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Lists of the children of Lir

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OÍDÉ CLOINNÉ LÍR

THE
FATE OF THE CHILDREN
OF
L I R

PUBLISHED FOR THE

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PREFACE.

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 “*Tri* *Truisiúchána Sgéalaígeachtá*,” *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 “*Oisin’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 Erinn, 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 Erinn." Lir of Sioth 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 Erinn 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 reappear 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.

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June, 1883.

THE CHILDREN OF LIR.

ARGUMENT.

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 Oilioll 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 Sioth 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 Sruh 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 Sioth 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. 59. Mochaomhog's sorrow. 70. Conclusion.

01. ÓLÉ CLOINNE LIR SIOSANA.

1. Tomáis ar **Τύας τοῦ Θανάτου** οὗτος ταῦτα ταῦτα αναδιη.

2. Ότι στοματισθεασαρι αρ γαές άιρισ θο ούις
ούισθεασαίν Ειριεανν, γο γαθασαρι α η-ασον
ασονας, αγυρα η-ασον θαίλε σομαίηλε. Αγυρ α
θύθηασαρι ταίτε **Τύας τοῦ Θανάτου**: Η
φεάλη θυιην, αρι γιασ, ασον ηισ θο θειτ οριυιην,
'νά θειτ φούαιτε ταρι ατάμαοισ, αγ φούανι
θο ηιστιβ ειλε αρι φεασ Ειριεανν.

3. Βα θο ταίτιν ηά η-οριεαστην αγ α γαιν
γαίηλ ρε ηιστε τ' φάξαιλ θόιν φειν φοι **Τύας τοῦ Θανάτου**, θοόν Θεαίσ, τασ αν Θάξοα;
αγυρ θύθηασ Εαρα Ρυαιό; αγυρ Λιρ Σιτε
θιοννασαίο; αγυρ θιούασαρι τόη-υαλλασ θύθη-
αξα Λειτ; αγυρ Αονέαρ Οζ τασ αν Θάξοα,
αστ ηίοη φαννταστισ-ηιστε ηιστε **Τύας τοῦ Θανάτου** τούιαρηαιό, οίηι θοβ' φεάλη Λειτ α θειτ
ινα γεαστ φειν, 'νά ινα ηισ φοι **Τύας τοῦ Θανάτου**. Ότι συασαρι ηά ταίτε ηιν υιλε α

n-aon cōimairile, acht an cúngeaip ríin a d' a riadáine
rúil le ríidé o'fáidail. Aísear i fí i cōimairile
aip aip cinneadó aca, an ríidé do chabhairt do
Bhooibh Deaipis mac an Daingha; aip tibi h-ádó-
bhairdaiib .i. aip feabhar a aitair; aip a feabhar
fíein, aísear aip a beitc na fionnreapair cloinne an
Daingha óó.

4. O chualairí Líri an ríidé do chabhairt do
Bhooibh Deaipis, níorí maití leir é, aísear o'fáid
ré an t-aonad aísear an t-oípheacáit gáin cead,
gáin ceileabhríadó do cás, óirí do fáoilí gurí bá
thó féin do béalraírde ríidé aísear tighearnair;
aísear ghe gurí fáid re an t-aonad aísear an t-oíphe-
acáit, ní lúidairde do ríidé aísear Bhooibh Deaipis;
óirí níorí fáid aonin feairi t'ón cúngeaip ríin cúnge
gáin aonrúidé o'fáidail do féin acht Líri ann a aon-
aip. Aísear do cinneadó aco Líri do leanúnain
aísear a chéad do lorgaibh, aísear a cír féin fo gáin
gáe aísear cloíróimh, do cionn gáin úmha do
chabhairt do'n téada o-tusgadhair féin ríidé aísear
tighearnair. Ní rónntair an cōimairile ríin
linn, aip Bhooibh Deaipis, óirí do cónorfaibh an
feairi ríin an círionc inaibh-fuile, aísear ní lúidairde
i fí ríidé aip Tuaibh De Danann gáin é ríin
do beitc úmhaíl rám.

5. Do bádairi ríal fada fo'n rámairi ríin.
Acht ceana, tairbhe tubairt móri do Líri .i. a

ḃain-céile ṭ'fáċċaile ḃáij ὁ ḫaſarí tří n-oiróče. AṄur ὁ cūiři ḫin ḫo móri aři Líři, ḫur ḃuጀ tuipirioč leir a meanmna ḫa h-éir; aṄur ὁ ḃuጀ móri aጀ ḫzéal eis ḫa mná ḫin 'n a h-aimriři ſém.

6. AṄur ὁ cleor fo eijunn uile aጀ ḫzéal ḫin, aṄur riáinig ḫo longrórit mic aጀ ṭáጀda mapi a riabhaoraři maiče Čuač ṭe ṭanann a n-aon ionad. A ṭúbairit ḫoጀb ṭealjz: ṭamař áil le Líři, aři ū, ὁ ḃuጀ maič mo cōngnáimřa, aṄur mo cárionioř ḫó, ó náč maijionn a ḃean aizse, ḫóijz aři, aṭáid aṄamra ḫa tří h-in-žioná iř ſeářiř ṭealb, aṄur ḫéanam, aṄur tuariuřzbaři ḫá b-řuř a n-eijunn .i. Aob, Aorífe, aṄur Ailbe .i. tří h-inžioná Oiliolla ḫriann, aṄur mo čli břionn-vałtařa ſém. A ṭúbriarad aři Čuača ṭe ṭanann ḫur maič aጀ comířář ḫin, aṄur ḫur ḃ'fíorí.

7. Ḫo cūjeadř ſealra aṄur teac̄ta ó ḫoጀb ṭealjz ḫo h-ařim a riab Líři, ḫá riář ṭamař áil leir cleamhnuř ὁ ḫéanam ū mac aጀ ṭáጀda, aṄur tis̄ealjinař ὁ ḫabairit ḫó, ḫo o-tiořbriadř vałta ḫá ḫałtař ū. Tomčuřa Líři, ὁ ḃuጀ maič leir a meanmna ḫo'n cleamhnuř ḫin ḫo ḫéanam, aṄur tāinig ūoimře aři n-ařiřiač, caocat caipirteac̄c ó Šiot ſionnčař, a n-aṭčařiřiř ūača conářie, ḫo riáinig Šiot

Յստօն Շելից օր Խօս Շելիցներից, աշար առ
քեարած բալե բրոյ առ, աշար առ Խոն բնեած
լումեանոնած և ամ խումե, աշար առ բրեարուալած,
աշար առ բրումեօլած ցո տաւէ առ առ օրուե րուն.

8. Աշար առ Խանար Երի հ-ինչիոնա Օլոլլա
Արանն ա ն-առ-ճաշաօրի ա Խ-քօւալի Խանութիոչն
Շատ Շե Խանան, օր լի ի եան Խօտօն Շելից
առ Խոն խումե ծուն. Ա Խանարիտ Խօտօն Շելից:
“ Տօ լոյժա առ ու հ-ինչիոնաւն ծուտ, ա Լիր.”
“ Ան քեարալլա,” ար Լիր, “ ուա լի լոյժա ծուն,
աշ շարած ի առ Խեան լի րուն ծուն լի սարիւ,
աշար լի ի լի քեալլի ծառ առ չանարիտ.” “ Մայ-
րեած,” ար Խօտօն Շելից, “ Ճօն, ինչիոն
Օլոլլա լի րուն ծուն, աշար լաւաւու լի ծուտրու
մայ ալ լեատ.” “ Լի ճօն,” ար լե. Աշար առ
լուածուած Ճօն լի Լիր առ օրուե րուն.

9. Հօւշտիւնոյ առ Լիր լուն Խալե րուն, աշար
առուրուն, լուց Ճօն լեիր ու ճիշ քեն ցո ն-քեար-
նած լիոյժ-Խանուր լու տոյի լեիր առ.

10. Աշար առ ծուաչ լուն Եարլա առ ինչիոնուածն-
ելիու, Եուրած, աշար առ լուց ծուար առ ու Եուր-
Խանարիտ լուն .1. ինչեան աշար մաս; Բնոնդսալա,
աշար Ճօն, ա ն-առմաննա. Աշար Եարլա Եուրչիոր
օւլե ծու, օւսիր առ լուց ծուար մաս, Բնաւրա, աշար
Կոն ա ն-առմաննա; աշար բաւրի լի քեն Խար
Ճ ա մ-ելուետ. Աշար առ շաւր լուն ցո տոյի ար
Լիր, աշար մունա մ-ելուետ մեած առ Լուչ ա օւշու

ar a cheartair cloinné, i fbeasg náic Ó-ruighe
báir da cúimhniú.

ii. Όο πάινις αν γέαλ γιν γο Σιοτ Βιιόθ
Θειρις; αγυρ τυγαναιι λυέτ αν τ-γιοτα τηι
γαριτα όρ αγρα αγανιεασ α η-ναλτα. αγυρ
ανύθαιτ θοόθ Θεαρις. “Ιρ ολε λινη αν
ινγιον γιν, αρι γον αν φιρ τωατ τά τυγαναιι
ι, οιρ ιρ θυιόθιος γινη τά θαριανιασ, αγυρ τά
θαμαν, γιόθεασ, η θεαλόθαισ αρι γ-θαριανιασ
ηε θέιλε, οιρ ου θέαριρα α θειριθγινη ειλε παρι
ινηαι θό .ι. Δοιρε.”

12. O' Ó cuaolaisig Líri rín, do cuaidh a g-céadóirí
ná taithíte, agus rí do rnaomhaí iad rí e céile,
agus ríusg leir ná tig i. Agus rí do bhi onóirí
agus ríusg tuisíon a g Aoife ari cloinn Líri agus a
neiríbheastar féin; agus gá c'nead rí do círean
an ceathair cloinne rín do bheanfaidh grianád
anma tóibh.

13. Aghair do tigseasadh bocht Deaillid go minic
go Siocht Líri, do fír éadair na cloinne rín; agair do
bairreasaí leis rá tigéin iad pié h-easád agair pié
h-acláid fada; agair do léigseasadh tairi aif rá
o-tigéin ariúr iad. Agair do bívír Tuatána De
Danann an tan rín ag caictiúim fleithe Áoisíre
ann gacá Siocht fá geacá; agair an uairi do tigéin
vír go Siocht Líri i fír iad an ceatáraí rín fá
h-úrásarúntas, agair fá h-óigírtheasadh doibh, ari

þealbair a n-deilbē acuīr a n-ðéanmára; aðuīr iñ ann do lúiðvír do ȝnáð a n-1omðaib ari þéalaib a n-aðaip; aðuīr o' eipíðeað [liri] ȝo moð do ló ȝaða maiione aðuīr do lúiðeað ameaðz a clóinne.

14. Aðct aðá ní ȝeanað, do ȝuðaib oð 0015 éada a n-ðoipre ȝe ríin, aðuīr tuð ȝuðað aðuīr ȝíor-þíorðcaip do clóinn a ȝealðaip, aðuīr do léig ȝalðaip břéigse oð h-1onnrais, ȝo ȝaib bunaðaip břiaðona 'rða ȝalðaip ríin, aðuīr iñ ead do ȝuñne iðri ríin, meaðaib ȝírannna, aðuīr ȝiongðal éadomðaip iondúðriðaðtað do ȝéanam ari clóinne liri.

15. Aðuīr lán-aðon do h-1nnlios a ȝarþað oí, aðuīr ȝuð lé ceaðriðaip clóinne liri 'rðan ȝ-ȝarþað; aðuīr ȝainig ȝoimpe fá'n ȝamðaip ríin o' 1onnrais tíðe ȝuiðb ȝeipíð; aðuīr níorí b'áil le ȝiongðuala ȝul ari aðiñjan lé, óip tūð aitne uippe ȝo ȝaib ari tí a millte, no a maðibða; óip tárffar oí ȝuñ ȝeille, aðuīr ȝiongðaile a n-aðiñne ðoipre. Aðct ȝeanað, níorí ȝéad ȝí a h-eimneðað do ȝeacnað, 'ná an t-éaduða-landz do ȝí a n-ðáñ ví.

16. Aðuīr do ȝluisaip ðoipre a Sioð ȝionnacðaðo'; aðuīr a ȝuðaipr ðoipre ȝe a muintíp iðri ríin: "Maðibðaðo," ari ȝí, "ceaðriðaip clóinne liri ari ari třeigðeað mo ȝírða le n-a n-aðaip, aðuīr

vo ńéadri ńuji m-blietie ńréin ńiń vo ńzać m-dieciój
aři ńońian." "Ař, ńoři," aři ńiař, "ní ńuiřb-
řińče aři ńinne ńař, ařuř iř oř an ńuioř vo
ŕmuđainiř, ařuř ńuř m-řoe ńu a ńuař."

17. Ařuř ó náři ńaođadrař ńin vo ńéanam, tuz ńréin ńlořioř ařađ vo ńařbař ařuř vo
ńilleař ńloinne ńiř; ařuř vo ńac a ńann-
dać ařuř a ńiř-ńeatać, ařuř aňbřainne a
a ń-ařionta ńi, ńin vo ńéanam; ařuř ńan-
dařař ař ńiaři go ńriář ńoča ńařibřeac, ařuř vo
ńařiři ńiři aři ńloinne ńiř a ń-řořrađař vo
ńéanam, ařuř ńuř vo ńnaiř aři an ńoč: ařuř
vo ńiřneadrař ařařiř a ńúřdařit ńoře leó. Ařuř
mari ńuđař ńoře aři an ńoč ńař, ńuđilior
vo ńleřiř ńořibře ńriřiřiř ńoř ńař, ařuř vo
ńuři a ńeatařiř ńeřiře n-ńalař, n-álařiř,
n-áořiřiř ńař; ařuř vo ńinne an ńaořiř ařiř:—

Amac ńaořiř a ńlann an ńiř,
Vo ńzařiař ńuři ńiřiř ńeřan;
Vo ńuři ń-ńářiřiř iř ńzéař ńriřař,
ńiřiř ńuři n-ńuđiř ńeřiře n-ńalař, n-álařiř.

A ńařiř! ńio ńeřadrařiř ń-ńiřiř,
Vo ńeřařiř ńzař eřařiř ńiř,
Sinn ńeřiř ńiřiřiř ńriřiř ńiřiř,
ńiřiřiřiř ńeřiř ńiřiřiř ńiřiř.

Ro ḫeabam caabaiji ḫan c̄leit,
Do ḫeabam joḍa aṭur jaṭ,
Aṭc̄ ḫé lailōpiom aji an loṭ,
Aji meanmna do buṭ moṭ amaṭ.

18. A h-eisíle na haoisíre ríin tuisceadair clanna
Líri ioná g-ceadair a n-eisíte a n-einfeadct ari
an inéin, agus rí o laethair fionnghuala le, agus
iñ éadó rí ríalid: If olc an gníomh ríunnir, a
Aoife, agus fóir iñ olc an comall ceardairid
óuist ari milleadh gan áthair, agus ríosgaltair
oírt go follair é, agus tuisceadair ann, óili ní
feáirí rí o comadctair ari ari milleadh, 'ná
túoríosiocht ari g-cáiliúne ari a túsosgalt oírt;
agus taethair treamhse agus ceann óuinn ari an
milleadh tuisceadair oírlaíonn.

19. **Το θέαρι ιοπορριο**, αρι Αοιρε, αζυριγ πιγρε
χωιτ α ιαρηταισ οητ .1. νό γο γ-κομηασφαισ αη
θεαν α η-θεαρ αζυρ αη φεαρ α θ-τυαισ .1. Ταιρ-
γνέν μας Τολμάιη, μις Τοθέαιξ .1. μας ηίξ
Κονναέτ, αζυρ Θεος ινγεαν θινγίη, μις Αούα
Αλαιηη, ηίξ Μυμαν ; αζυρ ηι τυαλαιης θαραισ
ηα κομαέτα ηά θ-θιηιλ αζαιη θύηη π-θρειτ ερ
ηα φεαέταιη ηη, ο ηο θίηιοθαιη έ αρι φεαη
θυηη θαοξαιη, νό γο ηαθέαοι τηη θέασ θλιασδαιη
αρι Λος Ταιρθρεαέ ; αζυρ τηη θέασ θλιασδαιη
αρι Σημέηα Μαοιλειοη Ειριηη αζυρ Αλβαιη ;

αγαρ τηί σέασ θειασσαίνασ η-1ορησαρ Θομησαίνη,
αγαρ ά η-1ησιρ Σλυσαίρε θηρεασαίνη; αγαρ θυσ
η-1ασ ρην θηρ η-1ητεασάτα φεαρσα.

“Eigisið usum a clanna Líri,

“Ιονηραίξιό δαμας δη μαοι,—
θυσό σόρια όδαιοις θειτ σομ’ ρέιρ,—
Σο γ-σομηρασφαιό Λαιμησην ιρ Θεος;
Εανα σο πεας δηθιτ α ι-ρέιην.

“Cíoróde Líri 'na cíoróde círó,
 Círó móri an uiréadair n-áisigh iúró éteilig;
 Ír fadóit liom oírlasád an laoicé lúinn,
 Círó míre iúró éteilig a feadáig.”

21. A h-aiséle na laoicé ríin do gábhád a h-eic
 a' doirfe, a gur do h-innleasád a caibar, a gur
 tainig riompre go Siocht Úriúb Óeirig; a gur
 do feadáis fáilte fíria a dhíreach an báile;
 a gur o' fiafriaisigh mac an Daingéad ói círéas
 um nádúr tuig clanna Líri lé a ionnraisigh
 féin.

22. “A nádúrfa ríot,” ari an inéidion, “nádúr ion-
 inimile Líri éuro, a gur nádúr tairisíre leis a clann
 do círi cíusád ari eagla a nídhábla óuit.”

23. “Ír iondúas liomfa ríin,” ari baoibh
 Óeirig, “óir ír tairisíre liomfa an clann ríin, 'na
 mo clann féin;” a gur tuig baoibh da uiréid gur lab
 cealig do ríinne an inéidion cíusád; a gur ír éadá
 do ríinn, teacáta do círi buidh éuadó go Siocht
 Fionnnaidair. A gur fiafriaisigh Líri círó umas
 o-táinig ari. “Ari cíéann do cílóinní,” ari
 rías. “An é nádúr ríánig ari cíusádaih maille ríe
 h-Doirfe,” ari Líri. “Ní ríánig ari,” ari ná
 teacáta, “a gur a níbháirt Doirfe gur tuig nári
 léig lé iadó.”

24. Buidh níbháid, doibh róna cí Líri do ná rísealaib

trin, óiri do cùis guriasb i Áoisfe do mill, nó do tóairib a clann. Agus do gáthas ó eis a moe na maidine ari n-a tóairiasc do Líri agus riáinig 'fian ríse gealáireas gáca n-dírireasc nó do riáinig do tráidis Lóca Ósairíbhreac; agus do cónnacádair clanna Líri an tóairígluaistí cùca, agus a dúnbaírt Fionnghuala an laoitó:—

“Mochean do tóairígluaistí na n-eas,/
Do cím laimh ré Lóca Ósairíbhreac;
Óriéam cùmhaictas cíamáirí do beacáit/
Ó' ari n-íairígluaistí, ó' ari n-íairígluaistí.

“Óriúiníomh ré h-oírlíoirí, a Áois,
A Fíacra, agus a Cúinn cásaití,
Ní rígluaistí fá ním fíri na n-eas,
Aict mao Líri agus a cheasglac.”

25. A h-aicéle na laoróe trin, tráinig Líri do h-oírlíoirí an cùamh, agus tuig do aithe ghlórí odaonna do beit aig na h-éanaisib; agus do fíacraisib cíos fó óeala Ósairí ghlórí odaonna do beit aca.

26. “Tuisíre, a Líri m'ic Lúigí Óis,” ari Fionnghuala, “Guriasb trinne do cheathair clóinne, ari n-ári millteas ó dotháin, agus do óeileadhriúri ari máthair féin, tré aingír Óis aca.” “An féiríri

“Bunríg-cúir aon n-úarig riúcónaibh féin ariúr” ari Líri. “Ní féidiril,” ari Fionnghuala, “óir ní féadfaidir fír aon bhealáda ari g-cadáin, no go g-cóimhreacfaidí an bhean a n-dearf agus aon feair a n-tuaidh. 1. Láirgean mac Colmáin, agus Deoic in g-ion fíngean tigic Daoibh Óuibh, a n-aithriú aon Tailteann, agus círeisidí, agus círleábhaidh do teacáit a n-éiríonn.”

27. Ari na éilorfáin do Líri agus aon tuisintír, tuigeadar tigí gárla cúntaibh, gúil, agus caointe ór ár.

28. “An aill líb,” ari Líri, “teacáit a n-tigí cùntaibh ó tá búríg g-ciall agus búnrig-cúimhne féin agus aibh.” “Ní fúil cumas agus aibh,” ari Fionnghuala, “taobh do chéadáin” i le h-aonouine feair, acht atá ari n-úirléabhrá Daoiúilge féin agus aibh, agus acht ari g-cumas Óuinn ceol ríreacáit do chaintaibh, agus i fí leóri do'n chineadó Óaonna uile do fáradó, bheit ait éirteacáit leir aon g-ceol ríin, agus aonaidh agus aibh aonocáit, agus canfom ceol Óaoinb.”

29. “Óala Líri gúna tuisintír, o’fhanadair ag éirteacáit ié ceol na n-ealaí, ari bhrúas Locha Dairbhreac, agus do chooladair go rám leir, aon oisíce ríin; agus do éiríú Líri a moí na mairione ari n-a tártaí, agus do rinnne aon lásaidh;—

“Míciú éipíte ó n’ ionad ro,
 Ní cooldaim, sé táim a m’ luíse;
 Szárað rém’ aor ionmhuine
 If é círáitóis mo círiúise.

“Olc an réan ná o-tuigear in Úsri Sz-ceann,
 Aorfe, inéion Oiliolla Áriann,
 Ná b-feadairainn a b-fuil óaoribh ée,
 Ní thiongnaíonn an címadraile.

“A Fionnghuala ’ra Cúinn cíaoim,
 A Aosó, ’ra Fíacra airm-cíaoim;
 O bóirn an cuaín a b-fuil riib,
 Tíall uairib ní liom if míciú.”

