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THE

PURSUIT OF DIARMUID

AND

G R A I N N E.

PUBLISHED FOR THE

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the Irish Language.

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INTRODUCTION.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* This feat is commemorated in Munster by a wild and well known pipe-tune, called “*ṁḁṁṁṁṁṁ ṁḁ Shuṁṁṁṁṁṁ ḡṁ ṁḁṁṁṁṁṁ*,”—O'Sullivan's march to Leitrim. Perhaps no chief of the latter ages enjoys a clearer or more widespread traditionary fame than Murrough O'Brien, Baron of Inchiquin, who sided with Queen Elizabeth in what Philip O'Sullivan calls the *Bellum quindecim annorum*. His severity and ravages earned him the name of “*ṁṁṁṁṁṁ ḁṁ ṁṁṁṁṁṁ*,” or Murrough of the conflagration; and throughout Munster they still commonly say of a man who is or appears to be frightened or amazed, “*ṁṁ ḁṁṁṁṁṁṁ ṁṁ ṁṁṁṁṁṁ ḁṁ ṁṁṁṁṁṁ ḁṁṁṁṁṁṁ ḁṁ*,” i.e., he has seen Murrough or the bush next him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

terminations of verbs), more than anything else, have retained the forms proper to the modern literate language, as distinguished from the colloquial, such as the prepositions *rim* and *re* (by or with) *ro ba re*, for *ro bi re* (he was), &c. In some manuscripts, certainly, these distinctions have not been observed; but we here speak of good ones, among which we class the two from which has been derived the text published in the present volume. The first is a book containing a number of legends or Ossianic poems, and entitled “*bol̃g an t-r̃al̃at̃ar̃* ;” written in 1780, at Cooleen, near Portlaw, in the county of Waterford, by Labhras O’Fuarain, or Lawrence Foran, a schoolmaster : and he apologises in a note for the imperfections of his manuscript, alleging in excuse the constant noise and many interruptions of his pupils.* The second is a closely written quarto, of 881 pages, from the pen of Martin O’Griobhtha,

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

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

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

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

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

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

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

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

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

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

the other most probably three hundred years old.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

bA gnaic me a g riu bál le ciu mair na h-a bann,
 ar bairneig uir 'r an oiruc go trom;
 an aice na g-coill tead, a g-cuim an t-pleib,
 gan mairig, gan moill, ar foillre an lae.*

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

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

Δηαice na ḃ-ḡioḃḃΔò, Δ ḡ-cuim an τ-ḡleiḃ,
ḡan Δipe ḡan moill, Δḡ ḡoillpe an lΔe.

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

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

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

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

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

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

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

* See Macaulay's *Essay on Addison*.

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

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

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

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

S. H. O'G.

TÓRUIGHEACHT DHIARMUDA AGUS
SHRÁINNE.

ARGUMENT.

PART II.

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

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

τὸ ρυγθεαχτ ὀηαρμουα δγυς γῆρᾶιννε.

ΑΝ ὈΑΡΑ ΡΟΙΝΝ.

1. Ρο λᾶβᾶιρ Δοὸ μαε Ανοαλα μὲ Μhόρνα;
δγυρ ιρ ἐ πο μᾶιὸ, γο m-b'φᾶρρ λειρ βάρ
ὀ'φάγᾶιλ δγ ιαρρμᾶιὸ na γ-αορ ριν ινᾶ οὐλ
τᾶρ Δ αῖρ Δρ ὀύτᾶρ Δ ἡᾶτᾶρ, δγυρ Δ
οὐβᾶιρτ με h-Οῖρῖν Δ ἡμιντιρ ὀο εὐίμευο γο
τεᾶετ τᾶρ Δ n-αῖρ ὀόιβ, δγυρ ὀά ὀ-τυιτρεᾶὸ
φῆιν δγυρ Δ ὀεαρῖβ-βῆᾶτᾶιρ ραν τυρρ ρη,
Δ ἡμιντιρ ὀο εῖοὐλαεᾶὸ γο Τῖρ ταιρργῖρ.
Δγυρ πο εῖομναοαρ Δρ ὀιᾶρ ὀεᾶγ-λαοὸ ρη
εεᾶο δγυρ εῖλεᾶβῆᾶὸ ὀο Οῖρῖν δγυρ ὀο
ἡᾶιτῖβ na φῆιννε, δγυρ πο γῖλᾶιρεᾶοαρ
νομπα, γο naὸ n-αῖτῖρτεαρ Δ n-ιᾡτεᾶετᾶ
νό γο μᾶνγᾶοαρ Ρορ ὀά ροῖλεᾶὸ, μῖρ Δ μᾶιὸ-
τεαρ λυῖμνεᾶὸ Δρ τᾶρ ρο ; δγυρ νί h-αῖτῖρ-
τεαρ Δ n-δοῖὀεᾶετ Δρ οῖὀε ρη. Ρο εῖργῆεᾶοαρ
γο μοὸ Δρ n-Δ ἡᾶρᾶὸ, δγυρ νίορ ργυῖρεᾶοαρ
νό γο μᾶνγᾶοαρ Οὐβῆορ Ο β-φᾶεῖρᾶὸ, δγυρ

Δεσουλ το λεατ-ταοιβ να ριοββα οοιβ το ρυαρι-
 αοαρι λοργ Οηιαρμουα Δεσυρ Ξηριάννε αηη,
 Δεσυρ μο λεαηαοαρι αη λοργ ζο οορυρ να
 ριαηβοιτε ιηα ραιβ Οιαρμουο Δεσυρ Ξηριάννε.
 Ρο μοτυιζ Οιαρμουο ιαοραη Δε τεαετ εum
 ηα ριαηβοιτε, Δεσυρ τυζ λām εαπα λαοεοα ταρ
 α λεαεαη-αρμαιβ, Δεσυρ μο ριαρρυιζ εια η-ιαο α
 βά ραη οορυρ. “Οο ελαηηαιβ Μόιρνε ριηη,”
 αρ ριαο. “Εια οο ελαηηαιβ Μόιρνε ριβ?”
 αρ Οιαρμουο. “Αοο μαε Αηοαλα ηιε
 Μηόρηα, Δεσυρ Αοηζυρ μαε Αιρτ οιζ ηιε
 Μηόρηα,” αρ ριαο. “Ερευο ρά ο-εάηζαβδαιρ
 οοη ριοεββα ρο?” αρ Οιαρμουο. “Ριοηη μαε
 Chuηαιλλ οο εuiρ Δε ιαρριαο οο ειηηρε
 ριηη,” αρ ριαο, “μάρ εu Οιαρμουο Ο
 Ουιβηε.” “Ιρ μέ ζο οειηιηη,” αρ Οιαρμουο.
 “Μαιρεαο,” αρ ριαο, “νί η-αιλ λε ριοηη ζαη
 οο εεαηηα ρό λāη α ουιρηηη οο εαορμαιβ
 εαορτεαηηη Ουβρuiρ ο’ράζαιλ uαηηηε α η-ειριε
 α αεαρ.” “Νί ρυρuryα οίβρε εεαεταρ αοο
 ριη ο’ράζαιλ,” αρ Οιαρμουο, “Δεσυρ ιρ μαιρζ
 αρ α η-βιαο ηεαρτ αη ριρ ριη; Δεσυρ ιρ
 αιεηο οαηηα ζυραβ ε μαρβδαο βαρ η-αιερεαο
 οο ριζηε, Δεσυρ ηιορ βεαζ οο ριη μαρ ειριε
 uαιβρε.” “Νιορ βεαζ ουιτρε,” αρ Αοο μαε
 Αηοαλα ηιε Μηόρηα, “α βεαη οο βρειε ό
 ρηιοηηη, Δεσυρ ζαη οο βειε Δε οευηαηη τηuiη

αιρ.” “Νί μαρ έπιom α υείριμρε ρύo,” αρ
 Οιδριμυo, “αέτ το έonnaric α ράmαίλ αίγε
 oά oεunam αρ Chonán mac Fhinn Liaēluacra
 poime ro, μαρ inneorao oίbre ανοιρ.”

