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State of the children of Lir

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OIDÉ CLOINNE LIR

THE

FATE OF THE CHILDREN

OF

L I R

PUBLISHED FOR THE

Society for the Preservation of  
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SOCIETY

FOR THE

Preservation of the Irish Language.

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## PREFACE.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

*June*, 1883.

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THE CHILDREN OF LIR.



## ARGUMENT.

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

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



## oir̃e c̃loinne l̃ir siosana.



1. Iom̃t̃ur T̃uač̃ De D̃anann ó c̃ač̃ T̃aill-  
ten anuad̃r.

2. Do c̃iom̃p̃uig̃eadãr ar g̃ač̃ á̃ir̃o do c̃úig̃  
c̃úig̃eadãib̃ Ẽir̃eann, go mãb̃adãr a n-aon  
aonac̃, ãg̃ur̃a n-aon b̃aile cõm̃ãile. Ãg̃ur̃ a  
oú̃b̃iãdãr mãite T̃uač̃ De D̃anann: 1̃r̃  
feá̃r̃r̃ õuinn, ar̃ r̃ião, aon m̃ig̃ do b̃eic̃ õr̃uinn,  
'ña b̃eic̃ fõdãilte mãr̃ ãt̃á̃maoiõ, ãg̃ fõg̃nãm̃  
do m̃ig̃c̃ib̃ eile ar̃ feãõ Ẽir̃eann.

3. Ba do m̃ãic̃ib̃ ña n-õr̃eam̃ r̃in ãg̃ a mãib̃  
r̃úil̃ r̃e m̃ig̃e o'f̃á̃g̃ãil̃ õoib̃ r̃éiñ fõr̃i T̃uač̃  
De D̃anann, bõõb̃ Deãr̃g̃, mãc̃ an D̃ãg̃õa;  
ãg̃ur̃ il̃b̃reac̃ ẽãr̃a Ruad̃õ; ãg̃ur̃ l̃ir̃i S̃ĩte  
f̃ionnãc̃ãiõ; ãg̃ur̃ m̃iõdãr̃i m̃õr̃-uall̃ac̃ b̃re-  
ãg̃a l̃eic̃; ãg̃ur̃ aoñg̃ur̃ Õg̃ mãc̃ an D̃ãg̃õa,  
ãc̃t̃ ñiõr̃i f̃anñtãig̃-r̃ĩõe m̃ig̃e T̃uač̃ De D̃a-  
nann o'iãr̃mãiõ, õir̃i dõb̃' feá̃r̃r̃i l̃eir̃ a b̃eic̃  
mãr̃ feãc̃t̃ r̃éin, 'ña mãr̃ m̃ig̃ fõr̃i T̃uač̃ De  
D̃anann. Do c̃uãdãr̃ na mãite r̃in uile a

n-aon cōmairle, aēt an cúigeap rin aḡ a mairbe  
rúil le mige v'fáḡail. Aḡur ir í cōmairle  
ar ar cinnead̃ aca, an mige vo t̃adbairt vo  
bōob̃ Deapḡ mac an Dáḡda, ar tri h-áð-  
bairib̃ .i. ar f̃eabur a aēar; ar a f̃eabur  
f̃ein, aḡur ar a beit̃ na f̃innreap c̃loinne an  
Dáḡda vó.

4. O cúladaiḡ Lir an mige vo t̃adbairt vo  
bōob̃ Deapḡ, níor̃ mair̃ leir̃ é, aḡur v'fáḡ  
fé an t-aonad̃ aḡur an t-oiread̃tar ḡan c̃eas̃,  
ḡan c̃eileab̃riad̃ vo c̃ác̃, óir̃ vo f̃aoil ḡur b̃a  
vó f̃ein vo b̃earf̃air̃be mige aḡur t̃iḡearnar;  
aḡur ḡe ḡur f̃áḡre an t-aonad̃ aḡur an t-oir-  
ead̃tar, ní lúḡair̃be vo míoḡad̃ bōob̃ Deapḡ;  
óir̃ níor̃ ḡair̃b̃ doiñ f̃ear̃ v'oñ cúigeap rin cúige  
ḡan an mige v'fáḡail vo f̃ein aēt Lir̃ ann a don-  
ar. Aḡur vo cinnead̃ aco Lir̃ vo leanñm̃ain  
aḡur a t̃eac̃ vo loḡcad̃, aḡur a c̃ur̃ f̃ein fo ḡuin  
ḡae aḡur c̃loir̃m̃, vo c̃ionn ḡan úm̃la vo  
t̃adbairt vo'n t̃é va v-tuḡad̃ar f̃ein mige aḡur  
t̃iḡearnar. Ní ṽéant̃ar an cōmairle rin  
linn, ar bōob̃ Deapḡ, óir̃ vo c̃ornof̃ad̃ an  
f̃ear̃ rin an c̃rioc̃ inab̃-fuil, aḡur ní lúḡair̃be  
ir̃ m̃iḡ m̃ire ar t̃uat̃ De D̃anann ḡan é rin  
vo beit̃ úm̃al ṽam.

5. Vo bádar̃ f̃eal̃ f̃ava fo'ñ f̃am̃ail̃ rin.  
Aēt c̃eana, tar̃la tubairt̃ m̃ór̃ vo Lir̃ .i. a

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

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

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

Ծուծծ Ծերց օր Լօժ Ծերցծերց, ճցւր յօ  
բարձօ բա՛լտէ բար ճոռ, ճցւր յօ Բսծ Բսծձ  
Բօմեանմնձ ճձ բօմե, ճցւր յօ Բբարձաձօ,  
ճցւր յօ Բբւժեօձօ ճօ մա՛ւժ Իձօ ճո օժօժ բո.

8. ճցւր յօ Բձօձ բո՛ ի հ-իոնցօն Օձլօլլձ  
ճրձոռ ճ ո-ձօռ-ճձժձօրձ Բ-բօժար Բձոռբօժձ  
ժսձժ Ծե Ծձոռոռ, ճոռ Ի՛ բեռ Ծօժծծ Ծերց  
յօ Բսծ Բսմե յօձծ. ճ Ծսծձարժ Բօծծ Ծարց:  
“Ծօ Բօժձ յօ ոձ հ-իոնցօնծ յսւժ, ճ Լր.”  
“Ո՛ ի բարձարձ,” ճր Լր, “ճԻ Ի՛ Բօժձ յօձծ,  
ձժժ ճրձծ Ի ճո Բեռ Ի՛ բոռ յօձծ Ի՛ սձրլե,  
ճցւր Ի՛ Ի՛ բարձր յձոռ յօ ժձձարժ.” “Մձ-  
բարձ,” ճր Բօծծ Ծարց, “ձօծ, Իոնցօն  
Օձլօլլձ Ի՛ բոռ յօձծ, ճցւր Բձձձօ Բ՛ յսւժր  
մձր ձձ Լար.” “Ի՛ ձձ,” ճր բե. ճցւր յօ  
Բոձօմձօ ձօծ Բե Լր ճո օժօժ բո.

9. ճօժժժժօր յօ Լր բձո ԲձԻԼ բո, ճցւր  
ճոռբոռ, Բսց ձօծ Լար յձ ժձ բեոռ ճօ ո-Բար-  
նձօ Բօժ-Բձոռ Բօ մօր Լար ճոռ.

10. ճցւր Իձ յձձ բոռ ժարլձ ճո Իոնցօնժձօծ-  
ժրօռ, ժօրմձժ, ճցւր յօ Բսց յձձ յօ՛ն ժօր-  
Բարժ բոռ .1. Իոնցեռ ճցւր մձ; Բօոռնցսձ,  
ճցւր ձօծ, ճ ո-ճոռմոռնձ. ճցւր ժարլձ ժօրժօր  
օձԼ յօ, օժր յօ Բսց յձձ մձ, Բձժրձ, ճցւր  
Յոռն ճ ո-ճոռմոռնձ; ճցւր Բսձր Բ՛ բեոռ Բձր  
ձց ճ ո-Բբարժ. ճցւր յօ ճար բոռ ճօ մօր ճր  
Լր, ճցւր մոռնձ ո-Բբարժ մեձօ յօ Լսձ ճ ձձոռ

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

11. Το μάλινς αν ρζéal ριν ζο Sioč ðuioð  
ðeipz; αζυρ τυζαυαρι lucé αν τ-ρίοτá τρι  
ζαριτá όρ άρι αζ αοιμεαó α η-οαλτα. Αζυρ  
αυóðαιρτ βοóð Θεαρζ. “Ιρ ολε linn αν  
inçion ριν, αρι ρον αν ριρ ιμάιτ vά v-τυζαμαρι  
ί, όρι ιρ buioioč ριν η vά άριαυριαó, αζυρ vά  
comann, ζιðeαó, ní ðealóčαιó αρι ζ-αριαυριαó  
με céile, όρι vο θέαριφα α vειρðíúρι eile μαρι  
ιηηαοι vό .ι. Δοιρε.”

12. Ό vά ευαλαιζ λιρ ριν, vο ευαίó αζ-αέαυóρι  
vά ταðαιρτ, αζυρ vο ρηαóμαó ιαυ με céile,  
αζυρ ρυζ leiρ vά τiz ί. Αζυρ vο bí onóρι  
αζυρ μυιρ η αζ Δοιρε αρι cloinn λιρ αζυρ α  
vειρðíρεατάρ ρéιη; αζυρ ζαč neač vο číρεαó  
αν αεατῆραρ cloinne ριν vο θέαριφαó ζιáó  
αηηα vόóιð.

13. Αζυρ vο τizεαó βοóð Θεαρζ ζο minic  
ζο Sioč λιρ, vο ζιáó ηα cloinne ριν; αζυρ vο  
ðeipεαó leiρ vά τiz ρéιη ιαυ με h-eaó αζυρ με  
h-ačαιó ράυα; αζυρ vο leiζεαó ταρι αιρ vά  
v-τιζ ρéιη αριίρ ιαυ. Αζυρ vο bíóιρ Tuατá Θε  
Θαηαηη αν ταν ριν αζ ααιτíοιη ρleíðe Δοιρε  
αηη ζαč Sioč ράρεαč; αζυρ αν υαιρ vο τiz-  
óιρ ζο Sioč λιρ ιρ ιαυ αν αεατῆραρ ριν ρά  
h-ύρζαριυóζαó, αζυρ ρά h-óιρρvεαó vόοιð, αρι

ῥεαῖῃ ἃ ν-οεῖλβε αῦρ ἃ ν-οέανῃῃῃῃῃῃ ; ἃῃῃ  
 ἱρ ἃνν το λυῖῃῃῃ το ῖῃῃῃ ἃ ν-ἱοῃῃῃῃῃ ἃῃ  
 ῃῃῃῃῃ ἃ ν-ἃῃῃ ; ἃῃῃ ὃ' εἱῃῃῃῃ [ῃῃ] ῃῃ  
 ῃῃῃ το ῃῃ ῃῃῃ ῃῃῃῃ ἃῃῃ το λυῖῃῃῃ  
 ἃῃῃῃ ἃ ῃῃῃῃ.

14. Ἄῃῃ ἃῃῃ ῃῃ ῃῃῃῃ, το ῃῃῃῃ ὃῃῃῃ ῃῃῃ  
 ἃ ν-ἃῃῃῃ ὃῃ ῃῃ, ἃῃῃ ῃῃῃ ῃῃῃ ἃῃῃ ῃῃῃ-  
 ῃῃῃῃῃῃ το ῃῃῃῃ ἃ ῃῃῃῃ, ἃῃῃ το ῃῃῃ  
 ῃῃῃῃ ῃῃῃῃ ὃῃ ῃ-ἱοῃῃῃῃῃῃ, ῃῃ ῃῃῃ ῃῃῃ-  
 ὃῃῃ ῃῃῃῃῃ ῃῃ ῃῃῃῃῃ ῃῃ, ἃῃῃ ἱρ ῃῃῃ το  
 ῃῃῃῃ ῃῃ ῃῃ, ῃῃῃῃῃ ῃῃῃῃῃ, ἃῃῃ ῃῃῃῃῃ  
 ῃῃῃῃῃ ῃῃῃῃῃῃῃῃῃῃῃῃ το ὃῃῃῃῃ ἃῃ ῃῃῃῃ  
 ῃῃ.

15. ἃῃῃ ῃῃ ἃ-ῃῃῃ το ῃ-ἱοῃῃῃῃῃ ἃ ῃῃῃῃ ὃῃ,  
 ἃῃῃ ῃῃῃ ῃῃ ῃῃῃῃῃ ῃῃῃῃ ῃῃ ῃῃῃ ῃῃῃ-  
 ῃῃῃ ; ἃῃῃ ῃῃῃῃ ῃῃῃῃ ῃῃῃ ῃῃῃ ῃῃῃῃῃ ῃῃ  
 ὃῃῃῃῃῃῃ ῃῃῃ ὃῃῃῃῃ ; ἃῃῃ ῃῃῃ  
 ῃῃῃῃ ῃῃ ῃῃῃῃῃῃῃ ὃῃῃ ἃῃ ῃῃῃῃῃῃ ῃῃ, ὃῃῃ  
 ῃῃῃ ῃῃῃῃ ῃῃῃ ῃῃ ῃῃῃ ἃῃ ῃῃ ἃ ῃῃῃῃῃ, ῃῃ ἃ  
 ῃῃῃῃῃ ; ὃῃῃ ῃῃῃῃ ὃῃ ῃῃῃ ῃῃῃῃ, ἃῃῃ ῃῃῃ-  
 ῃῃῃῃ ἃ ν-ῃῃῃῃ ῃῃῃῃ. Ἄῃῃ ῃῃῃῃ, ῃῃῃ ῃῃῃ  
 ῃῃ ἃ ῃ-ῃῃῃῃῃῃ το ῃῃῃῃῃῃ, ῃῃ ἃν ῃῃῃῃῃ-  
 ῃῃῃ το ῃῃ ἃ ν-ὃῃῃ ὃῃ.

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



“ο βέαρ βύρι m-βρειτ φέιν οίβ το γατ μάτιορ  
 αρι νομίαν.” “Αὐ, ιοιρ,” αρι ριασ, “ní muirb-  
 ριγτέαρ linne ιασ, αγυρ ιρ ολε αν γνιομ το  
 ρμουαίνιρ, αγυρ βυὸ μίρσε tú α luαὸ.”

17. Αγυρ ό náρ φαομάσδαρ ριν το όέαnam,  
 τυς φέιν cloiύιοm αματ το mαrβαὸ αγυρ το  
 mίlleeαὸ cloinne λιρ; αγυρ το βας α bann-  
 σατ αγυρ α biτ-meστατ, αγυρ ανβφαιinne α  
 α h-αιγιοντα οί, ριν το όέαnam; αγυρ τάν-  
 γασδαρ αρ ριαρ γο τράιγ locα θαριβρεατ,  
 αγυρ το ργυιρεαὸ α n-eαcρα ανη ριν, αγυρ το  
 ιαρι ριρ αρι cloinn λιρ α b-φοτμαγδαὸ το  
 όέαnam, αγυρ ουλ το jnam αρι αν loc: αγυρ  
 το μιννεσδαρ amail α ούβαριτ Δοιφε leό.  
 Αγυρ μαρ φυαρι Δοιφε αρι αν loc ιασ, βυαίλιορ  
 το fleirγ οoilbτε ομοιγιοcta ιασ, αγυρ το  
 cuir α μεατταιβ ceirre n-éalαὸ, n-άλαιnn,  
 n-αοινγίλ ιασ; αγυρ το μινne αν λαοιὸ ανη:—

Αματ οαοιβ α clann αν μίγ,

το ργαιαρ βύρι ρίολ μέ φέαν;

το βύρι γ-αίριοιβ ιρ ργéal τρυαγ,

βιαιὸ βύρι n-uall μέ h-eαλταιβ éαν.

Α βαιὸb! μο φεασαμαρι τ-αιnn,

το τμαοταρ γαν εαταρ inn,

σinn γé cuireδοι tuinn αρι tuinn,

βιαιὸmίo φeαl ό μinn γο μinn.



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

18. A h-aiḡle na laoiḡe rin tuḡadair clanna  
 Lir ionaḡ g-ceatḡar a n-aiḡte a n-éinḡeacḡ ar  
 an inḡin, agur do labair fionnḡuala lé, agur  
 ir éadḡ no náidḡ: Ir olc an ḡníom do rinḡir, a  
 Doirḡe, agur fḡr ir olc an comall cairḡar  
 uir ar milleadḡ gan ábair, agur uioḡaltar  
 ort ḡo pollar é, agur tuirir an, óir ní  
 feáir do comacḡar ar ar milleadḡne, 'ná  
 uiríuioḡ ar g-cairḡne ar a uioḡalt ort;  
 agur tabair tréimḡe agur ceann uirinn ar an  
 milleadḡ tuḡair orḡinn.

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

Δγυρ τρί céad βλιαθόαιν Δ n-1οιμδρ Όομνδαιν,  
 Δγυρ Δ n-1nίρ Ξλυδιρε βρέανδαιν; Δγυρ buò  
 h-1ad ριν buρ n-1mτέαάτα ρεαρσα.

20. Δγυρ το ξάβ αιτρεαάαρ ανη ριν Δοιρε,  
 Δγυρ Δ ουβδιρτ: “ ó nác ρέαθαίμ Δον άάβαιρ  
 uile το έάβαιρτ ορραιβ ρεαρσα, βιαιò búρ  
 n-úρλαβηα ρέιν Δγαιβ; Δγυρ canραιòe ceól  
 ρίρεαάταά ρίτε, ρμυρ Δ Ξ-coιθεόλσδοιρ ριρ Δη  
 βεαάτα, Δγυρ νοά m-βιαιò ceól ραν τομδαν Δ  
 mδcρamλα; Δγυρ βιαιò búρ o-τρεόιρ Δγυρ  
 búρ n-οιρβεαρτ Δγαιβ; Δγυρ νοά Ξ-cuιρρiò  
 ορραιβ βειτ in búρ n-έαηδαιβ;” Δγυρ Δ ουβδιρτ  
 Δη λαοιò:—

“ Ειρξιò υαίμ Δ έλαννα λιρ,  
 Ξο ηξηnúιρ ηξιλ, Ξο ηΞδοιòειλξ m-βαιβ,  
 1ρ mόρ οιρβιρ mδccΔom mΔοιτ,  
 βειτ όα ρεόλαò μιρ Δη ηΞδοιτ ηΞαιρβ.

“ ηΔοι Ξ-céad βλιαθόαιν όδοιβ Δρ mυιρ,  
 1ρ mιρε το έυιρ τρέ έειλξ,  
 ηο Ξο μδβάδοι Δ n-1nίρ Ξλυδιρ  
 Όον ταοβ ριαρ έυαιò o'Ειρμνη όειρξ.

“ 1ονηρδαιξιò Δmαά Δη mΔοιλ,—  
 buò cóρδ όδοιβ βειτ tom' ρέιρ,—  
 Ξο Ξ-coιmρacραιò λαμηνέν ιρ Όεοά;  
 ραοα το ηεαά βειτ Δ b-ρέιν.

“Cμιοῖδε λῖν ’να ἐμποτᾷ ἐμὸ,  
 Cιὸ μὸρ ἀν υπῆαρ η-ἀίξ μὸ τειλῆ;  
 ἱρ ραοῦ λῖον ορναὸ ἀν λαοιὲ λῖνον,  
 Σιὸ μῖρε πο τιλλ δ ρεαρῆ.”

