράιτ̃η 'na h-eap̃uiḃ, she perceived  
 her brothers absent from her; cause, as ὀρουῖζιῖοι  
 ιοναδ̃ εὐμ Δ ραδ̃am, ὁά ὁ-τугαδ̃ Ὀια οῖρuiinn  
 ρζαῖαδ̃ ρέ ἐέιλε, let us appoint a place to which we  
 shall repair if God shall cause a separation on us from  
 one another; *in this signification of "cause"* τуг is,  
*however, oftener joined to* ρο ὀεαῖα, *for the sake of*  
*emphasis, as* ιρ τρᾶιζ̃ (τуг) ρο ὀεαῖα, it is the ebb that  
 has caused it: consider, think, estimate, *with the subs,*  
*uiḃe, as* ní εῖζαδ̃αρ οῖε ὁά b-ρῡαῖαδ̃αρ ριαῖ ροῖηε ριν  
 ὁα n-uiḃe, they did not consider evil what they ever  
 had suffered before that; τуг ρέ ὁα uiḃe ζῡῖαδ̃  
 cealζ ὁο ρinne an inζean, he considered that it was  
 treachery she had practised; *with the subs.* ταοḃ, *it has*  
*the meaning of* associating with, as τугαδ̃αρ ταοḃ  
 ριρ an ζ-εῖηεαδ̃, they associated with the cleric;  
 ní ρuil cumap̃ δζαῖνν ταοḃ ὁο ἐταῖαιητ le h-aon-  
 uinne ρεαῖα, there is not power at us to associate  
 with any person henceforward; *with the subs.* αἷηne,  
*it means* knew, as τуг ρι αἷηne uiḃηε ζο ραῖḃ ar tí  
 Δ millte, she knew that she was about to destroy  
 them; an ὁ-ταῖαιη ρῖḃ αἷηne, do ye know (*see also*  
 parag. 45); make, as τугαδ̃αρ ρεαδ̃manna ρῖρ-  
 ἐρῡαῖοε ρά na ζ-collaiḃ, they made very hard efforts  
 with their bodies; turn, as τугαδ̃αρ εῖλᾶνna λῖρ ιονα  
 ζ-ceaτ̃αρ Δ n-αιζ̃te ar an inζin, the four children  
 of Lir turned (gave) their faces or faced towards  
 (upon) the woman; yield, as ζαν úmla ὁο ἐταῖαιητ,  
 not to yield obedience; τуг ρῖεam̃, grasped, *lit.* gave  
 a pluck; δζ ταῖαιητ δέμῡρᾶιν, rebuking, *lit.* giving  
 rebuke.

ταίς, *adj.* strong, vigorous.

ταίρι, *adj.* dear, loving, beloved; ἢ ταίρι ὡμῶς ἀν ἑλάνν ῥιν, 'na mo ἑλάνν πέιν, it is more beloved with me these children than my own.

ταίρι, *s.* trust, loyalty, friendship; *gen. id.* ἡ δὲ ταίρι λειρ ἁ ἑλάνν ὁόου ἐγὰρ, that there is not trust with him to send his children to thee.

τάλαν, *s. m. or f.* earth, soil, ground; *gen.* τάλμαν.

τάλλ,

ταν, *s. m.* time, used in an adverbial sense as ἀνταν ῥιν, then.

τὰνα, *adj.* thin.

τανῦρα, *see* ταρ.

ταὸβ, *s. f.* a side; *gen.* ταοίβε; *dat.* ταοίβ; *pl.* ταοῦδ; ῥε ἁ ὁ-ταὸβ, by their side, alongside them: ταὸβ ὁ ἑάβαιρε, to associate: ταὸβ ῥε ταοίβ, side by side.

ταὸβῆρομ, *comp. adj.* pregnant.

ταρ, *irreg. v. n.* come; also τῖς; *perf.* ἐάνῳ, *fut.* τιοῦαο; *inf.* τεᾶτ, τῖγεαὸ, *consuet. pt.* used to come; τανῦρα, *emp. perf.* I came; τῖς λεατ, you can.

ταρ, *prep.* over, across, beyond, *i. e.* in preference to, as τανῦρα ὅμυ na ἡ-ἰνῆ-ῥι ταρ ῥὰδ ἡ-ἰνῆ-ῥι οἰε, I came to this island beyond (in preference to) every (other) island.