2. “Λάoάμαιb Fionn αo-Teamraiz Luacra,
 αγυρ μαίτε αγυρ μόρ uairle Fhianh Eirionn
 ina focair, níor éian το bάoαρ an tan ao
 concaoαρ don óglac móρ míleaota meap-
 cālmα α g-ceirt-meothan airm αγυρ éioio oά
 n-ionnraizio, αγυρ po fíarraiiz Fionn o’Fhian-
 naib Eirionn an o-tuγaoαρ aítne αιρ. Α
 oubraoαρ cāc α g-coitcinne náρ tuγaoαρ.
 ‘Νί μαρ ρin oāmra,’ αρ Fionn, ‘aítmizim
 γυρ namα oām féin é.’ Táimz an t-óglac
 το lácair iar ρin, αγυρ beannuiγear oóib.
 Fhocar Fionn rzeula oe, cia h-é féin, nó cá
 tíρ nó cá tālam oο. ‘Conán mac Fhinn
 Liaēluacra m’ainm,’ αρ ré, αγυρ po bā
 m’ācairre αg mapbaο t’ācairra α g-caē
 Chnuca, αγυρ το tuic féin ran nγioim ρin,
 αγυρ το iarraiio α ionaio α b-Fíannuiγ-
 eacēt tānγamαρ don oul ro.’ ‘Oo γeuβair
 ρin,’ αρ Fionn, αέτ go o-tuγair éipic oāmra
 am ācair.’ ‘Nā h-iarρ éipic αιρ,’ αρ Oirín,
 ‘αέτ α ācair το tuicim leacra.’ ‘Ní γeuβao
 ρin uaiο,’ αρ Fionn, ‘óip ní fulair oām tuille
 éipce o’fāγail uaiο.’ ‘Cpυeo an éipic ācaoi

ΔΕ ΙΑΡΡΑΙΘ' ΔΡΙ CONÁN. 'NÍ FUIŁ ΔÉT CNUM
 céann-neaḡar Chéin míc Oiliollá Oluim, Δ
 ceann 'o éabairt leat Δ n-éiric m'átar
 éugamra,' ΔΡΙ Fionn. 'Oo beirim comairle
 mairt' ouit, Δ Chonáin,' ΔΡΙ Oirín, "1. oul mar
 Δρ h-oilead' tu, Δgur gan ríotcáin o'iar-
 raiθ' ΔΡΙ Fhionn an f'air mairrior ré.'"

3. "'Cneuo í an cnum úo,' ΔΡΙ CONÁN,
 'mar nacm-bairinnre Δ ceann oi?' 'Ατά,'
 ΔΡΙ Oirín, 'uair vair éirig Oilioll Oluim amac
 ó 'Ohún Eocairmuisge, Δgur Sdób inḡion Chuinn
 ceurocátaig, Δ bean Δgur Δ bair-céile, Δ
 maille rriur, Δgur iad ariaoon Δρ don éaribao ;
 no bá Sdób taoθctrom torpac an tan rin,
 Δgur 'o connairic rí cpaob' vpaoiḡin ór Δ
 eionn Δ n-áirve Δgur Δ lán áirnead' uirre.
 Táinig mian na n-áirnead' ΔΡΙ Shaiθb, Δgur
 'o érot Oilioll an épaob' for élar uac'tair
 an éaribao, gur ic Sdób Δ leoróóictin vóob.
 Ro fillaadair tar Δ n-air Δ báile, Δgur 'o
 rug rí ḡin mán álunn mullaé-leat'an míc
 von trom-ctoircear rin .1. Cían mac Oiliollá
 Oluim, Δgur rug rug Chiairruíve luacra leir
 vóá alctrom é. Δét céana, ir am'laro no bá
 an mac rin Δgur vruim-iall tar Δ céann air,
 Δgur ḡac bipeac' vóá m-beirnead' an mac rin
 'o beirnead' an vruim-iall bipeac' leir.'"

4. “Ro fár ašur mo fõrbdair Cidan sur flánuiš a fitee bliadain, ašur mo bá uiaf mac oile aš Oilioll, ašur mo bá an triar ingníoma an tan rin. Ro báodar triar eadláe .i. giollairde, aco, ašur mo euaðodar na giollairde aimir ariušte go teae Sgaetáin mic Sgannláin ar doirdeae. Ro bá Sgaetán go maic mu an oirde rin, ašur a buðairt, ‘atá fleao anhr an teae go ahoct fá comair fhinn mic Chumail, ašur vo geubetair bair n-uóitín vo biad maic oile a n-eušmair na flierde rin.’ Ro eaitedar a š-curo an oirde rin, ašur o’eršedar go moe ar n-a márac, ašur vo euaðodar tar a n-air go Dún Eoðar-muiše, ašur tarladar triar mac Oiliolla ar an b-faitde rompa .i. Eošan mór, Cormac Car, ašur Cidan, ašur mo fiaruiš Eošan oá giolla cá maib ré aréir. ‘Ro báomar a o-teae Sgaetáin mic Sgannláin,’ ar an giolla. ‘Cionnur vo bioðtur ašuib ann?’ ar Eošan. ‘Vo bioðtur go maic,’ ar an giolla. Ro fiaruiš Cormac. ‘Go maic,’ ar an giolla. Ro fiaruiš Cidan an ceurda oá giolla. ‘Vo bioðtur go h-olc,’ ar giolla Chéin, ‘óir vo maoró ré orruinn go maib fleao aige fá comair fhinn mic Chumail, ašur ní tuš ré a blaróinne.” ‘Ná cpero é,’

ar na gíollaidé oile, ‘óir do bí ré go maic
 linn re céile.’ ‘Do beirfaió ré díol damra
 fá gan a beic go maic lem gíolla féin,’ ar
 Cian. ‘Na h-abair rin,’ ar Cormac Car,
 ‘óir ir fear pionnra damra é, agus atá a
 fáic do tigearna aige .i. fionn mac Chu-
 mhaill.’ ‘Ní míroe liom,’ ar Cian; ‘maífao
 dom beairiadó cuige.’ Ir amháid do bí an
 Cian rin, níor beairi don ruine ariam é nac
 m-bairfead a céann de; agus do ghlair
 Cian poime go dún Sgactán mic Sgannláin.
 Ro tárla Sgactán ar an b-faicé poime,
 agus ro fiafriuig Cian air a beairiadó. ‘Do
 óén,’ ar Sgactán, ‘óir ir é ir ceairio damra
 beairiadó do deundam, agus ann rúo an teag
 ina n-deinim é agus éirigre poimam ann:’
 agus do ghlair Cian o’ionnraigíó an tige.
 Do cuaid Sgactán o’ionnraigíó a tige co-
 dalta; agus do cuir a airm agus a éirfead
 air, agus ann rin tug rídan agus uirge leir
 ina láim, agus do cuaid mar a maib Cian.
 ‘Creuo fá o-tugair na h-airm rin leat?’ ar
 Cian. ‘Do cluinim,’ ar Sgactán, ‘go mar-
 bann tura gac neac dá m-beairiann tu,
 agus do óén tura do beairiadó fearoa.’”

5. “‘Iar rin do ríaoil Sgactán an cean-
 gal ro bá ar céann Chéin, agus do fuair

ʊɾuim-iaɫɫ mórɪ ón ʒ-cluair ʒo céile air.
 ‘An é ro aóðair fá a marbann tuar ʒoð
 neac óa m-beairiann tú?’ ar Sʒačán. ‘I
 é ʒo veimín,’ ar Cían, ‘aʒur ní baogal ʊuitre
 mé.’ ‘Do beirimre mo briačair,’ ar Sʒann-
 lán, ‘ʒo n-óenra aóðair mo marbča leac
 anoir nó ʒo m-biaio a fíor aʒam creuo an
 fáč acá aʒao ann ro.’ Iar rin tuʒ rʒor
 ʊon rʒein tar ar an ʊruiméil ʒur rʒinn
 cnuim airoe, aʒur mo éiriz ʊo léim lúčmair
 láineuotruim ʒo ráiniz fíorimullac na
 briaizne, aʒur aʒ túriling anuar ʊi tárla
 crioireac Chéin ioimpe, aʒur mo cúir cruao-
 fnaómanna cómóainzne ʊorʒaoilte uirre
 féin fá ceann na crioiriz. Tar éir ceann
 Chéin ʊo beairiáo mo tóʒair Sʒačán an
 cnuim ʊo marbáo, acč a ʊubairc Cían ʒan
 a marbáo ʒo m-beuiráo féin ʒonuizge Sairób
 inʒion Chuinn ceuo-čáčairiz í, ‘óir ir ina
 bpuinn ʊo ʒeineáo an cnuim rin.’”

6. “‘A-h-aic le rin mo cúir Sʒačán lui-
 anna íce aʒur leizir re cneaoaib Chéin,
 aʒur mo ʒluair Cían ioime ʒo Dún Eocair-
 muiʒe, aʒur a crioireac fíor a beulaib aizge,
 aʒur an cnuim ceangailte ʊi. Tárla Oilioll
 Oluim aʒur Sairób ioime ar an b-fairče, aʒur
 mo innir Cían rʒeula na cnuime ʊóib ó túir

mionbadoine an báile an gníomh rin, no cíte-
adair uile aghur no fágbadair an tóin ina
fárad folaím ina n-oidiú. Mar éadair
Oilioll rin, a buáirte an énuim do marbhad
o'eadla go n-oidiúad euct fá mó ina rin,
aghur no donuiú Sáb a marbad. Aghur
mar fudair an teadla a cead rin no
éuireadair an tóin tré oidiú oonn-ruad
dearú-lairiad ina timcioll. Ann rin an
uair o'airiú an énuim tear na teinead aghur
buidin na, aghur an tead aghur tuitim uirre;
no éiriú do báidiléim euctruim tré nullad
an tige ruar, aghur do gab moimpe ruar aghur
an teadla ina oidiú, go ráinú uaim oirca
féarua a n-iardear Chorca Uí Ohuibne.
Ro éadair ardear fan uaim, aghur do riúne
fárad don triúca ceud rin ina timcioll, go
nad lámair fionn ina fionna Eimionn reall
ina riadad do deunaim ann le nae na enuime
rin, aghur ir é a ceann rin iarrur fionn
oirca, a Chonán,' ar Oirín."

9. "“Mairiad,’ ar Conán, ‘ir féarua liom-
ra báir o'fáidil aghur iarrad na h-éirce rin,
na toul tar m'air mar ar h-oidiad mé.'”