30. Tomáisfa Lír, riainig riomhe aif rín go Sioch
 Úsrióibh Óeirí, agus rí o feadairadó fáilte fíri
 ann; agus rí tuigeadó a címuigón ná ó b
 Óeirí fá dán a clann ná éabairt leir.
 “Tíuasáig rín,” ari Lír, “ní mífé nád o-tíobhríadó
 mo clann cíugat, acht Aorfe ann rún, ná óaile
 féin agus rí eiríbhríúr a mádair, ari n-a Sz-cuir
 a riocórtair ceitíre n-ealað n-aoinseal, ari Lóic
 Óailebhríeadá b-fíadónairfe b-feairna h-Eiríon,.
 agus aitá a Sz-cíall agus a Sz-conn, a nglóir,
 agus a n-ádoribh le féin aca.”

31. **Βίούσαρ** **Βούβ** **νο'** **τρέαλ** **ριν**, **αζυρ**
τυιγιορ **ζυρ** **β'ριορ** **α** **η-νύθαιρτ** **λιρ**, **αζυρ** **τυδ**
αέμυράν **ατζάριθ** **ο'** **δοιφε**, **αζυρ** **α** **νύθαιρτ** :
"βυό **μεαρά** **όνιτρι** **αη** **μεαθαλ** **ύν**, **α** **δοιφε**,
νά **νο** **έλοιν** **λιρ**, **όιρ** **νο** **χεαθαιο** **ριαν**
καθαιρι **α** **η-νειριεαδ** **αιμριφε**, **αζυρ** **βιαιο** **α**
η-ανημαννα **αη** **νεαν** **ρά** **όεοιρ**."

32. **Νο** **ριαφριαιδ** **Βούβ** **Θεαριζ** **ο'** **δοιφε** **κά**
μιοέτ **ιη** **βυό** **μεαρά** **λέ** **θειέ** **αη** **βιέ**. **Α** **νύθαιρτ**
γιρι **ζυριαθ** **α** **μιοέτ** **νεαθαιν** **αέοιρ**. **"Συιρ-**
φεαθρά **τυρά** **ραν** **μιοέτ** **ριν** **ανοιρ**," **αη** **Βούβ**
Θεαριζ. **αζυρ** **ιη** **κυμα** **νο** **βί** **αζα** **μάθα** **αζυρ**
νο **θυαιλ** **νο** **βλειριζ** **νοιλιθέ** **νηιοιθιοέτα**
ιη **ζυρ** **ένιρι** **α** **μιοέτ** **νεαθαιν** **αέοιρ** **ι** ;
αζυρ **νο** **λειζ** **αη** **ειτιλ** **ρό** **έέαθοιρ** ; **αζυρ**
ατά **ρόρ** **'να** **νεαθαι** **αέοιρ** **αζυρ** **βιαιο** **ζο**
θηάτ.

33. **Ιομένγα** **Βοιόθ** **Θειριζ**, **αζύρ** **Τυαέτα** **Θέ**
Θανανη, **τάνγαθαρι** **ζο** **η-οιριορ** **λοέα** **Θαιριθ-**
ριεάς, **αζυρ** **νο** **χαθαρι** **λονγρόριτ** **αην**,
αζ **έιρτεαέτ** **μέ** **ceόl** **να** **η-εαλαδ**. **Θάλα** **Μας**
Μιλεαδ **ιομοηριο**, **νί** **λύξα** **τάνγαθαρι** **αη** **ζαέ**
άηιρι **α** **η-ειριην** **ζυρ** **χαθαρι** **λονγρόριτ** **αζ**
λοέ **Θαιριθριεάς** **μαρι** **αη** **ζ-έέαθνα**; **όιρι** **νί**
άηιριην **εόλαιδ** **ceόl** **νά** **όιριθιεαδ** **νάρι** **clor** **α**
η-ειριην **μιαν** **ροιη** **ceόl** **να** **η-εαλαδ** **ριν**; **αζυρ**
νο **θιούρι** **αζ** **ιηηριην** **τρέιλ** **αζυρ** **αζ** **αζαλλέμαδ** **α**

Ú-féadáin na h-Eilíononn gádáilte, agus ar a g-cóimhíládó
iú é a n-oirtheadáilb, agus ar iú e n-a g-cóimhíltaidóib,
agus ar iú e n-a g-cáipeadáilb uile ari cearna; agus ar iú
cánadhaoir ceol rígil-binn ríte gádáilte; agus ar iú
gádáilte aon do cluineadó an ceol ríin, do cónaladó
go rámh去找他, gíbé galair nó tréaibláid
fáradha do bheirt airi; iú buidhín gádáilte an mna
tarri éirí an ceoil do cánadhaoir na h-éin, gádáilte
aon do clóf.

34. Cíodh tríá acht iú bhealadh ari an t-á longphóirt
rín, m'ac m'ileadó agus ar Tuat De Danann
a n-tímhíoll lochá Dáilbhreac ari feadó tríí
céad bliadáin. If aon rín a báisairt Fionn-
guala iú e n-a bhráidéib: "an b-féadáilbair, a
óga," ari ri, "go n-tainig líb bhrí n-triéimre
do cánáin aonrho, acht an oiróche a nocht aonáin."
Agus ar do gádáilte tuairí, agus ar do bhríón ádóibl na
mic ó. do cuaidh ari an gseal rín, oiri doob'
ionann leó agus ar bheirt 'na n-úaoiúib, bheirt ari
loch Dáilbhreac, agus agallimádó a g-cáipeadáilb
agus ar a g-compánaidéib feadó uil ari fíradach
fáilírige fuaidh na Maoile buidhín.

35. Agus ar tónadh ari go mo ch ari n-a m'árla
o'agallimádó a n-oirthe agus ar a n-a t'árla, agus ar
t'iomhá ari ceileadhraibh óib, agus ar do rinnne
Fionn guala an laoráin:—

“ Ceileadhbhád óuit a Óuiribh Óeileadh,
 A ghiolla r' ari ghiall gád ceárlis,
 Óuitri mair aon iñ r' ari n-acláir,
 Do lír Siúl Fionnacáin ó cásá.

“ Táinig míteas óuit, rairi liom,
 Sgarbhád na nád cónáiríom,
 So r-tí an bhráct, a óiream fuailear,
 Dan ari n-ousl cásáib ari cásáir.

“ Béamadóir ón lá a n-riu radaíri n-aoisír,
 A cásáirde círóisde, cónáirí,
 So ghlórí daonna 'nair n-foirne,
 Ar Shruit na Maoile meárlaisté.

“ Raibh amadóir aif ri n radaíri b-rianaid,
 A g-cionn tliú cónad ceirí-bhliadán,
 Eolais iñ mó radaíri b-rianaid aon,
 Siarí so riunn 1oírraír Domhnann.

“ Tliú cónad bhliadánin gan feall
 Siarí a riunn 1oírraír Domhnann;
 O loch so loch, tuisidh an rás,
 So g-cónáiríacraír Óeoír láirgeán.

“Ba h-ias òrpi g-cuilceas òrpa cuanna,
Tonna ràile geapòrò muas òrpa,
Ion òrpi g-ceatòr òrpa caomh cloinne Lip
Gan oiròche òruinn òrpa eafòrò”

“Α τηιαρι θηιάται αγ ρεαηις ρηεας,
Ειριξεασ υαιην ο Λος Ταιριθηεας,
Δη ρηοης ζηιηαςτας ρο ρόηηαρ,
Ιη ρηηας αηοιρ αηι ηηαηασ.”

36. A h-áitlena lsoirthe riu, do gáthraí ari eitioillaí, go h-áriú, éadorthom, aéðairíða, nó go riántarai Sruaet na Maoile, iorúr Eirinn aghair Albain; aghair ba h-olc lé feairíadib Eiríeann riu; aghair do fóidriach aca ari feadó Eiríeann gan aon eala do tóairíðað na tóirí cumair na m-beit aca pie a Óéanamh ó riu amairc.

37. *Dob* *olc* *an* *τ-αιτριεა* *θ* *νο* *ċloinn* *Li* *ŋ* *beic*
αι *Šliu* *č* *na* *Maoile*. *Mai* *νο* *ċonnca**ða**ρi*
ċliorla *č* *an* *ċua* *in* *ċoimleat* *ča* *in* *ion* *τ-τi**m-*
čioll, *νο* *lion* *fuac* *čt* *azur* *maoi* *če*, *azur* *ai**či*
éala *ia* *σ*, *azur* *ní* *ču**gad**ða**ρi* *olc* *σ* *ā* *ē**-fu**o**ρi**ða**ρi*
ai *ri**am* *ri**im* *ri**in* *νa* *n-ui* *ðe*, *a* *ē**-farr**ra**id**ō*
a *ē**-fu**o**ρi**ða**ρi* *ai* *an* *ri**u* *čt* *ri**n*.

38. Αγαρ νο Βάσαρι αρ Σμυτ να Μαοι λενο
γο ο-τάινιγ γλοιμ νοινινη, οιόče άιριγέ

éuca. Δ ούθαιρτ Φιοννέσουαλα: “Δ θηάτηρ
ιοντιμινε,” αρι γι, “ιρ ολε αη ηιό θο ηιμιο, οιρ ιρ
cinnite γο η-θεαλόθαιρ θοινιονη ηα ή-οιοθέ θεο
ανοέτ λέ θέιλε γινη, αγυρ θιρουιάγιοη ηονασ
ειννητε coinne θημ α ηαθαη, ηά η-θυγαθ Θια
οηριυηη γιαριαθ ηέ θέιλε.” “Σαθαη α ηιύη,”
αρι γιασ, “ηονασ cinnite coinne αγ θαριαθ
ηα γιόη, οιρ ιρ θοιμεόλαθ γινη θιλε θιρρη.”

39. Σιό θηά θέτ ηάιηιγ ηεαθόη οιοθέ θέuca,
αγυρ θο θιηηη αη θάοθ ηέ, αγυρ θο θέαθαιάθ-
θεαθαι ηα ηονηα η η-θηεαθη αγυρ α η-θοι-
θάη, αγυρ θο ηονηιαθ θειη θέαθάη, αγυρ
ηάιηιγ γιαθαθ θαθθ-θηθαι θηη ηα ηαθ
θαηηηγε, ηονηαγ γιη ηιαριαθαι ηλαηα Ληη
λέ θέιλε αρι ηεαθ ηα ηόη-ηαηα; αγυρ ηαθ
θεαθηη ηεαθ θιοθ θά ηιηγε, ηό θά ηονηη α
η-θεαθαι ηα ηιηη ειλε. Τάιηιγ θηά ηειθ-
θιηηη ηοη ηαη θ-θαιηηηγε ηαι έιη ηα ηοιηηη
θοιηη ηηη, αγυρ θο θί Φιοννέσουαλα ηα ή-θηηαι
αρι ηα ηιηθ; αγυρ ηαθ ηα ή-θηη η θηάτηρ
ηα ή-θαθθη, αγυρ θο θί αγ α η-θαθθαιη
γο ηόη, γο η-θηθαιη ηα ηαηη:—

“Δηη ηιοέτ ιρ ηαιηη ηαθ θeo,

Μο ηιαθηη ηο ηεόηθ ηεαθ θάοιθ

θηαηη ηαη ηηηηαι ηα θάοθ θιαη,

Μο θηοιθ ηη ηηαθ ηαιηη ηαηη.

“Tíí céad blátháin ari Lóc Ódairíbhreac,
 Táin túl a gheadáistíb daone,
 Doilge liom, iñ ní fáthail,
 Mo fheal ari Síruí na Maoile.

“Ionáin tromaí, ón ionáin tromaí
 Do coolaó fá bún mo clúim,
 So o-tiocfaidh na maijib go cás,
 Ní cónraicfead go bhráct ’fá tromaí.

“Táriéir Fíadair a gusf Áoibh,
 Agusf Cúinn cásaim, táin a b-fios,
 Iñ tromaí m'fusílloí iñgí tácaí olc,
 Iñ maijib atá anocht a m'fusíl.

40. Iomáisra Fionnghualann, do b'í an oisíce
 iñg ari an g-cáiliúaid go tromaí eiríse do'n Ló ari
 n-aithíraí a gfeicíomh na fáilfíse Ógáid óir,
 'na tímchioll, go b-faca Conn cíúici go ceann-
 tgom clúim-fíliuic; agusf fáiltíseach cíúicé ná
 h-inéidíne riomhe go móri; agusf táinig Fíadair
 go fuaí, fíliuic, fíor-anbhíann, agusf níor tuis-
 geadh inníse ná úrlaithíraí uaidh, lé iñg tmeád
 a fuaíri o'fuaíct agusf o'imjhíomh; agusf do
 cíúir iñgí fóna fíadair aónaib é, agusf a túsúdairí:
 “Óa o-tiúisead Áoibh cíugáinn anoir, iñg maié do
 bheinnír.”

41. Níorí éis an tóidh 'na tóisí gín, an tan do éonncaothar Aoibh éuca, go ceann-tírím, clúim-álaínn; agus fáiltíshíor Fionnghuala go mór riomhe, agus cuimhíor fá clúim a h-oictí, agus a h-urbhriúinne é, agus fiaochra fóna ríseáctán neair, agus Conn fóna ríseáctán clé; agus do thearfai gí a clúim tártha fá'n fathair lín. "A óga," ari Fionnghuala, "gíó olc líb an oiréidhe ariadaí, bua mór da macraíla do gheabhdáoi ó ro amach."

42. Do tháinig, isomorriú, clanna Líri ne h-eachimcian, agus ríe n-aistírír fáradh ag fulanghsa, agus an t-socraícta ari Síruí na Maoile mairi lín, go n-táinig oiréidhe áiliúidhce uile éuca, agus ní Ó-fháraonadair riadaír riomhe, coimhmeadh a ríeoirí, agus a fuaidhce, a ríneadhce agus a gaoithe; agus do linnne Fionnghuala an laoirí:—

"Olc an Óiseachta ro
fuaidhce na h-oiréidhe ro,
Méad an t-ríneadhce ro,
Cruaír na gaoithe ro.

"Ír ann do cùimhneadhriodh
fáim' éadomh-ríseáctáibh,
Táinn d'ari tseáon-éuadairínn,
Conn ír caomh-Fiaochra.

“Oo éuiri ari learmáctaíri
 Sinn, an ceatrári ro,
 Anoict ’fan doċċari ro,
 If olc an beata ro.”

43. Ciò tħiá aċċet do beatai clanna Liri aż-
 fulang fuadaiji-beatai marji ħin għo ceann bħla oħra
 ari Šruti na Maoile, għo luu 0iż-żejt oġġi ari
 beinna Ċaipprejse na Rón, a g-callan 1anu adai
 għo fonnixiadaċ, an t-aww ħin, ażżejjur teadċta-
 ġiorg an t-uixx, ażżejjur fuadjaġi ġiorg għad-
 daċċ aon aċ-
 ionda ġiġi; ażżejjur marji do beatai ari an g-carr-
 riadu għo leana da aż-ċ-ċorċa, ażżejjur a g-clu'm,
 ażżejjur a għażiex-ġaġid u' oħra f-ħadha
 beatai coi do ēuji unction 'fan ionad a jaħda
 da; ażżejjur tħażżeż feadomanna f'id-
 ġiura 0iż-żejt f'na għad-ċollu, għaliex f-ħad-
 cionni a o-tnejx-ġieċċeċ, clu'm a n-oċċa, ażżejjur
 bejjha a n-eitħeqb a leannixx na għad-ċaipprejse
 an tħan ħin.

44. “Tħuadż-aww; a clanna Liri,” ari fionn-
 ġuadla, “if olc a tħadha aż-żgħad, oħri n
 f-ħadom a oħra fulang an t-ġáile, ażżejjur if-
 ġuinn beit inna ēaġġu; ażżejjur mar-
 ġáile ionad għad-ċ-ċieċċaib do ksexbam bär;
 ażżejjur do luu nee an laor:—

“Εασσαοιντεαć αζαιηη ανοćт,
 Σαη ҫлум аз таиđиоđ ။ аи ԡ-сопр,
 ’Саř բար ՞’ аи մ-խոնաиѣ Ելաւе,
 Аи ҫալլիցиѣ անօնիալօе.

“Տօb оlc аи լեարմաćαιր լսւող,
 ’Ծ’ аи լուր Ծիօնիօćт օլրսւող,
 ’Ծ’ аи Ծ-սոր աи բար տարա ամաć
 А լուćт եալած ո-րոնցանտաć.

“Ար է աи Ե-քոլեած աи Ծիսւմ սածո,
 Ընթար առ տարա տոնց-լսւարօ
 Ար ի աи Ծ-սոր էալլ ոօ’ն չսւրտ,
 Տաile առ տարա տոնց-չսւրտ.

“Ճօm լոյցիոն, ազսր Ելլար տաc,
 Ըլաշտաօօծ ա Ծ-սարգաиѣ սարրաć,
 Ար ոա սալլիցиѣ ըրսարօ ոօ ոեաć,
 Ար մ-խեաćա ար եասսաօնտեաć.”

45. Ըստ աստ տանցածար թօր Ծիսւ ոա
 Մաօլե արի, ազսր Զեար-Ծօլսէ, ազսր Զեար
 Զարիѣ, Զօլրիտ լեօ առ բաile, ոիօր Քեածրած ա
 յեածոնած ’ոաւածքէն ոօ Ք’ար-Ծօնիոն ալլ. Ազսր
 ոօ Եածոր աи առ Ծ-սառ բա’ն րոնոր լու, ոօ Զսր
 Ք’ար ա Ծ-Ըլում, ազսր ա ո-ըւտեածա, ազսր Զսր
 չուարգաչեածար ա Ծ-ըւեածա Զօհ-լոմլան; ազսր

vo t-éis-tóir fadaílaoi go h-oibreáil Eireann agus Albán, agus go t-éis-tóir go Srua na Maoile fadaílaoi, óili fá h-é fá h-ionad bunadóibh.

46. Táongadair aon vo ló go bun na h-ainne buaibh, agus go cóncaonadair maricílusaíocht alainn, aonadáit, go n-eacáit fára, fílán-geala fúctaibh, ag ríri-ríúibh na ríse a n-íarainn-dear fadaílaoi, n-oibreáil. "An t-taibhír ríbh aistíne ari an maricílusaíocht ná, a clanna Líri," ari Fionnghuala. "Ní feadomadair," ari iadair, "aict fúrthabh tóiream éigint vo Macaib Mileadh, no vo Tuaibh Dé Danann i fóca vo beirt aon."

47. Do óruiordair ríe h-oibreáil an chuaith aon ríin, go t-tiobhiaonair aistíne oiliú; agus ór cóncaonadair an maricílusaíocht, iadair, vo óruiordair 'na f-cóinne, agus 'na f-cóimhíil, go riangadair a n-ionad iomadállamhá a céile.

48. I fiaidh i fheadáil vo bhi ari an maricílusaíocht ríin .1. Daoibh Diéiríofrad, agus feadair fíteasail-lac .1. ná t-á Mac Óuióibh Déirid, agus an t-riear riann do'n maricíraibh ríosdá mair aon ríin; agus vo bádair an maricílusaíocht ríin agus a n-íarairadóibh ríe t-riéimhri riomh ríin; agus ari riostáin a céile t-óibh, vo feadairadair fáilte riordáin

பிலா அபோயே, தோ மிஓ்கை, முயிந்தெயிர்கா; அகுர் சீபிரியுக்கேயாரி க்லானா லிரி சின்னார் தோ நாடாரி துட்சா தே வானான், அகுர் தோ கீ-லிலிங்கே லிரி, அகுர் கூாக் வெய்க், அகுர் அ முயிந்தெயிர்கா அரி கேஙா.

49. “அட்காவ தாடி, அ ந-எய்னோவ்,” அரி ரிமாந், “அ ந-திக் கூரி ந-அட்கார்கா அ ஸிட் பின்னாட்காவ்கா, அகுர் துட்சா தே வானான் தாரி அன் ரியு அன், அக் காட்சியோ நா ப்ளேிங் அயிரே, தோ குந்தாக், ரூப்பேங்மாக், தான் மிழ்நியோ தான் அங்குராக்கீ, அக்கீ கூரி ம-கெட்கி நா கீ-ப்ரெங்மாய்; அகுர் தான் அ பியீர் அகா கா அரி க்காந்தாக்கீ உட்சா, ஓன் கோ அ சீபாக்காக்கீ கூச் வாய்க்கீரோக்.” “நோகா இ ரியு அரி ம-கெட்கா-நே ரே நா கீ-இன்னியின்,” அரி பின்னாக்குலா, “ஓயிர் கீரி தோ கீல் அகுர் சீ-கெங்குலாய், அகுர் சீ-அங்காவ் குங்கமாயீ கூங்கான் நா தாரா கூ க்கிரோதா நா மாயீலே தோ ந-க்ராக்டா;” அகுர் அ குந்தாக்கீ அன கூயின் :—

“அயிர்க்கு அநோக்க தெங்களாக் லிரி!

கூம்பா அ மியா அகுர் அ கீ-ப்ரீன்;

கீஷ் கா அநோக்க அ ந-அந்தாக் குங்கம்,

தீரேம் தோ கூங்க கூங்கலான் அன ரியீக்.

“கீரி காந் அரி கூ-கூல்கீக் கான கூக்கீ,

கூலாக் அரி கூ-கூப் தோ க்லும் கார்,

கீஷ் மினிக் தோ வெய்க்கானி க்கியீல்

கூம்பாக் கூ கூ-கூதா தார்.

“**Δ**γ ριν ḍι m-θιασ ἀγυρ ḍι ՚-ριον,
Γαινιν ḍιονν ՚f ράile ρεαρի;
Minic νο iθμիր meaš cull,
O ՚սաճան ՚լունն ՚եւթիր ՚-cearյո.

“**Ի**ր ՚ած ḍi ՚լեարաճա, ՚ի ՚ած ՚լոմ,
Կարրայ ՚օր ՚լոնն ՚նա ՚-տոնն ՚-տրեան;
Minic νο ՚ւեարիցէաօi ՚նունն,
՚լեաба νο ՚լում օ՛ւտա ՚եան.

“**Տ**րօ ՚ ՚լի ՚-օթալի ՚լոն ՚լոս,
՚լի ՚լրսէ ՚նա ՚լաօլե ՚ի ՚լրոմ ՚ւորմ,
՚ֆա ՚մինիc ՚լայիլսայ ՚մաս ՚լիօջ,
՚Դ ՚ուլ ՚նալի ՚-օթալի ՚-լունն ՚-նունն.

“**Ի**ր ՚ ՚ու ՚լաօ՛ւլա ՚ ՚ու ՚ու ՚ու ՚ու,
՚եւտ ՚Դ ՚ուլ ՚-լա ՚-լա ՚-լա ՚-լա ՚-լա ՚-լա,
՚լա ՚ ՚ու ՚-լա ՚-լա ՚-լա ՚-լա ՚-լա ՚-լա,
՚-լունն ՚-լունն ՚-լունն ՚-լունն ՚-լունն.