ταρέιρ, *comp. prep.* after; also ταρ εἰρ.

τάρφαρ, *an impersonal verb*, was shown, was revealed.

τάρλα, *v. defec.* it happened or fell out, chanced to be, befell; τάρλα τυβαιρε ἡόρ ὁ ἱρ, a great misfortune happened to Lir; met, as ῥο ὁ-τάρλα ὄγλαδ ῥαοῦἑλάνθα ὁόιβ ὁ ἱετ, until a young man of a noble family of the tribe met them.

τάρρα, *prep. pron.* over them.

ταρε, *s. m.* thirst, drought.

τάτταρ, *impers. form of the sub. verb* τὰ; ἢ οἱ ἁ τὰτταρ ἀγῶνν ἀνοῖρ, it is evil what is at us now, *i. e.*, what has come upon us.

τε, ἀν τε, *indef. pron.* he that, whosoever.

τεᾶτ, *s. f.* a house; *irreg. gen.* τῖγε; *dat.* τῖς; *pl.* τῖττε.

τεᾶτ, *v. n.* congeal, condense, as in the historical tense; τεᾶτῶαῖοιρ ἀν τ-ῡῖγε, the water congealed.

τεᾶτ, *v. s. m.* from τῖς or ταρ, a coming, an approach, an arrival; *gen.* -ᾶττα.

τεᾶῤῥῖ, *s. m.* teaching, instruction; *gen.* -ᾶῖῥ.

τεᾶῤῥᾶτ, *s. m.* a household, a family; *gen.* -ᾶῖῥ, *pl.* -ᾶῖῥε.

τεῖο, *irreg. v. n.* go; *inf.* οὔλ; *perf.* κυᾶῖο, went;

- τέιζοίρ, *consuet. pt.* used to go ; το εὐαδοῖν, they went ;  
 ἡσέοι, *fut.* shall go.  
 τεῖλ, *v. a.* cast, fling ; *inf.* τέιλεαν, or -εῖν.  
 τεῖν, *s. f.* a fire ; *gen.* τεῖνεο, *pl.* τεῖντε.  
 τί, *with prep.* διῖν signifies "about to," as διῖν τί αὖ μίλλε,  
 on the point of their destroying, *i. e.* about to destroy  
 them ; ἕο τί, up to, until, as ἕο τί αὖν ἡράτ, up to the  
 judgment.  
 τῖαν-εὐαδοῖ, *comp. adj.* north-west.  
 τῖ, *v. n.*, see ταν, *v. n.*  
 τῖ, see τεαε.  
 τῖεαν, *s. m.* a lord ; *gen. id.*, *pl.* τῖεαννοῖ.  
 τῖεαννοῖ, *s. m.* lordship, dominion ; *gen.* -αν.  
 τῖμῖολλ, *s. a.* a circuit, a compass ; αὖ τῖμῖολλ, *comp.*  
*prep.* about, around, as αὖ τῖμῖολλ λοῦα Δαίρβρεαε,  
 around Lough Dairbhreach : τῖμῖολλ is generally used  
 in this compound prepositional form and in such phrases  
 as ἡν τῖμῖολλ, around her, ἰονα τῖμῖολλ, around  
 them.  
 τῖοβραε, see τεαβαν.  
 τῖοεοῖ, see ταν.  
 τῖομῖν, *v. a.* bequeath, bestow, give ; *inf.* id.  
 τῖομῖν, *v. a.* collect, congregate, bring together ; *inf.*  
 τῖομῖν.  
 τῖονόλ, *v. a.* assemble, collect.  
 τῖν, *s. f.* a country, a land, a nation ; *gen.* τῖνε, *pl.* τῖόρεα ;  
 τῖν εὐαδοῖν αὖ τῖν, they came ashore.  
 τῖλεε, *s. f.* a garment, a vesture ; *gen.* τῖλεε, *pl. id.*  
 τόε, *v. a.* raise-up, lift, elevate ; *inf.* τόεβῖν.  
 τοῖε, *s.* a house, a dwelling.  
 τοῖ, *s. f.* will, consent ; *gen.* τοῖα.  
 τοῖβεαν, *s. m.* pregnancy.  
 τοῖβεοῖ, *s.* fruit, conception, pregnancy ; *gen.* -αν.  
 τοῖν, *s. f.* a sound, a report, a great noise.  
 τονν, *s. f.* a wave ; *gen.* τῖννε, *dat.* τῖνν, *pl.* τοννα.  
 τοννῖν, *s. m.* a roaring sound, a rumbling noise.  
 τοννῖν, *adj.* fruitful, pregnant.  
 τοννῖν, *s. m.* fruit ; *gen.* τοννῖν, *pl.* τοννῖν.  
 τοννῖν, *s. f.* a pursuit, a pursuing ; *gen.* -εαε.  
 ταν, *adv.* see ἕο or εῖο.  
 τανῖν, *s. f.* the strand, the ebb of the tide.  
 τανοεαν, *2nd pers. sing. perf.* thou hast subdued or put  
 down.  
 τανῖν (ἕο), *adv.* hitherto, up to this time.  
 τανῖν, *s. m.* time ; *gen.* τανῖν ; αὖ τανῖν, when, as soon as.