10. “Air rin no éiomain ceud aghur céile-
adair aghur Oirín aghur aghur maidib na féinne,
aghur do gluar moim go ráinú an áit ina

ραίβ αν ένουμ. Αρ η-α ραιερην το Chonán
 ηο έυηρ α μευηρ α ρυαίτηντο ρίονα αν ζάοι
 όειρζ, αζυρ μηρε ρέην τυζ ιαράετ αν ζάοι
 όειρζ το,” αρ Όιαρμυτο, “μαρ ζλάεαρ con-
 αιλβε αζυρ βάιό ρηυ; όηρ το βί α ρίορ αζαμ
 ηαέ ραίβ α μαρβδó ηρ αν ζ-ερυιννε μυηα
 μαηρεοβδó αν ζα ρεαρζ í. Αζυρ τυζ ηοζα
 αν ηυράηρ ρε ζυρ έυηρ τηέ η-α η-ιμλίοεάν έ,
 αζυρ ηο μαρβ ό’αίτεαρζ αν ηυράηρ ρην í,
 αζυρ τυζ εεαηην ρά εεαηηηαίβ το λάεαιρ
 ρηηηη; αζυρ αρ η-αίεηη αν έηηην ό’ρηηηηη, α
 ρυβδαιρτ ηαέ ηγεοβδó ζαη τυλλε έηρρε
 ό’ράζαίλ ιηα αεαιρ ό Chonán. ηρ í ρηη υαιρ
 αζυρ αημρηρ τάηηζ ραό ραεαέ ρολυαημνεαέ
 ό’ηηηηραιζιό ηα τυλέα μαρ α ραβδαμαηρνε
 υίλε αν ταν ρηη; αζυρ ηο λεαηαμαρ υίλε αν
 ραό. Οο έηηηηηρ Conán ρηη, τυζ ρζιαέ
 ταρ λορζ ηηρ αν β-ρέηηη, αζυρ ηο λεαη ρέην
 αζυρ ρηηηη αν ραό; αζυρ ηί ράιότεαρ
 ρζευλνιζεαέτ όηηεα ζο ράηζαοαρ έυζαηηηη
 υηη έηαέτηόηα το λό, αζυρ ρειρεαό ρεολ-
 ηαίζ αν ραίό αρ Chonán α η-οιαίό ρηηηη,
 αζυρ ηίορ ιαηρ ρηηηη έηηρ αρ βίε αρ Chonán
 ό ροηη αλέ: αζυρ ραρ βαρ λάηαίβρε, α
 έλαηηα Μήόηρηηη,” αρ Όιαρμυτο, “ηί ρεαοαρ-
 μαρ αν ρά όεοηη ηό ρά αηηόεοηη ηο βαιη
 Conán ρίε ό’ρηηηηηη αν λά ρηη, αζυρ ραρ ληοη

níor m̃ó an euzcóir rin ina éiric a ađar
 o'iarriaiō orruib̃re, ađur nár b̃eas vo mar
 éiric sur a m-briunn b̃ar máit̃reac̃ a b̃ábd̃ar
 ar o-tuitim̃ b̃ar n-ait̃reac̃ m̃ir f̃ein, ʒan b̃ar
 ʒ-cur o'iarriaiō caor caorit̃ainn Dũb-rioir nó
 mo cinñre, óir ir é an ceann curaiō iarriur
 fionn orruib̃re é; ađur ʒiō b̃é aca beur-
 faiō rĩb̃ cuiʒe, ní b̃iaiō rĩc̃ ađuib̃ f̃á õeoiʒ."

II. "Creuo iao na caora úo iarriur
 fionn," vo ráiō ʒráinne, "mar nac̃ b̃-f̃eoir
 a b̃-f̃áʒail vo?" "Aa," ar Oiarriuo, "craann
 caorit̃ainn o'f̃áʒaib̃ Tuac̃a Oé Oanann a
 o-triuca ceuo O b̃-f̃iaćrać; ađur ʒac̃ caor
 oá o-tiʒ ar an ʒ-craann rin bío buaōa iomōa
 aco .i. bíonn meirʒe f̃iona ađur f̃árām̃ rein-
 m̃iō ann ʒac̃ caor oiõb̃; ađur ʒiō b̃é c̃ait̃-
 fear tr̃i caora oiõb̃, oá m-baō f̃lán a ceuo
 bliad̃ain vo, vo mac̃faō a n-aoir a õeic̃
 m-bliad̃an f̃it̃ceao. ʒiōeao, aa aćac̃ f̃ior-
 ʒrána oof̃aic̃riona aʒ cóimeuo an c̃aorit̃ainn
 rin, ʒac̃ lá aʒá bun ađur ʒac̃ n-oiõce aʒá
 b̃árr ina c̃ool̃a. Ađur vo m̃iʒne f̃é f̃árac̃
 oon triuca ceuo rin ina c̃imcioll̃, ađur ní
 f̃eoir a m̃arbaō nó ʒo m-buaíltear tr̃i
 leura l̃anaiōm̃eile vo l̃uirʒf̃earraio iar-
 riainn aa aiʒe f̃ein air, ađur ir am̃laiō aa
 an l̃uirʒ-f̃earraio rin, ađur f̃iō im̃ream̃ar

biao am beačaiò muna m-blairfeao na caora rin.”

14. “**Na** cuirre o’fadaib oim rít do òirfeao ar an Seairbán loclannaic,” ar **Diarmuid**, “ašur nac móire do léigfeao ré liom iao.” “**Sgaoilre** na cuibniže ro òinne,” ar clanna **Móirne**, “ašur načfamaoio leat ašur beurfam inn féin ar do fon.” “**Ní** tiorfaiò ríb liomra,” ar **Diarmuid**, “óir oá b-feicfeao ríb lán bair rúl don ačac úo buò oócaioe bair m-bár iná bair m-beača é.” “**Mairfeao**, vein žrára orruinn,” ar riao, “an cuibfeac do bošao orruinn, ašur rinn ve léigion leat a n-uaižnear žo b-feic-rimír do cōmraic rir an ačac rul bairriri na cinn oári meioe:” ašur do ruižne **Diarmuid** amlaiò rin.

15. Ann rin ro žluair **Diarmuid** poime o’ionnradižio an t-Seairbáin loclannaic, ašur tárta an t-ačac ina cōola poime. **Tuž** buille oá cōir ann žur tōž an t-ačac a ceann, ašur o’feuc ruar ar **Diarmuid**, ašur ir é ro ráio; “an rít do b’áill rior do bairfeao, a mīc **Uí** **Ohuibne**?” “**Ní** h-eao,” an **Diarmuid**, “ačt **Žráinne** inžion **Chorruic** ačá taoččiom torraic, ašur do žlac rí mian do na caoraib ro ašaoira, ašur

ιρ ο'ιαρραιοθ λαιν ουιρ η νο να αοοραιοθ ρη
 ορτρ α τάνγαρρα." "Οο βειρμμε μο βμ-
 ατάρ," αρ αν τ-ατάρ, "οά m-βαθ ναθ
 m-βιαθ νο ελαιν αγάρ ατ αν ζειν ρη
 ινα βμιν, αγυρ ναθ m-βιαθ αρ ρλιοθ
 Chorrmuc mnc Διρτ ατ Ζηρίννε, αγυρ α
 οειμιν αγάρ ζο ραθραθ αν τοιρρεαυ τρέ
 ταςθ Ζηρίννε αμαθ, ναθ m-βλαιρρεαθ ρί
 αον εαορ νο να αοοραιοθ ρο ζο βράτ." "Νί
 κόιρ οαμρα ρεαλλ νο οευναμ ορτ," αρ Οιαρ-
 μμο, "οίρ ιρ οά η-ιαρραιοθ αρ αιρ νό αρ
 είγεαν τάναγρ αον εορ ρο."

16. Αρ η-α ελορ ρη οον ατάρ, ρο είριζ
 ινα ρεαρμ αγυρ ρο εμρ α λμρζ-ρεαρραθ αρ
 α ζυαλαιν, αγυρ ρο βυαίλ τρ λαινλευρ
 μόρα αρ Οηαρμμο, ζο η-οεάρρνα ρε οίοζ-
 βάίλ οειρεοίλ αρ ρζάτ α ρζείτε οε. Αγυρ
 αν υαίρ ναθ β-ρεααοθ Οιαρμμο αν τ-ατάρ
 αζά ρεαθναθ ρο λείζ α αμρ αρ λάρ, αγυρ
 τυζ ριτ ρανηταθ ράρλαιοιρ αρ αν ατάρ, ζο
 ράιμιζ λάν α οά λάμ οον λμρζ-ρεαρραο
 εμζε. Αηη ρη ρο εόζ αν τ-ατάρ ό εαλαμ
 αγυρ ρο εμρ ινα εμείολλ έ, αγυρ ρο ρίν αν
 ριθ ιαρραιν ρο βά ρά εεαν αν αταιζ αγυρ
 τρέ εεαν να λμρζ-ρεαρραοε, αγυρ αν υαίρ
 ρά ράιμιζ αν λορζ έ νο βυαίλ τρ λευρ
 λάναιομέιλε αρ αν ατάρ; ζυρ εμρ α ινείν

ar gac taobh don rictill .i. Oirín, agus Orzár, agus mac Luigheac, agus Oiorruing mac Dubair uí Bhaoirgne do taobh, agus Fionn don taobh oile.