“**Լ**եաба ՚լաճիր, ՚Դ ՚լոնած ՚-նունն,
՚լուն ՚ֆա ՚-նունն ՚-եւտ, ՚լի ՚-լաօլ:
՚լոնած ՚լի ՚լուն ՚-օ՛ւտա ՚-Դ ՚օ՛օ,
՚-նունն ՚-լուն ՚-լուն ՚-լուն ՚-լուն ՚-լուն.

“**Շ**եազար ՚մանաննան ՚-նունն ՚-եւլի,
՚օ՛մրիած ՚-նունն ՚-եւլի ՚-օ՛մրսւմ ՚-կաօն,
՚-լոյ ՚-օ՛մրսւմ, ՚-միլի ՚-քօ՛զ,
՚-օ՛մրսւմ ՚-նունն ՚-եւլի ՚-օ՛մրսւմ.”

50. *Ar a h-aicte* rín 'tánsgaðarí an taoiseachluaidh go Sič Líri, aghair do inniúriondarí do maoiceibh Tuaċ-De Danann imċeacċta ná n -éan, aghair a riċċ. "Ni fuil cumar aghainne ojjiro, ari ná maoice," "aċċ tħuri maoice línn a m-beiċ beo, óiri do żgħadha is-ċaħdarri a n-veiřie aġi -rihe."

51. Iomċu ja ċloinne Líri, o'ionnixiżżeaddarí a n-aħħadu bunaixi buxx-ċuċċ, ari Śħruċ ná Maolile, aghair do bħadu ann go tħáinig leó a v-tnejmji do ċaċċiōm ann; aghair a tħadha jipar fionnġu aħla: 1f miċċiż ħu inn an t-1onad jo o'f-faġħbáil, oħri tħáinig ari v-tnejmji ann; aghair do ċan an laor:—

"Tħáinig ari għal fonnana,
1f miċċiż ħu inn a iomġaħbáil,
Ón cuan jo 'nari ċleacċtamdar
Tħixi cċeħad bħlaðan buan t-ġololix.

"Go Rinn 1oġġdar iż-żarrad, iż-żarrad, iż-żarrad,
Ni bux x-ħarr a fułlang rín,
Luuġmire għan meaġru ġaġid u
Ré fułlang ná fuad-ż-żadid.

"Għan oħra, għan oħra, iż-żarrad,
Għan aġiexx iż-żorr u
Ni moċċeħan a għ-ċuċċamdar,
Tħáinig ari għal fonnana."

52. Cíos tuiá acht, o'fáidhbaodair clanna Lír
 Sruth na Maoile fá'n rathair linn, agus ríán-
 ghaodair riompa go Rinn 1orriair Domhnaill,
 agus ro báodair ann ríe h-eadó agus ríe
 h-simhriú imcian, ag fulanghsa acht a agus
 fuairí-beatá, go o-tarla ógládach raoigréaná
 óróibh ro lucht [aithriéibh te an fheadrainn, eadón,
 Aithriúic a ainm]; agus ro bí a airgeadair na
 h-éanadair go minic, agus fá binn leir a
 g-ceileabhrád, gurí cártaid go h-ionarcaid,
 agus gurí cártaidairfan éirion; agus i fíe an
 t-ógládach ro ro leabharas agus o'fáidhneir a
 n-imreachta uile.

53. Acht atá ní cheana, ro báodair Clanna
 Lír, oisíche aithriúidhce ann, agus tarbair fuairadair
 an oisíche linn, ní b-fuairadair aon oisíche
 goimpre'ná na viaisg ríamh, lé méad a geaca
 agus a gneacá; óir ro fáir leac oisíche uile
 ari an ríuth iorriair agus Acaill; ro
 leonadair a g-corfá ro'n lic oisíche go nári
 fheadraodair coir ro cárthí oíobh; agus ro gáidhbaodair
 na bhráidhre ag éagáidhne go móri, agus aí
 cheanaamh n-uallóibh a deairíomh, agus ro gáidh-
 baingse ríomhóiri; agus ro bí fionnghuala aga
 g-corfá, agus níorí fheadh ri; agus a n-úbhairt
 an ladaor:—

“Τριαδές γάιη η α νεαλαδός αποέτ ;
 Η τριάδες φόρεαρια η οι ταριτ ;
 Γαν υιργε λιονν-γιαρι φά η-α η-υέτ,
 Α γ-ειρηρι οι τιομβυαν ο'η ταριτ.

“Γαν υιργε τανα, ταιλε, τρέαν,
 Γαν τονν ταρια αγ τεαέτ ρέ ν-ταοιβ ;
 Όο τεαέτ αη τιυιρ τιεαόριας τόρι,
 Γο θ-ρυιλ η α ελάρι σόιμφλιυάς θαοιη.

“Α γιιδέ νο χύμ νεαδή οι λάρι,
 Αγυρ ταζ γλάν η α ρέ γλυαδέ,
 Φοιρτίορι λεατ αη εαλταη έαη,
 Λεανταρι αη τρέαη γο η-θαδό τριαδέ.”

54. “Α θράτιτρε,” αη βιοννέγιαλα, “ερεισιδέ
 αη φηρ-Όια φορόρδα η α φηριννε νο χύμ νεαδή
 γο η-α νέαλλαιβ, αγυρ ταλαδή γο η-α έορ-
 έδαιβ, αγυρ αη φαιηργε γο η-α ή-ιονγανταιβ,
 αγυρ νο γεαδέται θαδιρι αγυρ σόμφυρταέτ
 ο'η γ-Κοιτόρε.” “Ερεισιμό,” αη ιασο; “αγυρ
 ερεισιμηρι λιβ,” αη βιοννέγιαλα, “νο'η φηρ-
 Όια φοιρη, φηρ-εόλας.” Αγυρ νο ερεισιονάρι
 αη αη θαδιρι χόιρι, αγυρ φυαριαναρι θαδιρι
 αγυρ σοθραναδό ο'η γ-Κοιτόρε να έιρ γην, αγυρ
 πιορι χειρι θοινιονη η α θοιρθήσιον οηρια ο γην
 απαδέ.

55. Αγυρ νο θάναρι α Ρινν ιορηραιρ Όομ-

naonu nó go-o-táinig leó a o-tphéimhri do cásaitioin ann, agus a n-úndairit Fionnghuala: "If michtio ónuinn oul go Siot Fionnacáid mar a b-fuil Líri go n-a t-eaglaí, agus ari tuimhntír uile," "If marc líinne-rin," ari iadhran.

56. Agus do ghluaireadh ari píomra go h-úriéadairiom, a édeairiúd nó go ghlaothadh ari Siot Fionnacáid; agus if aonair ari fuaireadh ari an baile, fáir, folam ari a g-cionn, gao acht maol-nádha ghlára, agus doiríeadh neannnta ann, gao tis, gao teine, gao tipeib. Agus tánhaothadh a n-éinionad iona g-ceadhmaí, agus tuadhaothair tliú gáirta éadgáointe ór áir, agus a n-úndairit Fionnghuala an laoir:

"Ionsgnaidh liom an baile ro,
Mar 'tá gao tis, gao tis,
Mar do cím an baile ro,
Ucán if cíáidh lém' cíoiúde.

"Gao cona,' if gao conairtá',
'Gao mná', 'fí gao píosairiúdhaír,
Mar 'tá anoir ní cuaileamair,
An áitri píomh ag ári n-aéair.

"Gao coimh, gao copána',
Gao ól 'na mórdaibh foille;,
Gao marcraíair, gao macáma',
Mar tár anoir, if tuairíre.

“Mári atáis luáct an bbaile,
 Ucán iñ crialiò lém chíoróe,
 Atá a nocht ari maidir,
 Náct maidíonan tirlaíct an tíche.

“A bbaile, 'na b-facáamári,
 Ceol iñ imírt, agus aonac,
 Órái liom iñ é an t-acláir,
 Mári atá a nocht a n-aonári.

“Méis na n-aoisíri fuaireamári,
 O'n tuinn mara go céile,
 A leitíeis ní cuaileamári
 Óimcheadct ari óadoiniú eile.

“Dob' anam an bbaile,
 Táobh iñ ré fíeup iñ iñ fíodhbaio,
 Ní tairi fíeadri ari n-aicéiníone,
 Sínn fían áitri leir sé'ri b'iongnaó.”

57. Cíó tirlá aict do báodar Clanna Líri an oisíce fíin a n-ionad a n-aclári, agus a fíeanaclári marí ari h-oileadó iad; agus do cón-fíad ceol fíri-bínn fíche; agus do éiríseadair a mocha na maidíone ari n-a tóir, agus do fílúdairí fíeadar iñmra go h-ainír fílúdairí bhréanáin; agus do éisíonól fíadair éanlairí na crial

50 coitcónionn éuca, ari Loéan na h-eánlaité a n-1nir Sluaire bhréanainn; agus r' do tigdir t'ingelte gac leoi fa neannadai'b imcianad na críche .1. 50 h-1nir Seoir, agus 50 h-Ácaill, agus 50 Teac Óuinn; agus 50 r' na h-oileánaid iaréadair aca ari céana; agus r' do tigdir 50 h-1nir Sluaire bhréanainn gac oróche.

58. Agus r' do bárdar ari an oifidhád r' in ré h-eadó, agus ré h-aimirír fárd, 50 h-aimirír círeiorainm Cílioirt, agus 50 u-táinig Rathairais naomhá a n-Éirinn; agus 50 u-táinig Mocheamóig naomhá 50 h-1nir Sluaire bhréanainn. Agus an céad oisóche táinig do'n inir do éualladar Clanna Líri gus a cluig agus bhuain 'r' an iairméisge láimh leó; gus r' b'io Ógadair, agus gus r' bhuain-ráinneadar 50 a'fhuadátmair agus cloigrion; agus r' u'fáidbárdair a bhráitíre Fionnghuala 'na h-aonair.

59. "Créud r' in, a bhráitíre ionáinne," ari rí. "Ní fheadamairi," ari ríad, "c'ia an gus a n'fhan a'fhuadátmair do éuallamair." "Gus cluig Mocheamóig r' in," ari Fionnghuala, "agus i' é r'fárrfáir r'b'ri lé réin, agus lé peanair, agus fóirfeadair r'ib' maille le toil Dé;" agus a d'úbairt an laoir:

“Eirtisg ié clois an cléirig,
 Tóisbhairb Ísair n-eite agus éirig,
 Beirtear a Ísairde ié Dia a t-eacá,
 Agus ailtairg ió a éirteacá.

“Cóirairde ósaoisb Ísair ós réir,
 Is é fíadarfach ríb ié p-ein,
 Fíadarfach iubh cairpise i f clocha
 Agus fíadarfach fáisb fíorach.

“A n-eiríomri iubhre, óe,
 Déanairb círeideamh cónair cinnche,
 A ceadairi acaomh Cionnne Líri,
 Eirtisg ié clois an cléirig.”

60. Cis ó tirlá a-cá, do báisair Clanna Líri ag éirteacá leis an f-ceol ríin do linnne an cléireacá, nón agus érioscnaibh a t-eacá. “Cáinam ari f-ceol a-nóir,” ari Fionnghuala, “o’ láirionn iúd níomh agus talmán.” Agus do cónaistair a f-ceadóiri, ceol ríreacátaí, ríri-bhinn, ríte ag molas an Cionnóe, agus ag a-óiríadó an láirion-riúd.

61. Agus do bhi Mocheadomhós ag éirteacá leis, agus do fúairb Ía fáis agus t-eacátaí fá n-a fóillsearúdach ó, cia rí an ceol ríin;

62. Τάνγαραρι α τίρι 1αρι γιν, αγαρ ταδα-
ραρι ταοβ λειρ αν γ-cléirieac; αγαρ νο γιαδ
λειρ να αδένιο ρέιν 1αν; αγαρ νο βίοιρ αδ
νέαναρι τριάτ, αγαρ αδ έιρτεαέτ αιφριππ α
β-ρούραιρι αν ćléiriiδ. Αγαρ τυγ 11οράοριος
σέαριο παιτ ćαιρε, αγαρ σ'ρυριάιλ αιρ γλαθ-
ριαόδα αιριγιο αοιηδιλ νο όέαναρι όοιβ; αγαρ
νο ćαιρι γλαθριαότ 1οιρι Λοό αγαρ 1ionn-
γιαλα, αγαρ γλαθριαότ 1οιρι 1onn αγαρ 1iaέρια;
αγαρ νο βίοιρ 'n-α γ-ceatραιρι αδ υριδάιροιν-
δαό μτιννε, αγαρ αδ πέαρούδαό μεανμνα
αδ αν γ-cléirieac; αγαρ πίορι ćαιρι μηγνιον πά

ΔΤΑΙΠΙΓΕ ΔΡΙ ΠΑ Η-ΕΔΝΔΙΒ ΔΟΝ ΣΥΔΡΑΔΤ ΠΑ ΔΟΝ
ΠΙΟΔΤ Τ' ΔΡΙ ΙΜΤΙΣ ΔΙΡΙΑ ΣΟΝΙΖΕ ΡΙΝ.

63. ΙΓ Ε ΒΑ ΡΙΣ ΔΡΙ ΚΟΝΝΑΔΤΔΙΒ ΔΟΝ ΤΑΝ
ΡΙΝ, ΛΑΙΡΙΖΝΕΝ ΜΑΣ ΚΟΛΜΑΙΝ, ΜΙΣ ΚΟΒΤΔΑΙΣ,
ΔΖΑΓ ΤΕΟΔ ΙΝΣΕΑΝ ΦΙΝΝΖΙΝ ΜΙΣ ΔΟΩΔ ΑΛ-
ΔΙΝΗΝ .1. ΙΝΣΕΑΝ ΡΙΣ ΜΙΜΟΝ, ΙΓ Ι ΒΑ ΒΑΝ-
ΔΕΙΛ ΩΟ.

64. ΔΖΑΓ ΣΟ ΚΑΔΛΑΙΟ ΔΟΝ ΙΝΣΕΑΝ ΤΑΔΙΑΖ-
ΒΑΙΛ ΠΑ Ν-ΕΔΝ ΔΖΑΓ ΣΟ ΛΙΟΝ ΤΑ ΡΕΑΡΙΣ ΔΖΑΓ ΣΑ
ΡΙΟΙΖΡΑΔΟ; ΔΖΑΓ ΣΟ ΙΑΡΙΡ ΔΡΙ ΛΑΙΡΙΖΝΕΝ ΠΑ
Η-ΕΩΙΝ Τ' ΦΑΔΖΑΙΛ ΣΙ. ΔΖΑΓ Α ΣΥΒΔΑΙΡΙΤ ΛΑΙΡΙΖ-
ΝΕΝ ΠΑΔ ΙΑΡΙΓΦΑΔΟ ΔΡΙ ΜΙΟΔΑΟΜΟΣ ΙΑΝ. ΔΖΑΓ
ΤΑΣ ΤΕΟΔ Α ΒΗΠΑΔΤΔΡΙ ΠΑΔ ΒΕΙΟ ΡΕΙΝ ΔΟΝ
ΟΙΟΔΕ ΑΖ ΛΑΙΡΙΖΝΕΝ, ΜΥΝΑ Β-ΦΑΔΖΑΙΟ ΠΑ Η-ΕΩΙΝ;
ΔΖΑΓ ΣΟ ΣΥΛΑΙΡ ΡΙΟΙΜΡΕ ΔΡ ΑΝ Μ-ΒΑΙΛΕ. ΔΖΑΓ
ΣΟ ΚΑΙΡΙ ΛΑΙΡΙΖΝΕΝ ΤΕΑΔΤΔ ΣΟ ΣΥΑΔ ΤΑ ΤΟΛΙΑΖ-
ΕΔΤ, ΔΖΑΓ ΝΙ ΡΙΣΔΑΔΟ ΣΙΡΡΙΕ ΣΟ ΡΑΙΝΙΣ ΚΙΛ
ΤΑΛΥΑ. ΔΖΑΓ ΤΑΙΝΙΖΡΙΡΙ ΤΑΗ Α Η-ΔΙΓ ΣΟΝ
ΒΑΙΛΕ ΙΑΡΙΓΗΝ; ΔΖΑΓ ΣΟ ΚΑΙΡΙ ΛΑΙΡΙΖΝΕΝ ΤΕΑΔΤΔ
Τ' ΙΑΡΙΓΗΔΑΙΟ ΠΑ Ν-ΕΔΝ ΔΡΙ ΜΙΟΔΑΟΜΟΣ; ΔΖΑΓ ΝΙ
Β-ΦΥΔΑΙΡ ΙΑΝ.

65. ΣΟ ΒΙ ΡΕΑΡΙΣ ΤΟΡΙ ΔΡΙ ΛΑΙΡΙΖΝΕΝ ΣΙΜΕ
ΡΙΝ, ΔΖΑΓ ΤΑΙΝΙΣ ΡΕΙΝ ΣΟ Η-ΔΙΓΗ Α ΡΙΔΙΒ
ΜΙΟΔΑΟΜΟΣ, ΔΖΑΓ Τ' ΦΙΑΡΓΗΔΑΙΣ ΩΕ ΔΡΙ Β-ΦΙΟΙ Σ
ΠΑΔΑ ΔΥΑΡΙ ΣΙΝΛΤ ΙΜ ΠΑ Η-ΕΔΝΔΙΒ Ε. “ΙΓ
ΡΙΟΙ ΣΟ ΣΕΙΜΙΝ,” ΔΡΙ ΜΙΟΔΑΟΜΟΣ. ΔΗΝ ΡΙΝ ΣΟ

ειριιξ̄ Λαιψηέν, αζυρ̄ τυζ̄ ηίτεαό̄ αρ̄ ηα
η-έαναιβ, αζυρ̄ τυζ̄ έυιζε νο'ν αλτόιρι ιασ̄ .1.
νά έαη αην ζαс ιάιm θό; αζυρ̄ ζιναιρεαρ̄
ηιοιμε ζο η-αιηιm α ιαιιb Θeoс, αζυρ̄ ιεαναρ̄
ιιοсδαιοmόz έ. Αέτ̄ αρ̄ η-ζιλασαό̄ ηα η-έαη θό,
θο έυαιό̄ α η-τλαέτ̄ οιόαιll θίοb, αζυρ̄ θο
ηιννεαό̄ τηιί ηεανοιηε ηιόνα, ηιάμαcά ηονα
μαсαιb; αζυρ̄ ηεαη έαιlleαc, ιom, αηγαιό̄,
ζαη ηιηl, ζαη ηέοιl, νο'ν ιηζ̄ιη.

66. Αζυρ̄ θο ζαb ηιοόζαό̄ Λαιψηέν ιαρ̄
ηιη, αζυρ̄ θο ζιναιρ̄ αρ̄ αη η-βαιλε
αηαc.

67. Ιf αηη ηιη α ηύθαιητ ηιονηζuaala.
“Ται η'αρ̄ η-βαιρθεαό̄ α ηιέιηιξ̄, οιηι ιf
ζαιηιηο ηαιηη ηul ηο'ν έαζ; αζυρ̄ ιf ηεαιηb
ηάc ηεαρ̄ ιεατρ̄ ηεαλύζαό̄ ηιnne, ηα
ηιnne, ηεαλύζαό̄ ιεατρ̄; αζυρ̄ ηεαη αρ̄
η-αό̄λασαό̄ αρ̄ α η-αιέle, αζυρ̄ ηιη Conn ηοm,
ιeīt ηεαι, αζυρ̄ ηιαcηia ηοm' ιeīt ηιe, αζυρ̄
Δοό̄ ηο ιeīt η-αιέz̄e;” αζυρ̄ α ηύθαιητ αη
ιαοιό̄ :—

“Ται η'αρ̄ η-βαιρθεαό̄ α ηιέιηιξ̄,
Ζαb ηηαt αζυρ̄ ηιηιξ̄,
Ζιnη ηιηη αρ̄ η-ιοηαη ηιάil,
'Σαι ζ-ηιοηta ηile, α ηiηpάin.

“**Συιό-γι** Όια νο όεαλβ νεάμ,
· **Ζο** ν-τιξ λεατρα αρι μ-βαιγτεαό;
Συριαβ λυέτταρι αρι η-υαιξ,
· **Σαρι** μ-βυινη ρε ή-αλτοιρι αονυαιη.

“Δειπνοσαΐτις, οντας οι πάντες
Επιτρόποι, οι οποίοι την θέση την
Διατάξεις, οι οποίοι την θέση την
Διατάξεις, οι οποίοι την θέση την

“Α μόδασμος ἀν δέλοιη δέλις,
Σδαρίταινη μιθεα δια νοιλιξ λιον,
Δέαν γο ή-έαργασιδε αν υαιξ,
Ιμέτιξ γο λυατε ιρ ταρι α η-αμ.”