τράτ, *s.* prayer time, the canonical hours; *pl.* τράτanna and  
 τράττα; ἄξ ρέαναι τράτ, keeping the canonical hours.  
 τρε, *prep.* through, by, on account of; *becomes* τρερ *before*  
*a vowel.*

τρεαβ, *s.* a dwelling-house, a residence; *gen.* τρειβ.

τρεαβλαοιο, *s. f.* trouble, tribulation, grief, sickness.

τρέαν, *adj.* strong, mighty, powerful; *comp.* τρέινε.

τρεαρ, *ord. adj.* third.

τρεατάν, *s. m.* the heaving of the waves; *gen.* -άν.

τρέιζ, *v. a.* abandon, desert, forsake; *inf.* τρέιζεαν; *perf.*  
*pass.* τρέιζεαδ, was abandoned.

τρέιμπε, *s.* a space of time, a period.

τρειρε, *adj. irreg. comp. of* λαοιορ, strong.

τρεοιορ, *s.* guide.

τρι, *num. adj.* three.

τριαλλ, march, proceed, go; *inf.* *id.*

τριαρ, *s.* three persons.

τριατ, *s. m.* a lord, a chief.

τροιζ, *s.* a foot; *gen. pl.* τροιτεαδ.

τρυαζ, *interj.* woe, alas.

τρυαζ, *s. f.* pity, woe, wretchedness.

τυ, *pers. pron.* thou; τυ πέιν, thyself.

τυαδ, *s. m.* the North; *gen.* τυαδ: τάνζαοαρ ζο bun na  
 banna byò τυαδζ, they came to the mouth of the Bann,  
 which was North, *i. e.* in the North.

τυαλαιγ, *adj.* able, capable.

τυαρ, *s. m.* an omen, presage, foreboding; *gen. and pl.* -αιρ;  
 τυαρ τυιρε, an omen of grief.

τυαραιζβάιλ, *s. f.* a report, an account, repute.

τυαρζαιιν, *pres. part. and inf.* beating; τρέαν-τυαρ-  
 ζαιιν, violently beating.

τυατ, *s. m.* a tribe, a people; *gen.* τυαττα.

τυбайт, *s. f.* misfortune, mischief: *see* quotation under  
 τάρла.

туз, *see* табайт.

туғ, *v. a.* thatch, cover-in; *inf.* туғиоδ: ἄξ туғиоδ,  
*pres. part.* covering.

туғ, *v.* know, understand; туғ-ре а лир, understand, O  
 Lir: туғиор, *hist. pres.* understands; *inf.* туғири.

тулл, *v. a.* merit, deserve, earn; *inf.* туллиоин and тул-  
 леаиин.

туинн, *see* тоинн.

туире, *s.* weariness, depression; *gen. id.*

туиреаδ, *adi.* weary, tired, depressed.

τσιμη, *v. n.* descend; το τιμη αν ξαοτ πέ, the wind descended with it, *i. e.* the night.

τσιτ, *v. n.* fall; *infin.* τιτιμ.

τιρο, *pers. pron. emph. of* τι.

υαδα, or υαδ, *prep. pron.* from him or it: το εονηαιρε (ρε) να η-ειν υαδα αν αν λοε, he saw the birds from him on the lake.