21. Δ η-αιτῆλε να λαοιὲ ριν το ζαβδὸ δ η-ειὲ  
 ο’Δοιρε, ἀγυρ το η-ιννλεαὸ δ καρβαο, ἀγυρ  
 τάμῆς μομπε ζο Σιοῦ ὅυιὸβ ὅειρῆ; ἀγυρ  
 το ρεαρδὸ ράιλτε ρῖα ἀγ μαίτιβ ἀν βαιλε;  
 ἀγυρ ο’ ριαρῖαιξ μαε ἀν Ὅαζὸα οἱ ἐρέαο  
 um ναὲ τυζ ἐλanna λῖν λέ οα ιονηραιξιο  
 ρέιν.

22. “Δ οέαρῖα μιοτ,” ἀρ ἀν ιηξιον, “ναὲ ιον-  
 μῖνλε λῖν τυρο, ἀγυρ ναὲ ταιμῖρλεῖρ δ ἐλann  
 το ἐυρ ἐυζαο ἀρ εαζλα δ ηζαβάλα ὀυιτ.”

23. “ἱρ ιονζναὸ λῖονῖα ριν,” ἀρ ὅοὸβ  
 Ὅεαρῆ, “ὅρ ἱρ ταιμῖρλε λῖονῖα ἀν ἐλann ριν, ’να  
 μο ἐλann ρέιν;” ἀγυρ τυζ ὅοὸβ οα υἰὲ ζυρδβ  
 ceαῆς το μῖννε ἀν ιηξιον ἐυζτᾷ; ἀγυρ ἱρ ἐαὸ  
 το μῖνν, τεαὲτᾷ το ἐυρ βυὸ τυαῖὸ ζο Σιοῦ  
 ριονναεαῖὸ. ἀγυρ ριαρῖαιξιορ λῖν cιὸ uma  
 ο-τάνζαοαρ. “ἀρ ἐεann το ἐλῖοννερ,” ἀρ  
 ρῖαο. “ἀν ἐ ναὲ ράνζαοαρ ἐυζαῖβ μαῖλλε ρε  
 η-Δοιρε,” ἀρ λῖν. “ἡῖ ράνζαοαρ,” ἀρ να  
 τεαὲτᾷ, “ἀγυρ δ ούβαιρτ Δοιρε ζυρ τυρο ναρ  
 λέῖς λέ ἰαο.”

24. ὅυὸ ούβδᾷ, οὀβρὸναὲ λῖν το να ρζέαλαῖβ



“burr g-curr ann burr muoṣṣaib féin arís” ar Lir.  
 “Ní féidir,” ar Fionnghuala, “óir ní féadfaidís  
 rir an beaṣṣa ar g-caḃair, no go g-cómraḃfaidís  
 an beaḃa a n-vear aḃur an fear a v-tuaidís .i.  
 Lirighnéaḃ mac Colmáin, aḃur Deoḃ inḡion  
 fínḡin míc Aoḃa Óuib, a n-aimriri an tair-  
 ḡinn, aḃur éireisim, aḃur éráḃaibḃ vo tēaḃṣṣ a  
 n-Éirinn.”

27. Ar na élor rin vo Lir aḃur va muintir,  
 tuḡaḃar trí ḡárṣa cúmuid, ḡuil, aḃur  
 caoimṣe ór áirḃ.

28. “An áil lib,” ar Lir, “teḃṣṣ a v-tir cu-  
 ḡainn ó tá búir g-ciall aḃur búir g-cuimne féin  
 aḡaibḃ.” “Ní fuil cumar aḡainn,” ar Fionn-  
 ḡuala, “taoḃḃ vo tēḃairt” re h-aonvaine  
 fearḃa, aḃṣṣ aṣṣa ar n-uirlaḃra ḡaoiḃilḡe  
 féin aḡainn, aḃur aṣṣa ar g-cumar óuinḃ ceól  
 ríreḃṣṣaḃ vo éantainn, aḃur ir leóir vo’n  
 éineḃḃ óaonna uile vo íáraḃḃ, beis aḡ  
 éirteḃṣṣ leir an g-ceól rin, aḃur anaidís  
 aḡainn aḃoṣṣ, aḃur canḃom ceól óaḃaibḃ.”

29. Óála Lir ḡona muintir, v’fanaḃar aḡ  
 éirteḃṣṣ ré ceól na n-ealaḃḃ, ar bḃuac loḃa  
 Oairḃreḃṣṣ, aḃur vo coḃlaḃar go ráim leir,  
 an oirḃce rin; aḃur vo éirḡ Lir a moḃ na  
 maione ar n-a máraḃṣṣ, aḃur vo rinne an  
 laoiḃ;—

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

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

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

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

31. ԲԻՕՅԱՐ ԽՕՅ ԾՈ՛Ն ՐՇԵԱԼ ՐԻՆ, ԱՅՍԻ  
 ԿԱՅԻՐ ՇՍԻ Բ՛ՐԻՐ Ե Ն-ՄՆԾԱՐԻԷ ԼԻՐ, ԱՅՍԻ ԿԱՅ  
 ԱՇՄԱՐԱՆ ԱՇՇԱՐԵ Ծ՛ԱՐԻԷ, ԱՅՍԻ Ե ՄՆԾԱՐԻԷ :  
 “ԽՕՅ ՄԵԱՐԱ ՄԱՐԻ ԵՆ ՄԵԱԾԱԼ ՄՕ, Ե ԱՐԻԷ,  
 ՆԱ ՄՕ ՇԼՈՒՆՆ ԼԻՐ, ՕՐԻ ՄՕ ՇԵԱԾԱՐ ՐԱՍ  
 ՇԱԾԱՐ Ե Ն-ՄԵՐԵԱՍ ՃԱՐԻԷ, ԱՅՍԻ ԽԱՍՅ Ե  
 Ն-ԱՆՄԱՆՆԱ ԱՐ ՆԵԱՄ ՐԱ ՄԵՐԻՍ.”

32. ՄՕ ՐԻԱՐԻԱՅ ԽՕՅ ՄԵԱՐՅ Ծ՛ԱՐԻԷ ՇԱ  
 ՄՈՇԷ Ն ԽՕՅ ՄԵԱՐԱ ԼԵ ԽԵՒ ԱՐ ԽԵՒ. Ա ՄՆԾԱՐԻԷ  
 ՐԻՐԻ ՇՍԱԾ Ե ՄՈՇԷ ՄԵԱՄԱՆ ԱԵՕՐԻ. “ՇԱՐԻ-  
 ՐԵԱՐԱ ԿԱՐԱ ՐԱՆ ՄՈՇԷ ՐԻՆ ԱՐՈՐԻ,” ԱՐ ԽՕՅ  
 ՄԵԱՐՅ. ԱՅՍԻ ՐԻ ՇԱՄԱ ՄՕ ԽԻ ԱՇԱ ՄԱՍՅ ԱՅՍԻ  
 ՄՕ ԽԱԼ ՄՕ ՐԼԵՐՅ ՄՈՒԼԵՇԷ ՄՈՒՍԻՍԻՕՇԷ  
 Ն ՇՍԻ ՇԱՐԻ Ե ՄՈՇԷ ՄԵԱՄԱՆ ԱԵՕՐԻ Ի ;  
 ԱՅՍԻ ՄՕ ԼԵՐՅ ԱՐ ԵՐԻԼԼ ՐՕ ՇԵԱՐՈՐԻ ; ԱՅՍԻ  
 ԱՇԱ ՐՕՐ ՛ՆԱ ՄԵԱՄԱՆ ԱԵՕՐԻ ԱՅՍԻ ԽԱՍՅ ՇՕ  
 ԽԱՇԷ.

33. ԼՈՄԿԱՐԱ ԽՕՅ ՄԵՐՅ, ԱՅՍԻ ՇԱՇԷ ՄԵ  
 ՄԱՆԱՆ, ԿԱՇԱՐԱ ՇՕ Խ-ՈՐԻՐԻ ԼՕՇԱ ՄԱՐԵ-  
 ՐԵԱՇ, ԱՅՍԻ ՄՕ ՇԱԾԱՐԱ ԼՈՇՐՈՐԷ ԱՆՆ,  
 ԱՇ ԵՐԷԱՇԷ ՐԵ ՇԵՕԼ ՆԱ Ն-ԵԱԼԱՍ. ՄԱԼԱ ՄԱՇ  
 ՄԼԵԱՍ ԼՈՄՈՐԻՐՕ, ՆԻ ԼԱՇԱ ԿԱՇԱՐԱ ԱՐ ՇԱՇ  
 ԱՐՈՒ Ե Ն-ԵՐԻՆՆ ՇՍԻ ՇԱԾԱՐԱ ԼՈՇՐՈՐԷ ԱՇ  
 ԼՕՇ ՄԱՐԵՐԵԱՇ ՄԱՐԻ ԵՆ Շ-ՇԵԱՐԱ ; ՕՐԻ ՆԻ  
 ԱՐԻՆՈՒ ԵՕԼԱՅ ՇԵՕԼ ՆԱ ՕՐԻՐԵԱՍ ՄԱՐ ՇԼՐ Ե  
 Ն-ԵՐԻՆՆ ՐԱՄ ՐՈՒՄ ՇԵՕԼ ՆԱ Ն-ԵԱԼԱՍ ՐԻՆ ; ԱՅՍԻ  
 ՄՕ ԽՐԻՐ ԱՇ ՆՆՐԻՆ ՐՇԵԼ ԱՅՍԻ ԱՇ ԱՇԱԼԼԱՍ Ե



ὁ-ῥεαρὶ να ἡ-ῑρηνοῦν ᾤαὶ ἁοι, ἁγυρ ἁγγοῖνιὰ  
 με ἁ ν-οιοεῶδαιβ, ἁγυρ με ν-ἁ ᾤ-κοῖαλταῖοιβ,  
 ἁγυρ με ν-ἁ ᾤ-κάιρτοιβ υἱε ἀρ ῥεαῖα ; ἁγυρ πο  
 ῥανθοῶοιρ ῥεὸλ ῖρ-ῑνν ῖρτε ᾤαὶ ν-οιὶ ῥε ; ἁγυρ  
 ᾤαὶ ἁον το ῥλυνεῶδ ἁν ῥεὸλ ῖρ, το ῥοῦλα  
 ᾤο ῖρῑν ῖοῥαιρ, ᾤῑῥ ᾤαῖρ νό ῥρεῶβλαοῖο  
 ῖαῶα το ῥεῖτ ἀρ ; πο ῥυὶ ῖρῑβᾤ ῖοῖμεῑνμῑᾤ  
 ῥαι ῑρ ἁν ῥεὸλ το ῥανθοῶοιρ να ἡ-ῑν, ᾤαὶ  
 ἁον το ῥορ.

34. Cio tría áct mo bádar an dá longróir  
 rin mlac mīleasó ašur tšuat De Danann  
 a o-tímcioll loca Dairb'reac ar feasó tri  
 céasó bliasóin. Ir ann rin a dúbairt fionn-  
 guala mé n-a b'ráit'rib: "an b-feasóabair, a  
 óga," ar ri, "šo o-tainis l'ib búir o-tréimre  
 oo áaitioin annro, áct an oiróceanoct amáin."  
 Ašur oo gáb tuirri, ašur vob'ión áób'al na  
 mic ó. oo cúaladar an ršéal rin, oir vob'  
 ionann leó ašur beic 'na n-vaoirib, beic ar  
 loc Dairb'reac, aš ašallmáó a g-cairaoib  
 ašur a g-compánacáib feacó vut ar f'raoc-  
 f'airrige fuaóva na Maoile buó tšuató.

35. Δγυρ τάνγανδρι 50 μοῦ ἀν-α ἡνῆμας  
 ὁ'αγῆλλῆμας ἡ ν-οιου ἀγυρ ἡ ν-αῖα, ἀγυρ  
 ἑομνῆανδρι αἰελεῖβῆμας ὁοίβ, ἀγυρ ὁο ῖννε  
 ῖοννῆμας ἡν, ἡοιῖ:—

“ Ceileadhraðò òuit a òuiòb Òeipg,  
 A gíolla o’ar gíall gac ceáir,  
 Duiteri mar don ir o’ar n-aéair,  
 Do lín Síte fíonhacáirò éairò.

“ Táinig mictò òuinn, oar líom,  
 Sgaradh oad nac cómhaidcrom,  
 Go o-tí an bháé, a òream fuaire,  
 Gan ar n-oul éugaidh ar éuairò.

“ Biamaoio ón lá a n-oiu oá’r n-aoir,  
 A éairòe éróíòe, cómhaoir,  
 Gan glórí oadonna ’nar ngoire,  
 Ar Spuic na Maoile meairdige.

“ Rácfamaoio ar rin oá’r b-riandò,  
 A g-cionn trí éadó ceirt-bliadóan,  
 Eólar ir mó oá’r b-riandò ann,  
 Siar go minn loirpáir Doimnann.

“ Trí éadó bliadóan gan feall  
 Siar a minn loirpáir Doimnann;  
 O loc go loc, truaig an oáil,  
 Go g-comhacfaíò Deoc ir Láirgneán.

“bá h-iaó ar g-cuilceadó cuanna,  
 Tonna fáile fearb fuaó,  
 ionar g-ceatpar caom cloinne liri  
 gan oíóce óuinu o’á earbuió’

“A épar bráéar ar veapz vneac,  
 Eirgeao uainn ó loc Oairbneac,  
 An vponz cuimacéac ro mómcár,  
 Ir óúbac anoir ar rgarao.”

36. A h-áit le na laoióe rin, vo gábrao ar  
 eitíollac, go h-áro, éavtríom, aéóaróá, nó  
 go rángavóar Spuic na Maoile, ioir Eirinn  
 agur Albain; agur bá h-olc lé fearuib  
 Eiréann rin; agur vo fógrao áca ar feao  
 Eiréann gan don eala vo márbao óa méio  
 cumar óa m-beic áca ie a óéanaim ó rin  
 amac.

37. Dob olc an t-aicneab vo cloinn liri beic  
 ar Spuic na Maoile. Mar vo connavóar  
 cnuirlac an cuain cóimleatáin iona v-tim-  
 cioll, vo líon fuaét agur maoite, agur aic-  
 méala íao, agur ní éugavóar olc óá b-fuap-  
 avóar miamíoiúne rin óa n-uíóe, a b-farriao  
 a b-fuapavóar ar an rruic rin.

38. Agur vo bávóar ar Spuic na Maoileno  
 go v-táiniz gloim voimíne, oíóce áirigíte

ćuca. Δ ούβδαιτ ϋονηγυαλα : “Δ βράιτρε  
 ιονήμυνε,” αρι ϋί, “ιρ ολε αν νιό το νίμιτο, όιρ ιρ  
 εινντε γο η-οεαλόćαιό τοιμιονη ηα η-οιόće ϋεο  
 ανοćτ lé ćéile ϋινη, αγυρ όρτουιγιοη ιοναο  
 εινντε κοιννε ćum α ηαćαη, οά ο-τυγαό οια  
 οηρμυινη ϋγαραό ηέ ćéile.” “γαβαη α ϋιύρ,”  
 αρι ηαο, “ιοναο εινντε κοιννε αγ αηρμυιγ  
 ηα ηόη, οιρ ιρ cóηηεόλαć ϋινη υιλε υιρρε.”

39. Οιό τριά αćτ τάιηιγ ηεαόόη οιοće ćuca,  
 αγυρ το ćυιρ ηη γαοć ηέ, αγυρ το ηέαοαιγ-  
 εαοαρι ηα τοηηα α ο-τρεαćαη αγυρ α ο-τορ-  
 μάη, αγυρ το λοηημυιγ τεηηε γεαλάιη, αγυρ  
 τάιηιγ ϋγυαβαό γαηβ-αηραιο αρι ϋαο ηα  
 ϋαιρργε, ιονηαρ γυρ ϋγαραοαρι ćλαηηα λιρ  
 lé ćéile αρι ϋεαό αη ηιόρ-ηαηα ; αγυρ τυγαό  
 ϋεαćράη αη ćυαιη ćηιρ-λεαćαιη οηηα, γο ηαć  
 ϋεαοαρι ηεαć όιοβ ćά ϋλιγε, ηό ćά κοηαρι α  
 η-οεαćαιό αη ćυιο ειλε. Τάιηιγ τριά ϋέιτ-  
 ćιύιη ϋορ ϋαη β-ϋαιρργε ταρ έιρ ηα τοιμινη  
 μοιρ ηιη, αγυρ το βί ϋιονηγυαλα ’ηα η-αοηαρ  
 αρι αη ϋηυć ; αγυρ τυγ οα η-αιρ ηα βράιτρε  
 ’ηα η-εαρβυιό, αγυρ το βί αγ α η-έαγςαοιη  
 γο μορ, γο η-ούβδαιτ αη λαοιό :—

“Αη ηιοćτ ιρ ηαηιγ ατά βεο,

Μο ϋγιάćαιη το ηεόιό ηεαη έαοιβ

Суаи́л ηαη ηιηοηαηιγ αη γαοć όιαη,

Μο έρτοιό αη ćλιαβ ταρ έιρ Δοιό.

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

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

“ Tairéir Fíacraic aghur Doir,  
 Aghur Cuinn éadom, gan a b-fior,  
 Ir triadg m'fuirioch m'ir gad oic,  
 Ir mairg atá anocht am muict.”

40. Iomcturá Fíonnghualann, do bí an oirde  
 rin ar an g-caipidg go triac eirge do'n ló ar  
 n-a máraic ag feictiom na fairrige da gad áir,  
 'na tímcíoll, go b-faca Conn cúici go ceann-  
 triom clúim-fliuc; aghur fáiltigior ciorde na  
 h-ingine poime go móir; aghur táinig Fíacra  
 go fuair, fliuc, fíor-anbfaon, aghur níor tui-  
 geadh innrige ná úrlabhadh uair, lé mo méad  
 a fuair o'fuaict aghur o'imfíníom; aghur do  
 cuir rin fóna rgiactánaidh é, aghur a dúbairt:  
 “ Da d-tigeadh Doir cúgáinn anoir, ir maic do  
 beinir.”

41. Níor éian dóib' na díaisí rin, an tan do  
 éinneadair doo éuca, go ceann-tim, clúm-  
 álainn; ašur fáiltíšior Fionnghuala go mór  
 roime, ašur cuiríor fá clúm a h-octa, ašur a  
 h-uribruinne é, ašur Fiacra fóna ršiaťán  
 oear, ašur Conn fóna ršiaťán clé; ašur do  
 oearaisí a clúm tairra fá'n ramail rin. “A  
 óga,” ar Fionnghuala, “šio olc lib an oioce  
 ariaoir, buo mór da macramla do šeabťaoi  
 ó ro amac.”

42. Do bádair, iomorro, clanna Lir me h-eaó  
 iméian, ašur me n-aimeir fáda aš fulaňš  
 ruacťa, ašur aňocraťa ar Šruť na Maoile  
 mar rin, go o-tainic oioce áimšťe uile éuca,  
 ašur ní b-fuadair miam moimpe, coimméao  
 a meóio, ašur a ruacťa, a rneaťa ašur  
 a šaoiťe; ašur do rinne Fionnghuala an  
 laoió :—

“Olc an beaťa ro  
 ruacť na h-oioce ro,  
 méao an t-rneaťa ro,  
 cruar na šaoiťe ro.

“Ir ann do cúmluigšio  
 fáam' éaoim-ršiaťaiť,  
 Tonn o'ar tréan-ťuaršainn,  
 Conn ir éaoim-fiacra.

“Do éuir ar learmádaí  
 Sinn, an ceartaí ro,  
 Anocht ’ran dochar ro,  
 I r olc an beada ro.”