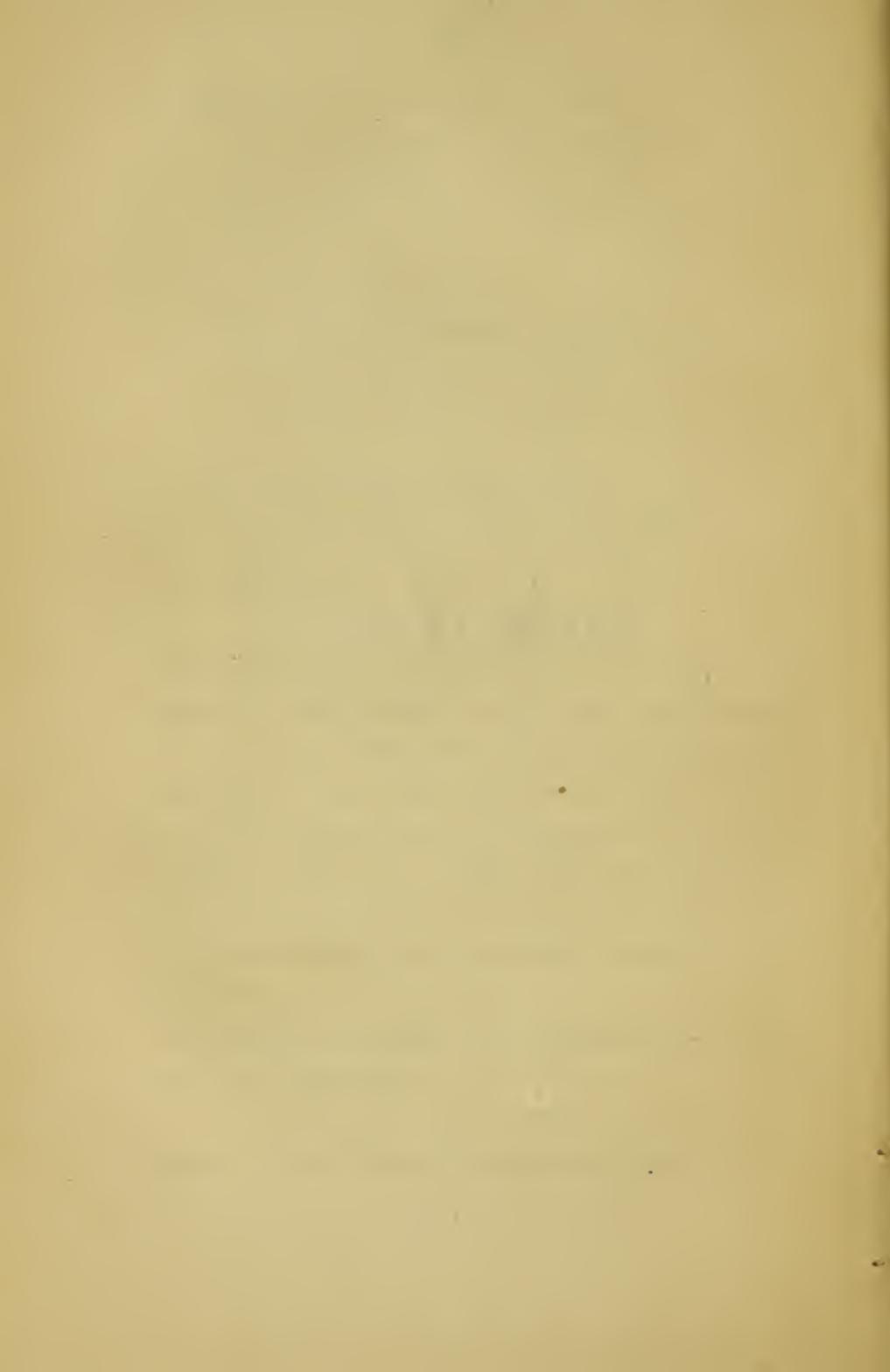
68. A h-aistíle na laoide ríin, do bairgteasadh;
aigur do éasadhári, aigur do h-aölseasadh,
Clanna Líri; aigur do cuipeasadh Fiachrá aigur
Conn fóri a rá taoibh, aigur Aodh do leití a
h-aigste, marí do oifidaiéidh Fionnghuala; aigur do
tóigtheas a lía ór a leacáit, aigur do rípliúiseasadh
a n-anmanná oíráim, aigur do feairíasadh a
T-Cluicé caointe; aigur do fhlíte neamh do n-a
anmannasibh.

69. Այսի ո ի մօջառո՞ց յօ ըստած, ւսր-
բած ու ո-օւաց:—

* * * * *

70. Conaō i Oirōe Cloinne Líp conuigé rín.

TRANSLATION.



THE FATE
OF THE
CHILDREN OF LIR.

1. OF the history of the Tuatha De Danann from the battle of Taillten down;¹—[it is as follows] :

2. They congregated from all parts of the five provinces of Erinn until they were in one assembly,² and in one place of council. And the chiefs³ 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 Erinn.”

3. Among the chiefs of these bodies who expected to obtain sovereignty for themselves, over the Tuatha De Danann, were Bodhbh Dearg,⁴ son of the Daghdha;⁵ and Ilbhreach⁶ of Eas-Ruaidh;⁷ and Lir of Sidh Fionnachaidh;⁸ and Midhir the Proud of Bri Leith;⁹ 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,¹⁰ except these five who expected to obtain the sovereignty. And the conclusion to which they came¹¹ was, to give the sovereignty to Bodhbh Dearg, son of the Daghdha, for three reasons, namely : for the sake¹² 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 assembly¹³ 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,¹⁴ yet [it was not the less] Bodhbh Dearg was proclaimed king;¹⁵ 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 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.¹⁶ 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.¹⁷

6. And this event was heard of throughout all Erinn; and it reached [to] the mansion of the son of the Daghdha,¹⁸ where the nobles of the Tuatha De Danann were assembled together.¹⁹ 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 Erinn, namely, Aobh, Aoifé, and Ailbhé, the three daughters of Oilioll Arann,²⁰ 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 ;²¹ 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 wife²² became pregnant, and she brought forth two children at a birth,²³ a daughter and a son ; Fionnghuala²⁴ 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 Sioth of Bodhbh Dearg ; and the people of the Sioth 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 Age²⁵ 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,²⁶ 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 ;²⁷ 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 fratricide²⁸ 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 Sioth Fionn-achaidh ; 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;²⁹ 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 ;³⁰
[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,³¹ 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 Aodh³² 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,³³ between Erinn and Albain; and three hundred years at Iorrus Domnann,³⁴ and Inis Gluairé³⁵ of Brendainn; and these 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,³⁶
 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 wouldest 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 sent²⁷ messengers to the North to Sioth Fionnach-aidh. 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,”³⁸ 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,³⁹ in the time of the Tailginn,⁴⁰ and of the coming of Faith and Devotion into Erinn.”

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 children⁴¹
Is what embitters my heart!

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

“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 Erinn ; 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,⁴³ no less did they come from every point of Erinn 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 Erinn in comparison to the music of these swans; and they used to be telling stories and conversing with the men of Erinn 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 of⁴⁴ 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 Maoil⁴⁵ 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,⁴⁶ 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 ; [flying] 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,⁴⁷ however 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,⁴⁸ 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 continued⁴⁹ 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 ;⁵⁰ 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 Banna⁵¹ 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,⁵² that is, the two sons of Bodhbh Dearg, and a third division of the Fairy cavalcade⁵³ 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 Sioth Fionnachaidh, and the Tuatha Dé Danann along with them there, consuming the Feast of Age,⁵⁴ 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 company⁵⁵ 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 Manannan⁵⁶ without guile,
 The conversation of Bodhbh Dearg over Drom Caoin,⁵⁷
 The voice of Aongus,⁵⁸ 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 Iorras,
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 ;⁵⁹ 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],⁶⁰ 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 that⁶¹ 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,⁶² 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,⁶³
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 found⁶⁴ 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;⁶⁵ and the birds of the country in general congregated near them upon the Lake of the birds⁶⁶ 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 Geadh⁶⁷ and to Acaill, and to Teach Duinn,⁶⁸ and to the other western⁶⁹ 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 Erinn; and until holy Mochaomhóg⁷⁰ 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 Erinn; 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,⁷¹ the son of Colman, son of Cobthach, and Deoch,⁷² 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.⁷³ 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.

NOTES.

NOTES.

¹ 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 Erinn, 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 Gréine*, 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*.

² *Assembly*.—Or, “fair.”

³ *Chiefs*.—Literally, “best;” the “best” men.

⁴ *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.

⁵ *The Daghda*. See notes 1 and 4.

⁶ *Ilbhreach*, a *Tuatha De Danann* chief.

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

⁶ *Sidh Fionnachaidh*, i. e., the “Hill of the White Field” on the top of *Sliabh Fuaid*, near Newtownhamilton, in the county of Armagh.

⁹ *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-Bhóthá) and County of Donegal, a short distance to the north of Lifford) which was fought subsequent to the battle of Taitlin, 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 Erinn. *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.

¹⁰ Literally: "went into one council."

¹¹ Literally: "the counsel upon which they decided."

¹² Literally: "for the goodness of," &c.

¹³ Literally: "the fair and the assembly."

^{14, 15} Literally: "although he did leave the fair and the assembly, it was not the less that *Bodhbh Dearg* was," &c.

¹⁶ Literally: "they continued a long time in this state."

¹⁷ Her name is not given.

¹⁸ *The mansion of the Son of the Daghdha*. This was *Sidh Boidhbh*, or *Bodhbh*; somewhere on the brink of *Loch Derg-deirc*, now called Lough Derg, in the River Shannon, above Killaloe.

¹⁹ Literally: "were in one place."

²⁰ *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*.

²¹ *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 *Eochaíd 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).

²² Literally: *inghion* = "daughter, i. e., girl, woman."

²³ Literally: "of that pregnancy."

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

²⁵ *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 Ghoibhhneann*, 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.

²⁶ Literally: “But there is one thing, however: a dart, &c.

²⁷ Literally: “to go on the same path with her.”

²⁸ 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.

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

³⁰ *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.

³¹ *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.

³² *Aodh Alainn* (rectius *Aodh Caemh*, “the Beautiful”) This *Aodh* “the Beautiful,” was of the *Dal Cais* line, of Thomond; he was son of *Conall Echluaithe*; he might have died about 590.

³³ *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.

³⁴ *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*.

^{35, 36} 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 Erinn 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.”

³⁷ Literally: “And what he did was to send messengers,” &c.

³⁸ *Lughaidh*. I am not able to identify this Lughaidh.

³⁹ *Aodh Dubh*, called *Aodh Alainn*, above.

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

⁴¹ Literally “Group.”

⁴² *i. e.* formed and acted on that resolution.

⁴³ *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.

⁴⁴ Literally, “Come to have spent your term,” &c.

⁴⁵ *The Maoil.* See *ante*, note⁽³³⁾. 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 ?”

⁴⁶ *i. e.* "And adieu also to our father," &c.

⁴⁷ *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.

⁴⁸ *Carraig na Ron*, Rock of the Seals.

⁴⁹ 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."

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

⁵¹ *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.

⁵² *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 Fáith-Chiallach*, that is, Fergus "of a prophetic sense"). I know nothing more about these personages, however.

⁵³ *The Fairy Cavalcade*, cavalry, or stud. This is the

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

“*Nó gLac mé i gTeac, ari
aict gur taoi gheac,
aS gollaidh eadC do
mhaicriatS SioSá,
iF ná fág fó cear me aS
teacC do'n t-rgaoire
ari rcéirio mhaS ghlair,
am rrheas 'ram rpion-
laC.*”

“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 *Magh Glas*, a
wretch and a vagrant.”

—(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).

⁵⁴ See *ante*, note ⁽²⁵⁾.

⁵⁵ That is, a party consisting of herself and brothers.

⁵⁶ *Manannan*. Manannan, son of Lir, but whether of *Lir* or *Sidh Finnachaидh*, or not, I am not able to say.

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

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

⁵⁹ See *ante*, note ⁽³⁴⁾.

⁶⁰ *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.

⁶¹ Literally, “But one thing, however,” &c.

⁶² *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.

⁶³ *The six hosts.* These must be the Israelites coming through the Red Sea.

⁶⁴ Literally, “And the condition in which they found the place was : deserted, and,” &c.

⁶⁵ See *ante*, note (^{35, 36}).

⁶⁶ *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 Archaeological Society in 1856).

⁶⁷ *Inis Geadh*, “Goose Island:” one of those in the bay of Erris, I believe.

⁶⁸ *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.

⁶⁹ *The other Western Islands.* The other islands on the Connacht coast.

⁷⁰ *Mochaomhog.* Not identified.

^{71, 72} See *ante*, notes (^{31, 32}).

⁷³ *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, rel. pron. who, which, that, what; as nom. it is frequently understood as *creidis* Δι *riphidia* *do* *cum* *neam*, believe ye the true God (who), made heaven; and as the dative it has the prep. by which it is governed very often understood as *táinig* *ré* *féin* *go* *h-aith* Δ *naib* *mochaoimh*, he himself came to the place (in) which Mochaomhog was.

Δ, prep. in; Δ *h-aithle*, comp. prep. after; Δ *b-riathnairre*, comp. prep. before, in presence of.

Δ, inter. Oh; sign of the Vocative case.

Δ, sometimes used as the sign of the infinitive mood, as Δ *cu*ŋ, to put; of the pres. indic. as Δ *teirim-ri* *ni*ŋre, I say to ye; and of the perf. as Δ *ubairt*, said.

Δb, subj. mood, pres. and past of assertive verb *is*; it very often occurs combined with *gur*, that, as *gurab ceal*ς, that it was deceit.

Δ *b-počair*, comp. prep. with, together with, along with.

Δbair, irreg. v. n. say; infin. *do* *na*ð; perf. *ubairt*; Δ *tear-ri*, pres. emph. I say, also *teirim-ri*.

Δca, prep. pron. at them, with them, by them.

Δcīar, -ar, s. reproof, reproach, censure; gen. and pl. -ain.

Δcī, conj. but, except; Δcī *ceana*, nevertheless, at last.

Δō, an intensitive prefix meaning very, exceedingly.

Δō, s. felicity, luck, happiness.

Δōba-bað, s. m. a house, an abode, habitation; Δōbað *buna*ð, an ancestral abode; *v'ionnruigearan* Δ *n-Δōbað* *buna*ð *bu*ð *cu*ð, they went into their ancestral abode, which was north.

Δōbal, adj. great, prodigious.

Δōbað, s. m. cause, reason; gen. and pl. -ain.

Δόθυι, *s. m. see Δόθα.*

Δόλασα, *s. an interment, burial ; gen. and pl. Δόλαστε.*

Δόλαι, *v. n. inter, bury ; infin. Δόλασα ; perf. pass. Δόλασα, was or were buried.*

Δόρα, *v. a. infin. of Δόδιη, adore.*

Δόναστημαρ, *comp. adj. very terrible ; from οὐατ, fear, dread.*

Δεύδηρα, *adj. aerial, belonging to the air.*

Δεν, *num. adj. see Δον.*

Δερ, *s. m. air, atmosphere ; gen. Δεοιη.*

Δε, *prep. of place, at, as Δε λοέ Θατηρέας, at Lough Dairbhreach ; prep. and sign of the pres. part. as Δε φύλας, suffering.*

Δεδα, *prep. poss. pron. at his, her, its or their.*

Δεδι, *prep. pron. at ye, with ye, or by ye.*

Δεδι, *s. f. a face ; gen. and pl. Διγέτε.*

Δεδινη, *prep. pron. at, with, or by us.*

Δεδιλλαιμ, *v. n. discourse, converse ; infin. ο'Δεδιλλαιμ and ο'Δεδιλλαιμ.*

Δεδομρα, *emph. form of Δεδα, prep. pron. at, with, or by me ; also Δεδομρα.*

Δεδηρ, *conj. and.*

Δε-αιτέ, *comp. prep. after.*

Δειριονη, *s. m. the Holy Sacrifice of the Mass ; gen. Δειριονη.*

Δειριονη, *adj. valiant.*

Δειγε, *prep. pron. at, with, or by him, or it.*

Δειγιοντα, *s. f. gen. and pl. of Δειγε.*

Δειγε, *s. f. an intention, mind ; gen. Δειγιοντα ; pl. id. : ανθραινη Δε-αιγιοντα, the weakness of her intention.*

Δειγέτε, *see Δεδι.*

Διλ, *s. f. pleasure, will ; gen. Διλε : ιφ Διλ λιομ, I like ; μάρ Διλ λεατ, if you like.*

Διμηρη, *s. f. time, season ; gen. -ιρη, pl. -ιορα.*

Δινγιόιος, *s. f. malice, spite ; gen. -ιοςτα : τρέ Δινγιόιος έανα, through the malice of (her) jealousy.*

Δινη, *s. f. a name ; gen. Δινη ; pl. Δινηνα.*

Διη, *prep. pron. on him, or it.*

Διη, *prep. also written Δη, on, upon, as Δη Σρυτη να Μαοιλε, upon Shruth na Maoile ; Δη ποέταιν α ζέιλε θόιοι, upon the reaching of each other to them, i.e. having reached each other ; of as ο'ιαρη ιηη Δη ζλοιν, she asked of the children ; over, as ιφ ηις μηρε Δη ζυατ νε Θανανη, I am king over the Tuatha Dé Danann ; for, as, Δη τηι ή-αθέδηραι, for three reasons ; in, as Δη*

doman, in the world; *as* *feadó*, *comp. prep.* during *as* *áir* *feadó* *tí* *céad* *bliadán*, during three hundred years; *áir* *feadó*, *comp. prep.* throughout, also *áir* *fas* and *áir* *fas*, *as* *áir* *feadó* *Éireann*, throughout Erin: *áir* *cí*, on the point (of), about to; *áir* *ron*, *comp. prep.* on account of; *áir* *d'túir*, *adv.* at first; *áir* *eagla*, for fear, lest; *áir* *céada*, moreover, likewise; *áir* *áir*, back; *áir*, *prep.* at *as*, *áir* *an* *usair* *cóir*, at the right time.

Áiρo-Riś, *s. m.* a High or Chief King.

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

Áiρgíos, *s. m.* silver; *gen. Áiρgíos*.

Áiρigcē, *adj.* certain, sure, special; *go-h-Áiρigcē*, *adv.* especially.

Áiρim, *v. a.* reckon, count, consider, think, *as* *n* *Áiρim* *eólaig* *ceól* *ná* *óirrín* *neadó* *úáir* *cloj* *á* *n-éirinn* *riam* *riom* *ceól* *ná* *n-eala* *rin*, historians did not consider any music or delight which was ever heard in Erin, before (or in preference to) the music of these swans.

Áiρim, *s. f.* a place; *gen. Áiρime*; *see quotation under* *a*, *rel. pron.*

Áiř, *see* *taor* *áir*.

Áit, *s. f.* a place, a situation; *gen. and pl.* *Áite*.

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

Áitne, *s. f.* knowledge, acquaintance; *gen. id.* *an* *ú-taibhír* *rib* *áitne*, do you know, *lit.* whether do you give knowledge (upon); *fean* *áir* *n-áitníos-ne*, a man of our knowledge: *see under* *taibhír*.

Áitneadb, *s. f.* a habitation, dwelling, residence; *vob' olc* *an* *ú-áitneadb*, it was a bad residence.

Áitneadcár, *s. f.* repentance, compunction.

Áitneibte, *s. m.* an occupier, a tenant; *áitneibte* *an* *feardainn*, an occupier *or* tenant of the land.

Álaimn, *adj.* beautiful, fair; *comp. Áille*; *or* *Áilne*.

Álba, *s. f.* Scotland; *gen. Álbán*.

Áltairg, *v. n.* pray, thank; *infin.* *Áltúrga*.

Áltóir, *s. f.* an altar; *gen. and pl.* *Áltóra*.

Ám, *s. m.* time; *gen. Áma*.

Ám', *put for* *ánn mo*, in my.

Ád' iorí, not at all, *for n* *h-eadó* *iorí*.

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

Ámaíl, *adv.* as, like; *vo* *riinneadair* *ámaíl* *á* *taibhírt* *Aoife* *leo*, they did as Aoifé said to them.

Ámáin, *adv.* only, alone.

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

අ, prep. for අ.

අරායි, adj. last night; also අයේ: අ තිද්දේ අරායි, last night.

අරා, adj. high, mighty; ගො න-අරා, loudly; a point of the compass or direction as තාන්ගඩඩ අර ගාස් ඇරා ආ න-ඇරින්, they came from every point in Erin.

අරි, adv. again.

අර්ම්දායින, s. m. polished or tempered arms.

අර්ගාස්, adj. ancient, old.

අරෝලේ, prep. pron. other, one another; දො පෙරායඩඩ පැල්තේ පිරෝඳායින රුමා අරෝලේ, they bade each other a truly joyous welcome.

අර, prep. out, out of, from, අර ගාස් ඇරා, from every point; අළින, thence.

අර, see 1st, the assertive verb.

අතා, subs. verb. am, art, is, are.

අතායි, s. f. a while, a space of time.

අතායි, s. m. a father; gen. අතාර, pl. අත්රේඩා and අත්රේ.

අත්සායිරා, s. shortness.

අත්සාර්බ, comp. adj. very rough.

බ or බු, past tense of assertive verb 1st; contracted to b' before vowels.

බාස, v. n. prevent, baulk; දො බාස perf. prevented.

බාදාර, see bi.

බාත්බ, s. f. a witch, a fairy-woman.

බාලේ, s. m. a home, a place, locality; gen. id., pl. බාල්තේ, baile, bailey, emph. form.

බාම්බීලේ, s. f. a wife; gen. id.

බාමිර, s. f. a wedding-feast.

බාම්පිස්ං, s. f. a queen.

බාජ්බොසාං, s. baptism; v. a. baptise.

බාල්බ, adj. dumb.

බාන්නාස්තා, s. f. womanhood; gen. -ස්තා.

බාර්ජ, s. m. the top of anything; gen. බාර්ජර, pl. බාර්ජා, බාර්ජා ආ න-එශ්ටාං, the tips of their wings.

බාර්, s. m. death; gen. -ඇර, pl. id.

බාස්ත, adj. perfect; ගො බාස්ත, perfectly, entirely.

බාස්, adj. little, small; irreg. comp. නිස් ලුශා: 1st බාස් නැස බ-රුශ්ගේ බාර තා උම්ඩං, it is little that he did not find death with his grief i.e. he almost died of grief.

බෙෂ්ල, s. m. a mouth; gen. and pl. බෙෂ්ල; අ බෙෂ්ලාං, comp. prep. before, in front of.

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

beancéile, *see* báincéile.

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

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

beir, *irreg. v. a.* give, bring, take, come; *to* beirfeadó, *consuet. pt.* used to take; *see under* tábair: beirfíð a buiðe *pe* Óia, give ye thanks *lit.*, its thanks, to God; *perf.* riug as riug *pe* Aobh leir tá cígs féin, he brought Aobh with him to his own house, *to* riug rí Óia *to*n toirbeairt rín, she brought forth two (children) at that birth; *to* bádair mair rín, so riug oiróe oírra, they were thus, until a night came upon them.

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

béit, *v. n. infin.* of bí, be thou.

beo, *adj.* alive, living.

bí, *v. n. imp.* be thou, *infin.* *to* béis, to be; bádair, *pt. tense* they were; *fut.* bísáð, shall be.

bíadó, *s. m.* food; *gen.* bíó.

bíamairí *recte* bíadómairí, *fut.* of bí, we shall be.

binn, *adj.* sweet, melodious.

bioðg, *v. n.* start; bioðgair, *pres. hist.* starts; sun *bioðgair*, so that they started; *infin.* *to* bioðgáð, to start.

bioðgáð, *v. s. m.* a starting, a start, a sudden rousing; *to* sáb bioðgáð Láirgnen, a start took (possession of) Lairgnen.

bíct, *s. f.* life, existence.

bíct, *adj.* usual, customary.

bíctineatáct, *s. f.* natural antipathy; *from* bíct, *which in composition signifies* customary or usual and meatacó, cowardice.

bílaíte, *adj.* fair.

bílaðain, *s. f.* a year; *gen.* bílaðóna, *pl. id.*, *contd.* *from* bílaðanna.

boéctan, *s. m.* a poor person; *gen. and pl.* -áin.

boðb, *s. m.* a proper name; *gen.* boiðb and buiðb.