υαξ, *s. m.* a grave; *gen.* υαξ, *pl. id.*

υαδ, *prep. pron.* from ye.

υαιμ, *prep. pron.* from me.

υαιμμ, *prep. pron.* from us.

υαιρ, *s. f.* an hour, time; *gen.* υαιρε: αν υαιρ, when: don υαιρ, at once, at the one time.

υαλλ, *s.* a wail, a lament.

υαλλαε, *adj.* vain, proud, boastful, haughty.

υαλλουδα, *s.* a deep wail or lament.

υαυα, *adj.* noble; *comp.* υαιρε.

υαεα, *prep. pron.* from them.

υεαν, *interj.* alas; *modern,* οεαν.

υετ, *s. f.* the breast, bosom; *gen.* οεα.

υο, *dem. pron.* that yonder, that there.

υοε, *s.* care, heed, attention, thought; *gen. id.* See under ταβαιρ.

υιλε, *indef. adj.* all; εο η-υιλε, *adv.* entirely.

υιμε, *prep.* about, around; υιμε ριν, therefore, on that account.

υιρε, *prep. pron.* upon her or it.

υιρε, *s. m.* water; *gen. id.*

υμ, *prep.* for, concerning,

υμα, *prep. pron.* on them, about them.

υματ, *prep. pron.* about thee.

υμλα, *s.* obedience, submission.

υρ, *adv.* very, exceedingly; written υρ before words whose first vowel is slender.

υρβρυννε, *s. f.* chest.

υρεαρ, *s. m.* a cast, a throw, a shot.

υρεαοτρομ, *comp. adj.* very light.

υρξαιρουξαδ, to rejoice or rejoicing much.

υρξαιρουξαδ, *s. m.* rejoicing.

υρλαβραδ, *v. s.* a speech.

υρα, *adj. comp.* of υρρ, easy.

## APPENDIX.





# APPENDIX.

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## NATIONAL SCHOOLS.

*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;<sup>1</sup> 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 Result 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.*

<sup>1</sup> Published by the Society for the Preservation of the Irish Language.

INTERMEDIATE EDUCATION BOARD  
FOR IRELAND.

*Programme of Examinations in Celtic for 1884.*

JUNIOR GRADE.

CELTIC.—*Maximum of Marks, 500.*

	Marks
1. Tóruigheacht Dhiarmuda agus Ghráinne. Part I. Omitting sections 23, 24, and 25.	120
(Published by the Society for the Preservation of the Irish Language.)	
2. Grammar.	120
3. A passage or passages from an easy Gaelic author for translation at sight. (Help may be given by a vocabulary.)	70
4. Short English sentences for translation into Gaelic. (Help may be given by a vocabulary.)	70
5. Outlines of the history of Ireland from the introduction of Christianity to A.D. 1172.	70
6. Gaelic Spelling (to be estimated from the whole of the candidate's exercise).	50
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	— 500

## MIDDLE GRADE.

CELTIC.—*Maximum of marks, 500.*

	Marks
1. Toruigheacht Dhiarmuda agus Ghrainne. Part II.	125
(Published by the Society for the Preservation of the Irish Language.)	
2. Grammar.	100
3. A prose passage from a Gaelic work, for translation at sight. (Help may be given by a vocabulary).	100
4. An easy passage for translation into Gaelic. (Help may be given by a vocabulary).	65
5. Outlines of the history of Ireland from A.D. 1172 to 1558 inclusive.	65
6. Gaelic spelling (to be estimated from the whole of the candidate's exercise).	45
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	— 500

## SENIOR GRADE.

CELTIC.—*Maximum of marks, 500.*

1. Forus Feasa air Eirinn. Book I., Part I.	} 150
Mac Ghniomhartha Fhinn (ancient version).	

(Both Published by the Gaelic Union.)