43. Cú tría dé do bádar clanna Lir a  
 fulangfuidi-beada mar rin go ceann bliadúna  
 ar Sruet na Maoile, go muḡ oíche oíio ar  
 beinn Cairrge na Rón, a g-callan lánuidi  
 go ronnadúac, an t-am rin, aḡur teadtaí-  
 ḡíor an t-uirge, aḡur fuadaíḡíor ḡac don aca  
 iona áit; aḡur mar do bádar ar an g-car-  
 raiḡ do leanaodar a g-cora, aḡur a g-clúim,  
 aḡur a rḡiactáin o’on cárraiḡ, go nár féa-  
 doodar cor do éuir oíob ’ran ionad a maḡa-  
 dar; aḡur tuḡadar feadúanna ríor-  
 éruaidé fá na g-collaid, gur fáḡbodar cnoi-  
 cionn a o-troiḡteac, clúim a n-octa, aḡur  
 bairra a n-eitead a leannáin na g-cairrge  
 an tan rin.

44. “Truaḡ aím; a clanna Lir,” ar Fionn-  
 ḡuala, “i r olc a tádar aḡáinn anoir, oíi ní  
 féadúmaío fulang an t-ráile, aḡur i r ḡeir  
 úinn beic ina éaḡmaí; aḡur má téir an  
 ráile ionár g-créadtaib do ḡeabam bár;  
 aḡur do ḡunne an lúoí:—



“ Eaccadointeac̃ agaiññ anoct,  
 ʒan clúm ag tuiʒioð ár ʒ-corr,  
 'Sar ruar o'ár m-bonnaib̃ bláite,  
 Ar c̃airriʒib̃ anob̃b̃ráioe.

“ Dob olc ar leaíṁáctairi ruinn,  
 O'ar imir oíóioct orruinn,  
 O'ar ʒ-cuir ar fao maia amac̃  
 A m̃ioct ealað n-ionʒantac̃.

“ Ar é ar b̃-folcað ar oíuim cuain,  
 Cúbar an maia monʒ-ruaið  
 Ar í ar ʒ-cuir t̃all o'o'n c̃uim,  
 Sáile an maia monʒ-ʒuim.

“ Doim inʒion, agur triar mac,  
 Cleactmaoit̃ a ʒ-cuaraib̃ carriac̃,  
 Ar na c̃airriʒib̃ cruaið o neac̃,  
 Ar m-beact̃a ar éaccadointeac̃.”

45. Cio tr̃á ac̃t t̃anʒaðar for̃ ſpũc̃ na  
 m̃aoile aríir, agur ʒéar-oíliʒ, agur ʒéar  
 ʒarib̃, ʒoir̃t̃ leó an r̃áile, níor̃ f̃eaõrao a  
 f̃eac̃nað 'naiaor̃féin o r̃áir-oíoĩon air̃. Agur  
 o b̃áðar ar an ʒ-cuan r̃á'n ionnar̃ rin, no ʒur  
 r̃ár a ʒ-clúm, agur a n-eiteað̃a, agur ʒur  
 c̃nearaiʒeaðar̃ a ʒ-c̃r̃eact̃a ʒo h-ioml̃án; agur





բիւս արօւիւ, ի՞նչ միօճար, մարտնչարձ : Դճար  
 Ծ'իւրբարիցեալս լանոս Լիւ լոնոս Ծօ Բձար  
 Խաճ Ծե Ծանոս, Դճար ի՞նչ Լիւ  
 Դճար Խօժ Ծարի, Դճար Դ մարտնչարձ Դ  
 լանոս.

49. “Ατάτο ὅο μαίτ, ἃ η-έιμιοναο,” ἀρ  
ριαο, “ἃ ο-τιῖς βυρ η-ἀτάρια ἃ Σίοτ ῥιονη-  
ἀάο, ἀγυρ τυαῖα οε Ὀανανη μαρ αον ρίυ  
ανη, ἀῖ ααιτίοιη ηα ῥλειῖε Δοιρε, ὅο ρύβδς,  
ροίμεανμηαῖ, ῖαν ιμῖνίοιη ῖαν ἀηῖοαῖτ,  
ἀῖτ βυρ η-βειῖρι ’ηα β-ῥέαῖμαρ; ἀγυρ ῖαν  
ἃ ῥιορ ἀα αά ἀρ ῖαβῃαβαιρ υαῖα, ὀ’η λό ἃ  
ο’ῥάῖαβαιρ λοῖ Ὀαιρβρεαῖ.” “ηοῖα ἱ ρη  
ἀρ η-βεαῖα-ηε ρε ηα η-ινηρην,” ἀρ ῥιονη-  
ῖαα, “ὀρ ηρ μὀρ ο’ολε ἀγυρ ο’εαοῖυλαηῖ,  
ἀγυρ ο’ἀηῖὸ ῥααρηαμαρ ρεαῖνὸη ηα μαρ αο  
ῖοαῖ ηα ηαοιλε ὅο ο-τράρτα;” ἀγυρ ἃ  
ούβαιρτ ἀη λαοιὸ :—

“ Ըօւննոն ճոօժ տօճլձձ Եր !

1omòΔ Δ mioò Δsur Δ b-fion ;

Σίὸ τὰ ἀνοῖτ ἀ η-ἀὸβδὸ ῥυαρ,

Θρεατ το ευν μογλαν αν ριοζ.

[illegible]

“ Δὲ γὰρ ἀνὴρ ἐμὸς ἀγαθὸς ἀνὴρ ἐστίν,  
 ἔστιν ἄνθρωπος ἡρώδης ἡρώδης;  
 ἔστιν ὁ ἐμὸς ἀγαθὸς ἀνὴρ,  
 ὁ ἐμὸς ἀγαθὸς ἀνὴρ ἐστίν ἡρώδης.

“ ἡρώδης ἀνὴρ ἡρώδης, ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης;  
 ἔστιν ὁ ἐμὸς ἀγαθὸς ἀνὴρ ἡρώδης,  
 ἡρώδης ὁ ἐμὸς ἀγαθὸς ἀνὴρ.

“ ἔστιν ὁ ἀνὴρ ἡρώδης ἡρώδης ἡρώδης,  
 ἀνὴρ ἡρώδης ἡρώδης ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης,  
 ἀνὴρ ἡρώδης ἡρώδης ἡρώδης ἡρώδης.

“ ἡρώδης ὁ ἐμὸς ἀγαθὸς ἀνὴρ ἡρώδης,  
 ἡρώδης ἀνὴρ ἡρώδης ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης.

“ ἡρώδης ἡρώδης, ἀνὴρ ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης:  
 ἡρώδης ἀνὴρ ἡρώδης ἡρώδης ἀνὴρ ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης.

“ ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης ἡρώδης ἡρώδης ἡρώδης,  
 ἡρώδης ἡρώδης, ἡρώδης ἡρώδης,  
 ὁ ἐμὸς ἀγαθὸς ἀνὴρ ἡρώδης ἡρώδης.”

50. Δῖα ἡ-αἶτλε ῖν τάνῃσθαι ἀν μαρ-  
 ῖλυαῖς ὅο σῖτ ἴν, ἀγυρ το ἰννῖοσθαι το  
 ἡαἰτῖβ τῡατ ὅε ὅαναν ἡτῆαττα ἡα ἡ-έαν,  
 ἀγυρ ἀ ῖατ. “ἡῖ ῖυἰλ κυμαρ ἀγῶννε οῖο,  
 ἀῖ ἡα ἡαἰτε,” “αττ ὅυρ ἡαἰτ ἴνν ἀ ἡ-βεῖτ  
 βεό, οῖο το ὅεαβαιο καβαῖρ ἀ ἡ-οεῖρε ἀἡ-  
 ῖρε.”

51. ἰομτῦρα ἔλοιννε ἴν, ὀῖονῖυῖζεσθαι  
 ἀ ἡ-αὐβὰὐ βυαἰὸ βυὸ τῡαῖς, ἀῖ ὀῖυτ ἡα  
 ἡαοῖλε, ἀγυρ το βὰσθαι ἀνν ὅο ῖαἰνῖς ἴεό ἀ  
 ὀ-τῖεἡῖρ το ἔαἰτῖοἡ ἀνν; ἀγυρ ἀ ὀύβαῖρ  
 ῖονῖγῡαλα: ἴρ ἡἰτῖο ὀῖνν ἀν τ-ἰοἡαὐ ῖο  
 ὀ’ῖάγβὰἰ, οῖο τῶνῖς ἀῖ ὀ-τῖεἡῖρ ἀνν; ἀγυρ  
 το ἔαν ἀν ἴαοῖὐ:—

“Τῶνῖς ἀῖ ῖεαἰ ῖονῖαἡ,  
 ἴρ ἡἰτῖο ὀῖνν ἀ ἰοῖγὰβὰἰ,  
 Ὄν κυαν ῖο ’ἡαῖ ἔλεατταἡαῖρ  
 Τῖῖ ἔεαὐ βῖαὐαν βυαν τ-ῖοἡαῖρ.

“ὅο ῖνν ἰοῖῖαῖρ ἰαῖτταῖς,  
 ἡῖ βυὸ ἡ-υῖα ἀ ῖῡἡανῖ ῖν,  
 ἴῡἡῖῖῖῖῖῖ ὅαν ἡεαῖῡγὰὐ ὀε,  
 ῖε ῖῡἡανῖ ἡα ῖῡαῖ-ὅαοῖτε.

“ὅαν οῖαὐ, ὅαν οῖῖῖεαἡ,  
 ὅαν αοῖῖῖῖῖῖ ἀῖ ὀῖῖ-ὀῖῖῖῖῖ;  
 ἡῖ ἡοῖεαν ἀ ὅ-κυαἡαἡαῖρ,  
 Τῶνῖς ἀῖ ῖεαἰ ῖονῖαἡ.”

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

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

“Τρυαξ ζάιρ na n-eαλαò ανοct ;  
 1r τριάξ φόθεαρια nó 1r ταριτ ;  
 Ξαν uιrγε lionn-φuαρι φά n-a n-uct,  
 Δ ζ-cuιrπ 1r uιomβuaη ό'n ταριτ.

“Ξαν uιrγε ταηα, ταίλε, τρέαη,  
 Ξαν τονη μαρια αζ τεαct μέ u-ταοιβ ;  
 Uο τεαct αη muiη meαòμαct móri,  
 Ξο b-φuιl na clári cómφλιuc caοiη.

“Δ mξ uο cúm neam 1r lári,  
 Δγυr τυζ rlán na ré φλυαίξ,  
 Φοιrτιοr leατ αη eαlταη éαη,  
 λεαηταr αη τρέαη ζο m-bαò τρυαίξ.”

54. “Δ bράιτρε,” αr φιονηζuaλα, “cπειοίξ  
 αη φiρ-Úia φοροόρòα na φίρiηne uο cúm neam  
 ζο n-a néαλλαιb, αγυr ταλαm ζο n-a τορ-  
 ταιb, αγυr αη φαιρiγe ζο n-a h-ιονζαηταίb,  
 αγυr uο ζεαbτδοι caβαιr αγυr cómφuιταct  
 ό'n ζ-Coimòe.” “Cπειοmío,” αr ιαu; “αγυr  
 cπειοmιr λιb,” αr φιονηζuaλα, “uο'n φiρ-  
 Úia φοιrφε, φiρ-eóλαct.” Δγυr uο cπειοιουαr  
 αr αη uαιr córη, αγυr φuaριαuαr caβαιr  
 αγυr coβpaηαò ό'n ζ-Coimòe uα éiρ rηη, αγυr  
 ηιοr cúrη uοiηιoηη na uοιrβφiοη oηrηα ó rηη  
 αμαct.

55. Δγυr uο bάuαr Δ Rιηη ιοηrαιr Uοm-

naonnó go t-áinig leó a t-tréimh go áitíoin  
ann, agus a bfuilte fionnghuala : “ I r mictio  
duinn uil go Sioct fionnadaíó mar a b-fuil  
li go n-a t-eaglaó, agus ar muinntir uile,”  
“ I r maic linne rin,” ar iad an.

56. Agus go gluairead ar móra go h-ur-  
éadrom, déadad nó go manad ar Sioct  
fionnadaíó ; agus i r amlaíó fada ar an  
baile, fár, folam ar a g-cionn, gan áct maol-  
ráda glara, agus oiradad neannta ann,  
gan tig, gan teine, gan treib. Agus tán-  
ad ar a n-éimionad iona g-ceadair, agus  
tuad ar trí gáiré adadainté ór áir, agus  
a bfuilte fionnghuala an laoió :

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

“ Gan cona,’ i r gan conairé,’  
’Gan mná,’ r gan ríogairé maímar,  
Mar ’tá anoir ní eadamar,  
An áirí maí ad ar n-adair.

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



“Μαρι ατάιϑ λυέτ αν βαιλερι,  
 υέάν ιρ εράιϑ λέμ έροιϑε,  
 Ατά ανοέτ αρι μαριερι,  
 ηαέ μαριονη τριαέτ αν τίγε.

“Α βαιλερι 'να β-ραεαμαρι,  
 Σεól ιρ ιμιατ, αζυρ αοναέ,  
 Όαρι λιον ιρ έ αν τ-αέταμαέ,  
 Μαρι ατά ανοέτ α η-αοναρι.

“Μέιϑ ηα η-ϑοέαρι ρααριαμαρι,  
 Ο'η τυιηη μαρια ζο έίλε,  
 Α λειτέιϑ ηί έυαλαμαρι  
 Ό'ιμτέαέτ αρι όδοιηιβ ειλε.

“Όοβ' αναηη αν βαιλερι  
 Ταοβ ηέ ρέυι ιρ ηέ ρίοϑβαιϑ,  
 ηι ηαρι ρεαρι αρι η-αιέηιϑηε,  
 Σιηη ραν άιτρι λειρ ζέ'ρ β'ιονζηαϑ.”

57. Ειϑ τρά αέτ ϑο βάϑαρι Ελανηα ληι αν  
 οιϑέε ρηη α η-ιοναϑ α η-αέταρι, αζυρ α ρεαν-  
 αέταρι μαρι αρι η-οιλεαϑ ίαϑ ; αζυρ ϑο έαν-ραϑ  
 σεól ρίη-βιηη ρίτε ; αζυρ ϑο έιηζεαϑαρι α  
 μοέα ηα μαιϑηε αρι η-α ηάμαέ, αζυρ ϑο  
 ζλυαιρεαϑαρι ρόμπα ζο η-ιηιρ ζλυαιρε βρέα-  
 ηαηηηη ; αζυρ ϑο έιονόλαϑαρι έαηλαιέ ηα ερίε



50 coitc'ionn cúca, ar locán na h-eánlaite  
 a n-1nir gluaire b'réannainn; a'gur do t'igóir  
 o'ing'eilt gac laoi fa meannai'b imc'iana  
 na críce .i. 50 h-1nir seóio, a'gur 50  
 h-ácaill, a'gur 50 Teac' Duinn; a'gur gur na  
 h-oiléannaib iarr'ama'ca ar céana; a'gur do  
 t'eigóir 50 h-1nir gluaire b'réannainn gac  
 oio'ce.

58. A'gur do b'adai ar an o'rou'ga'o rin mé  
 h-ea'o, a'gur mé h-aim'iri f'ada, 50 h-aim'iri  
 c'ieroinn C'rio'rt, a'gur 50 o-táinig Pa'raic  
 naom'ta a n-Eluinn; a'gur 50 o-táinig  
 Mo'caom'óg naom'ta 50 h-1nir gluaire b'ré-  
 annainn. A'gur an céad oio'ce táinig do'n inir  
 do cu'la'adai Clanna Lir g'ut a cluig a'ga  
 buain 'ran iaim'eir'ge láim leó; gur bio'ga-  
 adai, a'gur gur buain-r'ginn'e'adai 50 a'o'fu'at-  
 m'ar a'ga cloir'oin; a'gur o'f'ág'b'adai a  
 b'ráit're Fionn'guala 'na h-aonai.

59. "C'réud rin, a b'ráit're ion'muine," ar  
 rí. "Ní f'eadam'ar," ar ríad, "cia an g'ut  
 an'b'f'ann a'o'fu'at'm'ar do cu'la'm'ar." "G'ut  
 cluig Mo'caom'óig rin," ar Fionn'guala, "a'gur  
 ir é r'ga'r'far rí'b'ir lé péin, a'gur lé pe'annai,  
 a'gur f'óir'f'ear rí'b' maille le toil 'Dé;" a'gur  
 a oú'b'air't an laoi'o:

“ Εἰρτιῖς πέ clog an cléiriuḡ,  
 Tóḡbairḡ buir n-eite aḡur éirḡiḡ,  
 Beirḡ a buirḡe πέ Dīa a tēaḡt,  
 Aḡur alḡaiḡiḡ a éirḡeaḡt.

“ Córairḡe ḡḡoirḡ beirḡ ḡá πέir,  
 Ir é rḡairḡar rīb πέ péir,  
 Sḡairḡairḡ rīb cairḡrḡe ir cloḡa  
 Aḡur rḡairḡairḡ ḡairḡ ḡroḡa.

“ A beirḡirḡ rībḡe, ḡe,  
 Déairḡairḡ cḡeirḡeaḡ cōir cinnḡe,  
 A cēaḡḡair cāoir Clōinne Lir,  
 Εἰρτιῖς πέ clog an cléiriuḡ.”

60. Cīḡ trā aḡt, ḡo bāḡair Clanna Lir aḡ  
 éirḡeaḡt leir an ḡ-ceól rin ḡo rinne an cléi-  
 rēaḡ, nó ḡur cḡiḡcḡairḡ a tḡāḡa. “Canam  
 air ḡ-ceól anoir,” air Fionnḡuāla, “ḡ’áirḡ-  
 riuḡ nime aḡur talḡan.” Aḡur ḡo cānair  
 a ḡ-ceaḡóir, ceól rīrēaḡḡaḡ, rīr-binn, rīḡe  
 aḡ molaḡ an Cōirḡe, aḡur aḡ aḡrāḡ an  
 áirḡ-riuḡ.

61. Aḡur ḡo bī Moḡāoirḡ aḡ éirḡeaḡt  
 leo, aḡur ḡo ḡuirḡ Dīa ḡo ḡúḡrāḡḡaḡ fā n-a  
 fōillrīuḡaḡ ḡó, cīa rō cān an ceól rin;

Δγυρ πο φοιλλριζεαὐὸ ὁὸ γυριαβ ἰαὸ Clanna  
 λιρ το μιννε ἐ. Δγυρ ἰαρ ὁ-τεαὐτ na μαῖονε  
 ἀρ n-α mάριας, γλυαιρεαρ Moóaoimós γο loó  
 na h-eanlaite Δγυρ το connairc na h-éin  
 uaṑa ἀρ an loó; Δγυρ το cúaiṑ γο h-oiriear  
 an cúain maρ a b-ṑacaiṑ ἰαὸ, Δγυρ το ṑiaρ-  
 ρiaiḡ ὀioḃ: “An ρib Clann λιρ,” ἀρ ρé. “Iρ  
 ρinn γο veimh,” ἀρ ἰaṑraṑ. “ṑo beirm na  
 buioe ρin lé ṑia,” ἀρ Moóaoimós, “óρ ἰρ  
 ἀρ buρ ρon tanγyρa cúm na h-innre-ρ, ταρ  
 γaó n-innρ eile a n. Eimh; Δγυρ tíγiṑ a ὁ-τίρ,  
 Δγυρ ταḃρiaiṑ ταοḃ liomρa, óρ ἰρ anρo  
 aτá a γ-cinneaṑ ὀib veaḡoibpaeáa το ὀéa-  
 nam, Δγυρ vealúḡaṑ ρé buρ b-ṑeacṑaib.”