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

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

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

briáctair, *s. m.* a brother; *gen.* -áir, *pl.* briáctre, and briáctreacá.

briéadg, *s. f.* a lie; *gen.* briéigse.

briéit, *v. a. infin.* of beir.

briéit, *s. f.* a birth; riúair rí féin báir ag a m-briéit, she

herself died at their birth: a taking, a removing, *as* *ní tuaslaing capair*, *oá b-fuil agairib*, *buí m-briéit*, *ári ná neadctairib* *rín*, 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* *maibráir ceatáraí cloinne lír agair do béalr buí m-briéit* *réin* *óib do gáe* *maicíor* *ári* *tuimín*, kill the four children of Lir, and I shall give to ye your own (taking) choice of every good thing in the world.

briatáir, *s. m.* a word; *gen.* *briéithe*.

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

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

brionnóalta, *s. f.* a bosom-nursling; *gen. id.* *pl. -alta*.

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

buaíl, *v. a.* strike; *infin.* *buaíatá*.

buaín, *v. a.* strike, ring; *as* *cluig agá buaín*. the Children of Lir heard the voice of his bell ringing (at its ringing.)

buaín-rgáinn, *v. a.* rush about in terror.

buar, *adj.* long, lasting.

búd *or* *búr*, *v. past and fut. of* *ír*, *búd* *is the form used in the text for the future—the same form as is used for the past tense.*

búrde, *s. f.* thanks.

búrtoic, *adj.* thankful.

búime, *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.

bunadá, *s. m.* origin; *gen. -air*; *see* *áirba*.

bunadáir, *s. m.* foundation, origin, root; *gen. -air*: *bunadáir bláidáin*, the greater part of a year.

buí, *poss. pron.* your.

cá. *interrog. pron.* what, where.

cábaír, *s. f.* help, support.

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

cáid, *adj.* chaste, pure; *as* *lír Siče fionnachaidh* *cáid*, Lir of the famous Sioth Fionnachaidh.

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

cáirtoir, *s. f.* friendship.

cairpreac, *s.* a chariot *or* carriage.

cait, *v. a.* eat, spend, consume; *infin.* *do caitéam*: *as caitéam* *na fliedhe doir*, consuming the Feast of Age.

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

cán, *v. a.* sing, chant; *inf.* *do cántam*; *perf.* *no cán*, sang; *cánam*, *imp.* let us sing; *no cántasoir*, consuet. *pt.* they used to chant.

caocat, *num. adj.* fifty.

caomh, *adj.* gentle, mild; *comp.* caomhne.

caomh, *v. a.* cry, lament, weep; *infin.* caomheda.

caomheda, *v. s.* crying, lamenting; *gen.* caomhce; *infin.* of caomh.

caomhce, *gen. of preceding.*

caomh, *adj.* fair, handsome, comely.

caor, *v. a.* love; گاor چاor re, so that he loved; گاor چاor چاor چاor, so that they themselves loved.

caor, *s. m.* a friend; *gen.* caorad, *pl.* caoraid and cairde.

caoradh, *s. m.* friendship.

caorbh, *s. m.* a chariot or carriage; *gen.* -aio, *pl.* id.

caorrach, *adj.* rocky, stony.

caorrach, *s. f.* a rock; *gen.* caorrage.

caor, *adj.* wreathed, entwined, twisted.

caat, *s. m.* a battle; *gen.* caata, *pl.* id.

caata, *s. f.* a chair.

cead, *num. adj.* one hundred.

cead, *s. m.* leave, permission; *gen.* ceada, *pl.* id.

cead, *ord. adj.* first; ڈan چead oirde, the first night.

ceadna, *adj.* the same.

ceadóir, *adj.* immediate, forthwith; *always used adverbially as a گ-ceadóir or ڈa چeadóir,* instantly, forthwith.

ceal, *s. f.* treachery, deceit; *gen.* ceilge, *dat.* ceil.

ceana, *adv.* however, howbeit, acht چeana, nevertheless; ari چeana, likewise, besides.

ceann, *s. m.* a head, end, termination, limit; *gen. and pl.* cinn: گa ceann bliadha, to the end of a year; ari چeann, *comp. prep.* for, *used after verbs of motion;* ڈan ڈa چeann, over ye.

ceanntríom, *comp. adj.* dry-headed.

ceanntríom, *comp. adj.* heavy-headed, *i. e.* weary.

ceario, *s. m. and f.* an artist, a mechanic; a science, art, trade, or profession; *gen.* céirio and céirde.

cearin, *s. m.* a corner.

ceasthar, *s.* four persons; *gen.* -aip: ٹangadair ڈa ہéinionad iona گ-ceasthar, the four went into one place, *lit.* they went in their four, &c.; ceasthar clóinne, four of the children.

céile, *indef. pron.* each other; *translated from each other after such verbs as ٹaip, ٹealui:* le or ne céile, together.

céileabhrad, *s. m.* a farewell; *gen.* -aip.

ceil, *see ceal.*

ceirtbliadain, *s. f.* a complete or full year.

ceas̄t, *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 ceis̄t before words whose first vowel is slender.*

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

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

cia, *interrog. pron.* who, which, what; **cia an ḡuit**, what voice.

cíall, *s. f.* sense, reason.

ciamat̄r, *adj.* sad, weary.

cian, *adj.* long, far; **ní cian do c̄uad̄t̄ r̄é**, it is not far, he went; **níor cian iap̄ r̄m**, it was not long after that.

cit̄, *interrog. pron.* what.

cit̄, *conj.* though, although; **cit̄ t̄r̄á āct̄**, however.

cífead̄, shall see; *fut. of feic.*

cill, *s. f.* a church; *gen.* cille.

cim, *see feic.*

cinead̄, *s. m.* a race; **cinead̄ ̄d̄onna**, the human race.

cinn, *see ceann*; **do cinn**, for the reason that; **óf cionn**, *comp. prep.* above, over; **óf cionn n̄a t̄-t̄onn t̄-t̄réan**, above the violent waves.

cinn, *v. a.* determine, resolve-on, decide; *infin.* **do cinn-eam̄ain**; **cinnead̄**, *perf. pass.* was decided-on, *often used impersonally as do cinnead̄ āca*, it was resolved on by them.

cinnead̄, *v. s.* fate, destiny.

cinnite, *adj.* certain, sure, accurate.

cion, *s.* a fault, guilt; *pl.* cionnta.

cionn, *s. m.*, *another form of ceann*: **do cionn**, *conj.* because, *lit.* for the reason (that) **Δ ḡ-cionn**, at the end; **ap̄ Δ ḡ-cionn**, before them.

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

cium, *adj.* still, quiet, placid.

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

claōclaīḡ-īt̄, *v. a.* weaken, annihilate; **ir̄ é do claōclaīt̄ mo neas̄t̄**, it is it, that has weakened my strength.

cle, *adj.* left.

cleāct̄, *v. imp.* use, *or* accustomed to be, *as do cleāct̄ār* **ḡan b̄r̄ón r̄é Δ t̄-taob̄**, I used to be without grief by their side.

cleam̄nūr, *s. m.* an alliance by marriage; *gen.* -ūr: **do cífead̄ feāra ḡo h̄-āīpm̄ Δ r̄aib̄ l̄ir̄ n̄a r̄aob̄ n̄am̄aob̄** **áil leir̄ cleam̄nūr do ̄es̄nam̄ r̄e mac an D̄aḡ-ō**, 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.

cléipeasá, *s. m.* a cleric, a clergyman; *gen.* cléipeas.

cleit, *s. f.* concealment; *g*an cleit, without concealment.

cliaib, *s. m.* a breast; *gen.* cliaib.

cloic, *s. f.* a stone; *gen.* cloic or cluic, *pl.* cloca.

clog, *s. m.* a bell; *gen.* cluic, *pl.* id.

cloiðeasá, *s. m.* a sword; *gen.* cloiðeas, *pl.* cloiðeas.

cloiðom, *v. a.* *infin.* of cluim; also clop.

clop, *v. a.* *infin.* of cluim; *perf. pass.* was heard, as *do clop* *fo* *Eirinn* *uile* *an* *rgéal* *tm*, that news was heard throughout all Erin.

cluic, *s. f.* a rite, a ceremony.

cluim-þliuc, *comp. adj.* wet-feathered.

cluim, *irreg. v. a.* hear; *infin.* cloiðom and clop; *perf.* *do* cluineas, heard; *perf. pass.* clop, was heard; *do* cluineas, *consuet. past.* used to hear.

cluim, *s. m.* a feather; *gen.* cluim, *pl.* id.

cnámaic, *adj.* bony.

cneaf, *s. m.* a man's skin; *gen.* cneif.

cneafas, *v. a.* heal, cure; *infin.* cneafusgas.

co, *adv.* like, as.

coþranas, *v. s.* defence, protection.

coðal, *s. m.* a covering; *gen.* -as: a *o-tlaic* coðall their garment of covering: in the case of the swans, their feathery coating.

coðail, *v. n.* sleep; *infin.* *do* coðla: *coideolðaoir*, *cond.* would sleep.

coicte:ðið, *s. f.* a fortnight.

coilce, *s. m.* bed-clothes; *gen.* id

coim, *see* cim.

Cóimhe, *s. m.* the Godhead, the Holy Trinity.

coimeolaic, *comp. adj.* equally or as much acquainted: *riþeolaic*, very intelligent.

coimfluic, *comp. adj.* very wet.

coimleasán, *comp. adj.* very wide or expansive.

coimmeas, *comp. adj.* equal in size.

coinne, *s. f.* a meeting; *tona* coinne, a place of meeting, a rendezvous; also used adverbially as *ina* coinne, against him or towards him: *'na* *g*-coinne, against them, or towards them.

cóip, *adj.* right, just; *comp.* cópa.

coif, *v. a.* check, stop, prevent; *inf.* *do* coif.

coitcionn, *adj.* universal, common; *go* coitcionn, *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 coim before words, the first vowel of which is slender.

comáct, s. f. power; gen. -ácta.

comáiple, s. f. counsel, advice; gen. id.

comall, s. m. an act, a deed, performance, execution; gen. -aill; pl. comaltairé.

comaltair, s. a foster-brother; pl. comaltairé.

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

cóimaoir, s. a cotemporary.

comar, s. m. power; gen. -air; ní fuil comar againn, we have not the power.

comáil, s. f. a convention; gen. -ála.

comáuptair, s. f. full relief, help, or comfort; gen. -ácta.

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

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

compánaí, s. m. a companion, a comrade; gen. -ais; pl. -áca and -uige.

comhrád, s. m. a discourse, a conversation; gen. and pl. -ráid.

comhrac, v. n. meet, unite; no go g-comhracfeadó an bhean a n-dear agur an feair a o-tuairí, until the woman in the South and the man in the North unite.

comur, see comar.

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

conád, conj. so that; also gonaí.

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

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

congadáim, s. m. help, succour, assistance; gen. conganta.

conn, s. m. sense, reason; atá a g-cíall agur a g-conn aca, they have their sense and their reason.

connairc, see feic.

connacádair, see feic.

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

copán, s. m. a cup; gen. -áin.

cop, s. m. a twist or turn of the body.

copn, s. m. a drinking-cup or horn; gen. cuirn, pl. copna.

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

cor, s. f. a foot; gen. coir; pl. corá.

corain, v. a. defend, protect; infin. cornaí; do éorntar, cond. would defend.

craibád, s. m. devotion; gen. -aib.

срáð, s. m. pain, anguish, torture; *gen.* -áð.

срáð, v. a. pain, torture, torment.

срéаðt, s. f. a sore, a wound; *gen.* -ácta, *pl.* *id.*

срéаð, *interrog.* *pron.* what?

срéio, v. a. believe; *infn.* срéioðamain.

срéioðamain, s. m. faith, belief; *gen.* срéioðim.

срíc, s. f. a country, a territory; *gen.* срíce; *pl.* срíoca.

срíocnaiȝ, v. a. finish, end; *infn.* срíocnugðað.

срíon, *adj.* old, withered.

срíoflað, s. m. the point where the water and land meets, a limit or border.

срíort, s. m. Christ.

срípleaðan, *adj.* wide-circling; *comp.* -leitne.

срó, s. f. blood, gore; *gen.* *id.*

срóicinn, s. f. a skin; *gen.* срóicne; *pl.* срóicinn.

срóithe, s. m. a heart; *gen.* *id.*; *pl.* срóithe.

срótal, s. m. a husk, a rind.

срúaið, *adj.* hard, difficult.

срúar, s. m. hardness, rigour.

срúinn, *adj.* round, circular.

cu, s. m. or f. a hound; *gen.* cun and con; *pl.* cona, cuin, and coin.

cuacán, s. a bowl, a cup.

cuaið, v. n. *perf.* of terð.

cuaiրt, s. f. a visit, a sojourning.

cualaiȝ, v. a. *perf.* of cluin.

cuan, s. m. a bay, a haven, a harbour; *gen.* cuain; *pl.* *id.*

cuan, s. m. offspring, as ὑπεαμ το ἡυαν πόγλαν αν πιοȝ, a company of the pure-born offspring of the king.

cuanna, *adj.* neat, fine, elegant.

cuar, s. m. a cave, a hollow, a cavity.

cuðar, s. m. froth, foam; *gen.* -aiȝ.

cuca, *prep. pron.* to them; *also* *cuȝtā.*

cuȝat, -at, *prep. pron.* to thee.

cuȝaiȝ, *prep. pron.* to ye.

cuȝainn, *prep. pron.* to us; *emph.* *form* cuȝainne.

cuȝat, *prep. pron.* to thee.

cuicci and cūicci, *prep. pron.* to her.

cuio, s. f. a part as applied to either persons or things; a portion of food or drink; *gen.* covā.

cūiȝ, *num. adj.* five.

used after verbs denoting motion.

cúige, *s. m.* a province.

cúigeair, *s.* five persons.

cuilce, *s.* a garment; *gen. id. pl.* cuilceaða.

cuill, *see coll.*

cumme. *s. f.* memory, remembrance.

cuir. *v. a.* put, place, send; *infin.* do ćuir; do ćuir *if*

as neadctai'b ćeitþe n-ealað ið, she put them into the forms of four swans; do ćuir lairgnén teadctæ go luatða tóruigðeæt, Lairgnen sent messengers quickly to pursue her (in her pursuit); affect, prey or tell on a person, as do ćuir ðin go móri ði lir, that told greatly upon Lir (put him about); noða g-cuirrið orraði'b þeit ann þur n-éanaði'b, that shall not tell upon ye, to be birds, *lit.* to be in your birds: nioð ćuir doimionn ná doirbifion orrað o ðin amadæ, tempest or bad weather did not tell upon them from that out: a ćun fein fo ȝuin gæ aður cloiðin, to wound him with spear and sword, *see note:* coir do ćuir, to stir, to move, to budge.

cuirpm, *s. f.* beer, ale.

cuirpp, *see coirpp.*

cuirðaoi, *consuet. pt. of cuir*, used to put, &c.

cum, *v. imp.* shape, form, frame, as a þið do ćum neam iþ lár, O King (who) hast formed heaven and earth!

cum, *prep.* to, for; *used after verbs of motion*; iþ ði þur ȝon tangura ćum na h-innre-ri, it is for your sake I have come to the island.

cuma, *sub.* model, form, way, as iþ cuma do bí aða ȝáða, it is the way he was speaking.

cumðað, *adj.* painful, woful.

cumðæt, *s. f.* power; *gen.* -æctæ.

cumðætæð, *adj.* powerful.

cumðað. *s. m.* sorrow, grief; *gen. -ætð.*

ðá, *rel. pron.* who, which, that, what; *becomes* ðár before *past tenses*; to whom, as ðá ȝ-tugamair i, to whom we have given her.

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

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

ðá, to or of his, her, its, their, *a contraction of prep.* ȝe, of, or do, to, and the poss. *pron.* a; as in ðá ȝeir, which signifies to or according to his will.

ðá, *adv.* though, however; ðá méð cumað ðá m-beirð aða, however great the power which they might have; *lit.* which might be at them.

οΔ, used for οΓΔ, sign of the pres. part. and poss. pron.
 οΔ, as οΔ ρεολαθ, sailing; lit. at its sailing.

οΔιλ, s. f. a decree, an ordinance.

οΔλα, comp. prep, as to, with respect or reference to.

οΔλτα, s. m. a foster-child, a nursing; gen. id. pl.
 οΔλταθ: οΔλτα οΔ οΔλταθ, one of his foster-
 children; gen. pl. οΔλταθ.

οΔμ, prep. pron. to me.

οΔμαθ, put for οΔ m-βαθ, if there be.

οΔн, s. m. fate, destiny; gen. οΔιν: οΔ n-οΔн, in destiny, or in
 store, as οΔ n-οΔн οι, in store for her.

οΔοιθ, prep. pron. to or for ye,

οΔοινе, see ουινе.

οΔонна, adj. human.

οΔη, defect. verb; when followed by the poss. pronouns com-
 pounded of le or ρe, it has the force of an impers., as
 οΔη λιοм, it seems to me, methinks.

οΔη, rel. pron.; see οΔ.

οΔη, a contraction of οe, of, or οo, to, and the poss. pron.
 οΔη, our.

οe, prep. of: prep. pron. of him.

οE, see οια.

οεαсαιθ, v. n. irreg. subj. past of τειθ.

οεаѓ, adj. good; used in composition only.

οεаѓобаи, s. f. a good work.

οеalб, s. f. figure, form; gen. οеilбe.

οеalб, v. a. form, make; οиа οо οеalб neam, God (who)
 formed heaven.

οеalуѓа, v. s. a parting from, a separation; οеalуѓа
 linne, a parting from us: the infin. of οеalуѓ.

οеalуѓ, v. a. separate, part; infin. οеalуѓа; fut.
 οеalоѓа, shall separate, the person or thing parted
 from is preceded and governed by the prep. le.

οеamан, s. m. a demon, an evil spirit; gen. -aин, pl. id.

οеan, irreg. v. a. do, make, carry out, effect; infin. οо
 οеanам-а; perf. ρинne; subj. consuet. past, οеарна,
 οи οеарта, an сomaiрle ρин linn, let that advice not
 be carried-out by us; οг οеanам тра, keeping time;
 οiongнaин, cond. would do.

οеanам, v. s. make or figure; a making, a doing; gen.
 οеanиna.

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

οеapб, adj. sure, certain, true.

τεαργ, *adj.* red, ruddy; *comp.* τειργε.

τεαργ, *v. a.* make, prepare; *minic* το τεαργέαοι θυην
λεαδα, often a bed has been prepared for us.

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

τεαρηταθ, *see* τεάν.

τεαρητα, *see* αβαιτη.

τεαρ, *adj.* right; *as* ον λειτ τεαρ, the right side; *s.* the south.

τεαραιξ, *v. a.* dress, arrange, dispose; το τεαραιξ η α
κλυν τάργα, she arranged her feathers over them;
infin. τεαραιξαθ.

τειλβε, *s. f. gen. of* τεαλβ.

τεινην, *adj.* certain, sure.

τειρβέρεαταιη, }
τειρβέριηη, } *s. f.* a real sister.

τειρη, *s.* the end, last.

τειρεαθ, *s.* the end; η η-τειρεαθ αιμηρη, in the end of time.

τειριμηρε, *see* αβαιτη.

τεοιθ, *s. f.* the end; generally used adverbially in the form,
ρά τεοιθ, at last.

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

τι, *prep. pron.* to or for her: an intensive prefix, as in
τιοιμοιη.

Τια, *irreg. s. m.* God; *gen.* Τέ; *pl.* Τεε and Τέιτε.

τιαιξ, with η forms a *comp. prep.* as in the combinations, η
τιαιξ, after thee; ηάρη η-τιαιξ, after us; ηα η-τιαιξ,
after them; ποιμηρη ηα ηα τιαιξ, before it nor after
it.

τιαν, *adj.* vehement, violent.

τιαρ, two persons, a pair; *gen.* τειρ.

τιβ, *prep. pron.* to ye.

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

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

τιλ, *adj.* fond, beloved.

τιην, *prep. pron.* off us.

τιοέραθ, *adj.* diligent.

τιοξαιη, *v. a.* avenge; *infin.* τιοξαλ.

τιοξαιη, *v. s.* avenging; αη α τιοξαιη οητ, for its avenging
on thee.

τιοιμοιη, *adj.* very great, intense.

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

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

τιонгнаин, *see* τεάν.

οἰρεαć, *adj.* straight, direct. *See* γαć or γαća.

οιu, *adv.*, with Δ , as in $\Delta\text{-οιu}$, to-day.

οιult, *v. a.* deny, refuse; *infin.* οιultάō.

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 γο, as τάνις ρε οο'n ιηή, he came to the island: οο, an intensitive prefix, very, exceedingly.

οοb', for οο βαō, or buō, it was.

οοβραιōe, *adj.* moist, wet.

οοβρόναć, *adj.* very sorrowful or sad.

οοća, *adj.* likely, probable.

οοćař, *s. m.* hardship, hurt; *gen.* -aři, *pl. id.*

οοo, to or of your, *combination of the prep.* οο, and the *poss. pron.* οο.

οοչραιnγ, *s. f.* anguish, perplexity; *gen.* οοչραiнge. ΔS οέαnaiи οοչραiнge, grieving, *lit.* making grief.

οοiб, *prep. pron.* to or for them.

οοić, *s. fire*; οοić éaňa, the fire of jealousy.

οοilbće, *s. f.* sorcery.

οοilće, *adj. comp.* of οοić, sore, distressful.

οοimionn, *s. f.* a tempest; *gen.* -ionne.

οοiřb, *adj.* unfavourable, hard.

οοiřbřion, *s.* inclement or bad weather.

οοiře, *s. a* grove, a wood, a thicket; *gen. id.*; *pl.* οοiřeаđa.

οοo, a *contraction of the prep.* οο, of, or to, and the *poss. pron.* mo, my.

οοmān, *s. m.* the world, the universe; *gen.* -aīn; *pl. id.*

οοn, *contraction of the prep.* οο and the article aň.

οοo, *see* οοo.

ορеać, *s. m.* visage, aspect, general appearance.

ορеam, *s. m.* a band or company, a tribe.

ορořiočt, } *s. f.* sorcery, witchcraft; *gen.* -očta.

ορořiočt, } *s. f.* sorcery, witchcraft; *gen.* -očta.