22. Sió tra acét, no bádar as imirte na rictille go fátaic rirglic agus no cuir Fionn an cluitche ar Oirín a g-caoi nac maidh do beirte do acét don beairt aináin, agus ir é no maidh Fionn; “Atá don beairt as breic an cluitche duit, a Oirín; agus bíodh a ílán fá a b-fuil do focair an beairt rin do taobhairt duit.” Ann rin a duhairt Oiarmuio a g-clor Shráinne, “Ir trias liom an cár beirte rin ort, a Oirín, agus gan mé féin as taobhairt teagairg na beirte rin duit.” “Ir meara duit tu féin,” ar Shráinne, “do beic a leabaidh an t-Seairbáin Lochannais a m-báir an cadoráinn, agus feac g-cait na Shnáitféinne do timcioll ar tí do mairb-ta, iná gan an beairt rin as Oirín.” Iar rin no bain Oiarmuio cador do na cadoraidh, agus d’aimrig an fear buò cóir tógbáil; agus no tóg Oirín an fear rin, agus no cuir an cluitche ar Fhionn ran mioc g-ceutna. Níor b-fada go maidh an cluitche ran g-ceutna an dara h-uair, agus an uair do connairc Oiarmuio rin no buail an dara

εδορ αρ αν β-ρεαρ буò éοιr το éόγβáiλ,
 αζυρ πο éόγ Οιρίν αν ρεαρ ριν ζυρ éυιr αν
 ελνιτέε εευναδ αρ ρhιονν. Ro éυιr ριονν
 αν ελνιτέε αν τρεαρ υαιρ αρ Οιρίν, αζυρ
 πο буайλ Όιαρμυο αν τρεαρ éδορ αρ αν
 β-ρεαρ το βευρφαò αν ελνιτέεο'Οιρίν, αζυρ το
 éόγβαοδαρ αν ρhιανν ζάιρ ιμόρ ράν ζ-ελνιτέε
 ριν. Όο λαβαιρ ριονν, αζυρ ιρ é α ουβαιρτ,
 “Ní h-ionzna liom an cluitéε το βρειτ óυιτ.
 α Οιρίν,” αρ ρέ, “αζυρ α óitéioil αζ Ορζαρ
 οά óευνάιι όυιτ, αζυρ ουτέμαότ Όhιορραινζ,
 αζυρ ράιτβεαρτ ιιic λνιζóεαó, αζυρ τεαζαρζ
 ιιic υί Όhuiβne αζαο.” “Ir πο ιμόρ αν
 τ-εοο ουιτρε, α ρhιinn,” αρ Ορζαρ, “α éυιζ-
 ριν ζο β-φανφαò Όιαρμυο Ο Όυιβne α
 ιι-bάιρραν éοιinnο, αζυρ τυρα ράν-α éοιμαρ.”
 “Cia αζυinne αζ α β-ρuiλ αν ρίρinne, α ιιic
 υί Όhuiβne,” αρ ριονν, “μιρε nó Ορζαν?”
 ‘Níor éailirre t’aithe ιιαιτ ιιαιι, α ρhιinn,”
 αρ Όιαρμυο, “αζυρ ατáιμρε αζυρ ζιράinne
 ανν ρο, α λεαβαιò αν τ-Σεαριβáιν loclan-
 ννιζ.” Ανν ριν το ιυζ Όιαρμυο αρ
 ζιράinne, αζυρ τυζ τρι πόζα όι όρ éοιμαρ
 ρhιinn αζυρ να ρéinne. “Ir μεαφα liom
 ρεάóτ ζ-εαéα να ζηάιτφéinne αζυρ ριρ
 éιριονν ο'φαιρnéιρ οριτ αν οιόóε ιυζαιρ
 ζιράinne ιιοτ ó Theáιρμαιζ, αζυρ ζυρ éυ

féin ba fēar cōimeuota òam an oirōce rin
féin, iná a b-fuill ann ro o'faiṛnéir oir;
aḡur oo beuṛfaiṛ oo ceann ar ron na b-póḡ
rin," ar fionn.

23. 1ar rin ro éirigi fionn aḡur na ceitṛe ceuo
amār oo bí aige ar tuilliom aḡur ar tuarar-
dal, fá cōmair ōhiarmuota oo mairbāḡ; aḡur
ro cuir fionn a lámā a lámairb a céile tim-
cioll an cāorṛṛṛinn rin, aḡur o'fuaḡair oóib
a b-péinn a ḡ-ceann aḡur a ḡ-cōimeuota
beaṛṛṛṛ ḡan ōhiarmuota oo léigion tārṛa
amāc. Ro ḡeall oóib maille, ḡrō bé uaine
o'fhiannaib éirionn oo mārṛṛṛṛ ruar aḡur
oo beuṛṛṛṛ ceann ōhiarmuota uí ōhuiḡne
cuige, ḡo o-tioḡṛṛṛ a airim aḡur a éirṛṛṛ
oo, aḡur ionaḡ a aṛar aḡur a fēan-aṛar a
b-fiannuigeaṛṛ rāor oo. Ōo fṛeaḡair
ḡarḡ fṛléibe Cua, aḡur ir é ro mārō, ḡur ab
é aṛar ōhiarmuota uí ōhuiḡne, Ōonn O
Ōonnchuḡa, ro mairb a aṛair féin, aḡur
oá mīṛṛin rin oo mārṛṛṛṛ oá oíogal ar ōhiar-
muota, aḡur ro ḡluair roime ruar. Ōo foill-
riḡeṛṛṛ tṛa o'āonḡur an bṛoḡa an t-éigion
ina mairb ōhiarmuota, aḡur tiḡ oá fṛurṛṛṛ
ḡan fīor ḡan airiuḡṛṛ oon fhéinn; aḡur
mar mārniḡ ḡarḡ fṛléibe Cua ruar a m-bārri
an cāorṛṛṛinn tuḡ ōhiarmuota buille oá cōir

ann, ašur mo cait ríor a mearš na Féinne é, ionnuy šur baimiošar amair fhinn an ceann oe, óir vo cúir donšur dealb ōhiarmuša air. O'ér a marbta táinig a crut féin air, ašur mo aicniš fionn ašur fianna éirionn é, šo n-oubrašar šur ab é Šarb vo tuit ann.

24. Ann rin a oubairt Šarb íléibe Crot šo macraš vo óiošal a ašar féin ar mac Uí ōhuišne, ašur mo šluair ruar ašur tuš donšur buille vā cōir ann šur cait ríor a mearš na Féinne é, ašur dealb ōhiarmuša air, šur baimiošar muintir fhinn an ceann oe. Ašur a oubairt fionn nac é ōiarmuro mo bā ann aš Šarb, ašur o'fiaršuiš an trear uair cia macraš ruar. A oubairt Šarb íléibe Šuair šo macraš féin ann, ašur šur ab é Donn O Donnchuša mo marb a ašar, ašur vā mōtin šo macraš vā óiošal ar mac Uí ōhuišne, ašur mo šluair poime a m-báir an cōiršainn. Tuš ōiarmuro buille vā cōir ann šur cúir ríor é, ašur mo cúir donšur dealb ōhiarmuša air, ionnuy šur marbšar an fhian é. Ašt ceana, vo marbš nāoi nŠairb na Féinne ar an moš rin a m-bréišmōš me muintir fhinn.

25. lomtúra fhinn, tar éir nāoin nŠarb

na Féinne do tuitim, mar a bí Dairb íléibe
 Cua, agus Dairb íléibe Criot, agus Dairb
 íléibe Suaine, agus Dairb íléibe Muice,
 agus Dairb Shléibe móir, agus Dairb íléibe
 Luḡa, agus Dairb Aca fuaioic, agus Dairb
 íléibe Mír, agus Dairb Oihroma móir, do bí
 lán do dōḡḡaínn agus do dōioic-meannmáin
 agus do dōobríón.

26. Δέτ έεαηα, α ουβαιοτ Δονγυρ ζο m-βευρφαδ ρέ ρέην, Ξηάιννε, μνρ. “βειν,” αρι Όιαριμυιο, “αζυρ μά βιμρε αμ βεαταιο υιμ έρατνόηα λεαηφαδ ριβ; αζυρ μά ιμαρ-βαιο ριονη μέ, ζιό βέ ελανη οο βιαδ αζ Ξηάιννε, οιλ αζυρ λεαριγ ζο μαιτ ιαο, αζυρ Ξηάιννε οο έυρ έυμ α η-ατάρ ρέην ζο Τεαμ-ριαιζ.” Ρο έιομαην Δονγυρ εεαο αζυρ εέιλ-ιοβριαδ αζ Όιαριμυιο, αζυρ οο βυαίλ α βριατ οριαοιόεαττα τιμείοιλλ Ξηάιννε αζυρ ινα έιμείοιλλ ρέην, αζυρ ο’ιμτίζεαοαρι α μνιηζιρ αν βριυιτ ζαν ριορ ζαν αριυζαδ οον ρέήιηη, αζυρ ηί η-αιτνρτεαρι ρζευλνιζεαττ ονρττα ζο μοτταην αν βροζα όρ βόιηη οόιβ.