62. Tánγaṑaρ a ὁ-τίρ ἰαρ ρin, Δγυρ tuγa-  
 ṑaρ ταοḃ leiρ an γ-cléipaeá; Δγυρ το μyγ  
 leiρ ὁa aṑbuioṑ ρéin ἰαὸ; Δγυρ το bíoir aγ  
 ὀéanaim τpáṑ, Δγυρ aγ éipteaṑṑ aipmhn a  
 b-ṑoáρ an cléimḡ. Δγυρ tuγ Moóaoimós  
 céaρo maṑṑ cúige, Δγυρ ὀ'ṑyriáil aρ ρlaḃ-  
 ρiaṑa aipγio aoinḡil το ὀéanaim ὀóib; Δγυρ  
 το cúρ ρlaḃρiaiṑ ioρi aṑo Δγυρ ṑionn-  
 ḡuaia, Δγυρ ρlaḃρiaiṑ ioρi Conn Δγυρ ṑiaṑia;  
 Δγυρ το bíoir 'n-α γ-ceaṑiaρ aγ upḡáipoiú-  
 ḡaṑ inṑinne, Δγυρ aγ méaṑúḡaṑ meannna  
 aγ an γ-cléipaeá; Δγυρ níop cúρ imḡníoim na

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

63. 1ρ̃ ε̃ β̃α̃ μ̃ζ̃ αρι̃ Ὀonnaτ̃αιβ̃ αν̃ ταν  
ρ̃ιν, Λαιρ̃ζ̃neñ mac̃ Ὀolm̃aiñ, m̃ic̃ Ὀob̃t̃aiζ̃,  
α̃ζ̃υρ̃ Θεο̃ς̃ ιν̃ζ̃eañ ρ̃inñζ̃iñ m̃ic̃ Δο̃õã Δλ-  
ainñ .ι. ιν̃ζ̃eañ μ̃ζ̃ M̃ũm̃añ, 1ρ̃ ι̃ β̃α̃ β̃an-  
c̃eilẽ õõ.

64. Α̃ζ̃υρ̃ οο̃ c̃ũal̃aĩõ αν̃ ιν̃ζ̃eañ τυα̃μ̃υρ̃ζ̃-  
β̃ãil̃ να η-εαν̃ α̃ζ̃υρ̃ οο̃ lioñ οα̃ ρ̃eap̃ic̃ α̃ζ̃υρ̃ οα̃  
ρ̃iõρ̃ζ̃ñãõ; α̃ζ̃υρ̃ οο̃ 1ãρ̃rĩ αρι̃ Λαιρ̃ζ̃neñ να  
η-εõiñ ο'ρ̃ãζ̃ãil̃ οι. Α̃ζ̃υρ̃ α̃ ο̃ũb̃aĩp̃c̃ Λαιρ̃ζ̃-  
neñ nãc̃ 1ãρ̃rĩp̃ãõ αρι̃ M̃õc̃ãõm̃õζ̃ 1ãõ. Α̃ζ̃υρ̃  
τυ̃ζ̃ Θεο̃ς̃ α̃ β̃μ̃ãc̃ãrĩ nãc̃ β̃eiõ ρ̃eiñ δον  
οĩõc̃ẽ α̃ζ̃ Λαιρ̃ζ̃neñ, m̃unã β̃-p̃ãζ̃ãĩõ να η.εõiñ;  
α̃ζ̃υρ̃ οο̃ ζ̃lũãir̃ ρ̃iõm̃p̃ẽ α̃ρ̃ αν̃ m̃-bãilẽ. Α̃ζ̃υρ̃  
οο̃ c̃ũirĩ Λαιρ̃ζ̃neñ τεãc̃t̃ã ζ̃õ lũãc̃ οα̃ τõρ̃μ̃ιζ̃-  
ẽãc̃t̃, α̃ζ̃υρ̃ ñĩ μ̃υ̃ζ̃ãõ ũir̃p̃ẽ ζ̃õ μ̃ãiñι̃ζ̃ C̃ill̃  
Õãlũã. Α̃ζ̃υρ̃ τ̃ãiñι̃ζ̃ρ̃ĩ τ̃ãrĩ α̃ η-αι̃ρ̃ οο̃'ñ  
β̃ãilẽ 1ãρ̃rĩiñ; α̃ζ̃υρ̃ οο̃ c̃ũirĩ Λαιρ̃ζ̃neñ τεãc̃t̃ã  
ο'1ãρ̃rĩãĩõ να η-εαν̃ αρι̃ M̃õc̃ãõm̃õζ̃; α̃ζ̃υρ̃ ñĩ  
β̃-p̃ũãir̃ 1ãõ.

65. Õõ b̃ĩ ρ̃eap̃ι̃ζ̃ m̃õrĩ αρι̃ Λαιρ̃ζ̃neñ ũimẽ  
ρ̃ιν, α̃ζ̃υρ̃ τ̃ãiñι̃ζ̃ ρ̃eiñ ζ̃õ η-αι̃ρ̃m̃ α̃ μ̃ãib̃  
M̃õc̃ãõm̃õζ̃, α̃ζ̃υρ̃ ο'ρ̃ĩãρ̃p̃ãĩζ̃ õẽ αρι̃ β̃-p̃iõrĩ α̃  
μ̃ãõã ζ̃υρ̃ ο̃ũĩũl̃c̃ ιm̃ να η-εαναιβ̃ ε̃. “1ρ̃  
ρ̃iõrĩ ζ̃õ ο̃ẽĩm̃iñ,” αρι̃ M̃õc̃ãõm̃õζ̃. Δnñ ρ̃ιν̃ οο̃

εἰμὶς λαιμζνέν, αἷυρ τυς ρίτεαμ ἀρ νὰ  
 ἡ-έαηαιβ, αἷυρ τυς εἰγε το'ν ἀλτόρρ ιαυ .ι.  
 τὰ έαν ἀηη ἡαε λάιμ νό; αἷυρ ἡλυαιρεαρ  
 ροιμῆε ἡο ἡ-αιρμ α ραιβ Όεοό, αἷυρ λεαηαρ  
 Μοόαοιμός έ. Αἷτ ἀρ η-ἡλααό ηα η-έαη νό,  
 το εἰαιό α υ-τλαέτ σοόαιλλ νόοβ, αἷυρ το  
 ριηηεαό τρὶ ρεαηοιρῆ ερῖοηα, εηάμδαά τοηα  
 μαααιβ; αἷυρ ρεαη εἰλληεά, λομ, ἀρραιοό,  
 ἡαη ρῖυλ, ἡαη ρέοιλ, το'ν ιηζιη.

66. Αἷυρ το ἡαβ βίοόἡαό λαιμζνέν ιαρ  
 ριη, αἷυρ το ἡλυαιρ ἀρ ἀη η-βαιε  
 αμαό.

67. Ιρ ἀηη ριη α ούβαιρτ ριονηἡυαλα.  
 “Ταρ ο'αρ η-βαιρτεαό α ελέρμζ, ορρ ιρ  
 ἡαιρτο υαιηη ουλ το'ν έαἡ; αἷυρ ιρ τεαριβ  
 ηάό μεαρα λεατρα τεαλύἡαό ληηη, ηα  
 ληηη, τεαλύἡαό λεατρα; αἷυρ τέαη ἀρ  
 η-αόλααό ἀρ α ἡ-αιτῆ, αἷυρ εἰρ Conn τομ'  
 λειτ τέαρ, αἷυρ ριαόρμ τομ' λειτ ελέ, αἷυρ  
 Δοό το λειτ μ'άίἡτε;” αἷυρ α ούβαιρτ ἀη  
 λαοιό :—

“Ταρ ο'αρ η-βαιρτεαό α ελέρμζ,  
 ἡαβ υματ αἷυρ έρμζ,  
 ἡλαη οιηη ἀρ η-ιομαό ρμáιλ,  
 'Σαρ ἡ-αιοητα υίε, α εομρáιη.

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

“Αρ αmlαιό όριυαιςim αν υαις,  
 Φιαερα, ιρ Conn φορι μο όά ταοβ,  
 Αm υετ, ιοιρι μο όά λάim,  
 Α ελέρις εάιό cuiri Δοό.

“Α Mόόδοmός αν γλίρι γλιε,  
 Σγαρεαinn μib cia τοιλις liom,  
 Όέαν Ώο h-έαργαίό αν υαις,  
 Imtis Ώο λυαε ιρ ταρι α n-αm.”

68. Α h-αιελε na λαοιυε rin, το βαιρτεαδ;  
 αςυρ το έαγαναρ, αςυρ το h-αόλααδ,  
 Clanna λι; αςυρ το cuiread Φιαερα αςυρ  
 Conn φορι α όά ταοβ, αςυρ Δοό το leiε α  
 h-αιςτε, μαρι το οριυαις Φιοννγυαλα; αςυρ το  
 τόγβαδ α lia όρ α λεαετ, αςυρ το ρερίοβαδ  
 α n-ανmanna οςαim, αςυρ το ρεαμαδ α  
 γ-cluice αοιντε; αςυρ το φρίε neam το n-α  
 ανmannaib.

69. Αςυρ το bi Mόόδοmός Ώο cύmac, τυιρ-  
 ρεαε ina n-οιαίς:—

\* \* \* \* \*

70. Conad í Oíde Clainne λι conuige rin.

TRANSLATION.





# THE FATE

## OF THE

# CHILDREN OF LIR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

Though thou mayest us send from wave to  
wave,

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

“We shall receive relief,—without concealment ;

We shall receive warning and grace ;

Even though we light upon the lake ;

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

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

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

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

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

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

It is a great disgrace to soft youths

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

32. Bodhbh Dearg then asked Aoifé what

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

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

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

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

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

“ Adieu to thee, O Bodhbh Dearg !

Thou man to whom all science has done  
homage,

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

Lir of the famous Sióth Fionnachaidh.

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

Till the judgment come—O pleasant com-  
pany!

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

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

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

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

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

Westwards to the point of Iorrus Domh-  
nann;

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Happy this night the household of Lir !

Abundant their mead and their wine ;

Though there be this night in a cold home,

A company<sup>55</sup> of the king’s pure-born children.

“Our faultless bed-clothes are [but]

The covering of our bodies of wreathed  
feathers ;—

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

“There is our food and our wine they are

The white sand and bitter brine ;—

[Yet] often drank we hazel mead,

From round cups with four lips [i. e. corners.]

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

Rocks above the violent waves ;—

[Yet] often have been spread for us,

Beds of the breast-feathers of birds.



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

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

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

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

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

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

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

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

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

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

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

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

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

“Pitiful the lament of the swans this night,—

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

Without cold-flowing water under their  
breasts,

Their bodies will be short-lived from thirst.

“Without thin water, firm, and strong,—

Without a sea wave coming against their  
sides ;

The merry great sea has congealed,

So that it is a beautiful damp-wet plain.

“O King who hast formed Heaven and Earth,

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

By thee be relieved the tribe of birds,

Let the strong be pursued till they become  
pitiful.”

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

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

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

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

"A wonder to me this place,—

How it is without house, without dwellings?

As I see this place—

Uchone, it is bitterness to my heart.

"Without hounds, and without packs of dogs,  
Without women, and without prosperous  
kings,

We have never heard of it as now it is,

This place—with our father.

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

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

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

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

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

57. However, the Children of Lir were

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

69. And Mochaomhóg was sorrowful and distressed after them.

\* \* \* \* \*

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

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## NOTES.





## NOTES.

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

<sup>2</sup> *Assembly*.—Or, “fair.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

<p>“ nó glac mé irteac, ar          acét sup taoidreac,          as gíollaiḡeacét eac do          mharcaidó síodá,          ir ná fás fó deap me as          teacét do’n t-ráoidre          ar rcéirto mhadḡ ḡhlair,          am rpreap ’ram rpion-          lac.”</p>	<p>“ Or take me in, though          slavish the condition,          To groom the steeds of          thy fairy stud,          And leave me not in sad-          ness at the approach of          the solemnity,          On bleak <i>Magh Glas</i>, a          wretch and a vagrant.”</p>
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—(from Andrew Mac Curtin’s Address to *Donn Dumhach*, the Fairy Chief of *Dumhach Mhor* (Doughmore), or the Great Sand-hills, near Dunbeg, on the coast of Clare, about A.D. 1730).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## GLOSSARY.









uomhan, in the world ; *ar* fearò, *comp. prep.* during as *ar* fearò trí céad bliadóuin, during three hundred years ; *ar* fearò, *comp. prep.* throughout, also *ar* fearò and *ar* fuo, as *ar* fearò *Erineann*, throughout Erin : *ar* cí, on the point (of), about to ; *ar* ron, *comp. prep.* on account of ; *ar* d'túir, *adv.* at first ; *ar* eagla, for fear, lest ; *ar* éadna, moreover, likewise ; *ar* ar, back ; *ar*, *prep.* at as, *ar* an uair cóir, at the right time.

*ar*o-Rí, *s. m.* a High or Chief King.

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

*ar*gíoth, *s. m.* silver ; *gen.* *ar*gíoth.

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

*ar*m, *v. a.* reckon, count, consider, think, as *ní armhó eólaí, céol ná óirfíreabó dár clor a n-Éirínn riam* *noim céol ná n-ealaí ríon*, historians did not consider any music or delight which was ever heard in Erin, before (or in preference to) the music of these swans.

*ar*m, *s. f.* a place ; *gen.* *ar*me ; see quotation under *a*, *rel. pron.*

*ar*, see *tar ar*.

*áit*, *s. f.* a place, a situation ; *gen. and pl.* *áite*.

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

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

*áitreab*, *s. f.* a habitation, dwelling, residence ; *ob' oic an t-áitreab*, it was a bad residence.

*áitreacair*, *s. f.* repentance, compunction.

*áitreibte*, *s. m.* an occupier, a tenant ; *áitreibte an feardáinn*, an occupier or tenant of the land.

*álainn*, *adj.* beautiful, fair ; *comp.* *áille* ; or *áilne*.

*álba*, *s. f.* Scotland ; *gen.* *álban*.

*áltaí, v. n.* pray, thank ; *infin.* *áltaí, v. n.*

*áltoir*, *s. f.* an altar ; *gen. and pl.* *áltoir*.

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

*am'*, put for *ann mo*, in my.

*áob' oir*, not at all, for *ní h-eab' oir*.

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

*amail*, *adv.* as, like ; *so rinnedair amail a dubairt doir leo*, they did as Aoife said to them.

*amain*, *adv.* only, alone.

- ամբարջ, *comp. prep.* amid, amongst.  
 ամլաւօ, *adv.* thus, so.  
 ան, *art.* the; *gen. sing. fem.* նա; *pl. նա*: *interrog. particle* whether.  
 ան, *v. n.* stay, remain, wait; *inf.* անաման: *see also* քան.  
 անամ, *s. m.* a soul; *gen.* անմա. *pl.* անմանա.  
 անբաւնե, *s. f.* weakness; *derived from the augmentative*, անա and քան, weak, feeble.  
 անբաւն, *adj.* very weak or feeble.  
 անօօբնաւօ, *comp. adj.* very wet; *formed from* օօբար, water.  
 անքա՛, *adj.* tempestuous, overflowing.  
 անքա՛օ, *s.* a storm, a tempest; *gen.* -աւօ.  
 անու, ան-օւ, *adv.* to-day.  
 անմա, *see* անամ.  
 անն, *prep. pron.* for him or it; *adv.* there, therein: անն րն, then; անն րն, yonder: անն, *a prep. of place as* անն չա՛կ Տիօ՛ւ, in every Siouth.  
 աննաւն, *adv.* seldom.  
 աննրն, *adv.* there, then.  
 աննո, *adv.* here.  
 անօճ, *adv.* to-night; *see* օւօճ:  
 անօւր, *adv.* now.  
 անթօքաճճ, *s. f.* restlessness, uneasiness; *gen.* -աճճա.  
 անթօջ-օօ *s. m.* misery.  
 անսար, *adv.* down (from above); *used with a verb of motion only*.  
 ասօւնն, *adj.* delightful, pleasant.  
 ասօն, *num. adj.* one: *used in composition with words whose first vowel is slender*.  
 ասօնչա՛ւ, *comp. adj.* perfectly or entirely white; *comp.* -չա՛ւ.  
 ասօնրան, *s. m.* the one *i. e.* the same path or way.  
 ասօն, *num. adj.* one; ասօն նաճ, anyone; ասօն օօ ւօ, one day; any, *as* ասօն ճաճար, any help.  
 ասօնաճ, *s. m.* a fair, an assembly; *gen.* ասօնաչ.  
 ասօնաճա, *comp. adj.* of one colour.  
 ասօնար, *adv.* alone; օօ Բի րի՛նա հ-ասօնար, she was alone; Եր և ասօնար, Lir alone.  
 ասօնույն, *s. m.* anyone, any person.  
 ասօնչար, a man's name; *gen.* -ար.  
 ասօնար, *adv.* once, one time.  
 ասօր, *s. f.* age; *gen.* ասօրե.  
 ասօր, *s. m. and f.* folk, people.  
 ար, *poss. pron.* our.

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

ար, *prep. for* ար.

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

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

արիր, *adv.* again.

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

արբճ, *adj.* ancient, old.

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

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

ար, *see* ր, *the assertive verb.*

աժճ, *subs. verb.* am, art, is, are.

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

աժար, *s. m.* a father ; *gen.* աժար, *pl.* աւրբաճա and աւրբ.

աժճարօ, *s.* shortness.

աժճարբ, *comp. adj.* very rough.

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

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

Բճար, *see* Բի.

Բճօ, *s. f.* a witch, a fairy-woman

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

Բանճեւլե, *s. f.* a wife ; *gen. id.*

Բանար, *s. f.* a wedding-feast.

Բանարօճան, *s. f.* a queen.

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

Բաւբ, *adj.* dumb.

Բանութճ, *s. f.* womanhood ; *gen. -ճճա.*

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

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

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

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

Բեճ, *s. m.* a mouth ; *gen. and pl.* Բեւլ ; ար Բեճաւօ, *comp. prep.* before, in front of.

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

beaníceile, *see* bainíceile.

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

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

beir, *irreg. v. a.* give, bring, take, come ; *ṽo* beirneḱḱo, *consuet. pt.* used to take ; *see* under *ṽaḱḱar* : beiriṽo ḱ buirḱe re ṽia, give ye thanks *lit.*, its thanks, to God ; *perf.* ruḱ as ruḱ re ḱob leir ṽá ḱiḱ réin, he brought Aobh with him to his own house, *ṽo* ruḱ rí ṽiaṽ ṽo'n *ṽoiriḱearṽ* rin, she brought forth two (children) at that birth ; *ṽo* báṽar maṽ rin, ḱo ruḱ oirḱe oṽra, they were thus, until a night came upon them.

beirṽ, *v. s.* being ; *gen. id.* : ḱ m-beirṽ béo, their being alive.

béirṽ, *v. n. infin.* of bí, be thou.

beo, *adj.* alive, living.

bí, *v. n. imp.* be thou, *infin.* *ṽo* béirṽ, to be ; báṽar, *pt. tense* they were ; *fut.* biaṽ, shall be.

biaṽ, *s. m.* food ; *gen.* bíṽ.

biaṽmaoioṽ *recte* biaṽomaioṽ, *fut. of* bí, we shall be.

binn, *adj.* sweet, melodious.

bíooḱ, *v. n.* start ; bíooḱar, *pres. hist.* starts ; ḱur bíooḱar, so that they started ; *infin.* *ṽo* bíooḱaṽ, to start.

bíooḱaṽ, *v. s. m.* a starting, a start, a sudden rousing ; *ṽo* ḱab bíooḱaṽ lairḱnen, a start took (possession of) Lairgnen.

birṽ, *s. f.* life, existence.

birṽ, *adj.* usual, customary.

birṽineḱṽaḱṽ, *s. f.* natural antipathy ; *from* birṽ, *which in composition signifies* customary or usual and meḱṽaḱṽ, cowardice.

blaṽe, *adj.* fair.

blaṽḱin, *s. f.* a year ; *gen.* blaṽḱna, *pl. id.*, *contd. from* blaṽḱanna.

boḱṽan, *s. m.* a poor person ; *gen. and pl.* -ḱin.

boṽb, *s. m.* a proper name ; *gen.* boirṽb and buirṽb.