ορoř, *s. f.* a company, a tribe; *gen.* ορoře.

ορuio, *v. n.* approach, come close to; *infin.* *id.*; ορuioiом le h-ořiioř, let us approach to the shore.

ορuim, *s. m.* a back; *gen.* ορoма; *pl.* ορoмaнna.

οuňa, *adj.* dark, doleful, black.

οuňać, *adj.* sorrowful, dejected.

οuňařt, *see* οbařt.

οubrón, *s. m.* grief, sorrow, sadness.

οuine, *s. m.* a man, a person; *gen. id.* *pl.* οaoine.

οuinn, *prep. pron.* to us.

duit, *prep. pron.* to thee; *duitri*, *emph.* to thyself.
dul, *irreg. infin.* of téir.

dúrpóimionn, *s. f.* a thick tempest.

dútriactac, *adj.* fervent, diligent, earnest.

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

eaçra, *s.* steeds, cavalry.

eaç, *s. m.* a horse, a steed; *gen. eiç, pl. id.*; *fiç na n-eaç*, horsemen.

éaç, *a negative prefix.*

eaç, *pers. pron.* it; *treac do minne ré*, it is (what) he did.

éaç, *s. m.* jealousy; *gen. éaçra.*

eaç, *s. m.* time, season; *re h-eaç aður re h-aimriñ*, 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.

éaçraíar, *adj.* jealous: *from éaç, jealousy.*

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

éaçtrom, *comp. adj.* light; *from éaç, not, and trom, heavy.*

éaçualang, *s. m.* injury; *gen. -aimç: recte éaçtulang.*

éaç, *s. m.* death; *gen. éiç.*

éaç, *v. n.* die, perish, expire; *ð'éaçraðar*, they died.

éaçcaoine, *infin. and pres. part.* death-wailing; *from éaç, death, and caoin, lament, grieve, mourn, wail.*

éaçcaointeac, *adj. lit.* death-mournful; *from éaç, death, and caointeac, mournful, plaintive, sad, sorrowful; éaç intensifies the meaning of caointeac; ár m-beatá ari éaçcaointeac*, our lives are mournful even to death.

eaçla, *s. f.* fear, terror; *gen. id.*: *áin eaçla*, for fear, lest.

éaçmair, *s. f.* want. *See the quotation under géir; gen. éaçmaire.*

eaçla, *s. f.* a swan; *gen. id. pl. eaçlaða.*

eaçlað, *gen. pl. of preceding.*

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

éan, *s. m.* a bird; *gen. eoin and éin, pl. id.*

éanlaít, *s. pl.* birds.

eaç, *a negative particle*; *s. a cascade, a fall; gen. eaçra.*

eaçbuirò, *s. f.* absence; *'na h-eaçbuirò*, absent from her, without her; *lit. in her absence.*

eaçcam, *s. f.* a malediction, a curse; *gen. and pl. -aime.*

eaçcam, *v. a.* curse; *ð'eaçcam ré*, he cursed.

eaçgarò, *adj.* nimble, quick, active; *ðéan go h-eaçgarò an uaç*, make quickly the grave.

εατδη, *s.* a vessel, a ship, a boat.

έισιν, *adj.* some, certain.

ειλε, *adj. pron.* other, another.

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

έιν, *see* έαν.

έινφεαट, *adv.* together.

έινιοναδ, *s. m.* one place.

Ειρη, *s. f.* Erin; *gen.* Ειρεδανν; *dat.* Ειρινν.

ειρήσε, *s.* an uprising, a rising; *gen. id.*; *go* τηάτε ειρήσε
δο'ν λο διηη η-α ταρατ, to the time of the rising of the
day upon the morrow.

ειρήσεαδ, *const. past.* used to rise; *imp.* έιρης.

ειρήσι, *v. n.* arise, depart; *infin.* ο'έιρισιο or ο'έιρήσιο:
μιτιο ειρήσιο ο'ν ιοναδ ρο, it is time to depart from
this place.

έιρ, *comp. prep.* with δο or ταη, as ταρέιρ, after; ηδ ή-έιρ,
after her.

έιριον, *emph. form of pers. pron.* έ.

έιρτ, *v. n.* listen, list; *infin.* ο'έιρτεαट: the person or
thing listened to is always preceded and governed by the
prep. λε, as ηδ έιρτεαट λε ceol, listening to the music

ειτε, *s.* a wing; *gen. id. pl.* ειτεαδο; *gen. pl.* ειτεαδ.

ειτιολ, *v. n.* fly; *infin.* ειτιολ, ηδ ειτιολ, flying.

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

εολαρ, *s. m.* knowledge.

ηδ or ηδοι, *prep.* under, as ηδ ηδ γιαταναιδ, under their
wings; about, upon, or on, *after verbs of motion*, as ηδ
τιγούρ ηδηειτη δαδ λαοι ηδ ηεανναιδ ημέιανα ηδ
ηηίσε, they used to come every day to feed about the
distant parts of the country; throughout, as ηδ ειρινν,
throughout Erin; ηδ ηεαट, *adv.* in turn.

ηδ, *used instead of the modern ηδ or ηδο, pt. tense of as-
sertive verb ηη.*

ηδα, *recte ηεαδο, subj. past of ηειτ, see;* *go* ηδ-ηδα,
until (she) saw.

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

ηδο, *see* ηδηη ηδο.

ηδο', *put for ηδ, prep., and ηδ, poss. pron., under your.*

ηδαδ, *adj. long; irreg. comp. ηιορ ηδιδε.*

ηδη, *v. a.* leave, forsake, quit; *infin.* ο'ηδηδηιλ.

ηδη, *irreg. v. a.* get, obtain, procure; *infin.* ο'ηδηδηιλ;
perf. ηηδηη; perf. pass. ηηδηδο and ηηδηη; the latter
form being that which occurs in the text; fut. ηηδηδηιλ,
ηηδηδηιλ, they shall get; ηδ ηηδηδηιλ ηδη, we shall

die; *cond.* ȝéaþdáinn or ȝeoþdáinn; *another form of the conditional is* ȝaȝdáinn or ȝuȝdáinn, *which is always used after* ȝá, *if, muna, unless, ni, not, naç, that not, and so, that. See quotation under* beȝ.

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

þáilte, *s. f.* a welcome; *gen. id. pl. -tiȝe and -teadða.*

þáiltíȝ, *v. a.* welcome, greet; ȝáiltíȝioȝ, *pres. hist. welcomes; ȝáiltíȝioȝ Fionnghualá ȝo móþ róimhe,* Fionnghualá welcomes him greatly.

þaiprige, *s. f.* the sea; *gen. id.*

þaipnéríȝ, *v. a.* narrate, make known, publish; *infin. id.*

þam', *contraction of* ȝá, *the prep., and mo, poss. pron. under my.*

þa'n, *for* ȝá *and* ȝan, the article.

þan, *v. n.* stay, remain, wait; *infin. o'þanamain or o'þuipreacáç; also ȝan.*

þaom, *v. n.* assent, yield; *infin. ȝaoðað; ȝaoðaðar,* they assented.

þaipradað, *s.* comparison; *ða-þaipradað a ȝa-þuaipradaðar oþ ȝan ȝrunç ȝin,* in comparison (with) what they suffered upon that current.

þár, *v. n.* grow, increase; *infin. ȝáþar.*

þár, *adj.* empty, vacant.

þeabur, *s. m.* worth, goodness; *ðiþ a ȝeabur ȝéim,* for his own worth; beauty, *as ȝiþ ȝeabur a n-veilþe,* for the beauty of their form.

þeadð, *see under* ȝiþ.

þeadðaim, *v.* I can or I am able; *perf. o'þeadð, as nioþ ȝeadð ȝi,* she was not able; *ni ȝeadðamaiðo,* we are not able.

þeadðair, *def. verb.* I know, *but used only negatively,* as *ni ȝeadðamaið-ȝa,* I know not; *ni ȝeadðamaið,* we do not know.

þeagmair, *see* éagmair.

þeall, *s. f.* treachery, deceit, falsehood; *gen. ȝealle.*

þear, *s. m.* a man; *gen. and pl. ȝiþ.*

þear, *v. a.* shower, pour, give, make; *infin. o'þearðaim;* with ȝáilte it signifies to bid welcome.

þearðann, *s. m.* land; *gen. -ðánn.*

þearȝ, *s. m.* anger; *gen. ȝeirȝe.*

þearȝ, *adj.* better, *comp. of* ȝait, good; *super. iþ ȝearȝ,* best; *iþ ȝearȝ dealb ȝazur ȝeanað, the best of form and figure; idiom of the nom. of description.*

þearȝa, *see* ȝiþ.

þearȝainn-ȝi, *ȝut for* ȝearȝainn-ȝi, *emph. cond., I would know.*

feas̄oð, *adv.* henceforth, henceforward, in future.
 feic, *irreg. v. a.* see; *infin.* ο'f̄ðaic̄in or ο'f̄eic̄in; *cond.*
 οο c̄ífead̄, would see; *pres.* οο c̄im, I see; *perf.* οο
 c̄onnaīpc, saw; οο c̄onncaðað, they saw.
 f̄eit̄or̄ið, *s. f.* power, ability to do a thing; Δ n f̄eit̄or̄ið, is it
 possible? n̄i h-éit̄or̄ið, it is not possible.
 feit̄om, *s. m.* an exertion, an effort; *gen.* f̄eit̄oma;
 pl. f̄eit̄omeðanna.
 feill̄, *see* feall.
 f̄ein̄, self; *an emphatic affix.*
 feit̄, *v. a.* watch, observe, regard; *infin.* f̄eit̄ioð.
 f̄eit̄-c̄iúin̄, *s. f.* a gentle tranquillity or silence; *of the sea,*
 a placid calm; *from* f̄eit̄, tranquillity, silence, and
 c̄iúin̄, *adj.* still, quiet, placid.
 feoil̄, *s. f.* flesh; *gen.* feóla.
 f̄iaðónaðið, *s. f.* presence; Δ b-f̄iaðónaðið, *comp. prep.* in
 the presence of, before.
 f̄iaðr̄aðið, *v. n.* ask, inquire; *irreg. infin.* ο'f̄iaðr̄aðið;
 ο'f̄iaðr̄aðið re ðiob̄, he asked of them.
 f̄ioðb̄að, *s. f.* a forest, a wood; *gen.* -aðið.
 f̄ion̄, *s. m.* wine; *gen.* f̄iona.
 f̄ion̄gal̄, *s. f.* the murder of a relation; *gen.* -aile.
 f̄ionnaðað, *s. m.* a proper name; *gen.* -aðið.
 f̄ionn̄gual̄, *s. f.* Finola, the heroine of the tale; *gen.*
 -uallann.
 f̄ior̄, *adj.* true; *but mostly used as an intensifying prefix to*
 signify quite, complete; ȝurab f̄ior̄, that it was
 true.
 f̄ior̄anb̄f̄ann, *comp. adj.* quite faint, or weak.
 f̄ior̄eðoin̄, *comp. adj.* very or truly gentle, affable.
 f̄ior̄eðuðað, *comp. adj.* very hard or vehement.
 f̄ior̄m̄iðr̄caðið, *s. f.* great enmity or aversion.
 f̄ior̄, *s. m.* knowledge, intelligence; *gen.* f̄earða.
 f̄irðia, *s. m.* the true God.
 f̄ipeolac̄, *comp. adj.* very intelligent.
 f̄irðin̄ne, *s. f.* truth; *gen. id.*
 f̄leðr̄, *s. m.* a wand, a rod; *gen.* f̄leir̄.
 f̄liuc̄, *adj.* wet.
 fo or f̄aoi, *prep.* under; *also* f̄a.
 f̄oðaðið, *s. f.* presence, company; Δ b-f̄oðaðið, *comp. prep.*
 with, together with, along with, *in which construction*
 it is generally employed.
 f̄oðaðil̄, *v. a.* divide; *pt. part.* f̄oðaðilte.
 f̄oðan̄, *v. a.* serve; *infin.* f̄oðnaðið; Δ f̄oðnaðið οο
 n̄iðc̄ið, serving the kings.

ფიცარ, *v. a.* proclaim, announce, decree; *infin.* ფიცად :
 დი ფიცად არა, it was proclaimed by them.
 ფილეგ, *v. a.* show, reveal; *infin.* ტ' ფილესად; ი
 ფილესად, *perf. pass.* was shown.
 ფირ, *v. a.* relieve, help; ფირეარ, *fut. relative*, shall re
 lieve; ფირტიო, *imp. pass. as ფირტიო ლა ან ეალ ა
 ნა ეან*, let the flock of birds be relieved by thee.
 ფირე, *adj.* perfect, faultless.
 ფილა, *s. m.* an outside covering; *gen.* -ას; *pl.* -ასე.
 ფილამ, *adj.* empty, void.
 ფილად, *s.* a bathing, a bath.
 ფილარ, *adj.* manifest, clear; *comp.* მივ ფილე,
 ფინ, *contraction of ფი, prep. and ან, the*; ფინა, *contrac
 tion for ფი, the prep. and ა, the poss. pron.*
 ფი, *ancient form of არ, the prep., which see.*
 ფირონა, *adj.* renowned, famous.
 ფირ, *adv.* yet, moreover, still.
 ფიტაგად, *s.* a bathing; ფიტაგად დი ზეანამ, to bathe,
 lit. to make a bathing.
 ფირი, *adj.* fretful, furious.
 ფირიცხავე, *s. f.* a furious or raging sea.
 ფირივალ, *v. a.* attend, serve, wait on; *infin.* ფირივალ,
 perf. pass. id.
 ფირა, *prep. pron.* with her or it.
 ფირომა, *prep. pron. emph. form*, with me. *See also ლიომ.*
 ფირ or ურ, *old forms of ლეირ, the prep. pron. and prep.*
 ფირ, *v. a. perf. pass. of ფას*, was obtained or got.
 ფირეოლად, *perf. pass.* were attended, minded, or cared.
 ფირეოლა, *adj.* disturbed, agitated, quarrelsome.
 ფირეოლ, *s. f.* cold, chillness; *gen.* -აცთა.
 ფირა, *v. a.* he got; *perf of ფას*.
 ფირა-ხეატა, *s. f.* a cold life.
 ფირ, *adj.* cold, chilly.
 ფირიას, *v. a.* freeze, cool, chill
 ფირ, *s. m.* hate; *gen.* ფირა.
 ფირე or ფირეად, *cond. of ფას*.
 ფირ, *s. f.* blood, gore; *gen.* ფირა.
 ფირ, *v. is; the subj. mood pres. of ბი; used also in negatives
 and interrog. sentences.*
 ფირიო, *v. s.* staying, waiting.
 ფირანგ, *v. s. m.* feeling, suffering.
 ფირანგ, *v. a.* suffer, endure, bear; *infin. id.*
 ფირანგ, *s.* endurance, support, a prop; უ ფირანგ ნა ფირ-
 გაოიცე, with the support of the cold wind.

fūnáil, *v. a.* command, require, order; *v'fūnáil* *re aip*, he commanded him.

fūtai'b, *prep. pron.* under them; *modern*, fūt̄a.

gá, *irreg. s. m.* a spear, a javelin; *gen.* gáe; *pl.* gáoi, gáēt̄a and gáoīt̄.

gáb, *v. a.* seize, take, *as in the perf. pass.* *vo* gábád̄ a h-eic̄ o'aoife, her steeds were seized for Aoife; *vo* gáb bíoðgád̄ lairgnén, Lairgnen started, *lit.* a start seized Lairgnen; take possession of, *as vo* gáb ait̄reacáiḡ aoife, repentance seized or took possession of Aoife; take up, *as of* an encampment, *as vo* gábád̄ lóngróint̄ ann, they took up an encampment there; go, *as gád̄ a fíor aca cá ari* gábád̄ uad̄a, without its knowledge at them (without their knowledge) where ye went (took-to) from them; decide, settle-upon, determine, *as gábam a riur ionao cinn te coinne*, let us decide, O sister, a particular place of meeting; to take a thing (to one's self and feel umbrage), *as níor gáib aoin fead̄ vo'n cùigeaiḡ riñ cùige*, act̄ lir a aonad̄, one man of the five did not take that to himself, but Lir alone; fall-to, begin, *as vo* gábád̄ na bhráit̄re ag éaccaioine gо móir, the brothers began (fell-to, took-to) lamenting greatly.

gábáil, *v. s.* a seizing, a taking; *gen.* gábála.

gábád̄, *v.* they took; *emph. past.* of gáb.

gác or gáca, *adj. pron.* each, every; gác aon, everyone, *as gác aon vo cluinead̄ an ceol riñ*, everyone (who) used to hear that music; gác aon aca, every one of them; *when gác or gáca is set before the adj. níreac̄, it gives to the latter an adverbial force*, *as náiniḡ re'ran ríse*, ríarðeaḡ gác n-níreac̄, he set out upon the road directly south-west.

gáineamh, *s. m.* sand; *gen.* gáineamh.

gáip, *s. f.* a shout, an outcry; *gen.* gáip̄e; *pl.* gáip̄a.

gáip̄io, *adj.* short.

gálaip, *s. m.* a disease, illness, sickness; *gen. and pl.* -aip̄: gálaip bhréiḡe, a feigned illness.

gáin, *prep.* without; *the negative used with the infinitive*, *as gáin an riñe o'fágsáil*, not to obtain the sovereignty.

gáoirílge, *s.* the Irish Language.

gaoit̄, *s. f.* the wind; *gen.* gaoite; *dat.* gaoit̄.

gáip̄b, *adj.* rough, boisterous,

gároa, *adj.* brisk, brave, neat.

gá, *see* gád̄.

gáebád̄, *see* fád̄.

ȝéabam, *v. a. fut. of ȝáš.*

ȝeal, *adj. bright, white; comp. ȝile.*

ȝealán, *s. m. a sudden brightness, lightning; gen. -án.*

ȝéar, *adj. sharp; comp. níor ȝéir.*

ȝéarhooilȝ, *excessively distressful.*

ȝéarhárb, *excessively boisterous (i. e. an ȝáile), in such cases as these ȝéar may be considered as an intensitive prefix.*

ȝeárr, *adj. short; irreg. comp. níor ȝiorrha.*

ȝéir, *s. f. a magic spell, a charm, an enchantment, a penalty, an injunction; gen. ȝéir: iр ȝéir óuinn ȝeit ma éuȝmáir, it is an enchantment for us (we are spell-bound) to be in (its) want or need of it.*

ȝe'ř, *contraction of ȝiò and ȝo.*

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

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

ȝiò, *conj. though, although, ȝiò ȝra aéct, comp. conj. however, howbeit, albeit; also ciò.*

ȝiòeaò, *conj. although, however.*

ȝiolla, *s. m. attendant; gen. id. pl. ȝiollariòe and ȝiollara.*

ȝiorrha, *see ȝeárr.*

ȝiorrha, *s. shortness; ȝiorrha ȝaoȝdail, shortness of life.*

ȝlac, *v. a. take; infin. ȝlacadò.*

ȝlacadò, *infin. of ȝlac.*

ȝlan-ȝeal, *comp. adj. pure-white.*

ȝlař, *adj. green.*

ȝlan, *v. a. clear, cleanse, purify.*

ȝlic, *adj. cunning, wise.*

ȝloim, *s. a loud noise, a roar; ȝloim ȝoimine, the roar of the tempest.*

ȝlóř, *s. f. speech, a voice; gen. ȝlóře.*

ȝluair, *v. n. go, proceed, move; infin. ȝluairæct or ȝluairæct; vo ȝluair re ař an m-baile amač, he went out of the place; vo ȝluairædær nómra, they went forward.*

ȝnáč, *s. a manner, fashion, custom; vo ȝnáč, adv. usual, customary.*

ȝníom, *s. m. an act, a deed; gen. ȝníoma; pl. ȝníomærtæ.*

ȝnúř, *s. f. the face or countenance; gen. ȝnúře.*

ȝo, *conj. that; used with the subj.; no ȝo, or ȝo, conj. until; prep. to, which is used after verbs of motion, such as ȝluair, ȝiř, ȝiř, ȝeir, and becomes ȝur before a vowel;*

with, as neām̄ ȝo nā nēallaīb, heaven with its clouds ;
 ȝo o-ti, up to, or ȝo ti.

ȝoim̄, s. f. a wound, a hurt ; gen. ȝuime ; dat. ȝuin̄.
 ȝoim̄e, adj. contiguous, close by ; 'nār ȝoim̄e, near us.
 ȝoim̄t, adj. bitter, sour, salty.

ȝona, also cona.

ȝrāð, s. m. love, trust ; gen. ȝrāið.

ȝranna, adj. detestable, abominable.

ȝrian, s. f. the sun ; gen. ȝréine.

ȝuafraðt, s. f. danger, jeopardy ; gen. -aðta.

ȝurið, v. n. pray ; infin. do ȝuriðe.

ȝuin̄, see ȝoim̄.

ȝul, s. m. weeping, crying ; gen. ȝuil.

ȝur, conj. that, so that ; form of ȝo used before perfect tense.

ȝurab, subj. mood pres. and past of the assertive verb ȝr.

ȝur, prep, see ȝo.

ȝut, s. f. a voice ; gen. ȝoða, pl. id. and ȝoðanna.

i, pers. pron. she, her.

i. contraction of ioðon, adv. namely.