27. Ann rin do labhair Diaimuid O
 Duibne, agus ir é ro mair: "Racfaid ríor
 do ceann, a Fhinn, agus a g-ceann na
 Féinne; agus do dhén éirleadh agus atcumad
 ort féin agus ar do muintir, ór deaibh liom

ʒʏr mian leatra ʒan anacail vo tadbairt
 oam, ac̣t mo b̄ar vo tadbairt a n-aiṭ eĩʒin;
 aʒʏr f̄or ó nac̣ liom v̄ul ón ʒ-contadbairt ro
 am ceann, vo b̄uĩʒ nac̣ b̄-fuil caia iná com-
 pánac̣ aʒam a ʒ-crioc̣áib̄ in̄ciana an vo-
 m̄ain m̄óir, noc̣ mac̣f̄ainn ar a anacail iná
 ar a coim̄icead̄, mar ʒʏr minic vo tʏʒar a
 n-ár aʒʏr a n-earf̄ba voo t̄oiʒere. Oir ní
 m̄aib̄ cāt iná com̄lann, v̄uad̄ iná v̄oc̄ar
 oir̄ra mem linn, nac̣ mac̣f̄ainn tar vo ceann
 ra aʒʏr tar ceann na f̄éinne ann, aʒʏr f̄or
 ʒo n-veininn com̄pac̄ roim̄ad̄ aʒʏr ad̄ v̄iaĩʒ;
 aʒʏr̄ir b̄mātar v̄am̄ra, a f̄hinn, ʒo n-oiʒeo-
 laora mé f̄éin ʒo m̄aiṭ r̄ul ʒeubairre a
 n-airʒe mé.”

28. “Ir f̄ior vo Ohiarmuir̄ r̄úo,” ar Orʒar,
 “aʒʏr tadbair̄ anacail̄ a m̄ait̄im̄ v̄o.” “Ní t̄iu-
 bar,” ar f̄ionn, “ʒo b̄ruinn an b̄r̄ad̄a; aʒʏr
 ní b̄-fuĩʒīo r̄uaim̄near iná com̄nuir̄oe coir̄oe,
 nó ʒo v-tʏʒaīo v̄ioʒal̄ v̄am̄ra ann ʒac̄ mar-
 lad̄ v̄a v-tʏʒ v̄am̄.” “Ir m̄or an v̄uit̄ aʒʏr
 an com̄ar̄ta eura v̄uit̄re rin vo m̄ad̄,” ar
 Orʒar; “aʒʏr vo b̄eirm̄re b̄mātar f̄ior-
 laoīc̄,” ar r̄é, “muna v-tuit̄io na f̄iorma-
 meinte anuar oim̄, nó an talam̄ v̄orʒail̄
 f̄am̄ cor̄aib̄, nac̣ léiʒf̄eado v̄uit̄ f̄éin iná
 v̄f̄hiann̄aib̄ Ēir̄ionn r̄uil̄uĩʒad̄ iná f̄oir-

Ծօ Լէյջեօ՝ Էօրսսոնն Ընն քի՜ճիլլ,
 րօր շրիճ՛ Ըջսր Լօօ՛;
 Ծօ Բձօճր նձ քի ճջ ւմիւր,
 Ը՛ր ո՛րն Բ՛ի քսօ Ըն ւմիւր Բձօ՛ճ.

Լէյջօր Պօրսսսօ յօրջեճլ
 Ըօր Ըսսճր Ըր Ըն ճ-ճլճր;
 շօջԲճր Օրին է ճօ տարօ՛,
 Ը՛ր Լէյջօր քօր նձ ճիտ.

քօնն. Ծօ քճի՛ քօնն ճօ յօյջեճնճ՛,
 “Ըտճ նեճ՛ էյջոն քճն ճ-քճոն;
 Ըջսր Բսր Ի-ի Ըն շօրջճրն ԸնԲձ
 Ծօ Բիճր Ըջճոնն նձ շօնն.”

Օրջճր. Ընն քոն ԼճԲիճր Օրջճր,
 մճԸ Օրին ճի՛մէլլ սր;
 “Ը քիճ, շիճ Ծօ նձ քօրքճի՛
 նեճ՛ նձ Բ-քսլլ Ծօ յսլլ?”

քօնն. “Ոճ շսրքե մէ Ըր մօրԲճլ,
 Ը քի, ճի՛ մճի՛ Ծօ Լճն;
 ճսր ԸԲ ի Ըն շօրջճրն ԸնԲձ
 Ծօ Բիճր Ըջճոնն քճ ճլճր.”

Օրջճր. “Ոճ Ի-ԸԲճրն քոն, Ը քիճ,
 Ը՛ր ոճ Բի՛ճ քճլճ ճնճ՛ Ըօ ճնսր;
 Ծճ մ-Բճօ Բօճջ օրտ Պօրսսսօ,
 Բսօ շօրն Ը Լէյջօն յսոնն.”

Ῥαολάν. Ἀνν ριν λαβήραρ Ῥαολάν,
 ἀγυρ ἐ ἀξ βρογουῖδαὸ να ζαίρζε ;
 “ ní léizrimíto thiamuro
 le neac’ oá b-ruil na beac’dao.”

Ἡάρ ραίβ μαιτ ἀζαορα, ἀ Ορζαίρ,
 ἀ ρίρ βρογουίγτε ζαάα αάα ;
 ἀ ρειρ ζο m-beurfa’ lao’ leat,
 o’aim’oeoin uaim fein’ róm a’taíρ.”

Ορζαίρ. “ Ταρ ανυαρ, ἀ thiamuro,
 ζαβaim ρór tu’ o’o láim ;
 ζο m-beurfa’o’ tupa rlan
 o’aim’oeoin ó fhiannaib éimonn.”

Ζολλ. “ 1ρ μόρ ἀ λαβήραίρ, ἀ Ορζαίρ,”
 o’o ραίὸ Ζολλ tuirreamail na
 m-béimionn ;
 “ ἀ ράὸ ζο m-beurfa’ lao’ leat
 o’aim’oeoin ἀ tionól b-pear n-
 éimonn.”

Ορζαίρ. “ ní tu βρογουίγεαρ ορμ, ἀ ζhoill,
 na clanna meapa móirg’níom ;
 clanna o’oíoin ar thiamuro,
 clanna tazart’a treunlaoic’.”

Ζολλ. “ Μάρ μαρ ριν ἀ ρειρρ ἐ,
 ἀ λαοία na ζ-coímlann’ deacair ;
 ρεαρβ’ταρ οúinn τ’ύρλουε
 ραν ζ-coímrige ριν o’o ζlacair.”

Եօրիւո՛ւ. Ընրն Ը ԼԵԽԻԸ Եօրիւո՛ւ
 ոօ շստ մօր ԼԵ Ի-ՕրՃԸ;
 “Ըն զօմիւշԵ ըն ոօ ՃԼԸԸԻ,
 զԻտրն ոս ԵԸ զօրնԸ.”

ՕրՃԸ. Ընրն ոօ ԼԵԽԻ ԕրՃԸ,
 ԸՃսր ոօԵ Ե ըն Ըն րիԸՃսրԸ
 ԵօրԵ;
 “ՃԸրրիԸօրԸ ԵԸ Ճ-զնԸԸ,
 ըօրն մԸ ԸՃսր ԸտԻ.”

ԼԵմԸսր մԸ ՍԻ ՕԽԻԵ
 ԸնսԸ Ըր ԵԸրն Ըն ԵԼԵ;
 Ը զօրն զԸՃԸԼԵ ոԸ զԻտ-
 ԵրԸԸ,
 ոօԵ Ե Ըն տօրնն ըՃԸԸԸԸ.

ԸԻՃ զԵս, Ը ՐԽԸրնՃ,
 ՃԻ լօնմԸ ոԸր մԸտԻԵ;
 ոօ զօրՃ մԸ ՍԻ ՕԽԻԵ
 րս մԸնՃ ՕրՃԸ.

Րօ տօրննՃ ՕրՃԸ Ը զրԸօրԸԸ,
 մԸր րսԸ ՃԸօրԵ Ըր ՃԼԸԸԸ;
 ոօ մԸր րսԸ ԼԵ Ըր սրՃԵ,
 Ըր Ե ԸՃ րՃԸօրԸ ոԸ ՃԸրՃԵ.

ԸոԸն. Ընրն ԼԵԽԻԸ ԸոԸն,
 Ըր Ե Ը Ճ-զոմնԸրԸ մԸ րԸԼԸ;
 “ԼԵՃԻ ոօ զԸԸԸԸԵ ԵԸՅօրՃԸ
 զնր Ը զԵԼԵ ոօ ՃԸրնԸ.”

Fionn. Ro ladbair Fionn go déisead,
 “cuirò corḡ ar bair n-armuib;
 ná bíod clanna Mórne in bair
 n-oidiḡ,
 go o-téirí go h-Almuin.”

‘Imtiḡ uinne pe céile
 ‘Uarmuio déiseal O ‘Uuibne;
 aḡur Orḡar na móirḡníom
 o’fúis rinn go crióiríod.