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

boṽo, *s. m.* a border, a coast.

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

bráḱar, *s. m.* a brother ; *gen.* -ar, *pl.* bráirṽe, and bráirṽeḱa.

bréaḱ, *s. f.* a lie ; *gen.* bréige.

bréirṽ, *v. a. infin.* of beir.

bréirṽ, *s. f.* a birth ; ruar rí réin báṽ aḱ ḱ m-bréirṽ, she

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

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

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

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

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

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

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

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

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

buid, *adj.* long, lasting.

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

buid, *s. f.* thanks.

buidioch, *adj.* thankful.

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

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

bund, *s. m.* origin ; *gen.* -d ; *see* dda.

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

bui, *poss. pron.* your.

dá, *interrog. pron.* what, where.

dabair, *s. f.* help, support.

dac, *indef. pron.* all, every, each ; *gen.* dach.

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

dailleac, *s. f.* an old woman ; *gen.* dailige, *pl.* -eac.

dairioir, *s. f.* friendship.

dairteac, *s.* a chariot or carriage.

dait, *v. a.* eat, spend, consume ; *inf.* do dait : aza  
 dait na flior doire, consuming the Feast of Age.

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

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



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



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

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

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

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

cīall, *s. f.* sense, reason.

cīam̄aīp̄, *adj.* sad, weary.

cīan, *adj.* long, far; nī cīan ʋo cūaīʋ p̄é, it is not far, he went; nīōp̄ cīan īāp̄ ʃin, it was not long after that.

cīʋ, *interrog. pron.* what.

cīʋ, *conj.* though, although; cīʋ t̄p̄á áct̄, however.

cīʃeáʋ, shall see; *fut. of* ʃeic.

cīll, *s. f.* a church; *gen.* cīlle.

cīm, *see* ʃeic.

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

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

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

cīnneáʋ, *v. s.* fate, destiny.

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

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

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

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

cīum, *adj.* still, quiet, placid.

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

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

cle, *adj.* left.

cleáct̄, *v. imp.* use, or accustomed to be, as ʋo cleáct̄aʃ ʒan ʋp̄ón p̄é á ʋ-t̄aob̄, I used to be without grief by their side.

cleam̄nur, *s. m.* an alliance by marriage; *gen.* -uir; ʋo cuip̄eáʋ ʃeap̄a ʒo h-aip̄m á paib̄ l̄ip̄ ʋa paʋ ʋamaʋ áil leip̄ cleam̄nur ʋo ʋesnām̄ pe mac an ʋaʒ̄ʋa, word was sent to the place in which Lir was to say if it

- might be a pleasure with him to make an alliance by marriage, with the son of the Daghdha.
- cléiríeac, *s. m.* a cleric, a clergyman; *gen.* cléiríuḡ.
- cleit, *s. f.* concealment; ḡan cleit, without concealment.
- clíab, *s. m.* a breast; *gen.* cléib.
- cloč, *s. f.* a stone; *gen.* cloiče or cluíce, *pl.* cločá.
- cloḡ, *s. m.* a bell; *gen.* cluíḡ, *pl.* id.
- cloiḡeac, *s. m.* a sword; *gen.* cloiḡim, *pl.* cloiḡimíte.
- cloiḡim, *v. a. infin.* of cluin; *also* clor.
- clor, *v. a. infin.* of cluin; *perf. pass.* was heard, as do clor  
 do Eirínni uile an rḡéal rin, that news was heard  
 throughout all Erin.
- cluíce, *s. f.* a rite, a ceremony.
- cluim-ḡliuc, *comp. adj.* wet-feathered.
- cluim, *irreg. v. a.* hear; *infin.* cloiḡim and clor; *perf.*  
 do clúlaḡ, heard; *perf. pass.* clor, was heard; do  
 clúineac, *consuet. past.* used to hear.
- clum, *s. m.* a feather; *gen.* clum, *pl.* id.
- cnámá, *adj.* bony.
- cneap, *s. m.* a man's skin; *gen.* cnip.
- cneapáḡ, *v. a.* heal, cure; *infin.* cneapḡac.
- co, *adv.* like, as.
- cobḡana, *v. s.* defence, protection.
- cočál, *s. m.* a covering; *gen.* -áill: a o-čláct cočáill  
 their garment of covering: in the case of the swans,  
 their feathery coating.
- cočáil, *v. n.* sleep; *infin.* do cočlá: coīoeólaoir,  
*cond.* would sleep.
- coictḡoir, *s. f.* a fortnight.
- coilce, *s. m.* bed-clothes; *gen.* id
- coim, *see* cóim.
- Cóimḡe, *s. m.* the Godhead, the Holy Trinity.
- coimeolac, *comp. adj.* equally or as much acquainted:  
 ḡipeolac, very intelligent.
- coimḡliuc, *comp. adj.* very wet.
- coimleac, *comp. adj.* very wide or expansive.
- coimíeac, *comp. adj.* equal in size.
- coinne, *s. f.* a meeting; ionac coinne, a place of meeting,  
 a rendezvous; *also used adverbially as* ina coinne,  
 against him or towards him: 'na ḡ-coinne, against  
 them, or towards them.
- cóip, *adj.* right, just; *comp.* cópa.
- coipḡ, *v. a.* check, stop, prevent; *inf.* do coipḡ.
- coitḡionn, *adj.* universal, common; ḡo coitḡionn, *adv.* in  
 general.

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

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

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

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

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

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

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

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

cómair, *s.* a cotemporary.

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

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

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

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

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

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

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

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

comur, *see* comar.

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

conad, *conj.* so that; *also* gonað.

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

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

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

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

connairc, *see* feic.

connadair, *see* feic.

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

copán, *s. m.* a cup; *gen.* -áin.

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

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

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

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

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

cráðad, *s. m.* devotion; *gen.* -að.

- κράδῳ, *s. m.* pain, anguish, torture; *gen.* -δῖο.  
 κράδῳ, *v. a.* pain, torture, torment.  
 κρεάετ, *s. f.* a sore, a wound; *gen.* -άετα, *pl. id.*  
 κρέατο, *interrog. pron.* what?  
 κρεῖο, *v. a.* believe; *infin.* κρεῖοεσθῆναι.  
 κρεῖοεσθῆναι, *s. m.* faith, belief; *gen.* κρεῖοισθῆναι.  
 κρις, *s. f.* a country, a territory; *gen.* κρις; *pl.* κριοῦσα.  
 κριοῦσθαι, *v. a.* finish, end; *infin.* κριοῦσθαι.  
 κριόν, *adj.* old, withered.  
 κριοῦσθαι, *s. m.* the point where the water and land meets, a limit or border.  
 Κρίστος, *s. m.* Christ.  
 κριπλεῖσθαι, *adj.* wide-circling; *comp.* -λειστε.  
 κρο, *s. f.* blood, gore; *gen. id.*  
 κροικισθῆναι, *s. f.* a skin; *gen.* κροικισθῆναι; *pl.* κροικισθῆναι.  
 κροῖο, *s. m.* a heart; *gen. id.*; *pl.* κροῖοτε.  
 κροῦσθαι, *s. m.* a husk, a rind.  
 κρουαῖο, *adj.* hard, difficult.  
 κρουαρ, *s. m.* hardness, rigour.  
 κρουῖναι, *adj.* round, circular.  
 κυ, *s. m. or f.* a hound; *gen.* κυν and κον; *pl.* κονα, κυν, and κοιν.  
 κυάειν, *s. a* bowl, a cup.  
 κυάειν, *v. n. perf. of* τεῖναι.  
 κυάειν, *s. f.* a visit, a sojourning.  
 κυάειν, *v. a. perf. of* κυῖναι.  
 κυαν, *s. m.* a bay, a haven, a harbour; *gen.* κυαν; *pl. id.*  
 κυαν, *s. m.* offspring, as ὁρεῖται ὁ κυαν πύργος ἀν πύργῳ,  
 a company of the pure-born offspring of the king.  
 κυαννα, *adj.* neat, fine, elegant.  
 κυαρ, *s. m.* a cave, a hollow, a cavity.  
 κυβαρ, *s. m.* froth, foam; *gen.* -δῖο.  
 κύα, *prep. pron.* to them; also }  
 κύα. }  
 κύατο, -ατ, *prep. pron.* to thee. }  
 κύαιβ, *prep. pron.* to ye. } *used after verbs denoting*  
 κύαῖναι. *prep. pron.* to us; *emph.* } *motion.*  
 form κύαῖναι.  
 κύατ, *prep. pron.* to thee.  
 κύατ and κύατ, *prep. pron.* to }  
 her. }  
 κυο, *s. f.* a part as applied to either persons or things; a portion of food or drink; *gen.* κοῦα.  
 κύα, *num. adj.* five.

cúige, *s. m.* a province.

cúigear, *s.* five persons.

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

cúill, *see coll.*

cúinne, *s. f.* memory, remembrance.

cúip, *v. a.* put, place, send ; *infin.* do cúip ; do cúip í  
 Δ ηεάεταιβ έείτρε η-εάλαό ιαο, she put them into  
 the forms of four swans ; do cúip lairgnén τεάετα ζο  
 λυαέ οα τόμυιζεάετ, Lairnén sent messengers quickly  
 to pursue her (in her pursuit) ; affect, prey or tell on a  
 person, as do cúip rin ζο mói ar lír, that told greatly  
 upon Lir (put him about) ; noéa ζ-cúiprío opriab  
 beic ann búp η-έαηαιβ, that shall not tell upon ye, to  
 be birds, *lit.* to be in your birds : níop cúip doimionn  
 ná doirbírion opria o rin amac, tempest or bad  
 weather did not tell upon them from that out : Δ cún  
 réin fo ζuin ζαε αζup cloiróim, to wound him with  
 spear and sword, *see note* : cori do cúip, to stir, to  
 move, to budge.

cúipm, *s. f.* beer, ale.

cúip, *see corip.*

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

cúm, *v. imp.* shape, form, frame, as Δ ríζ do cúm neam ír  
 lár, Ó King (who) hast formed heaven and earth !

cúm, *prep.* to, for ; *used after verbs of motion* ; ír ar búp ron  
 tanζupa cúm na h-innre-ir, it is for your sake I have  
 come to the island.

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

cúmaé, *adj.* plaintful, woful.

cúmaéτ, *s. f.* power ; *gen.* -αέτα.

cúmaéταé, *adj.* powerful.

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

oá, *rel. pron.* who, which, that, what ; *becomes* oár *before*  
*past tenses* ; to whom, as oá o-τεζαμαδip í, to whom  
 we have given her.

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

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

oá, to or of his, her, its, their, a contraction of *prep.* oe,  
 of, or do, to, and the *poss. pron.* Δ ; as in oá réip,  
 which signifies to or according to his will.

oá, *adv.* though, however ; oá méro cumar oá m-beiró  
 αα, however great the power which they might have ;  
*lit.* which might be at them.

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

ῥάιλ, *s. f.* a decree, an ordinance.

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

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

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

ῥαμ, *prep. pron.* to me.

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

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

ῥαοιβ, *prep. pron.* to or for ye,

ῥαοιμε, *see* ῥοιμε.

ῥαοννα, *adj.* human.

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

ῥάρ, *rel. pron.; see* ῥά.

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

ῥε, *prep. of: prep. pron. of him.*

ῥέ, *see* ῥια.

ῥεαῑαῑῶ, *v. n. irreg. subj. past of* ῥεῑῶ.

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

ῥεαῑοβαῑρ, *s. f.* a good work.

ῥεαῑβ, *s. f.* figure, form; *gen.* ῥεῑῑβε.

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

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

ῥεαῑῑῑ, *v. a.* separate, part; *infin.* ῥεαῑῑῑῑῶ; *fut.* ῥεαῑῑῑῑῑῶ, shall separate, *the person or thing parted from is preceded and governed by the prep.* λε.

ῥεαῑῑῑῑ, *s. m.* a demon, an evil spirit; *gen.* -ῑῑ, *pl. id.*

ῥέαῑ, *irreg. v. a.* do, make, carry out, effect; *infin.* ῥο ῥέαῑῑῑῑ-ῑῶ; *perf.* ῑinne; *subj. consuet. past,* ῥέαῑῑῑῑῑῶ, ῑῑ ῥέαῑῑῑῑῑ ῑῑ ῑῑῑῑῑῑῑ ῑῑ ῑῑῑῑ, let that advice not be carried-out by us; ῑῑ ῥέαῑῑῑῑ ῑῑῑῑ, keeping time; ῑῑῑῑῑῑῑῑῑ, *cond.* would do.

ῥέαῑῑῑῑ, *v. s.* make or figure; a making, a doing; *gen.* ῥέαῑῑῑῑῑ.

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

ῥεαῑῑ, *adj.* sure, certain, true.

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

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

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

ϑεαρῖναι, *see* ϑεαν.

ϑεαρῖ, *see* αβαρῖ.

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

ϑεαραιῖ, *v. a.* dress, arrange, dispose; ϑο ϑεαραιῖ ρι α  
κλῖνι τάρρα, she arranged her feathers over them;  
*infin.* ϑεαρῖναι.

ϑειλβε, *s. f. gen. of* ϑεαλβ.

ϑειμιν, *adj.* certain, sure.

ϑειρβῖεατῖ, } *s. f.* a real sister.  
ϑειρβῖιρ,

ϑειρε, *s.* the end, last.

ϑειρεναι, *s.* the end; α η-ϑειρεναι αιμῖρε, in the end of time.

ϑειρμῖρε, *see* αβαρῖ.

ϑεοιῖ, *s. f.* the end; *generally used adverbially in the form,*  
ρῶ ϑεοιῖ, at last.

ϑεοιν, *s. f.* will, consent; *gen.* ϑεοιμε.

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

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

οῖαιῖ, *with* α *forms a comp. prep. as in the combinations,* αο  
οῖαιῖ, after thee; 'ηδῖ η-οῖαιῖ, after us; ινα η-οῖαιῖ,  
after them; ροιμπε 'ηα 'ηα οῖαιῖ, before it nor after  
it.

οῖαν, *adj.* vehement, violent.

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

οῖβ, *prep. pron.* to ye.

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

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

οῖλ, *adj.* fond, beloved.

οῖν, *prep. pron.* off us.

οῖοῖναι. *adj.* diligent.

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

οῖοῖναι, *v. s.* avenging; αρ α οῖοῖναι οῖτ, for its avenging  
on thee.

οῖοιμοῖ, *adj.* very great, intense.

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

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

οῖονῖναι, *see* ϑεαν.



- ὀρεαῶ, *adj.* straight, direct. See ζαῶ or ζαῶα.  
 οἱ, *adv.*, with Δ, as in Δ η-οἱ, to-day.  
 οὐλ, *v. a.* deny, refuse; *inf.* οὐλῶ.  
 οὐ, *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; οὐ, as a *prep.* meaning to, is used with the article after verbs of motion instead of ὅ, as τῶνδε ἤνθ' ἔρχεται, he came to the island: οὐ, an *intensitive prefix*, very, exceedingly.  
 οὐδ', for οὐ καὶ, or καὶ, it was.  
 οὐδωρ, *adj.* moist, wet.  
 οὐδωρ, *adj.* very sorrowful or sad.  
 οὐδωρ, *adj.* likely, probable.  
 οὐδωρ, *s. m.* hardship, hurt; *gen.* -ωρ, *pl. id.*  
 οὐδωρ, to or of your, combination of the *prep.* οὐ, and the *poss. pron.* οὐ.  
 οὐδωρ, *s. f.* anguish, perplexity; *gen.* οὐδωρ. ὁδωρ ὁδωρ, grieving, *lit.* making grief.  
 οὐδωρ, *prep. pron.* to or for them.  
 οὐδωρ, *s.* fire; οὐδωρ ὁδωρ, the fire of jealousy.  
 οὐδωρ, *s. f.* sorcery.  
 οὐδωρ, *adj. comp.* of οὐδωρ, sore, distressful.  
 οὐδωρ, *s. f.* a tempest; *gen.* -ωρ.  
 οὐδωρ, *adj.* unfavourable, hard.  
 οὐδωρ, *s.* inclement or bad weather.  
 οὐδωρ, *s.* a grove, a wood, a thicket; *gen. id.*; *pl.* οὐδωρ.  
 οὐδωρ, a contraction of the *prep.* οὐ, of, or to, and the *poss. pron.* μο, my.  
 οὐδωρ, *s. m.* the world, the universe; *gen.* -ωρ; *pl. id.*  
 οὐδωρ, contraction of the *prep.* οὐ and the article Δη.  
 οὐδωρ, see οὐδωρ.  
 ορεαῶ, *s. m.* visage, aspect, general appearance.  
 ορεαῶ, *s. m.* a band or company, a tribe.  
 ορεαῶ, } *s. f.* sorcery, witchcraft; *gen.* -ωρ.  
 ορεαῶ, }  
 ορεαῶ, *s. f.* a company, a tribe; *gen.* ορεαῶ.  
 ορεαῶ, *v. n.* approach, come close to; *inf.* *id.*; ορεαῶ  
 let η-ορεαῶ, let us approach to the shore.  
 ορεαῶ, *s. m.* a back; *gen.* ορεαῶ; *pl.* ορεαῶ.  
 ορεαῶ, *adj.* dark, doleful, black.  
 ορεαῶ, *adj.* sorrowful, dejected.  
 ορεαῶ, see Δωρ.  
 ορεαῶ, *s. m.* grief, sorrow, sadness.  
 ορεαῶ, *s. m.* a man, a person; *gen. id.* *pl.* ορεαῶ.  
 ορεαῶ, *prep. pron.* to us.

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

οὐλ, *irreg. infin.* of τέρε.

οὐρδοιμονν, *s. f.* a thick tempest.

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

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

εαςρα, *s.* steeds, cavalry.

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

εας, *a negative prefix.*

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

εας, *s. m.* jealousy; *gen.* εαςα.

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

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

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

εαςοτρομ, *comp. adj.* light; *from* εας, not, and τρομ, heavy.

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

εας, *s. m.* death; *gen.* εις.

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

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

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

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

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

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

εαςαο, *gen. pl. of preceding.*

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

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

εαςλαιτ, *s. pl.* birds.

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

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

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

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

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

εἰς τὸ πλοῖον, s. a vessel, a ship, a boat.

éiγin, *adj.* some, certain.

eile, *adj. pron.* other, another.

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

ἐῖν, *see* ἐάν.

ἐἰς, *adv.* together.

ἐἰς ἓν ὅπου, *s. m.* one place.

Εἶρε, *s. f.* Erin; *gen.* Εἶρεδος; *dat.* Εἶρην.

ειργε, *s.* an uprising, a rising; *gen. id.*; ὅσο τῆς αὐτῆς ἡμέρας  
 ὡς ἂν ἡ ἀνατολὴ τοῦ ἡλίου, to the time of the rising of the  
 day upon the morrow.