	Marks
2. Grammar.	85
3. A passage from a Gaelic author for translation at sight.	80
4. A passage of English for translation into Gaelic.	85
5. Gaelic spelling (to be estimated from the whole of the candidate's exercise.)	50
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	
6. Celtic Literature. O'Curry's <i>Lectures on the MS. Materials of Ancient Irish History</i> . First Four Lectures.	50
	<hr/> 500

## ROYAL UNIVERSITY OF IRELAND.

### *Programme for Examinations in Celtic, 1884.*

#### MATRICULATION EXAMINATION.

##### CELTIC.<sup>1</sup>—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.

<sup>1</sup> Candidates presenting for Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

The books for the present are :—

Annala ríogácta Éireann,<sup>1</sup> 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.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. Annala ríogácta Éireann, 1598-1603 inclusive.

Oíde Cloinne Uir.<sup>2</sup>

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 Tuipenb.<sup>3</sup>

Teagairc Flata, by Tady Mac Brodin.

2. Questions on Grammars and Idioms.

3. Translation of a piece of English prose into Irish.

<sup>1</sup> 4to, Dublin, 1851. By John O'Donovan.

<sup>2</sup> Published by the Society for the Preservation of the Irish Language.

<sup>3</sup> The Atlantis, vol. iv., p. 115, &c.



CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Leabap bpeačneč*<sup>1</sup> together with the *Đuan Eipeannač*, and *Đuan Albanač*.
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.<sup>2</sup>—*Pass.*

1. Translation from two prescribed works.

The books for the present are :—

*Pled Đuin na n-Đeö.*<sup>3</sup>

*Cač Muiđe Leana.*<sup>4</sup>

2. Grammar and Idioms.

3. Translation of a piece of continuous English prose into Irish,

———*Honours.*

In addition to the Pass Course :—

1. *Longep mac n-Urniđ.*

*Cođaö Đaeöel pe Đallaib.*<sup>5</sup>

<sup>1</sup> Irish Version of Nennius. Dublin, 1848. *Đuan Eirean-noch*, p. 220, &c. ; and *Đuan Albanach*, p. 270, &c.

<sup>2</sup> See note, p. v.

<sup>3</sup> Battle of Magh Rath. Dublin, 1842. By John O'Donovan.

<sup>4</sup> Battle of Magh Leana. Dublin, 1855. By Eugene O'Curry.

<sup>5</sup> Wars of the Danes. London, 1881. By Dr. Todd.

2. Elementary Philology of the Irish Language.
3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman invasion.

## B.A. DEGREE EXAMINATION.

CELTIC.—*Pass.*

1. Translation from prescribed works.

The books for the present are :—

Sep̃l̃ige Conculaiñ.<sup>1</sup>

Scela na Eper̃gi.<sup>2</sup>

Compac F̃ir̃diab̃.<sup>3</sup>

2. Elementary Philology of the Irish language.
3. History of Celtic (Irish) Literature.

— *Honours.*

In addition to the Pass Course :—

1. Cain Ãig̃ill̃ne.<sup>4</sup>

2. Philology of the Irish Language. [Ebel's Zeuss.]

## EXAMINATION FOR M.A. DEGREE.

## CELTIC.

1. b̃peač̃a cõmãič̃cepa.

2. Transcript, with contractions fully set out, and translation from some selected MS.

<sup>1</sup> The Atlantis, 8vo, vol. i., p. 362, &c. Dublin, 1858. By E. O'Curry.

<sup>2</sup> 8vo, Dublin, 1865. By J. O'B. Crowe.

<sup>3</sup> The Manners and Customs of the Ancient Irish; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

<sup>4</sup> Ancient Laws of Ireland, vol. ii., p. 22. 8vo. London, 1869.

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,

## RULES.

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

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

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

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## MEANS.

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

1. To encourage a familiar use of the Language by those who know how to speak it, and to offer premiums for proficiency in the study of it.

2. To promote the formation of Classes wherever facilities exist.

3. To encourage the establishment of Parochial or other Associations.

4. To procure that the Irish Language shall be taught in the Schools of Ireland, especially in the Irish-speaking districts.

5. To publish cheap elementary works, from

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

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

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

## LOCAL ASSOCIATIONS.

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

## PLAN OF RULES.

1. The Association to consist of a President, Vice-President, and Members.

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

\* Whatever number may be agreed on.

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

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

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

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

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

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## CONDITIONS OF AFFILIATION.

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

\* Whatever number may be agreed on.

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

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



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IX. When funds permit, special premiums and prizes, for competition, shall be offered by the Council to classes in connexion with the Society.

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

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

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AUTHOR

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