30. A h-aitle an coimraic rin, ‘o ráinḡ
 Orḡar aḡur ‘Uarmuio pompa ḡan fuiluiḡad
 ḡan foirdearḡad ar nead aca, aḡur ní
 h-aitrirtear rḡeuluiḡeact oirḡa nó go
 rángadur ḡur an m-bruḡh ór ‘óinn, aḡur
 ba luḡḡáiréad lánmḡeanmnaḡ a bā ḡráinne
 aḡur ‘Donḡur pompa. Ann rin ‘o innir
 ‘Uarmuio a rḡeula ‘óib ó túir go veiréad,
 aḡur ní móir náir túit ḡráinne a o-táimneu-
 laib buanmairbḡa báir le h-uamān aḡur le
 h-uactbār an rḡeíl rin.

31. lomtúra Fhinn, iar n-imḡeact mic
 Uí ‘Uuibne aḡur Orḡair, ‘o fudair naonbair
 taoiréad aḡur veic ḡ-ceuo laod ina ḡ-cor-
 ḡair óró, aḡur mo cúir ḡad ‘don ‘o bí inleirir
 go h-áit a leirirte, aḡur mo ‘oḡail reairt
 fóofairrinḡ, aḡur mo cúir ḡad ‘don ‘o bí

μαριβ' ανη. β'α τειρηεαδ' ρειρηζε αιομευλαδ' οιο β'α ριονη α η-αιτ'ε ηα η-υαιρε ρην, αζυρ το μιοννουζ' αζυρ το μοιοιζ' ηαδ' η-οιονηηαδ' μοριαν κομνουρε ζο η-οιζεοιλαδ' αη Όηιαρ-μυο ζαδ' α η-οεάριηα αη. Ανη ρην α ουβαιρε ηε η-α λυετ' ρεαδ'ομα α long το ευρ α β-ρειρε, αζυρ λον βιο αζυρ οιζε το ευρ ιηητε. Το ηιζνεαδαη αηηλαο ρην, αζυρ αη η-βειτ' ολλαη' οον λυηζ ηο ζ'λυαιρ ρειη αζυρ ηιλελαοδ' οα ημυητιρ ηαη αον ηιρ ο'ιονηηαι-ζιο ηα λυηζε. Το τοζβ'αδαη α η-αηηευι-ριοε ρα εευοοιρ, αζυρ ηο ευρηεαδαη ιοηηαη' ηρευη ηιηηεαρηαδ' αη αη λυηζ, ιοηηιρ ζυρ ευρηεαδαη αη ραο ηαοι ο-τοηη ραη β-ραιρηζε η-ζορηη-ηρηοεαιζ' αηαδ' ι; αζυρ ηο λειζιοδαη αη ζ'αοτ' α ηζλοταη αη η-ρεοιεριοηη, ζο ηαδ' η-αιτ'ιρτεαη α η-ιηεαδ'εα ζυρ ζ'αβ'αδαη ευαηαζυρ εαλαδ'ο-ρορη α ο-τυαιρτεαρηαλβαη. Το εεαηηλαδαη αη long το ευαηηηοιβ' κοηζ-β'αλα αη ευαη, αζυρ το ευαο ριονη αζυρ ευιζιορ οα ημυητιρ ζο ούν ηιζ' αλβαη, αζυρ ηο βυαη ριονη βαρ-εηαηη ραη οορηρ ζυρ ριαρρηιζ' αη οοιρηεοιρ εια ηο β'α αηη, αζυρ το η-ιηηρηεαδ' ζυρ αβ ε ριονη ηαε Chuηαηη ηο β'α αηη. "Λειζεαη αρηεαδ' ε," αη αη ηιζ'. Ρο λειζεαδ' ριονη αρηεαδ' αη ρην, αζυρ εειο ρειη αζυρ α ημυητιρ το λ'εταη αη ηιζ'.

Ro fedaðð fálte míoðair moiñ Fhionn aḡ
 an miḡ, aḡur vo cúir Fionn ina fúide ina
 ionað fén. Iar rin mo váileað meaða féime
 roðaitme, aḡur veoða ḡarḡa ḡabálta vóib,
 aḡur vo cúir an miḡ fíor ar an ḡ-cuir oile vo
 muintir Fhinn, aḡur v'feair fálte pompa
 ran vún. Ann rin mo innir Fionn a tóirḡ
 aḡur a túrur von miḡ ó túir ḡo veiræð,
 aḡur ḡur ab v'iarriað comairle aḡur con-
 ḡanta táinḡ fé fén von cōr rin a n-aḡaið
 míc Uí Dhuibne. “Aḡur ir maið vo vliḡeað
 vuitre fluaḡ vo tadbairt vaimra, óir ir é
 Dairmuio O Duibne vo mairb t'atair aḡur
 vo v'iar veairbriaitreæð, aḡur móran vo
 mairtib ar ceuna.” “Ir fíor rin,” ar an
 miḡ, “aḡur vo béræ mo v'iar mæc féin aḡur
 mile vo fluaḡ timcioll ḡac rin v'ioð vuit.”
 Ba lútgáireæc Fionn von t-roðmairve rin tuḡ
 miḡ Alban vo, aḡur céileabrar Fionn aḡur
 a muintir von miḡ, aḡur v'á tæḡlæc, aḡur
 fágðair iomcōimireæð beaðað aḡur fláinte
 æco, aḡur mo cúireaðar an ceuna leo.
 ḡhlairæar Fionn aḡur a cúireæcta, aḡur ní
 h-aitirtear rḡeulvliḡeæct orræa ḡo ránḡa-
 vair ḡur an m-bruḡ ór bōinn, aḡur táinḡ
 féin aḡur a muintir a v-tír. Iar rin
 cúirear Fionn tææcta ḡo tæḡ Donḡura an

Նրոց՝ Դիւանքի մէջ ընտրելու ժամանակ Օ
Պալատի.

32. “Երբո՞ւս քո ծննդաբանը քեզ ասեց, որ ես քո ծննդաբանն եմ?” ասեց Գարեգինը. “Ո՞ր ծննդաբանը քեզ ասեց, որ ես քո ծննդաբանն եմ?” ասեց Գարեգինը.

33. Δρ' μαροιν αρ η-α μαριαδ πο ειριζ
 Θιαρμυρο αζυρ Ορζαρ, αζυρ το ζαβδαοαρ α
 ζ-αοιμκορρα ινα ζ-αυλαοιτς αρμ ζαιρζε
 αζυρ κοιμριαο, αζυρ το ζλυαιρεαοαρ αν οδ
 τρεινμιλεαο ριν το λαταιρ αν κοιμλαινν ριν,
 αζυρ ιρ μαρζ βεαζ ινα μοριαν βυοηε αζ α
 ο-ταοιζ αν οιαρ βεαζ-λαοο ριν φα φειρζ.
 Αην ριν πο σεανζαιλ Θιαρμυρο αζυρ Ορζαρ
 τεοριαννα α ρζιατ ινα σειλε ζο ηαο η-οειλεο-
 αιοιρ με σειλε ραν ζ-ατ. Ιαρ ριν ο'φια-
 ζμαοαρ ατ αρ φηοην, αζυρ αην ριν α
 ουβμαοαρ αηαννα ριζ Αλβαν ζο ηαοφαοοιρ
 φειν αζυρ α μιντιρ το κοιμραο ριυ αρ ο-τιρ.
 Τανζαοαρ α ο-τιρ α ζ-αυοοιρ, αζυρ το
 ζλυαιρεαοαρ α ζ-κοινη αζυρ α ζ-κοιμδαιλ
 α σειλε, αζυρ πο ζαβ Θιαρμυρο Ο Ουιβηε
 ρυτα, τριοτα, αζυρ ταρρα, αμδαιλ το ηαοφαο
 ρεαβαο φα μιν-ευναιβ, νο μιολ μορι φα μιν-
 ιαρζαιβ, νο ηαο τιρε τρε μοιρτρευο αοοραο;
 ζυρβ ε ριν ρζαοιλεαο αζυρ ρζαηηαο αζυρ