εἰργεαὶ, *const. past.* used to rise ; *imp.* εἰργεσθαι.

ἔρχομαι, *v. n.* arise, depart; *inf.* ὁ ἔρχομαι or ὁ ἔρχομαι:  
 μετὶς ἔρχομαι ὁ ἵνα ἵνα ἵνα, it is time to depart from  
 this place.

είρ, *comp. prep.* with τοο or τὰρ, as τὰρείρ, after ; τοδ ἡ-είρ, after her.

είπιν, *emph. form of pers. pron. é.*

ἐῖρτ, v. n. listen, list; *infin.* οἰεῖρτεσθαι: *the person or thing listened to is always preceded and governed by the prep. le*, as *δεῖρτεσθαι* *le* *ceol*, listening to the music

εἰτε, s. a wing; *gen. id. pl.* εἰτεῶν; *gen. pl.* εἰτεῶν.

εισιολλ, *v. n.* fly; *infin.* εισιλλ, απ εισιολλ, flying.

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

εὐλογία, *s. m.* knowledge.

ꝥa or ꝥaoi, *prep.* under, as ꝥo na ꝥꝥiaðanaib, under their wings; about, upon, or on, *after verbs of motion*, as oðo ðiꝥoír o'ingeilt ꝥað laoi ꝥá ꝥeannaib imðiana na cꝥíce, they used to come every day to feed about the distant parts of the country; throughout, as ꝥo Eirynn, throughout Erin; ꝥá ꝥeað, *adv.* in turn.

𐌺𐌰, used instead of the modern 𐌲𐌰 or 𐌲𐌰ð, pt. tense of assertive verb 𐌶𐌵.

ƛaɕa, recte ƛeɕaɔ, subj. past of ƛeɪc, see; ʒo b-ƛaɕa,  
until (she) saw.

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

𐤔𐤁𐤕, *see* 𐤁𐤓𐤔 𐤔𐤁𐤕.

ἐὰν, *put for* ἐάν, *prep.*, and τοῦ, *poss. pron.*, *under your.*

ῥαυδα, *adj.* long; *irreg. comp.* νιόρ ῥαυδε.

ῥάγ, *v. a.* leave, forsake, quit; *infin.* ὁ ῥάγβáiλ.

ράξ, *irreg. v. a.* get, obtain, procure; *inf.* ράξαι; *perf.* ρυαίη; *perf. pass.* ρυαίῃ and ρυίῃ; *the latter form being that which occurs in the text*; *fut.* ῥέσβαιῃ, ῥέσβαιῃ, they shall get; οὐ ῥέσβῃμ βάρ, we shall

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

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

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

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

*ṑairiḡe*, *s. f.* the sea; *gen. id.*

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

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

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

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

*ṑaoḡ*, *v. n.* assent, yield; *inf. id.* *ṑaoḡaḡ*; *ṑaoḡaḡar*, they assented.

*ṑarṑaḡ*, *s.* comparison; *a b-ṑarṑaḡaḡ a b-ṑuaṑaḡar a'n ṑruḡ ṑin*, in comparison (with) what they suffered upon that current.

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

*ṑár*, *adj.* empty, vacant.

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

*ṑeaḡ*, see under *a'n*.

*ṑéaḡaim*, *v.* I can or I am able; *perf. id.* *ṑ'ṑéaḡ*, as *níor ṑéaḡ ṑi*, she was not able; *ní ṑéaḡamaḡoḡ*, we are not able.

*ṑéaḡair*, *def. verb.* I know, but used only negatively, as *ní ṑeaḡar-ṑa*, I know not; *ní ṑeaḡamaḡair*, we do not know.

*ṑéaḡmaḡ*, see *éaḡmaḡ*.

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

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

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

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

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

*ṑéáir*, *adj.* better, *comp. of* *maḡ*, good; *super. id.* *ṑ'ṑéáir*, best; *ṑ'ṑéáir ṑealb aḡur ṑeanaḡ*, the best of form and figure; *idiom of the nom. of description*.

*ṑeáa*, see *ṑior*.

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

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

- ʔoʒaɪɪ, *v. a.* proclaim, announce, decree; *inf.* ʔoʒɪað :  
 ʔo ʔoʒɪað aca, it was proclaimed by them.  
 ʔoɪɪɪɪʒ, *v. a.* show, reveal; *inf.* ʔoʔoɪɪɪɪɪʒað; ʔo  
 ʔoɪɪɪɪʒeð, *perf. pass.* was shown.  
 ʔoɪɪ, *v. a.* relieve, help; ʔoɪɪʔeap, *fut. relative*, shall re-  
 lieve; ʔoɪɪʔioɪɪ, *imp. pass.* as ʔoɪɪʔioɪɪ ɪeac an eaɪɪ an  
 éan, let the flock of birds be relieved by thee.  
 ʔoɪɪʔe, *adj.* perfect, faultless.  
 ʔoɪaɪ, *s. m.* an outside covering; *gen.* -aɪʒ; *pl.* -aɪʒe.  
 ʔoɪam, *adj.* empty, void.  
 ʔoɪað, *s.* a bathing, a bath.  
 ʔoɪaɪ, *adj.* manifest, clear; *comp.* nioɪ ʔoɪaɪ,  
 ʔo'n, contraction of ʔo, *prep.* and an, the; ʔona, contrac-  
 tion for ʔo, the *prep.* and a, the *poss. pron.*  
 ʔoɪ, ancient form of aɪɪ, the *prep.*, which see.  
 ʔoɪoɪoɪa, *adj.* renowned, famous.  
 ʔoɪ, *adv.* yet, moreover, still.  
 ʔoɪaʒað, *s.* a bathing; ʔoɪaʒað ʔo ʔéanam, to bathe,  
*lit.* to make a bathing.  
 ʔaðoɪ, *adj.* fretful, furious.  
 ʔaðoɪʔaɪɪʔe, *s. f.* a furious or raging sea.  
 ʔeapɪoal, *v. a.* attend, serve, wait on; *inf.* ʔeapɪoal, *perf. pass. id.*  
 ʔeɪa, *prep. pron.* with her or it.  
 ʔeɪomɪa, *prep. pron. emph. form*, with me. See also ɪom.  
 ʔeɪɪ or ʔeɪɪ, old forms of ɪeɪɪ, the *prep. pron.* and *prep.*  
 ʔeɪɪ, *v. a. perf. pass.* of ʔaʒ, was obtained or got.  
 ʔeɪɪeol, *perf. pass.* were attended, minded, or cared.  
 ʔeacɪa, *adj.* disturbed, agitated, quarrelsome.  
 ʔeacɪ, *s. f.* cold, chillness; *gen.* -aɪɪa.  
 ʔeɪɪɪ, *v. a.* he got; *perf.* of ʔaʒ.  
 ʔeɪɪɪ-beacɪa, *s. f.* a cold life.  
 ʔeɪɪ, *adj.* cold, chilly.  
 ʔeɪaɪaɪʒ, *v. a.* freeze, cool, chill  
 ʔeacɪ, *s. m.* hate; *gen.* ʔeacɪa.  
 ʔeɪʒe or ʔeɪʒeð, *cond.* of ʔaʒ.  
 ʔeɪɪ, *s. f.* blood, gore; *gen.* ʔoɪa.  
 ʔeɪɪ, *v.* is; the *subj. mood pres.* of bɪ; used also in negatives  
 and interrog. sentences.  
 ʔeɪɪoɪ, *v. s.* staying, waiting.  
 ʔeɪaɪɪ, *v. s. m.* feeling, suffering.  
 ʔeɪaɪɪ, *v. a.* suffer, endure, bear; *inf.* *id.*  
 ʔeɪaɪɪ, *s.* endurance, support, a prop; ʔe ʔeɪaɪɪ na ʔeap-  
 ʒaɪɪe, with the support of the cold wind.



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

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

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

ῥαβ, *v. a.* seize, take, *as in the perf. pass.* ὁ ῥαβὰὸ ἁ ἡ-εἰς ὁ'αοῖρε, her steeds were seized for Aoife; ὁ ῥαβ βίῳῃῥαὸ λαιρῖνέν, Lairgnen started, *lit.* a start seized Lairgnen; take possession of, *as* ὁ ῥαβ αἰῖρεαῖαρ αοῖρε, repentance seized *or* took possession of Aoife; take up, *as of* an encampment, *as* ὁ ῥαβὰοαρ longῖορτ ann, they took up an encampment there; go, *as* ῥαν ἁ ῖορ αα αἁ ἀρ ῥαβὰβαῖρ υαῖα, without its knowledge at them (without their knowledge) where ye went (took-to) from them; decide, settle-upon, determine, *as* ῥαβὰμ ἁ ῖορ ἰοῖαὸ cinnῖe comne, let us decide, O sister, a particular place of meeting; to take a thing (to one's self and feel umbrage), *as* ῖορ ῥαῖβ αοῖν ῖεαρ ὁ'ῖν cúῖγεαρ ῖῖν cúῖγε, αῖῖ ῖῖρ ἁ αοῖαρ, one man of the five did not take that to himself, but Lir alone; fall-to, begin, *as* ὁ ῥαβὰοαρ ῖα βῖαῖῖρε αῖ εἁααοῖνε ῖο ῖῖρ, the brothers began (fell-to, took-to) lamenting greatly.

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

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

ῥαῖ *or* ῥαῖα, *adj. pron.* each, every; ῥαῖ αοῖ, everyone, *as* ῥαῖ αοῖ ὁ αῖῖνεαὸ ἀν αοῖ ῖῖν, everyone (who) used to hear that music; ῥαῖ αοῖ αα, every one of them; *when* ῥαῖ *or* ῥαῖα *is set before the adj.* οῖρεαῖ, *it gives to the latter an adverbial force, as* ῖαῖῖῖ ῖε ῖῖρ ῖῖῖε, ῖῖρῖεαρ ῥαῖ ῖ-οῖῖῖῖ, he set out upon the road directly south-west.

ῥαῖεαῖῖ, *s. m.* sand; *gen.* ῥαῖῖῖῖ.

ῥαῖῖ, *s. f.* a shout, an outcry; *gen.* ῥαῖῖε; *pl.* ῥαῖῖα.

ῥαῖῖῖ, *adj.* short.

ῥαῖαρ, *s. m.* a disease, illness, sickness; *gen. and pl.* -αῖῖ: ῥαῖαρ βῖεῖῖε, a feigned illness.

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

ῥαοῖῖῖῖε, *s.* the Irish Language.

ῥαοῖ, *s. f.* the wind; *gen.* ῥαοῖῖε; *dat.* ῥαοῖῖ.

ῥαῖῖ, *adj.* rough, boisterous,

ῥαῖῖα, *adj.* brisk, brave, neat.

ῖε, *see* ῖῖῖ.

ῖεαβὰῖο, *see* ῖῖῖ.



ἡέαβδαν, *v. a. fut. of ἡάξ.*

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

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

ἡέαρ, *adj. sharp; comp. μίορ ἡέιρε.*

ἡέαρῶοιλίξ, *excessively distressful.*

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

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

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

ἡε'ρ, *contraction of ἡῶ and ῶο.*

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

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

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

ἡῶεαῶ, *conj. although, however.*

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

ἡιορρ, *see ἡέαρρ.*

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

ἡλαε, *v. a. take; infin. ἡλαεαῶ.*

ἡλαεαῶ, *infin. of ἡλαε.*

ἡλαν-ἡεαλ, *comp. adj. pure-white.*

ἡλαρ, *adj. green.*

ἡλαν, *v. a. clear, cleanse, purify.*

ἡlic, *adj. cunning, wise.*

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

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

ἡλουίρ, *v. n. go, proceed, move; infin. ἡλουίρεᾄτ or ἡλουίρεᾄτ; ῶο ἡλουίρ ῡε ᾄρ αν μ-βαίλε ᾄμαδ, he went out of the place; ῶο ἡλουίρεᾄῶαρ ῡόμπα, they went forward.*

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

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

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

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



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

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

10nnap, *conj.* so that.

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

10nnpuiḡe, *comp. prep.* to, towards, and used with verbs expressive of motion, as ḡáinuḡ rin ḡoimpe ḡa'n ḡamáiḡ rin o'10nnpadiḡe tiḡe, she went forward in that way to the house; o'á 10nnpuiḡið ḡéin, to himself.

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

ir, a form of ḡur, and.

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

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

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

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

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

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

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

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

leabá or -að, *s. f.* a bed; *gen.* leabčá; *pl.* leapačá.

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

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

leann, *v. a.* cling, adhere, follow, pursue; o' leannapap á ḡ-copa oon čarpaiḡ, their feet adhered to the rock; o' cinneað áca lir o' leannáin, it was resolved on by them to follow Lir; *infin.* leannáin, or leannaáin.

leapadiḡ, *v. a.* retain, maintain, preserve; o' leapadiḡ ḡe ḡur o'ḡairnéir á n-imčeačta uile, he preserved and narrated all their wanderings; *infin.* leapuḡað.

leapmáčair, *s. f.* a stepmother.

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

leat, *prep. pron.* with thee; also ḡiot: *emph. form.* leatpa.

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

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

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

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

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

leitéro, *s. f.* the like.

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

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

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

leor, *s.* sufficiency, plenty.

lia, *s.* a stone.

lib, *prep. pron.* with ye: also rüb.

lic, *see* leac.

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

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

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

lionnfuaþ, *comp. adj.* cold flowing.

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

lo, *see* la.

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

locán, *s. m.* a little lake.

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

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

lom, *adj.* bare, lean.

longþorir, *s. m.* a military camp.

lonnrarig, *v. n.* flash, shine out.

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

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

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

luðtmari, *adj.* wide, capacious.

luðarðe, *adj. comp. of* beað.

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

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

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

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

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

macáma, *see* maccaom.

- macćaoim, *s. m.* a young person ; *gen.* macćaoim ; *pl.* macćaima.  
 macraimla, *s.* the equal, the like, parallel.  
 maioin, *s. f.* the morning ; *gen.* maione.  
 máğ, *s. m.* a plain.  
 maille, *prep.* with, along with.  
 maip, *v. n.* live, exist ; *infin.* maipćain and maipćećain.  
 maipğ, *s. f.* woe, sorrow, pity ; *gen.* maipğe.  
 maipćećo, *adv.* well, then, therefore.  
 maic, *adj.* good, happy, useful ; *irreg. comp.* nioip pćećip :  
     ip maic linne rin, we like that ; ғo maic, *adv.* well.  
 maic, *s. m.* a chief, a leader ; *pl.* maice.  
 maicćioip, *s. f.* goodness, a good thing ; *gen.* maicćip.  
 mallicać, *s. f.* malediction, a curse ; *gen.* -aćća, *pl. id.*  
 maioicći, *s.* tenderness, *gen. id.*  
 maol *adj.* bald, empty, vacant ; *comp.* maioile.  
 maolpać, *s. m.* an empty or deserted rath.  
 maoc. *adj.* soft, tender, gentle ; smooth, as a maig maioic,  
     in a smooth plain.  
 map, *adv.* as like ; map a, where, as map a paćaoar,  
     where they were ; map an ġ-cćećona, likewise ; map  
     rin, *adv.* so, in that manner ; map don, together ; map  
     don pće, along with.  
 mapa, *see* muip.  
 mapac, *s.* the morrow ; aip n-a mapac, upon the (*lit.* its)  
     morrow.  
 mapć, *v. a.* kill, slay ; *infin.* mapćao ; muipćpřğćeap,  
     *fut. pass.* shall be killed.  
 mapćao, *v. s.* killing, slaying ; *gen.* mapćća : *infin. of*  
     mapć.  
 mapćřluag, *s. m.* a cavalcade.  
 mapćpaćo, *s.* cavalry.  
 máp, *adj.* excellent.  
 máp, a contraction of má, if, and ap, is ; *recte* mápř.  
 máćaip, *s. f.* a mother ; *gen.* máćap ; *pl.* máicćpćeća,  
     máćpaćća, and máicćpće.  
 meabal, *s. m.* treachery, fraud, deceit.  
 méao, *s. f.* bulk, size, greatness, quantity ; *gen.* méioe.  
 meao, *s. f.* mead ; *gen.* meaoa, *pl. id.* : also mioo.  
 méaoaig, *v. a.* increase, add, enlarge ; *infin.* méaouğao.  
 meaoon, *s. m.* the middle ; meaoon oioće, midnight.  
 méaouğao, *v. s.* an increase, an addition.  
 meaořpać, *adj.* glad, joyful, merry.  
 meannma *s. f.* the mind, memory, intellect ; *gen.* -nan.



- μεαριῖς, *adj. gen. fem. of μεαριός*, excited, raging.  
 μεαριῦσθαι, *v. s.* a wandering, a straying.  
 μεαρις, *irreg. comp. degree of οἷος*, bad.  
 μέριον, *s. f. dat. of μέριον*.  
 mill, *v. a.* destroy, ruin; *inf.* τοῦ μίλλειν: *pt. part.* μίλλων.  
 μίλλειν, *v. s.* destroying; *gen.* μίλλων: *the inf.* of mill.  
 μίλιον, *s. f.* sweetness, *gen. id.*  
 μίμιον, *adj.* frequent; ὅσο μίμιον, *adv.* often, continually.  
 μιοῦσις, *adj.* loving, affable.  
 μιοῦσις, *see* μεαριός.  
 μιοναῖς, *v. a.* make-small; *formed from the adj.* μίον *or* μίον, small, fine.  
 μίονε, *irreg. comp. of οἷος*, bad.  
 μίονε, *pers. pron. emph.* I myself.  
 μίονε, *s.* due time, a proper season.  
 μνῆ, *see* βῆ.  
 μο, *poss. pron.* my.  
 μοῦ, *adv.* early, soon.  
 μοῦσαν, *interj.* welcome; *adj.* welcome.  
 μολ, *v. a.* praise; *inf.* μολῶ.  
 μονο-ῶριον, *comp. adj.* blue-edged or bordered; *from* μονο-, *s. m.* an edge, a border, a fringe, and ὥριον, blue.  
 μονο-ῶριον, *comp. adj.* red-bordered.  
 μόριον, *adj.* great, large; *irreg. comp.* νίον μο: ὅσο μόριον, *adv.* very much, greatly.  
 μόριον-υῖον, *comp. adj.* very vain, proud, or boastful, haughty.  
 μινντεαριός, *adj.* familiar, kind, friendly, courteous.  
 μινντιον, *s. f.* a people, family, or tribe; *gen.* -τιον.  
 μίον, *s. f.* the sea; *gen.* μίον.  
 μίονεῖν, shall be killed; *fut. pass. of* μίονε, kill, slay; *recte*, μίονεῖν.  
 μίον, *s. f.* natural affection; *gen.* μίονε.  
 Μύναιον, *s. f.* the Province of Munster; *gen.* -αιον.  
 μὴ, *conj.* unless, if not.  
 μύριον, a wall, a house, a rampart; *gen.* μύριον; *pl.* μύρια.  
 να, *gen. sing. fem. of art.* αν, the; and the *pl. form* for all cases and genders.  
 'να, contraction of ἰοναί, than.  
 να, *adv.* neither, nor; *neg. particle used with imp. mood.*  
 ναί, *adv.* not, that not; *when used it introduces dependent sentences.*  
 ναομις, *adj.* holy, sacred.  
 νάρι, that not (= ναί and ῖον, sign of past tense) and introduces



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

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

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

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

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

νεανητα, *s. f.* a nettle.

νεαρτ, *s. m.* strength; *gen.* νειρτ.

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

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

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

νο, *conj.* or; no ζο, until.