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

ianuair, s. January.

iað, adv. after, afterwards ; with infinitives it has the meaning of the English auxiliary "having" in past part. as iað o-teaðt, having come ; iað ȝin, after that.

iaðmēirge, s. matins, morning prayer.

iaðmōrhead̄t, s. f. a pursuit.

iaðr, v. n. ask, seek ; irreg. infin. iaðraið ; o'iaðr ȝiri að clóinn, she asked of the children.

iaðteðrað, adj. western.

ib, v. a. drink.

ioið, prep, between ; also eiðið ; adv. at all, indeed, as ni h-eaðð ioið, not at all.

ifriðon, s. m. hell ; gen. ifriðn.

im and um, about.

imcian, adj. far, remote, long, as le h-ðimr̄p imcian, for a very long time ; comp. imcéine.

imr̄, v. play ; infin. imr̄t.

imr̄t, v. s. playing : the infin. of imr̄.

imr̄ðe, s. m. a prayer, a supplication ; gen. id.

imfniðm, s. m. care, concern.

imteðat, s. f. an adventure, expedition ; gen. and pl. -aðta ; lit. a going.

im̄c̄iȝ, *v. n.* be-gone, depart; *infin.* im̄c̄eac̄t.

in, *prep.* put for an or an: sometimes used as a form of the article an.

inā, a combination of preceding prep. and a, the poss. or rel. pron, in his her, its, or their, in which.

inȝean, *s. f.* a daughter, woman, a girl; *gen.* inȝime; *pl.* inȝeana.

inȝeil, *v. n.* feed; *infin.* o'inȝeilt.

inir, *s. f.* an island; *gen.* inire; *pl.* iniread̄a.

innl̄ol, *v. a.* prepare, make ready; *infin.* innl̄ioð, *perf. pass. id.*

inriȝ, *v. n.* relate, tell; *infin.* inriȝin.

inntinn, *s. f.* the mind.

iom̄ad̄, *s.* many, much, plenty.

iom̄agall̄inā, *s. gen of iom̄agall̄ain*, a mutual discourse, a dialogue; *do* óriuinead̄ař 'nā ȝ-coinne, go ȝanȝad̄ař a n-ionad̄ iom̄agall̄inā 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).

iom̄ainn, *prep. pron.* on us.

iom̄arc̄ač, *adj.* excessive, profuse; go h-iom̄arc̄ač, *adv.* very much, immensely.

iom̄ða, *adj.* abundant, as iom̄ða a m̄ioð, abundant their mead.

iom̄ða, *s. f.* a couch, a bed.

iom̄ȝabáil, *v. n.* *inf. of iom̄ȝab*, go, depart, pass-on.

iom̄lán, *adj.* entire, full, complete; go h-iom̄lán, *adv.* entirely, fully, completely, perfectly.

iom̄orriȝ, *adv.* moreover, however.

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

ionā, *conj.* than; often contracted to 'nā: used also for inā.

ionad̄, *s. m.* a place; *gen.* -ařo; *pl. id.*; ionad̄ cimne coinne, a certain trysting-place.

ionann, (*see ȝeac̄*) used here for ioninuin, *adj.* dear, beloved, desirable.

ionar, *s. m.* a coat, a mantle.

ionuč̄račtač, recte anouč̄račtač, *adj.* unkind; from an, not, and ȝuč̄račtač, kind.

iongantac̄, *adj.* wonderful, surprising.

iongantar, *s. m.* wonder, astonishment, surprize; *gen.* -ařiȝ.

iongna or -ařo, *s. m.* wonder, astonishment, surprise; *gen.* ionganta.

ioninuin, *adj.* dear, beloved; *irreg. comp.* nioř anñra.

ιονηραις, *v. a.* advance upon, approach; *irreg. infin.* ο'ιονηραισιο.

ιονηρ, *conj.* so that.

ιονηρ, *s. f.* an uncomfortable condition, misery, distress; *ρα'νιονηρ* ριν, in that misery.

ιονηριση, *comp. prep.* to, towards, *and used with verbs expressive of motion, as* ηδινης ρι ηοιμπε *ρα'νιονηρι* ριν ο'ιονηριση τησ, she went forward in that way to the house; οδι ιονηρισιο *ρειν*, to himself.

ιη, *the assertive verb it is; pt. βαδ, βα, or βυδ; subj. pres and past.* Συραβ.

ιη, *a form of Συρη, and.*

λα, *s. m.* a day; *gen.* λαε; *pl.* λαετε; ον λα ανιυς, from to-day.

λαθαιη, *v. n.* speak; *infin.* οο λαθραδ and λαθαιητ; οο λαθαιη ηιονγκυαλα λε, Fionnghuala spoke to her.

λαμ, *s. f.* a hand; *gen.* λαιμε; *pl.* λαιμα; λαιμ le, hard by, adjacent to, as λαιμ leo, hard by or adjacent to them.

λαοη, *s. m.* a hero; *gen.* λαοιη, *pl.* *id.*

λαοιο, *s. f.* a lay, a poem; *gen.* λαοιοε.

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

λε, *prep. with; becomes λειη before the vowel η of the article αη; during or for, as ηε (=λε) η-εδη, for a time; following verbs or nouns denoting separation, as ηδηρ or ηελυζηδη, it is translated "from," and with infinitives it has the meaning of to, in order to, as λε ηιησ ο'ηδηζηιλ, in order to obtain the sovereignty.*

λε, *prep. pron. with her. See quotation under λαθαιη.*

λεαδη or -δη, *s. f.* a bed; *gen.* λεαδη; *pl.* λεαραδη.

λεαс, *s. f.* a flagstone or slate; *gen.* λιс; *dat.* λιс.

λεαст, *s. f.* a grave; *gen.* λεаст.

λεанн, *v. a.* cling, adhere, follow, pursue; οο λεаннαδη αη η-ηηρα ηον ηαηηαιη, their feet adhered to the rock; οο ηιηηαδη αηα ληη οο λεанндαιη, it was resolved on by them to follow Lir; *infin.* λεанндαιη, or λεанндαιη.

λεагдай, *v. a.* retain, maintain, preserve; οο λεагдай ηε ηауη ο'ηдийнэиη αηη-ηеастη ηиle, he preserved and narrated all their wanderings; *infin.* λεагдай.

λεагдадайη, *s. f.* a stepmother.

λеаt, *s. f.* a half, a side.

λеаt, *prep. pron. with thee; also ηιοt: emph. form, λеаtη.*

λеiг, *v. a.* suffer, permit, let, allow; *infin.* οο λеiгеan,

léigion or léigint; consuet. past, léigeadó, used to permit.

léig, v. a. throw, cast; *infin.* léigean or leigeadó.

leip, prep. pron. with him: also piir.

leip, prep.; form. of le before a vowel; also piir.

leitcéró, 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 piu and pria.

leor, s. sufficiency, plenty.

lia, s. a stone.

lib, prep. pron. with ye: also piib.

lic, see leac.

linn, prep. pron. with us; also piinn and piunn: *emph. form,* linne.

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

lion, v. a. fill; *infin.* lionadó; do lion pe, he became filled.

lionnraip, comp. adj. cold flowing.

lip, s. m. a proper name; gen. id.

lo, see la.

loč, s. m. a lake; gen. loča.

ločán, s. m. a little lake.

ločt, s. f. a fault; gen. locta, pl. id.

loirc, v. a. burn; *infin.* do loircadó.

lom, adj. bare, lean.

longróip, s. m. a military camp.

lonnraip, v. n. flash, shine out.

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

luat, adj. active, swift; go luat, adv. quickly.

luct, s. m. a tribe, a family, a people.

luctmáip, adj. wide, spacious.

lučaiðe, adj. comp. of beað.

luig, v. lie, rest centre; do luigeadó (*consuet. past*) re ameairg a cloinne, he used to lie among his children; do luig a aigne aip a ceatráip cloinne, his mind centred on his four children; alight, as referring to the swans, luigóipom aip an loč, we shall alight upon the lake; *infin.* do luigé.

luinn, prep. pron. put for linn.

luinn, adj. gen. mas. of linn, impetuous.

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

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

macáma, see macádom.

mac̄d̄om̄, *s. m.* a young person; *gen.* mac̄d̄om̄; *pl.* mac̄d̄am̄.

mac̄d̄m̄la, *s.* the equal, the like, parallel.

maīdin̄, *s. f.* the morning; *gen.* maīd̄one.

má̄ḡ, *s. m.* a plain.

maille, *prep.* with, along with.

maīp̄, *v. n.* live, exist; *infin.* maīt̄d̄aī and maīpead̄ct̄aī.

maīp̄ḡ, *s. f.* woe, sorrow, pity; *gen.* maīp̄ge.

maīpead̄, *adv.* well, then, therefore.

maīt̄, *adj.* good, happy, useful; *irreg. comp.* n̄īp̄ fēd̄pp̄:
īf maīt̄ l̄inne p̄in̄, we like that; go maīt̄, *adv.* well.

maīt̄, *s. m.* a chief, a leader; *pl.* maīt̄e.

maīt̄īp̄, *s. f.* goodness, a good thing; *gen.* maīt̄īp̄.

mallac̄t̄, *s. f.* malediction, a curse; *gen.* -āct̄a, *pl.* *id.*

maoīt̄, *s.* tenderness, *gen. id.*

maol̄ *adj.* bald, empty, vacant; *comp.* maoile.

maol̄p̄āc̄, *s. m.* an empty or deserted rath.

maōt̄, *adj.* soft, tender, gentle; smooth, as a maīḡ maoīt̄,
in a smooth plain.

maīp̄, *adv.* as like; maī a, where, as maī a n̄āb̄ān̄āp̄,
where they were; maī an̄ ḡ-c̄éad̄n̄ā, likewise; maī
p̄in̄, *adv.* so, in that manner; maī aon̄, together; maī
aon̄ p̄é, along with.

maīrā, *see* maīp̄.

maīrāc̄, *s. the* morrow; aip̄ n̄-ā maīrāc̄, upon the (*lit. its*)
morrow.

maīb̄, *v. a.* kill, slay; *infin.* maīb̄āō; tuīp̄b̄īḡc̄eap̄,
fut. pass. shall be killed.

maīb̄āō, *v. s.* killing, slaying; *gen.* maīb̄c̄ā: *infin.* of
maīb̄.

maīc̄īluad̄ḡ, *s. m.* a cavalcade.

maīc̄rād̄, *s.* cavalry.

má̄r̄, *adj.* excellent.

má̄r̄, *a contraction of* má̄, if, and ār̄, is; *recte* mā̄r̄.

má̄t̄aīp̄, *s. f.* a mother; *gen.* má̄t̄āp̄; *pl.* má̄t̄pead̄c̄ā,
má̄t̄rāc̄ā, and má̄t̄pe.

mead̄b̄al̄, *s. m.* treachery, fraud, deceit.

méad̄, *s. f.* bulk, size, greatness, quantity; *gen.* méīoe.

mead̄, *s. f.* mead; *gen.* mead̄ā, *pl.* *id.*: also m̄ōō.

méad̄āīḡ, *v. a.* increase, add, enlarge; *infin.* méad̄ūḡāō.

mead̄ōn̄, *s. m.* the middle; mead̄ōn̄ ōīc̄e, midnight.

méad̄ūḡāō, *v. s.* an increase, an addition.

mead̄p̄āc̄, *adj.* glad, joyful, merry.

meanm̄na *s. f.* the mind, memory, intellect; *gen.* -n̄an̄.

meārdais̄e, *adj. gen. fem. of meārdač*, excited, raging.

meārhus̄að, *v. s. a wandering, a straying.*

meārda, *irreg. comp. degree of olc, bad.*

méid, *s. f. dat. of méað.*

mill, *v. a. destroy, ruin; infin. to milleað: pt. part. millte.*

milleað, *v. s. destroying; gen. millte: the infin. of mill.*

milji, *s. f. sweetness, gen. id.*

minic, *adj. frequent; go minic, adv. often, continually.*

miočaip, *adj. loving, affable.*

mioð, *see meað.*

mionais̄, *v. a. make-small; formed from the adj. min or mion, small, fine.*

miðoe, *irreg. comp. of olc, bad.*

miðe, *pers. pron. emph. I myself.*

mičio, *s. due time, a proper season.*

mná, *see bean.*

mo, *poss. pron. my.*

moč, *adv. early, soon.*

močean, *interj. welcome; adj. welcome.*

mol, *v. a. praise; infin. molæð.*

mong-ȝoþm, *comp. adj. blue-edged or bordered; from mong, s. m. an edge, a border, a fringe, and ȝoþm, blue.*

mong-ruað, *comp. adj. red-bordered.*

móp, *adj. great, large; irreg. comp. níor mo: go móp, adv. very much, greatly.*

móp-uallač, *comp. adj. very vain, proud, or boastful, haughty.*

muinnteærða, *adj. familiar, kind, friendly, courteous.*

muinntiþ, *s. f. a people, family, or tribe; gen. -tíþe.*

muip, *s. f. the sea; gen. māra.*

muipþigteær, *shall be killed; fut. pass. of māp, kill, slay; recte, māpþaíðeær.*

muipn, *s. f. natural affection; gen. muipne.*

Mú̄ðain, *s. f. the Province of Munster; gen.-ða.*

munð, *conj. unless, if not.*

múp, *a wall, a house, a rampart; gen. mūip; pl. mūptá.*

na, *gen. sing. fem. of art. ða, the; and the pl. form for all cases and genders.*

'na, *contraction of ionð, than.*

na, *adv. neither, nor; neg. particle used with imp. mood.*

nač, *adv. not, that not; when used it introduces dependent sentences.*

naom̄ča, *adj. holy, sacred.*

naþ, *that not (= nač and ño, sign of past tense) and introduces*

*dependent sentences, as a tuibhairt Aoife gur tuig nár
léig lé aibh, Aoife said that it was you yourself that
would not permit them with her.*

nár, a contraction for ann ar, in our. See also ionáir.

*neac, indef. indic. pron. anyone, any person; gac neac,
every one, every person.*

néal, s. f. a cloud; gen. néile; pl. néalta.

neamh, s. f. heaven; gen. nimh; dat. nimh.

neannas, s. f. a nettle.

neart, s. m. strength; gen. neart.

ni, neg. adverb, not; ní luighe, not the less.

*ní, s. m. also níb, a thing, a matter, an affair; gen. neice,
pl. id.*

*níor, neg. adverb, used with past tense, as níor b'áil
le fionnghuala, Fionnghuala did not like.*

no, conj. or; no go, until.

nocha, pron. that not.

nuall, s. m. a shout.

nuallouba, s. m. lamenting.

nimh, we did; consuet. past of gnim, I do; also gníomh.
*ó, prep. from; conj. when, since; ó rím a mac, from that
out, thenceforward.*

*obair, s. f. a work, labour; gen. and pl. oibhe; pl. also
oibheadha.*

obann, adj. sudden, quick; go h-obann, adv. suddenly.

oict, see uict.

oo, combination of conj. 6, and oo, sign of past tense.

*óig, adj. young; s. m. a youth; gen. óighe; gen. and pl.
óig.*

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

óglac, s. m. an attendant, a young man.

*oirde, s. a tutor, a foster-father; gen. id. pl. oirde, and
oirdeadha.*

*oirde, s. m. death, fate; gen. id. oirde Cloinne Lir, the fate
of the Children of Lir.*

*oirde, s. f. a night; gen. id. pl. oirdeadha: oirde áiriúighe,
a particular night; tóimionn na h-oirde, the
tempest of this night; an oirde a nocht, this
night only; an oirde a radaoir, last night; gac n-oirde,
every night.*

oirgne, s. f. ice, gen. id.: modern, leac-oirgne.

oil, v. a. nourish, rear; infin. oileadha.

oile, indef. adj. pron. other, another.

oile, see eile.

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

Oillioll, *s. m.* a proper name; *gen.* Oilliolla.

óir, *conj.* for, because.

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

oírbír, *s. f.* a reproach.

oírfeadár, *s. m.* an assembly, a conference, a convocation, a synod, council; *gen.* -áir.

oírfead, *s. the sea-coast.*

oírrítheadá, *v. s. delight, entertainment, diversion, melody; i*

180 an ceadair rín fá h-oírrítheadá doibh, these four (children) were their delight; ní áirímid eolais ceol na óírrítheadá roimh ceol na n-ealaíón rín, historians do not reckon (any) music or melody before (in comparison to) the music of these swans.

oírfeadán, *v. s. standing, an erect position.*

ól, *v. s. drinking.*

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

ón, *contraction of prep.* ó, *and the article an; written also o'n.*

onóir, *s. f.* honour; *gen.* onóra.

oírfaid, *v. a.* appoint, arrange, dispose; *infin.* oírfaidá.

oírfaidá, *v. s. arrangement, condition.*

oírm, *prep. pron.* on me.

oírra, *prep. pron.* on them.

oírraibh, *prep. pron.* on ye.

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

oírraibh, *see* oírraibh.

oírt, *prep. pron.* on thee.

órf, *prep.* over, above; ór a leacét, over their tomb; or lóe

Deirghdeirc, over (alongside) Lough Deirghdeirc; *when joined to the adj.* órō it has an adverbial effect, as ór órō, loudly. *See parag.* II, 27, 144.

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

oírnád, *s. m.* a sigh, a groan.

Patríd, *s. m.* proper name, Patrick; Patríd náomhá, Holy Patrick.

pían, *s. f.* pain, torment; *gen.* péine; *dat.* péin.

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

peasacá, *s. m.* a sinner.

peast, *s. a pet, a darling; gen.* peasta; *pl.* peastair.

pógs, *s. f.* a kiss; *gen.* pógsé; *pl.* pógsa.

nácaid, *fut. tense third pers. sing. of téiró, go; recte nácráid.*

nácam recte nácrámaid, we shall go; *fut. of téiró.*

nád, *infin. of abair.*

παδό, *infin. of* παδάρι, say.

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

παίσι, *perf. of obsolete verb* παίσιμ, I say; *it is only used in this tense, as if εαδό πο πάισι, what he said is; a favourite way of introducing a quotation.*

παίμικ, *see* πίσ.

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

πατή, *s. m.* prosperity; *gen.* πατά.

πάτη, *s. m.* a prince's seat; *gen.* πάτα; *pl. id. and* πάταννα.

πάτημαρ, *adj.* prosperous.

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

πεάμ, *see* λιομ.

πείρ, *s. will, desire, pleasure; τοιού' πείρ, according to my will.*

πεμ', *see* λεμ'.

πεόισι, *v. n.* freeze, congeal.

πεόσι, *s. frost; -όισι* (134).

πιατή, *adv.* ever, up to the present; *also* αριατή.

πιβ, *see* λιβ.

πιέτ, *see* πιοέτ.

πιγ, *irreg. v. n.* reach, arrive, attain; *perf.* πινιγ; *infin.* ποέταιν.

πιγ, *s. m.* a king; *gen.* πιογ; *pl.* πιγέτε.

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

πινν, *s. f.* a point, a top; *gen.* πεάννα.

πινν, *prep. pron., see* λινν.

πιννε, *irreg. perf. of* τέαν: πιννεαδό, *perf. pass.* was made.

πιοέτ, *s. m.* shape, form, condition, plight; *gen.* πεάέτα.

πιογ, *v. a.* crown as king; *το πιογαδό, perf. pass.* was crowned.

πιογ, *gen. of* πιγ, a king.

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

πιογραδό, *s. m.* a royal mansion, a prince's seat; *gen. -πατά,* *pl. and id. -πάτανα.*

πιοτ, *see* λεατ.

πιρ, *see* λειρ.

πιυ, *see* λεο,

πο, *see* το, *sign of perf. tense.*

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

πογά, *s. f.* choice, selection; *gen.* πογαν; *pl.* πογνα.

πογλαν, *comp. adj.* very pure.

ποιημ, *prep.* before, in comparison to *or* with. *See quotation under* οιηφιοεάδο.

ποιημε, *adv.* before; ποιημε πιρ, before that.

ποιημπε, *prep. pron.* before her.

ρομέαρ, *v. a.* to love greatly; *from* ρο, *the intensitive, and* εαρ, love.

ρομπα, *prep. pron.* before them.

ρον, *s. m.* a seal, a sea calf.

ρυαδό, *adj.* red; *comp.* ρυαιδέ.

ρυζ, *see* βειρ.

ρυινη, *see* λινη.

ρύν, *s. m.* intention, design.

ρόμεαρ, *s.* excess; ρομέαρ τ' ρυαέτ αγαρ ιμήνιοι, excess of cold and anxiety.

ρόμιόρ, *comp. adj.* very great.

ραν, *contraction of the prep.* αν or ανη, *and the article* αν, the.

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

ράιρ, *an intensitive prefix.* See ράρ.

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

ράιμ, *adj.* pleasant, still, tranquil, composed; γο ράιμ, *adv.* composedly.

ραίμαιλ, *s. a.* likeness, similitude, resemblance; ρα'ν ραίμαιλ ριν, in that way.

ραννταιγ, *v. a.* covet.

ραοξαλ, *s. m.* life; *gen. -αιλ.*

ραοιλ, *v. n.* think, imagine; *infin.* ραοιλεαέταιν.

ραορέλανοι, *comp. adj.* of a noble family or tribe.

ραοτ, *s. m.* sickness, punishment, tribulation.

ράρ, *contraction for αγαρ αη, and our.*

ράρ, *an intensitive prefix, very, exceeding great.*

ράρ, *v. a.* satisfy, satiate; *infin.* ράραμ, *and* ραραδ

ραρ, *a contraction for αγαρ ιη, and it is.*

ρεπιοβ, *v. a.* write, engrave; *infin.* ρεπιοβαό.

ρέ, *pers. pron.* he, it.

ρεαέ, *prep.* beside, in comparison with, rather than; τοβ' ιοναν Λεό βειτ αιη λοέ Ταιριβρεαέ αγ αγαλλαιν α γ-εαραδ
ρεαέ τοι αη ριαοέ-ραιρηγε, it was more desirable to them to be upon Lough Dairbhreach, discoursing amongst friends, in comparison to going upon the stormy sea.

ρεαса, *see* ριοс.

ρεαδαιν, *v. a.* avoid, shun; *infin.* ρο ρεαέναδό.

ρεαένόν, *comp. prep.* throughout; ρεαένόν να μαρα ρο, throughout this sea.

ρεαέριάν, *s. m.* a straying, a wandering; *gen. -άιν.*

ρεαλ, *s. m.* a while, an interval of time; *gen.* ρεαλα; *pl. id. and* ρεαλα: το βάναρ ρεαλ ρανα ρο'ν ραίμαιλ ριν, they were a long while in that way.

ρέαν, *s. m.* prosperity, fortune, good-luck; *gen.* ρέιν.