ῥῥαῖρεαδὸ τυῖ ἄν ὀιὰρ ὀεαῖ-λαοὸ ῥῖν ἄρ ἡ
 ἡ-ἀλλῆμυρὶαῖβ, ῥο ἡὰ ἡ-ὀεαὶαὶ ῥεαρ ἡνῖρτε
 ῥῥεῖλ ἡὰ ἡαοῖοτε ἡοῖῥῥῥῥῥ ἄρ ὀιοῖ ῥῥ
 τυῖτῖ ἡε Ὀῖαρῡῡ ἄῥῡ ἡε ἡ-Οῖῥῥ ῥῡ
 τῖνῖ ἄν οῖοῖ, ἄῥῡ ὀο ἡῖαῖ ῥεῖν ῥο
 ῥῡεῖῡῡ ῥῡῡῡῡῡῡῡ ῥῥ ῥῡῡῡῡῡῡ ἡὰ
 ῥοῖῡῡῡῡῡ ὀῖῡῡ. Ὀο ῡῡῡῡῡ ῥῖῡ ἡ
 ἡοῖῡῡῡ ῥῖ, ὀῖῡ ῥεῖν ἄῥῡ ἄ ἡῡῡῡ
 ἡεῡ ἡὰ ῥῡῡῡ ἄῡῡ, ἄῥῡ ἡῖ ἡ-ἄῡῡῡῡ
 ῥῡῡῡῡῡῡ ὀῖῡῡ. ῥο ῡῡῡῡ ῥο ῡῡῡῡ
 ῥῡῡῡῡ ἡῡ ἄ ῡῡῡ ἡῡῡ ῥῖῡ. Ὀο ῡῡῡ
 ῥῖῡ ὀῡ ῡῡῡῡ ῡῡ ῥῖ, ἄῥῡ ἡῡ ῡῡῡῡῡῡ
 ῡῡῡ ῡ. ῤο ἡῡῡ ῥῖῡ ῥῡῡ ἄ ῡῡῡ ἄῥῡ ἄ
 ῡῡῡῡ ὀῡ ῡῡῡῡ ὀ ῡῡ ῥο ὀῡῡῡ, ἄῥῡ
 ἄῡῡῡ ἄ ἡῡῡῡῡ ἡε Ὀῖαρῡῡ Ὀ Ὀῡῡῡῡ,
 ἄῥῡ ῥῡῡῡ ὀῡῡῡῡ ῡῡῡῡῡ ῡῡῡῡ ῡῡῡῡ
 ῡῡ ῥε ῥεῖν ὀῡ ῡῡ ῥῖ, ἄῥῡ ἡῡ ἡ-ῥεῡῡῡ
 ῡ ἡῡῡ ῥῡῡῡ ἡὰ ῡῡῡῡῡ ἡῡῡ ὀο
 ἡῡῡ ἄῡ ἡῡῡ ἡ-ἡῡῡῡ ὀῡῡῡῡῡ
 ἄῡῡῡ ἄῡ. “ῤῡῡῡῡ ῡῡ,” ἄῡ ἄν ῡῡῡῡ
 ῡῡ, “ἄῥῡ ἡῡῡῡ ὀῡῡῡῡῡ ἄῡ.” ἡῡ
 ῡῡῡῡῡ ῥῖῡ ὀῡ ῥῖ, ἄῥῡ ῥῡῡῡ ἄ
 ἡ-ῡῡῡῡ ἡῡ ῡῡῡῡ ἄν οῖοῖ ῥῖ, ἄῥῡ
 ῡῡῡῡῡ ἡῡῡῡ ἄῡ ἡ-ἄ ἡῡῡῡ.

34. ἡῖ ἡ-ἄῡῡῡῡ ἄ ἡ-ἡῡῡῡῡ, ῡῡῡῡῡ
 ῡῡ, ἡῡ ῥο ῡῡῡῡῡ ἡῡῡ ἡῡ Ὀῡῡῡ; ἄῥῡ
 ὀο ῡῡ ἄν ῡῡῡῡ ἡῡῡῡ ὀῡῡῡῡῡῡ

timcioll fhinn agus na Féinne, go n-áiríodh
 riar agus fearaibh Éiríonn a m-beit ann. Tob
 é an lá roime rin do riar Oríar le Oíar-
 muid, agus tairle do Oíarmuid beit agus
 reit agus agus fíadac an lá ceudna. Ro
 foillrighead rin don cáilleig, agus mo cuir
 foluadain oíaríodacáta fúite .i. uilleog
 báidte, agus poll ina láir, a g-cormuilead
 brón muidinn, gur éirig me gluairead na
 gaoite glan-fuarie go n-veadacáir ór cionn
 Oíarmuid, agus gádar agus airmuigad
 tréir an b-poll do bearaibh nime, go n-veair-
 na oíogbáil mo mór don curad a meirg a
 arin agus a éiríod, go n-áiríodh uil ar aige
 me méir an aifórlainn rin; agus ba beag
 gac oic dá o-táinig muid ar o'feudain an
 uilc rin. Ir é mo rmuadinead ina mearnain
 do, muna o-tigead muid an cáillead o'amar
 tréir an b-poll mo bá ar an uilleog, go
 o-tioibrad rí a bá ar an látdair rin; agus
 mo luíod Oíarmuid ar a o'ruim agus an g
 veirg ina láim aige, agus mo cáit uicair
 ádurac úirimeirig don gá, gur amar tréir
 an b-poll an cáillead gur tuir marb ar an
 látdair. Ro oítcéannuig Oíarmuid ar an
 látdair rin í, agus beirdear a ceann muid
 o'ionnraigíod don gura an brioig.

35. Ro éiruz̃ Oidarmuio go moč̃ ar n-a
 m̃arad̃, aɣur po éiruz̃ Aonɣur, aɣur po čuad̃
 mar̃ a m̃ad̃ Fionn, aɣur o'f̃iarf̃uiz̃ o'e
 an n-ɔionɣnad̃ r̃it̃ le Oidarmuio. A ou'bdair̃
 Fionn go n-ɔionɣnad̃ ɣiò b̃e nóf̃ a n-ɔionɣ-
 nad̃ Oidarmuio í. Ann rin po čuad̃ Aonɣur
 mar̃ a m̃ad̃ m̃iz̃ Éirionn o'idarmad̃ r̃it̃e vo
 Oidarmuio, aɣur a ou'bdair̃ Cormac go
 o-ɔiob̃mad̃ rin vo. Ro čuad̃ Aonɣur ar̃ir̃
 mar̃ a m̃ad̃ Oidarmuio aɣur ɣr̃áinne, aɣur
 o'f̃iarf̃uiz̃ vo Oidarmuio an n-ɔionɣnad̃ r̃e
 r̃it̃ me Cormac aɣur me Fionn. A ou'bdair̃
 Oidarmuio go n-ɔionɣnad̃ o'á b̃-f̃uiz̃eod̃ r̃e na
 com̃t̃a o'idarmad̃ or̃r̃t̃a. “Ceuro iad̃ na
 com̃t̃a?” ar̃ Aonɣur. “An triuc̃a ceuro,
 ar̃ Oidarmuio, “po b̃á aɣ m'ad̃air̃ .i. triuc̃a
 ceuro Uí Othuib̃ne, ɣan reall̃z̃ iná f̃iad̃ad̃ vo
 o'eunad̃m o'fhionn ann, aɣur ɣan čior̃ iná
 čáin vo m̃iz̃ Éirionn; aɣur triuc̃a ceuro
 beinne Oad̃mair̃ .i. Ou'bdair̃n a Laid̃nib̃ mar̃
 com̃t̃a o'ad̃m f̃ein ó fhionn, óir̃ ir̃ iad̃ na
 triuc̃ad̃e ceuro ir̃ feár̃r̃ a n-Éirionn: aɣur
 triuc̃a ceuro Ceire Chorrad̃inn ó m̃iz̃ Éirionn
 mar̃ r̃p̃r̃é me n-a inɣin, aɣur ir̃ iad̃ na com̃t̃a
 le n-a n-ɔeunf̃ad̃inn r̃it̃ m̃u.” “An m-b̃iad̃of̃á
 r̃it̃eod̃ leir̃ na com̃t̃ad̃ib̃ rin o'á b̃-f̃uiz̃t̃eod̃
 iad̃?” an Aonɣur. “Oo buò ur̃ad̃e liom

ρίτ το θευναμ ιαυ ρύο ο'ράξαιλ," αρ Θιαρ-
 μαιο. Ρο γλουαιρ Δονγυρ λειρ να ργευλαιβ
 ριν μαρ Δ ραιβ ριζ Εριονν Δγυρ Ριονν, Δγυρ
 ρυαιρ ρέ να comta ριν uata zo h-uile, Δγυρ
 το maiteduar το an méio το ριzne an fáio
 το bí ρέ ρά céilt αρ ρεαò ρέ bliadán veuz,
 Δγυρ τυz Cormac Δ inñion oile μαρ mnaoi
 Δγυρ μαρ bairnéile ο'fhionn το cionn léi-
 gion το Θιαρμαιο, Δγυρ το ριgniodar
 ρiotcáin eatorra amlaio ριν; Δγυρ ιρ é
 ionao inar ρuiò Θιαρμαιο Δγυρ Ξράινne, Δ
 Ράτ Ξηράινne Δ ο-τριυca ceuo Cheire
 Chorrainn Δ b-ρao ó fhionn Δγυρ ó Chor-
 mac. Ann ριν το ρυz Ξράινne ceatpar mac
 Δγυρ don inñion το Θιαρμαιο .i. Donn-
 chaò, Eochaiò, Connla, Seilb'fearcaò, Δγυρ
 Oruime; Δγυρ τυz τριυca ceuo beinne
 oamuir .i. Duicárin Δ Laiñuib, von inñin,
 Δγυρ ρο cuir bpuñaiò, biaotac, Δγυρ ban-
 óglac az poñnam oi ann. Ρο báuar az
 comal na ρiotcána atá φαua ρε céile, Δγυρ
 Δ veireao daoine nac ραιβ Δ z-comaimrin
 ριρ ρεαρ ba mó óρ Δγυρ airgeao, buar Δγυρ
 bóctáinte, cpo Δγυρ cpeaca, iná Θιαρμαιο.