νοα, *pron.* that not.

νυαλλ, *s. m.* a shout.

νυαλλουβα, *s. m.* lamenting.

νίμιο, we did; *consuet. past of* ζνίμ, I do; also ζνιòμíρ.

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

οβαίρ, *s. f.* a work, labour; *gen. and pl.* οίβρε; *pl. also*  
οίβρεαδ.

οβανν, *adj.* sudden, quick; ζο η-οβανν, *adv.* suddenly.

οατα, *see* υατ.

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

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

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

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

οίρε, *s.* a tutor, a foster-father; *gen. id. pl.* οίριρε, and  
οίρεαδ.

οίρε, *s. m.* death, fate; *gen. id.* οίρε κλοιννε λίρ, the fate  
of the Children of Lir.

οιòρε, *s. f.* a night; *gen. id. pl.* οιòρεαδ : οιòρε άίριζέ, a  
particular night; οοιμιοιονν ηα η-οιòρε ρο ανοατ, the  
tempest of this night; αν οιòρε ανοατ αμδαιν, this  
night only; αν οιòρε αραοίρ, last night; ζαδ η-οιòρε,  
every night.

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

οίλ, *v. a.* nourish, rear; *infin.* οίλεαμδαιν.

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

οίλε, *see* ειλε.

- οἰεᾶν, *s. m.* an island; *gen.* οἰεᾶν, *pl. id.*  
 Οἰλλιολλ, *s. m.* a proper name; *gen.* Οἰλλιολλα.  
 ὅρ, *conj.* for, because.  
 οἱρθεαρτ, *s. f.* a good action or deed.  
 οἱρῆρ, *s. f.* a reproach.  
 οἱρεᾶττάρ, *s. m.* an assembly, a conference, a convocation,  
 a synod, council; *gen.* -αῖρ.  
 οἱρεαρ, *s.* the sea-coast.  
 οἱρρῖρεᾶδ, *v. s.* delight, entertainment, diversion, melody; ἢ  
 ἰαδ ἄν σεᾶττάρ ῖν ῖά ἡ-οἱρρῖρεᾶδ ῖοῖβ, these four  
 (children) were their delight; ἢ ἄρῖρῖρε εὐλαῖζ σεὺ  
 ἢ ὁἱρρῖρεᾶδ ῖοῖν σεὺ ἢ ἡ-εἰλαδ ῖν, historians do  
 not reckon (any) music or melody before (in comparison  
 to) the music of these swans.  
 οἱρρεᾶν, *v. s.* standing, an erect position.  
 ὀλ, *v. s.* drinking.  
 ολc, *adj.* bad, wicked; *irreg. comp.* ἢορ μεᾶρα or ἢρρε :  
 ἢ ολc ἰνν, it is bad with us, *i. e.* we grieve.  
 ὀν, contraction of *prep.* ὀ, and the article ἄν; written also  
 ο'ν.  
 ονὸρ, *s. f.* honour; *gen.* ονὸρα.  
 ορῶαῖζ, *v. a.* appoint, arrange, dispose; *infin.* ορῶαδ.  
 ορῶαδ, *v. s.* arrangement, condition.  
 ορμ, *prep. pron.* on me.  
 ορρα, *prep. pron.* on them.  
 ορραῖβ, *prep. pron.* on ye.  
 ορραῖνν, *prep. pron.* on us; also ορραῖνν.  
 ορραῖνν, see ορραῖνν.  
 ορτ, *prep. pron.* on thee.  
 ὀρ, *prep.* over, above; ὀρ ἄ λεᾶτ, over their tomb; ορ λοῶ  
 Δεῖρῖδεῖρc, over (alongside) Lough Deirghdeirc;  
 when joined to the *adj.* ἄρῶ it has an adverbial effect, as  
 ὀρ ἄρῶ, loudly. See *parag.* II, 27, 144.  
 ορᾶδ, *s. m.* a cessation, a desisting from.  
 ορῶδ, *s. m.* a sigh, a groan.  
 Πάτταῖc, *s. m.* proper name, Patrick; Πάτταῖc ἡοῖντᾶ.  
 Holy Patrick.  
 πῖαν, *s. f.* pain, torment; *gen.* πῖνε; *dat.* πῖν.  
 πῖανδ, *s. f.* affliction, punishment, torment.  
 πεᾶcᾶc, *s. m.* a sinner.  
 πεᾶτ, *s.* a pet, a darling; *gen.* πεᾶτᾶ; *pl.* πεᾶτᾶῖθε.  
 πόζ, *s. f.* a kiss; *gen.* πόῖζε; *pl.* πόζᾶ.  
 πᾶcᾶῖδ, *fut. tense third pers. sing. of* τῆῖδ, go; *recte* πᾶcᾶῖδ.  
 πᾶcᾶμ *recte* πᾶcᾶμᾶοῖρ, we shall go; *fut. of* τῆῖδ.  
 πᾶδ, *infin. of* ᾶδᾶῖρ.

ἡδὲ, *infin. of* ἁδαιρ, say.

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

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

ἡδαιμ, *see* ἡδῖ.

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

ἡδῖ, *s. m.* prosperity; *gen.* ἡδῖα.

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

ἡδῖαῖν, *adj.* prosperous.

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

ἡεαμ, *see* ἡεομ.

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

ἡεμ', *see* ἡεμ'.

ἡεόβ, *v. n.* freeze, congeal.

ἡεόβ, *s.* frost; -όβ (134).

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

ἡεβ, *see* ἡεβ.

ἡετ, *see* ἡεοτ.

ἡεῖ, *irreg. v. n.* reach, arrive, attain; *perf.* ἡεαῖν; *infin.* ἡεοτῖν.

ἡεῖ, *s. m.* a king; *gen.* ἡεῖ; *pl.* ἡεῖτε.

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

ἡεον, *s. f.* a point, a top; *gen.* ἡεονα.

ἡεον, *prep. pron., see* ἡεον.

ἡεονε, *irreg. perf. of* ὀέαν : ἡεονεαῖ, *perf. pass.* was made.

ἡεοτ, *s. m.* shape, form, condition, plight; *gen.* ἡεοτα.

ἡεοῖ, *v. a.* crown as king; ὅμο ἡεοῖαῖ, *perf. pass.* was crowned.

ἡεοῖ, *gen. of* ἡεῖ, a king.

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

ἡεοῖαῖ, *s. m.* a royal mansion, a prince's seat; *gen.* -ἡεοῖα, *pl. and id.* -ἡεοῖαῖνα.

ἡεοτ, *see* ἡεατ.

ἡερ, *see* ἡερ.

ἡεο, *see* ἡεο.

ἡεο, *see* ὅμο, *sign of perf. tense.*

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

ἡεοῖ, *s. f.* choice, selection; *gen.* ἡεοῖα; *pl.* ἡεοῖνα.

ἡεοῖαῖ, *comp. adj.* very pure.

ἡεοῖν, *prep.* before, in comparison to or with. *See quotation under* οἱρῖοεαῖ.

ἡεοῖνε, *adv.* before; ἡεοῖνε ἡερ, before that.

ἡεοῖνε, *prep. pron.* before her.

nomcār, *v. a.* to love greatly; *from* no, *the intensitive,*  
and cār, love.

nompā, *prep. pron.* before them.

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

ruaō, *adj.* red; *comp.* ruaiōe.

ruḡ, *see* beir.

ruinn, *see* linn.

rún, *s. m.* intention, design.

rómēaō, *s.* excess; rómēaō o'fuaōt aḡur imf'niom, excess  
of cold and anxiety.

rómór, *comp. adj.* very great.

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

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

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

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

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

ramail, *s.* a likeness, similitude, resemblance; ra'n ramail  
rin, in that way.

ranntuig, *v. a.* covet.

raoḡal, *s. m.* life; *gen. -ail.*

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

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

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

rár, *contraction for* aḡur ár, and our.

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

rár, *v. a.* satisfy, satiate; *infin.* ráram, and rarao

rar, *a contraction for* aḡur ir, and it is.

rcriob, *v. a.* write, engrave; *infin.* rcriobaō.

ré, *pers. pron.* he, it.

reac, *prep.* beside, in comparison with, rather than; rob'ionann  
leó beir air loc Dairbhreach aḡ aḡallam a ḡ-caiāo  
reac oul ar f'raoō-fairrḡe, it was more desirable to  
them to be upon Lough Dairbhreach, discoursing amongst  
friends, in comparison to going upon the stormy sea.

reaca, *see* rroc.

reacain, *v. a.* avoid, shun; *infin.* ro reacnaō.

reacón, *comp. prep.* throughout; reacón na mapā ro,  
throughout this sea.

reacpán, *s. m.* a straying, a wandering; *gen. -áin.*

real, *s. m.* a while, an interval of time; *gen.* reala; *pl. id.*  
and realta: ro báosar real faoa fo'n ramail rin,  
they were a long while in that way.

réan, *s. m.* prosperity, fortune, good-luck; *gen.* réin.

- րեան, *adj.* old ; *comp.* րիւնե.  
 րեանձօր, *s. m.* a grandfather ; *gen.* րեանձօր.  
 րեանօր, *s. m.* an old man.  
 րարծ, *adj.* sour, bitter ; *comp.* րարծե.  
 րարց, *s. m. and f.* love, affection ; *gen.* րարց and րարցե ;  
*pl.* րարցա.  
 րեձօր, *s. f.* a sister ; *gen.* րեձօր ; *pl.* րեձրե and  
 րեձրձա.  
 րեօ, *dem. pron.* this ; *also* րօ,  
 րեօլ, *v. a.* sail ; *inf.* րեօլած ; օձ րեօլած, sailing.  
 րջան, *for* ճշար and ջան.  
 րջար, *v. a.* separate, part, release, deprive ; *inf.* րջարած  
 and րջարահան ; օձ րջարար իւր րիօլ ԼԵ րէան, I have  
 deprived your race of prosperity ; *lit.* I have parted  
 your race from (with) prosperity.  
 րջարած, *v. s.* a separation, a parting.  
 րջաժ, *s. m.* a shadow, a shelter, a shade, cover ; *gen.* րջաժա,  
*pl. id.*  
 րջեձլ, *s. m.* a story, news, intelligence ; *gen.* րջեձլ ; *pl.*  
 րջեւլա, and րջեւլա.  
 րջիւժան, *s. m.* a wing ; *gen.* -ձիւ.  
 րջիւռ, *v. n.* rush off in terror, bound, spring ; *inf.*  
 րջիւռեած.  
 րջսաձած, *s.* a sweeping ; րջսաձած ճարծ-անբաձ, the  
 sweeping of a rough storm.  
 րջսր, *v. n.* cease, desist, stop, halt ; *inf.* րջսր ; *perf. pass.*  
 րջսրեած.  
 րի, *pers. pron.* she, it ; *emph. form* րիւրե and րիւրի.  
 րիւծ, *pers. pron.* they ; *emph. form,* րիւծօրան.  
 րիւր, *adj.* west, westward.  
 րիւրծեար, *adj.* south-west.  
 րիւծ, *pers. pron.* ye or you.  
 րիւծ, *adj.* fairy.  
 րիւն, *dem. pron.* that ; ձն րար րիւն, that man ; *written also*  
 րձիւն and րօիւն.  
 րիւն, *v. a.* stretch, lengthen.  
 րիւնե, *comp. degree of* րեան, old ; րիւ րիւնե, *sup.* the eldest.  
 րիւռ, *pers. pron.* we ; *emph form,* րիւռե.  
 րիւռարար, *s. m.* an elder, head, or chief of a family.  
 րիւր, *s.* frost ; *gen.* րեւա.  
 րիւրծա, *s. m.* silk ; *adj.* silken.  
 րիւրծա, *adj.* fairy.  
 րիւր, *s. m.* seed ; *gen.* րիւ.  
 րիւրիւրած, *s. m.* true or fervent love.  
 րիւր, *s. m.* a cantred ; *gen.* րիւրա and րիւրե ; *also* a fairy palace.

- րիթինն, *comp. adj.* very melodious.  
 րիբեճճԵ, *comp. adj.* very plaintive, or mournful; *from*  
 րիօր, very, and եճճԵ, *adj.* that moves compassion.  
 րիւօմալր, *v. a. perf. second pers. pl. of* րիւ, seek, beg,  
 beseech; *recte* րիւօծալր.  
 րիւրիւծալ, *pres. part.* constantly or ever walking; *from*  
 րիօր, ever, constant, and րիւծալ, walking.  
 րիւրի, *emph. form of* րի.  
 րիւ, *adj.* fairy.  
 րիւեան, *s.* a pluck, a thrust, a snatch; տոջ րիւեան ար  
 նա հ-էանաւ, he gave a pluck at the birds.  
 րիւր, *s. f.* a sister; *gen.* րիւրս; *pl.* րիւրեճս.  
 րլածրած, *s. m.* a chain; *gen.* -րած; *pl.* րլածրածս.  
 րլան, *adj.* safe, secure, healthy.  
 րլից, *s. f.* a way, a road, a pass; *gen. id. pl.* րլիցե.  
 րլսաջ, *s. m.* a host, an army; *gen.* -րաջ; *pl.* րլսաջե.  
 րմալ, *s. m.* a stain, a spot; *gen.* -մալ, *pl. id.*  
 րմսալ, *v. n.* think, consider; *inf.* րմսալեալ.  
 րնձ, *for* արջաւ and ձ.  
 րնծում, *v. a.* knot, unite, marry; *inf.* րնծում; *perf.*  
*pass.* րո րնծում.  
 րնալ, *v. n.* swim; *inf.* րո րնալ.  
 րնեճճ, *s. m.* snow; *gen.* -ճճ.  
 րօ, *dem. pron.* this; also րօ.  
 րօճար, *s. m.* relief; *gen. and pl.* -ար.  
 րօլլր, *s.* brightness, clearness; *gen. id.*  
 րօլլրեանման, *adj.* high-spirited, good-humoured.  
 րօլար, *s. m.* light.  
 րօլար, *adj.* bright, clear; *comp.* րօլլր, *pl. id.*  
 րօն, *indecl. s. m.* sake, account; ար քոն րօն, for your sake;  
 ար րօն, *comp. prep.* for the sake of, on account of.  
 րօնրած, *adj.* special, particular.  
 րօլլ, *s. m.* satin.  
 րրու, *s. m.* a stream, a rivulet; *gen.* րրօճ, *pl. id.*  
 րսալլ, *adj.* little, small.  
 րսալր, *adj.* pleasant.  
 րիւծ, *adj.* merry, cheerful, glad, joyful.  
 րիւ, *s. f.* expectation, hope, desire; *gen. and pl.* րիւ; ար  
 ձ րիւ րիւ, at whom there was an expectation.  
 տալար, *v. a.* give, grant, pledge; *perf.* տոջ; *fut.*  
 ետարար; րո ետար, I shall give; *fut. as formed*  
*from* ետար; րո ետարած, *cond.* would give; also  
 տօնարած, would bring; նի րեւումս ձօն տալար օրե  
 րո տալար օրարիւ րեւումս, I am not able to give ye  
 (upon ye) any help henceforward; assign, as տալար



τρέιμρε αἰσὺρ ceann ðuinn ar an milleadò tugair  
 opprainn, assign to us a period and an end to the de-  
 struction which thou hast brought upon us; marry, as  
 το εὐαίρὸ Δ ζ-κέατόρῃ τὰ ταῦτα, he went imme-  
 diately to marry her; bring, as τῆς δὲ ἀειμαρῆς τὸ πᾶ  
 ζαν Δ ἐλάνν το ἐταῦτα, 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 τῆς γὰρ πέμ  
 κλοῖοιοι ἀμαρ, she herself drew out her sword; urge,  
 induce, as an ἔβαν τῆς οἴης Δ λαβρὰ, the woman  
 (who) urged you to speak; *with the substantive* αἶρε *it*  
*has the meaning of* perceive, notice, as τῆς δὲ αἶρε  
 γλῶρ ὁδοννα το βεῖτ δὲ na ἡ-ἐαναις, he perceived  
 (gave to his notice) human voices to be at the birds;  
 τῆς δὲ ἡ-αἶρε Δ βράιτρε 'na ἡ-εαῖρβυρ, she perceived  
 her brothers absent from her; cause, as ὁρῶντος  
 ἰοναδὸ ἐμ Δ παῖδα, τὰ τ-τῆς δὲ ὁδὸς οἰσῶν  
 ῖζατὰς πέ ἐείλε, 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"* τῆς *is,*  
*however, oftener joined to* το ὅδε, *for the sake of*  
*emphasis, as* γὰρ τῆς δὲ (τῆς) το ὅδε, *it is the ebb that*  
*has caused it: consider, think, estimate, with the subs,*  
*οὐδὲ, as* νὶ τῆς δὲ οὐδὲ τὰ β-ῖζατὰς πᾶς ποίηε πῶ  
 τὰ n-οὐδὲ, *they did not consider evil what they ever*  
*had suffered before that; τῆς πέ τὰ οὐδὲ ἡρὰς*  
*cealῆς το πῶνne an ἡγῆαν, he considered that it was*  
*treachery she had practised; with the subs. ταὸς, it has*  
*the meaning of* associating with, as τῆς δὲ ταὸς  
 γὰρ an ζ-κλείηδα, *they associated with the cleric;*  
 νὶ πῶν cumar δῆλῶν ταὸς το ἐταῦτα le ἡ-δον-  
 οῖνε παρὰ, *there is not power at us to associate*  
*with any person henceforward; with the subs. αἶνε,*  
*it means* knew, as τῆς γὰρ αἶνε οὐρῆς ζο πᾶς ar τὶ  
 Δ μίλλε, *she knew that she was about to destroy*  
*them; an τ-ταῦτα πῶς αἶνε, do ye know (see also*  
*parag. 45); make, as* τῆς δὲ παρὰ πᾶς πῶν  
 ἐρῶντας πᾶ na ζ-κλλῶς, *they made very hard efforts*  
*with their bodies; turn, as* τῆς δὲ κλῶνna ἡρ ἰονα  
 ζ-κεατὰς Δ n-αἶττε ar an ἡγῶν, *the four children*  
*of Lir turned (gave) their faces or faced towards*  
*(upon) the woman; yield, as* ζαν ὑμῶς το ἐταῦτα,  
*not to yield obedience; τῆς γὰρ, grasped, lit. gave*  
*a pluck; δὲ ταῦτα ἀειμαρῆς, rebuking, lit. giving*  
*rebuke.*



ταίς, *adj.* strong, vigorous.

ταίρι, *adj.* dear, loving, beloved; ἢ ταίρι ἡτοίμα ἄν  
ἐλάνν ῥιν, 'na mo ἐλάνν πέιν, it is more beloved with  
me these children than my own.

ταίρι, *s.* trust, loyalty, friendship; *gen. id.* ἡδὲ ταίρι  
λείρ ἄ ἐλάνν ὁόειν ἐγῆτ, that there is not trust with  
him to send his children to thee.

τάλαν, *s. m. or f.* earth, soil, ground; *gen.* τάλμαν.

τάλλ,

ταν, *s. m.* time, used in an adverbial sense as ἄνταν ῥιν, then.

τὰνα, *adj.* thin.

τανῆρα, *see* τὰρ.

ταὸβ, *s. f.* a side; *gen.* ταοίβε; *dat.* ταοίβ; *pl.* ταοῦδ; ῥε  
ἄ ὅ-ταὸβ, by their side, alongside them: ταὸβ ὅ  
ἐάβαιρε, to associate: ταὸβ ῥε ταοίβ, side by side.

ταὸβῆρομ, *comp. adj.* pregnant.