րեան, *adj.* old; *comp.* րին. րեանածան, *s. m.* a grandfather; *gen.* րեանածան. րեանօր, *s. m.* an old man. րեարի, *adj.* sour, bitter; *comp.* րեարի. րեարի, *s. m. and f.* love, affection; *gen.* րեարի and րեարի; *pl.* րեարի. րեատար, *s. f.* a sister; *gen.* րեատար; *pl.* րեատի and րեատի. րեօ, *dem. pron.* this; *also* րօ. րեօլ, *v. a.* sail; *infin.* րեօլած; ու րեօլած, sailing. ՌՃԱՆ, *for* ՃԱՐ and ՃԱՆ. ՌՃԱՐ, *v. a.* separate, part, release, deprive; *infin.* ՌՃԱՐԱԾ and ՌՃԱՐԱԾԱՆ; ո ՌՃԱՐԱՐ ԵԱՐ ՌՈԼ Ե ՌԵԱՆ, I have deprived your race of prosperity; *lit.* I have parted your race from (with) prosperity. ՌՃԱՐԱԾ, *v. s.* a separation, a parting. ՌՃԱԾ, *s. m.* a shadow, a shelter, a shade, cover; *gen.* ՌՃԱԾԱ, *pl. id.* ՌՃԵԱԼ, *s. m.* a story, news, intelligence; *gen.* ՌՃԵԱԼ; *pl.* ՌՃԵԱԼԱ, and ՌՃԵԱԼԱ. ՌՃԱԾԱՆ, *s. m.* a wing; *gen.* -ԱՆ. ՌՃԻՆ, *v. n.* rush off in terror, bound, spring; *infin.* ՌՃԻՆՆԵԱԾ. ՌՃԱՋԱԾ, *s.* a sweeping; ՌՃԱՋԱԾ ՃԱՐԻ-ՃՈՒՐԱԾ, the sweeping of a rough storm. ՌՃԱՐ, *v. n.* cease, desist, stop, halt; *infin.* ՌՃԱՐ; *perf. pass.* ՌՃԱՐԵԱԾ. ՐԻ, *pers. pron.* she, it; *emph. form* ՐԻՐ and ՐԻՐ. ՐԱԾ, *pers. pron.* they; *emph. form*, ՐԱԾՐԱՆ. ՐԱՐ, *adj.* west, westward. ՐԱՐԾԵԱՐ, *adj.* south-west. ՐԻԵ, *pers. pron.* ye or you. ՐՈՒ, *adj.* fairy. ՐԻՆ, *dem. pron.* that; ան բեար ՐԻՆ, that man; written also ՐԱՐԻ and ՐՈՒՆ. ՐԻՆ, *v. a.* stretch, lengthen. ՐԻՆ, *comp. degree of* րեան, old; որ ՐԻՆ, *sup.* the eldest. ՐԻՆՆ, *pers. pron.* we; *emph. form*, ՐԻՆՆԵ. ՐԻՆՆՐԵԱՐ, *s. m.* an elder, head, or chief of a family. ՐԻՕ, *s.* frost; *gen.* ՐԵԱԾԱ. ՐԻԾԱ, *s. m.* silk; *adj.* silken. ՐԻԾԱ, *adj.* fairy. ՐԻԾՈԼ, *s. m.* seed; *gen.* ՐԻԾՈԼ. ՐԻԾՈՒԺՐԱԾ, *s. m.* true or fervent love. ՐԻԾՈՑ, *s. m.* a cantred; *gen.* ՐԻԾՈՑԱ and ՐԻԾՈՑ; *also* a fairy palace.

րիթին, *comp. adj.* very melodious.

րիթացած, *comp. adj.* very plaintive, or mournful; *from* թիօր, very, *and* եծտած, *adj.* that moves compassion.

րիթօմայ, *v. a. perf.* second pers. *pl.* of րիթ, seek, beg, beseech; *recte* րիթօմայ.

րիթիւթալ, *pres. part.* constantly or ever walking; *from* թիօր, ever, constant, *and* րիւթալ, walking.

րիթ, *emph. form of* րի.

րիթ, *adj.* fairy.

րիթեամ, *s. a* pluck, a thrust, a snatch; *tauց* թէ րիթեամ այ նա հ-էնաւիթ, he gave a pluck at the birds.

րիս, *s. f.* a sister; *gen.* րիսա; *pl.* րիսութածա.

րլաթրած, *s. m.* a chain; *gen.* -րածօ; *pl.* րլաթրածա.

րլան, *adj.* safe, secure, healthy.

րլիշ, *s. f.* a way, a road, a pass; *gen. id. pl.* րլիշե.

րլսաց, *s. m.* a host, an army; *gen.* -աւց; *pl.* րլսաւցե.

րմալ, *s. m.* a stain, a spot; *gen.* -աւլ, *pl. id.*

րմաւան, *v. n.* think, consider; *infin.* րմաւաւեած.

րնած, *for պցոր and նած.*

րնածամ, *v. a.* knot, unite, marry; *infin.* րնածուած; *perf.* պաս. ու րնածուած.

րնամ, *v. n.* swim; *infin.* ու րնամ.

րուծ, *s. m.* snow; *gen.* -ծտա.

րո, *dem. pron.* this; *also* թո.

րօշար, *s. m.* relief; *gen. and pl.* -աւր.

րուլլք, *s. brightness, clearness; gen. id.*

րումեանմած, *adj.* high-spirited, good-humoured.

րուլք, *s. m.* light.

րուլք, *adj.* bright, clear; *comp.* րուլլք, *pl. id.*

րոն, *indecl. s. m.* sake, account; այ նըր րոն, for your sake; այ րոն, *comp. prep.* for the sake of, on account of.

րուրիածած, *adj.* special, particular.

րովլ, *s. m.* satin.

րուշ, *s. m.* a stream, a rivulet; *gen.* րրոշա, *pl. id.*

րուսլ, *adj.* little, small.

րուսլից, *adj.* pleasant.

րուսած, *adj.* merry, cheerful, glad, joyful.

րուլ, *s. f.* expectation, hope, desire; *gen. and pl.* րուլե; այ ա յաւիթ րուլ, at whom there was an expectation.

տախար, *v. a.* give, grant, pledge; *perf.* տաց; *fut.* եարբարօ; ու եար, I shall give; *fut. as formed from* եար; ու եարբած, *cond.* would give; *also*

տօխրած, would bring; նի քածամ առ չախար օրե

ու չախարտ օրրաւիթ քայրօ, I am not able to give ye (upon ye) any help henceforward; assign, *as* տախար

τηρέιμης ἀγαρ̄ σεανν ὅνινν ἀῃ ἀν μίλλεαὸ τυγδαὶρ
 ορραῖνν, assign to us a period and an end to the de-
 struction which thou hast brought upon us; marry, as
 τὸ ἔνδιον ἀ γ-έαδοντιρ̄ τά ταβαιντ̄, he went imme-
 diately to marry her; bring, as τυγδαὸ ἀέμιαράν τό φά
 γαν ἀ κλανν τὸ ταβαιντ̄ λειρ̄, 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 τυγ̄ τί φέμ
 κλοιόνιον ἀμαδ̄, she herself drew out her sword; urge,
 induce, as ἀν βεαν τυγ̄ ορτ̄ ἀ λαβραὸ, the woman
 (who) urged you to speak; with the substantive αἱρε it
 has the meaning of perceive, notice, as τυγ̄ τά αἱρε
 γλόρ̄ ταοννα τὸ βεῖτ ἀγ να h-έαναιβ̄, he perceived
 (gave to his notice) human voices to be at the birds;
 τυγ̄ τά h-αἱρε ἀ βράιτ̄ τε 'na h-εαρβιο, she perceived
 her brothers absent from her; cause, as ὄντουιγιον
 ιοναν ἔν μ ἀ παδ̄αμ, τά τ-τυγδαὸ Τια ορραῖνν
 γδαραὸ ἥντ̄ σέιλε, 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" τυγ̄ is,
 however, oftener joined to ρο ḥεαρη, for the sake of
 emphasis, as τράιξ (τυγ̄) ρο ḥεαρη, it is the ebb that
 has caused it: consider, think, estimate, with the subs.,
 υιόδε, as νί τυγδαδηρ̄ ολε τά b-ρυαραδηρ̄ πιαμ̄ ροιμ̄ ριν
 τά n-υιόδε, they did not consider evil what they ever
 had suffered before that; τυγ̄ ρέ τά υιόδε γυραβ̄
 ceal̄ τὸ ριννε ἀν ινγεαν̄, he considered that it was
 treachery she had practised; with the subs. ταοβ̄, it has
 the meaning of associating with, as τυγδαδηρ̄ ταοβ̄
 πιρ̄ ἀν γ-κλειρεαδ̄, they associated with the cleric;
 νί φυιλ̄ κυμαρ̄ ἀγαιν̄ ταοβ̄ τὸ ταβαιντ̄ λε h-άον-
 τουιμ̄ ρεαρηδ̄, there is not power at us to associate
 with any person henceforward; with the subs. αἰτη, it
 means knew, as τυγ̄ τί αἰτη υιρρε γο πιαβ̄ ἀῃ τί
 ἀ μιλτε, she knew that she was about to destroy
 them; ἀν τ-ταβαιν̄ ριβ̄ αἰτη, do ye know (see also
 parag. 45); make, as τυγδαδηρ̄ ρεαρημαννα φι-
 ἄριαιδ̄ φά να γ-κολλαιβ̄, they made very hard efforts
 with their bodies; turn, as τυγδαδηρ̄ κλανν λιρ̄ ιονα
 γ-εατραη ἀ n-αιγ̄τε ἀῃ ἀν ινγ̄ιν̄, the four children
 of Lir turned (gave) their faces or faced towards
 (upon) the woman; yield, as γαν̄ ύμιλα τὸ ταβαιντ̄,
 not to yield obedience; τυγ̄ φιτεαṁ, grasped, lit. gave
 a pluck; ἀγ ταβαιντ̄ αέμιαράιη, rebuking, lit. giving
 rebuke.

taile, *adj.* strong, vigorous.

taimre, *adj.* dear, loving, beloved; if taimre Uomra an clann r̄in, 'na mo clann r̄ein, it is more beloved with me these children than my own.

taimre, *s.* trust, loyalty, friendship; *gen.* *id.* n̄ád taimre leir a clann dočur éusgat, that there is not trust with him to send his children to thee.

talam, *s. m. or f.* earth, soil, ground; *gen.* talman.

tall,

tan, *s. m.* time, used in an adverbial sense as an tan r̄in, then.
tan, *adj.* thin.

tangura, see tār.

taob, *s. f.* a side; *gen.* taobé; *dat.* taob; *pl.* taoba; ne a o-taob, by their side, alongside them: taob vo tābait, to associate: taob ne taob, side by side.

taobtrom, *comp. adj.* pregnant.

tār, *irreg. v. n.* come; also tīg; *perf.* tāngar, *fut.* tīocrao; *infin.* tēac̄t, tīgead̄, *consuet. pt.* used to come; tāngura, *emp. perf.* I came; tīg leat, you can.

tār, *prep.* over, across, beyond, *i. e.* in preference to, as tāngura éum na h-innre-ri tār gād̄ n-innri oile, I came to this island beyond (in preference to) every (other) island.

tāreir, *comp. prep.* after; also tār éir.

tārra, *an impersonal verb*, was shown, was revealed.

tārla, *v. defec.* it happened or fell out, chanced to be, befell; tārla tubait mōr̄ vo līr̄, a great misfortune happened to Lir; met, as go o-tārla óglac̄ rāorclanra òróib vo luēt, until a young man of a noble family of the tribe met them.

tārra, *prep. pron.* over them.

tārt, *s. m.* thirst, drought.

tātar, *impers. form of the sub. verb tā*; if olc a tātar aghainn anoir, it is evil what is at us now, *i. e.*, what has come upon us.

te, an te, *indef. pron.* he that, whosoever.

teac̄, *s. f.* a house; *irreg. gen.* tīge; *dat.* tīg; *pl.* tīgē.

teac̄t, *v. n.* congeal, condense, as in the historical tense; teac̄daiḡiōr an t-uirge, the water congealed.

teac̄t, *v. s. m.* from tīg or tār, a coming, an approach, an arrival; *gen.* -ac̄ta.

teaḡar̄s, *s. m.* teaching, instruction; *gen.* -aiḡs.

teaḡlač, *s. m.* a household, a family; *gen.* -aiḡ, *pl.* -aiḡe.

teiō, *irreg. v. n.* go; *infin.* vul; *perf.* cuairb, went;

téigdóir, *consuet. pt.* used to go ; το ευαδαρ, they went ;
 παρέδιο, *fut.* shall go.

τειλς, *v. a.* cast, fling ; *infin.* τειλγεαν, or -γιντ.

τεινε, *s. f.* a fire ; *gen.* τεινεαδ, *pl.* τειντε.

τι, *with prep.* άιρ signifies "about to," as άιρ τι a millte, on the point of their destroying, *i. e.* about to destroy them ; γο τι, up to, until, as γο τι αν ιηάτ, up to the judgment.

τιαρ-ευαδ, *comp. adj.* north-west.

τιγ, *v. n.*, see ταρ, *v. n.*

τιγ, see τεαέ.

τιγεαρηα, *s. m.* a lord ; *gen. id.*, *pl.* τιγεαρηαιό.

τιγεαρηαρ, *s. m.* lordship, dominion ; *gen.* -άιρ.

τιμέιολ, *s.-a.* a circuit, a compass ; α τιμέιολ, *comp. prep.* about, around, as α τιμέιολ λόγα Θαιρηέας, around Lough Dairbhreach : τιμέιολ is generally used in this compound prepositional form and in such phrases as 'α τιμέιολ, around her, ιονα τιμέιολ, around them.

τιοθραδ, see ταθαιρ.

τιορειο, see ταρ.

τιомади, *v. a.* bequeath, bestow, give ; *infin.* *id.*

τιомруиг, *v. a.* collect, congregate, bring together ; *infin.* τιомруигδ.

τιонол, *v. a.* assemble, collect.

τιρ, *s. f.* a country, a land, a nation ; *gen. τιρε*, *pl.* τιόρτα ; τάνγανδαρ α τιρ, they came ashore.

τлаёт, *s. f.* a garment, a vesture ; *gen. τлаёта*, *pl. id.*

τόг, *v. a.* raise-up, lift, elevate ; *infin.* τόгбáil.

τоиге, *s. a.* a house, a dwelling.

τоил, *s. f.* will, consent ; *gen. τола.*

τоирбeаи, *s. m.* pregnancy.

τоиреио, *s.* fruit, conception, pregnancy ; *gen. -я.*

τоирим, *s. f.* a sound, a report, a great noise.

τонн, *s. f.* a wave ; *gen. τуинне*, *dat. τуинн*, *pl. τонна.*

τормáн, *s. m.* a roaring sound, a rumbling noise.

τорриаé, *adj.* fruitful, pregnant.

τорриаδ, *s. m.* fruit ; *gen. τорриаио*, *pl. τоррите.*

τорригд, *s. f.* a pursuit, a pursuing ; *gen. -еаéта.*

τриа, *adv.* see γιо or ιо.

τриаиг, *s. f.* the strand, the ebb of the tide.

τриаоти, *2nd pers. sing. perf.* thou hast subdued or put down.

τриа́тa (γо), *adv.* hitherto, up to this time.

τриа́т, *s. m.* time ; *gen. τриа́тa* ; αν τриа́т, when, as soon as.

τράτ̄, *s.* prayer time, the canonical hours; *pl.* τράτ̄α and τράτ̄α; *as* τρέανται τράτ̄, keeping the canonical hours.

τρε, *prep.* through, by, on account of; becomes τρεγ before a vowel.

τρεαθ̄, *s.* a dwelling-house, a residence; *gen.* τρειθ̄.

τρεαθλαοιθ̄, *s. f.* trouble, tribulation, grief, sickness.

τρέαν, *adj.* strong, mighty, powerful; *comp.* τρέινε.

τρεαρ̄, *ord. adj.* third.

τρεατ̄όν, *s. m.* the heaving of the waves; *gen.* -άν.

τρέισ, *v. a.* abandon, desert, forsake; *infin.* τρέισεαν; *perf. pass.* τρέισεαθ̄, was abandoned.

τρέιμρ̄, *s.* a space of time, a period.

τρειγ̄, *adj. irreg. comp. of* λαινιθ̄, strong.

τρεοιη, *s.* guide.

τρι, *num. adj.* three.

τριαλλ, march, proceed, go; *infin.* *id.*

τριαρ̄, *s.* three persons.

τριατ̄, *s. m.* a lord, a chief.

τροιχ̄, *s.* a foot; *gen. pl.* τροιτεαč̄.

τρυαχ̄, *interj.* woe, alas.

τρυαχ̄, *s. f.* pity, woe, wretchedness.

τυ, *pers. pron.* thou; τυ ρέιν, thyself.

τυαθ̄, *s. m.* the North; *gen.* τυατ̄ο: τάνγανθρ̄ ȝo bun na banna buð ȝuaiḡ, they came to the mouth of the Bann, which was North, *i. e.* in the North.

τυαλαιг̄, *adj.* able, capable.

τυар̄, *s. m.* an omen, presage, foreboding; *gen. and pl.* -аӣр̄: τуаř τуиřre, an omen of grief.

τуаřаřбáil, *s. f.* a report, an account, repute.

τуаřиȝаinn, *pres. part. and infin.* beating; τρέаn-τуаřиȝаinn, violently beating.

τуаč̄, *s. m.* a tribe, a people; *gen.* τуаč̄а.

τубайт̄, *s. f.* misfortune, mischief: *see quotation under* τáрла.

τуг̄, *see* τаbдaiӣ.

τуиг̄, *v. a.* thatch, cover-in; *infin.* τуиг̄оθ̄: *as* τуиг̄оу, *pres. part.* covering.

τуиг̄, *v.* know, understand; τуиг̄-ре ȝ лiр, understand, O Lir: τуиг̄оř, *hist. pres.* understands; *infin.* τуиг̄иn.

τуил, *v. a.* merit, deserve, earn; *infin.* τуиллоиn and τуил-леаннain.

τуинн, *see* тонн.

τуиřre, *s.* weariness, depression; *gen.* *id.*

τуиřреаč̄, *adj.* weary, tired, depressed.

τυιρη, *v. n.* descend; οο τυιρη αν ̄δαο̄τ ρέ, the wind descended with it, *i. e.* the night.
 τυιτ, *v. n.* fall; *infin.* τυιτιμ.
 τυρο, *pers. pron. emph. of tu.*
 υαδ̄α, or υαῑδ̄, *prep. pron.* from him or it: οο ̄σσναιρ̄c
 (ρε) να h-éin υαδ̄α αρ αν ̄λο̄, he saw the birds from him on the lake.
 υαδ̄, *s. m.* a grave; *gen.* υαῑδ̄, *pl. id.*
 υαῑδ̄, *prep. pron.* from ye.
 υαῑμ, *prep. pron.* from me.
 υαῑμι, *prep. pron.* from us.
 υαῑρ, *s. f.* an hour, time; *gen.* υαῑρε: αν υαῑρ, when: αν υαῑρ, at once, at the one time.
 υαλ, *s.* a wail, a lament.
 υαλλᾱc, *adj.* vain, proud, boastful, haughty.
 υαλλο̄δα, *s.* a deep wail or lament.
 υαρ̄αλ, *adj.* noble; *comp.* υαῑρ̄le.
 υατ̄α, *prep. pron.* from them.
 υέαn, *interj.* alas; *modern,* οέάn.
 υέ̄t, *s. f.* the breast, bosom; *gen.* οέ̄τ̄α.
 υό, *dem. pron.* that yonder, that there.
 υῑδ̄e, *s.* care, heed, attention, thought; *gen. id.* See under ταβαῑr.
 υῑδ̄e, *indef. adj.* all; γο h-υῑδ̄e, *adv.* entirely.
 υῑμe, *prep.* about, around; υῑμe ρ̄n, therefore, on that account.
 υῑρ̄ρ̄e, *prep. pron.* upon her or it.
 υῑρ̄e, *s. m.* water; *gen. id.*
 υῑμ, *prep.* for, concerning,
 υῑμα, *prep. pron.* on them, about them.
 υῑματ̄, *prep. pron.* about thee.
 υῑμlo, *s.* obedience, submission.
 υῑρ̄, *adv.* very, exceedingly; written υῑρ̄ before words whose first vowel is slender.
 υῑθρυῑnne, *s. f.* chest.
 υῑρ̄αῑ, *s. m.* a cast, a throw, a shot.
 υῑρ̄εαστ̄ρ̄om, *comp. adj.* very light.
 υῑρ̄άῑρ̄ουῑρ̄, to rejoice or rejoicing much.
 υῑρ̄άῑρ̄ουῑρ̄, *s. m.* rejoicing.
 υῑρ̄λᾱθρ̄ō, *v. s.* a speech.
 υῑρ̄, *adj. comp.* of υῑμe, easy.

APPENDIX.

APPENDIX.

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 Oisin in *Tír na n-óst*.

(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;¹ 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,

W.M. H. NEWELL,
JOHN E. SHERIDAN, } Secs.

Education Office, Dublin,
October, 1878.

¹ 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 Ghra-inne. 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.¹—Pass.

1. Irish Grammar.
2. Two short easy works, or portions of two works.

¹ 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 Ríogaicta Éireann,¹ 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 Ríogaicta Éireann, 1598-1603 inclusive.

Oiröe Cloinne Líp.²

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 :—

Oiröe Cloinne Tuipend.³

Teagárc Plaça, by Tady Mac Brodin.

2. Questions on Grammars and Idioms.
3. Translation of a piece of English prose into Irish.

¹ 4to, Dublin, 1851. By John O'Donovan.

² Published by the Society for the Preservation of the Irish Language.

³ The Atlantis, vol. iv., p. 115, &c.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Leabhar bpeacneċ¹* together with the *Duan Eireannach*, and *Duan Albanach*.
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.²—*Pass.*

1. Translation from two prescribed works.

The books for the present are :—

*Pleg Duin na n-Ⴄeō.*³

*Cat Mluighe Leana.*⁴

2. Grammar and Idioms.

3. Translation of a piece of continuous English prose into Irish,

—*Honours.*

In addition to the Pass Course :—

1. *Longer mac n-Ūrnīð.*

*Coðað Þæðel þe Þallaið.*⁵

¹ Irish Version of Nennius. Dublin, 1848. Duan Eireannoch, p. 220, &c.; and Duan Albanach, p. 270, &c.

² See note, p. v.

³ Battle of Magh Rath. Dublin, 1842. By John O'Donovan.

⁴ Battle of Magh Leana. Dublin, 1855. By Eugene O'Curry.

⁵ 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 :—

*Sepðlīge Conculaind.*¹

*Scela na Erenn.*²

*Compac Pípdiad.*³

2. Elementary Philology of the Irish language.

3. History of Celtic (Irish) Literature.

— *Honours.*

In addition to the Pass Course :—

1. *Cain Aigillne.*⁴

2. Philology of the Irish Language. [Ebel's *Zeuss.*]

EXAMINATION FOR M.A. DEGREE.

CELTIC.

1. *bpeača comairčcepa.*

2. Transcript, with contractions fully set out, and translation from some selected MS.

¹ The *Atlantis*, 8vo, vol. i., p. 362, &c. Dublin, 1858.
By E. O'Curry.

² 8vo, Dublin, 1865. By J. O'B. Crowe.

³ The *Manners and Customs of the Ancient Irish*; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

⁴ *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, Win-
disch, and other Celtic scholars,

R U L E S.

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.

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.

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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