τὰρ, *irreg. v. n.* come; also τῆς; *perf.* ἐάνῃς, *fut.* τιοεῖς;  
*inf.* τεᾶτ, τῆεᾶ, *consuet. pt.* used to come; ταν-  
ῆρα, *emp. perf.* I came; τῆς λέατ, you can.

τὰρ, *prep.* over, across, beyond, *i. e.* in preference to, as  
τανῆρα ἐμ na ἡ-ἰνῆ-ῥι τὰρ ῆδὲ ἡ-ἰνῆ-ῥι οἰε, I  
came to this island beyond (in preference to) every  
(other) island.

τὰρείρ, *comp. prep.* after; also τὰρ εἰρ.

τὰρφαρ, *an impersonal verb*, was shown, was revealed.

τὰρλα, *v. defec.* it happened or fell out, chanced to be, befell;  
τὰρλα τυβαιρε ἡόρ ὅο λῆρ, a great misfortune hap-  
pened to Lir; met, as ῆο ὅ-τὰρλα ὄγλαδ ῥαορῆλανῶα  
ὀόιβ ὅο λυετ, until a young man of a noble family of  
the tribe met them.

τὰρρα, *prep. pron.* over them.

τάρτ, *s. m.* thirst, drought.

τὰτάρ, *impers. form of the sub. verb* τὰ; ἢ οἰε ἄ τὰτάρ  
ἄγαινν ἀνοίρ, it is evil what is at us now, *i. e.*, what has  
come upon us.

τε, ἄν τε, *indef. pron.* he that, whosoever.

τεᾶδ, *s. f.* a house; *irreg. gen.* τῆς; *dat.* τῆς; *pl.* τῆςτε.

τεᾶτ, *v. n.* congeal, condense, as in the historical tense;  
τεᾶτῶαῖς ἄν τ-ῆρ, the water congealed.

τεᾶτ, *v. s. m.* from τῆς or τὰρ, a coming, an approach, an  
arrival; *gen.* -ᾶτᾶ.

τεᾶρῆς, *s. m.* teaching, instruction; *gen.* -ᾶρῆς.

τεᾶῖλαδ, *s. m.* a household, a family; *gen.* -ᾶῖς, *pl.* -ᾶῖςε.

τεῖο, *irreg. v. n.* go; *inf.* οὐλ; *perf.* κυᾶο, went;

- τέιζοίρ, *consuet. pt.* used to go ; το εὐαθάρ, they went ;  
 ῥαράο, *fut.* shall go.  
 τείλζ, *v. a.* cast, fling ; *inf.* τέιλζεαν, or -ζιπτ.  
 τειμε, *s. f.* a fire ; *gen.* τειμεαδ, *pl.* τειμτε.  
 τί, *with prep.* διη signifies "about to," as διη τί α μιλλτε,  
 on the point of their destroying, *i. e.* about to destroy  
 them ; ζο τί, up to, until, as ζο τί αν βράτ, up to the  
 judgment.  
 τιδρ-εὐαδ, *comp. adj.* north-west.  
 τιζ, *v. n.*, see τδρ, *v. n.*  
 τίζ, see τεαδ.  
 τίζεαρνα, *s. m.* a lord ; *gen. id.*, *pl.* τίζεαρναδ.  
 τίζεαρναρ, *s. m.* lordship, dominion ; *gen.* -αρ.  
 τίμείολλ, *s. a.* a circuit, a compass ; α ο-τίμείολλ, *comp.*  
*prep.* about, around, as α ο-τίμείολλ λοα δαιρβρεαδ,  
 around Lough Dairbhreach : τίμείολλ is generally used  
 in this compound prepositional form and in such phrases  
 as 'να τίμείολλ, around her, ιονα ο-τίμείολλ, around  
 them.  
 τιοβραδ, see τδβαιρ.  
 τιοράο, see τδρ.  
 τιομαιν, *v. a.* bequeath, bestow, give ; *inf.* *id.*  
 τιομρuiζ, *v. a.* collect, congregate, bring together ; *inf.*  
 τιομρuiζαδ.  
 τιοιόλ, *v. a.* assemble, collect.  
 τίρ, *s. f.* a country, a land, a nation ; *gen.* τίρε, *pl.* τίόρεα ;  
 τάνζαοαρ α ο-τίρ, they came ashore.  
 τλαδτ, *s. f.* a garment, a vesture ; *gen.* τλαδτα, *pl. id.*  
 τόζ, *v. a.* raise-up, lift, elevate ; *inf.* τόζβάιλ.  
 τοίγε, *s.* a house, a dwelling.  
 τοιλ, *s. f.* will, consent ; *gen.* τοια.  
 τοιρβεαρτ, *s. m.* pregnancy.  
 τοιρείορ, *s.* fruit, conception, pregnancy ; *gen.* -ρα.  
 τοιρμ, *s. f.* a sound, a report, a great noise.  
 τονν, *s. f.* a wave ; *gen.* τuiνne, *dat.* τuiνν, *pl.* τοννα.  
 τορμάν, *s. m.* a roaring sound, a rumbling noise.  
 τορραδ, *adj.* fruitful, pregnant.  
 τορραδ, *s. m.* fruit ; *gen.* τορραδ, *pl.* τοιρτε.  
 τόρuiζεαδτ, *s. f.* a pursuit, a pursuing ; *gen.* -εαδτα.  
 τρα, *adv.* see ζιό or ειό.  
 τραίζ, *s. f.* the strand, the ebb of the tide.  
 τραοτδαιρ, *2nd pers. sing. perf.* thou hast subdued or put  
 down.  
 τραρτα (ζο), *adv.* hitherto, up to this time.  
 τρατ, *s. m.* time ; *gen.* τρατ ; αν τρατ, when, as soon as.

τράτ, *s.* prayer time, the canonical hours; *pl.* τράτᾱῃᾱ and  
 τράτᾱ; ἄξ ὁέᾱῃᾱ τράτ, keeping the canonical hours.  
 τρε, *prep.* through, by, on account of; *becomes* τρεῖ before  
 a vowel.

τρεᾱῃ, *s.* a dwelling-house, a residence; *gen.* τρεῖῃ.

τρεᾱῃῃῃ, *s. f.* trouble, tribulation, grief, sickness.

τρέᾱῃ, *adj.* strong, mighty, powerful; *comp.* τρέῃῃῃ.

τρεᾱῃ, *ord. adj.* third.

τρεᾱτᾱῃ, *s. m.* the heaving of the waves; *gen.* -ᾱῃῃ.

τρέῃῃ, *v. a.* abandon, desert, forsake; *inf.* τρέῃῃῃῃ; *perf.*  
*pass.* τρέῃῃῃῃ, was abandoned.

τρέῃῃῃῃ, *s.* a space of time, a period.

τρεῃῃ, *adj. irreg. comp. of* ῃῃῃῃ, strong.

τρεῃῃῃ, *s.* guide.

τρεῃ, *num. adj.* three.

τρεῃῃῃ, march, proceed, go; *inf.* *id.*

τρεῃῃῃ, *s.* three persons.

τρεῃῃ, *s. m.* a lord, a chief.

τρεῃῃῃ, *s.* a foot; *gen. pl.* τρεῃῃῃῃῃ.

τρεῃῃῃ, *interj.* woe, alas.

τρεῃῃῃ, *s. f.* pity, woe, wretchedness.

τε, *pers. pron.* thou; τε τρεῃῃ, thyself.

τεᾱῃ, *s. m.* the North; *gen.* τεᾱῃῃ: τᾱῃῃῃῃῃ ῃῃ ῃῃ ῃῃ  
 ῃῃῃῃ ῃῃῃ τεᾱῃῃῃ, they came to the mouth of the Bann,  
 which was North, *i. e.* in the North.

τεᾱῃῃῃῃ, *adj.* able, capable.

τεᾱῃῃ, *s. m.* an omen, presage, foreboding; *gen. and pl.* -ῃῃῃ;  
 τεᾱῃῃ τεῃῃῃῃ, an omen of grief.

τεᾱῃῃῃῃῃῃῃ, *s. f.* a report, an account, repute.

τεᾱῃῃῃῃῃῃ, *pres. part. and inf.* beating; τρεᾱῃῃ-τεᾱῃῃῃῃῃῃῃ, violently beating.

τεᾱῃῃ, *s. m.* a tribe, a people; *gen.* τεᾱῃῃῃ.

τεᾱῃῃῃῃ, *s. f.* misfortune, mischief: *see* quotation under  
 τᾱῃῃῃῃ.

τεῃῃ, *see* τεᾱῃῃῃῃ.

τεῃῃῃ, *v. a.* thatch, cover-in; *inf.* τεῃῃῃῃῃῃ: ἄξ τεῃῃῃῃῃῃ,  
*pres. part.* covering.

τεῃῃῃ, *v.* know, understand; τεῃῃῃ-τε ῃῃῃ, understand, O  
 Lir: τεῃῃῃῃῃῃ, *hist. pres.* understands; *inf.* τεῃῃῃῃῃῃ.

τεῃῃῃῃ, *v. a.* merit, deserve, earn; *inf.* τεῃῃῃῃῃῃῃ and τεῃῃῃῃῃῃῃῃῃ.

τεῃῃῃῃ, *see* τεῃῃῃῃ.

τεῃῃῃῃῃ, *s.* weariness, depression; *gen. id.*

τεῃῃῃῃῃῃῃ, *adi.* weary, tired, depressed.

τσιυη, *v. n.* descend; το τσιυη αν ξαοτ πέ, the wind descended with it, *i. e.* the night.

τσιυτ, *v. n.* fall; *infin.* τσιυτιμ.

τσιυο, *pers. pron. emph. of* τυ.

υαδδ, *or* υαιδ, *prep. pron.* from him *or* it: το εονηαιρε (ρε) να η-ειν υαδδ αν αν λοε, he saw the birds from him on the lake.

υαξ, *s. m.* a grave; *gen.* υαιξ, *pl. id.*

υαιβ, *prep. pron.* from ye.

υαιμ, *prep. pron.* from me.

υαιυη, *prep. pron.* from us.

υαιη, *s. f.* an hour, time; *gen.* υαιηε: αν υαιη, when: δον υαιη, at once, at the one time.

υαλλ, *s.* a wail, a lament.

υαλλαε, *adj.* vain, proud, boastful, haughty.

υαλλουβα, *s.* a deep wail *or* lament.

υαηαλ, *adj.* noble; *comp.* υαιηλε.

υαεα, *prep. pron.* from them.

υεαν, *interj.* alas; *modern,* οεαν.

υετ, *s. f.* the breast, bosom; *gen.* οετα.

υο, *dem. pron.* that yonder, that there.

υοε, *s.* care, heed, attention, thought; *gen. id.* See under ταβαιη.

υιλε, *indef. adj.* all; ξο η-υιλε, *adv.* entirely.

υιμε, *prep.* about, around; υιμε ημ, therefore, on that account.

υιηηε, *prep. pron.* upon her *or* it.

υιηξε, *s. m.* water; *gen. id.*

υμ, *prep.* for, concerning,

υμα, *prep. pron.* on them, about them.

υμαετ, *prep. pron.* about thee.

υμηα, *s.* obedience, submission.

υη, *adv.* very, exceedingly; written υη before words whose first vowel is slender.

υηβηυηηε, *s. f.* chest.

υηεαν, *s. m.* a cast, a throw, a shot.

υηεαοτρημ, *comp. adj.* very light.

υηξαιρηουξαδ, to rejoice *or* rejoicing much.

υηξαιρηουξαδ, *s. m.* rejoicing.

υηλαβηαδ, *v. s.* a speech.

υηα, *adj. comp.* of υηυη, easy.

## APPENDIX.



# APPENDIX.

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## NATIONAL SCHOOLS.

*Programme of Examination in the Irish Language  
for Pupils of 5th and 6th Classes in National  
Schools.*

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

(b.)—Twenty pages of an Irish  
Phrase Book; or the phrases  
in the First and Second Irish  
Books published by the So-  
ciety 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 equiva-  
lent in prose or poetry to  
the Story of Oisín in Tír na  
n-óg.



(c.)—Translation of the Second Book of Lessons into Irish.

THIRD YEAR. (a.)—A more critical knowledge of Grammar.

(b.)—The Story of Déirdre (omitting the poetry), or the Children of Lir;<sup>1</sup> or some equivalent book.

(c.)—Translation of the Third Book of Lessons into Irish. A short letter or essay in Irish.

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

By Order,

WM. H. NEWELL, }  
JOHN E. SHERIDAN, } Secs.

*Education Office, Dublin,*  
*October, 1878.*

<sup>1</sup> Published by the Society for the Preservation of the Irish Language.

INTERMEDIATE EDUCATION BOARD  
FOR IRELAND.

*Programme of Examinations in Celtic for 1884.*

JUNIOR GRADE.

CELTIC.—*Maximum of Marks, 500.*

Marks

1. Tóruigheacht Dhiarmuda agus Ghráinne. Part I. Omitting sections 23, 24, and 25. 120

(Published by the Society for the Preservation of the Irish Language.)

2. Grammar. 120

3. A passage or passages from an easy Gaelic author for translation at sight. (Help may be given by a vocabulary.) 70

4. Short English sentences for translation into Gaelic. (Help may be given by a vocabulary.) 70

5. Outlines of the history of Ireland from the introduction of Christianity to A.D. 1172. 70

6. Gaelic Spelling (to be estimated from the whole of the candidate's exercise). 50

N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic. — 500

## MIDDLE GRADE.

CELTIC.—*Maximum of marks, 500.*

	Marks
1. Toruigheacht Dhiarmuda agus Ghrainne. Part II.	125
(Published by the Society for the Preservation of the Irish Language.)	
2. Grammar.	100
3. A prose passage from a Gaelic work, for translation at sight. (Help may be given by a vocabulary).	100
4. An easy passage for translation into Gaelic. (Help may be given by a vocabulary).	65
5. Outlines of the history of Ireland from A.D. 1172 to 1558 inclusive.	65
6. Gaelic spelling (to be estimated from the whole of the candidate's exercise).	45
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	— 500

## SENIOR GRADE.

CELTIC.—*Maximum of marks, 500.*

1. Forus Feasa air Eirinn. Book I., Part I.	} 150
Mac Ghniomhartha Fhinn (ancient version).	

(Both Published by the Gaelic Union.)

	Marks
2. Grammar.	85
3. A passage from a Gaelic author for translation at sight.	80
4. A passage of English for translation into Gaelic.	85
5. Gaelic spelling (to be estimated from the whole of the candidate's exercise.)	50
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	
6. Celtic Literature. O'Curry's <i>Lectures on the MS. Materials of Ancient Irish History</i> . First Four Lectures.	50
	<hr/> 500

## ROYAL UNIVERSITY OF IRELAND.

### *Programme for Examinations in Celtic, 1884.*

#### MATRICULATION EXAMINATION.

##### CELTIC.<sup>1</sup>—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.

<sup>1</sup> Candidates presenting for Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

The books for the present are :—

Annala ríogácta Éireann,<sup>1</sup> 1592 to 1598, inclusive.

Two short poems by Cucoigrich O'Clery, given in O'Curry's MSS. Materials of Irish History, pp. 562-569.

3. Translations of easy sentences into Irish.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. Annala ríogácta Éireann, 1598-1603 inclusive.

Oíde Cloinne Uir.<sup>2</sup>

2. More advanced questions in Grammar.

3. Longer passages for translation into Irish.

4. History of Ireland during the reign of Elizabeth.

#### FIRST UNIVERSITY EXAMINATION.

CELTIC.—*Pass.*

1. Translation from two works.

The books for the present are :—

Oíde Cloinne Tuipenb.<sup>3</sup>

Teagairc Flata, by Tady Mac Brodin.

2. Questions on Grammars and Idioms.

3. Translation of a piece of English prose into Irish.

<sup>1</sup> 4to, Dublin, 1851. By John O'Donovan.

<sup>2</sup> Published by the Society for the Preservation of the Irish Language.

<sup>3</sup> The Atlantis, vol. iv., p. 115, &c.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Leabap bpeačneč*<sup>1</sup> together with the *Duan Eipeannač*, and *Duan Albanač*.
2. More advanced questions on Grammar and Idioms.
3. Early History of Ireland, to commencement of the Incursions of the Northmen.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES PROCEEDING TO THE B.A. DEGREE.

CELTIC.<sup>2</sup>—*Pass.*

1. Translation from two prescribed works.

The books for the present are :—

*Pled Duin na n-Ġeö.*<sup>3</sup>

*Cač Muiġe Leana.*<sup>4</sup>

2. Grammar and Idioms.
3. Translation of a piece of continuous English prose into Irish,

—*Honours.*

In addition to the Pass Course :—

1. *Longep mac n-Urniġ.*

*Coġaö Ġaeöel pe Ġallaib.*<sup>5</sup>

<sup>1</sup> Irish Version of Nennius. Dublin, 1848. *Duan Eireannoch*, p. 220, &c.; and *Duan Albanach*, p. 270, &c.

<sup>2</sup> See note, p. v.

<sup>3</sup> Battle of Magh Rath. Dublin, 1842. By John O'Donovan.

<sup>4</sup> Battle of Magh Leana. Dublin, 1855. By Eugene O'Curry.

<sup>5</sup> Wars of the Danes. London, 1881. By Dr. Todd.

2. Elementary Philology of the Irish Language.
3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman invasion.

## B.A. DEGREE EXAMINATION.

CELTIC.—*Pass.*

1. Translation from prescribed works.

The books for the present are :—

Sep̃gl̃ige Conculaiñ.<sup>1</sup>

Scela na Eper̃gi.<sup>2</sup>

Compac F̃ir̃diab̃.<sup>3</sup>

2. Elementary Philology of the Irish language.
3. History of Celtic (Irish) Literature.

— *Honours.*

In addition to the Pass Course :—

1. Cain Ãig̃ill̃ne.<sup>4</sup>

2. Philology of the Irish Language. [Ebel's Zeuss.]

## EXAMINATION FOR M.A. DEGREE.

## CELTIC.

1. b̃peač̃a cõmãič̃cepa.

2. Transcript, with contractions fully set out, and translation from some selected MS.

<sup>1</sup> The Atlantis, 8vo, vol. i., p. 362, &c. Dublin, 1858. By E. O'Curry.

<sup>2</sup> 8vo, Dublin, 1865. By J. O'B. Crowe.

<sup>3</sup> The Manners and Customs of the Ancient Irish; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

<sup>4</sup> Ancient Laws of Ireland, vol. ii., p. 22. 8vo. London, 1869.



The tract selected for the present is :—

The History of Alexander the Great, in the  
Leabher Brec.

3. Philology of the Celtic Languages.

N.B.—The Candidates will be expected to show  
a knowledge of the works of Zeuss, Ebel, Win-  
disch, and other Celtic scholars,

## RULES.

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

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

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

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## MEANS.

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

1. To encourage a familiar use of the Language by those who know how to speak it, and to offer premiums for proficiency in the study of it.

2. To promote the formation of Classes wherever facilities exist.

3. To encourage the establishment of Parochial or other Associations.

4. To procure that the Irish Language shall be taught in the Schools of Ireland, especially in the Irish-speaking districts.

5. To publish cheap elementary works, from

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

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

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

## LOCAL ASSOCIATIONS.

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

## PLAN OF RULES.

1. The Association to consist of a President, Vice-President, and Members.

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

\* Whatever number may be agreed on.

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

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

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

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

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

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## CONDITIONS OF AFFILIATION.

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

\* Whatever number may be agreed on.

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

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

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IX. When funds permit, special premiums and prizes, for competition, shall be offered by the Council to classes in connexion with the Society.

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

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

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