36. Ann ριν το λαβαιρ Ξράινne le Θιαρ-
 μαιο don το λαetiβ, Δγυρ ιρ é ρο ράio, zo
 m-bao náir ooiβ méio Δ muintire Δγυρ

τριμμε Δ ο-τεαῖλδαιῖ, Δγυρ ῥαν κομῶριον
 Δρ Δ ῥ-καῖτεαῖ, Δγυρ ῥαν Δν οἶαρ ὅο
 β'φεάρι Δ η-ἔριον ὅο βεῖτ ἰνα ο-τεαῖ .1.
 Κορμας μας Διρτ Δγυρ φιονν μας Chuṃaill.
 “Cpeuo φά η-Δβριανν τυρΔ ριν, Δ ῤηρίαννε,”
 Δρ Οἰαριμυο, “Δγυρ ἰαο ριν ἰνα ηαιῖοῖβ
 ΔῥαμρΔ?” “buò ἡαιτῖ λιομρΔ,” Δρ ῤρίαννε,
 “φλεαο ὅο ἑΔβΔιρτ οῖοῖβ Δρ κορ ῥο η-βαο
 η-ΔνηρΔιοε leo τυρΔ é.” “1ρ ceao λιομ
 ρΔ ριν,” Δρ Οἰαριμυο. “Μαιρεαο,” Δρ
 ῤρίαννε, “cuippe ριορ Δγυρ τεαῖτα Δ
 ῥ-ceann τ'ινῖνε οά ἡάο léi φλεαο οἰε ὅο
 κομῶριαο Δρ ἡοο ῥο η-beupramaoir ηῖῥ
 ἔριονν Δγυρ φιονν μας Chuṃaill οά τεαῖ,
 Δγυρ ηῖ φεαρ ηαῖ Δνν ὅο ῥευβαο Δ οἰονῥ-
 ἡαῖλ ο'φεαρ-ἑῖλε.” Ro cinnεαο Δν κοῖ-
 Διρλε ριν leo, Δγυρ ὅο βῖ Δν οά φλειο κομῶρι-
 ταιρ ριν Δῥ ῤρίαννε Δγυρ Δῥά η-ινῖν οά
 η-οεαρυῖαο Δ ῥ-ceann βλιαοῖνα; Δγυρ Δ
 ῥ-ceann ηα ἡε Δγυρ ηα η-Διμρῖε ριν ηο
 cuippeο ριορ Δγυρ τεαῖτα Δρ ηῖῥ ἔριονν
 Δγυρ Δρ φιονν ἡας Chuṃaill, Δγυρ Δρ
 φεαῖτ ῥ-caῖοῖβ ηα ῤηῖτῖφῖννε, Δγυρ Δρ
 ἡαιτῖβ ηα η-ἔριονν Δρ ἑευοηα, Δγυρ ηο
 βάοαρ βλιαοῖν ὅν ló ῥο ἑῖλε Δῥ καῖτεαῖ
 ηα φλειοε ριν.

37. ῤο τρΔ Δῖτ, Δν οἰοῖε οἑῖῥεΔηαῖ οον

βλιαῶσαι, πο βά Ὀδαρμου α Ῥάτ Σηράιννε
 ινα ἑοῦλα; Ἀγυρ το ἑυαλα Ὀδαρμου ζυτ
 ζαῶσαι τρέ η-α ἑοῦλα ραν οἰῶε, Ἀγυρ πο
 βίοῶζ ριν Ὀδαρμου αρ α ἑοῦλα, ζυρ ρυζ
 Σηράιννε αιρ Ἀγυρ ζυρ ἑυιρ α ῥά λάιμ ινα
 ἑιμῑολλ, Ἀγυρ πο ριαρρuiζ ῥε ερευρ το ἑον-
 ναιρε. “Ζυτ ζαῶσαι το ἑυαλαρ,” αρ Ὀδαρ-
 μου, “Ἀγυρ ιρ ιοηζνα λιομ α ἑλορ ραν οἰῶε.”
 “Σλάν κόιμευοτα οριτ,” αρ Σηράιννε, “Ἀγυρ
 ιρ ιαῶ Τυαῑα Ὀέ Ὀανανν το ζήι ριν οριτρα
 ταρ ἑεανν Δονζυρα αν βροζα, Ἀγυρ λυιζ αρ
 η-ιομῶαιῶ αρίρ.” Σιῶεαῶ νίορ ἑυιτ εοῦλα
 ρυαιν αρ Ὀηδαρμου αν τριάτ ριν, Ἀγυρ το
 ἑυαλα ζυτ αν ζαῶσαι αρίρ. Ὀο ζήιορuiζ ριν
 Ὀδαρμου, Ἀγυρ ῥοβ αίλ λειρ ῥουλ ρά ἑεανν
 αν ζαῶσαι. Ὀο ρυζ Σηράιννε αιρ ζυρ ἑυιρ
 ινα λυιῶε αν ῥαπα η-υαιρ έ, Ἀγυρ α ῥυβαιρτ
 ναρ ἑυιβε ῥο ῥουλ ρά ζυτ ζαῶσαι ραν οἰῶε.
 Ὀο λυιζ Ὀδαρμου αρ α ιομῶαιῶ, Ἀγυρ πο
 ἑυιτ α ἑοιρῑοιμ ρυαιν Ἀγυρ ράμῑοῥαλτα αιρ,
 Ἀγυρ ιρ έ ζυτ αν ζαῶσαι ῥο ῥύιρiζ αν τρεαρ
 υαιρ έ. Τάιμiζ αν λά ζο η-α λάντροιλλρε αν
 ταν ριν, Ἀγυρ α ῥυβαιρτ, “ῤαῑρῥαῶ ρά ζυτ
 αν ζαῶσαι ὁ τά αν λά ανν.” “Μαιρεαῶ,”
 αρ Σηράιννε, “βειρ αν Μόραλλταῑ.ι. ελοῖῥεαμ
 Μηανανάιν, ριοτ, Ἀγυρ αν ζα ῥεαρζ.” “Νί
 βευρρῥαῶ,” αρ ρέ, “αῑτ βευρρῥαῶ αν βεαζ-

áallta é a gúir an gá buíoch am lár lóm,
a gúir mac an cuill ar ísláir am lár oile.”

38. Ann rinne na gúir Oidhreach ó Ráit
Shiréinne amháin, a gúir ní deáirnead oirreall
na comúir ní gá rár gá mullach beinne
Sulbain, a gúir do fúair Fionn roime ann gá
don duine na fúair na na cuidead. Ní deáirne
Oidhreach beannadad ar bít do,
adé na fúair gá de an é na bá a gá deunam
na reilge rin. A duairt Fionn náir b’é,
adé buíochairleagá d’éirí amháin tar éir
meadain oíoché, “a gúir tálra lóir muice
áallta ar gáir na n-gáirne, a gúir é
rúadailte na n-áir g-áir, gá náir feurad a
gáir ó roin ilé. Ir é toir beinne Sul-
bain, iomóir, tálra roim an n-gáir, a gúir
ir oíochain toir na Féinne ná leandain;
óir ir minic roime na na cuir ré uadé, a gúir
na marbad cagad óglad don Fhéinn na ar
máir anu. Adá ré a n-gáir na beinne
anoir cúgair a gúir an Fhian ar teirad
roime, a gúir fágáirne an tálra na do.”
A duairt Oidhreach náir náir ré ón
táir na h-eagla roime. “Ní cóir duir
rin do deunam, a Oidhreach,” ar Fionn,
“óir adáir fágáir gá reilge muice do
deunam.” “Cneud an fáir fáir cuirad na

ḡeapra rin orim?" ar Didiurmo. "Inneo-
rapra rin uait," ar Fionn.

39. "Lá n-ann dá u-tárla dam beic a
n-Almuin leatannóir Laidheann, agus reat
ḡ-cait na ḡnaitféinne am timcioll, táinig
brian beag O buadán arteač, agus
o'fiarraigis óiomra nári cuimhin liom gur dom
ḡeapraib ḡan beic veic n-oióceada a n-oidis
a céile a n-Almuin ḡan beic oióce ina h-eug-
mair; agus ní tárladar na ḡeapra rin ári
don uaine don fhéinn at orim féin am
donari. Do cuadadar an fhian arteač don
níoḡ-halla an oióce rin, agus níor fan don
uaine am focharre at t'atair agus beagán
o'eigris agus o'llamnaib na féinne, agus
ári ḡ-cointe agus ári nḡadair. Ro fiarraigis-
ḡear féin dá maib am fochar an máit rin cá
mačramaoir ar doideat na h-oióce rin. A
uibairt t'atairre .i. Donn O Donnchud,
ḡo u-tioḡrad doideat na h-oióce rin dam.
'Dá m-bad cuimhin leatra, a fhinn,' ar
Donn, 'an uair do bádarra ar foḡail agus
ar forfudḡrad uait féin agus ón b-féinn,
tárla Criócnuit inḡion Churraigis life uaim
torrad, agus ruḡ rí ḡein mín áluinn mic don
tróm-toirrečear rin, agus mo ḡlac donḡur an
briḡa ar mac rin dá oileamain uaim. Do

րսց Շրօճնւիւտ մաճ օւլե ւնա ղօժւից րոն ոօ Թոճ
 մաճ Միօճաւո, ճչսր ոօ լարր Թոճ օրմրա ճո
 մաճ րոն ոօ չլաճաօ, ճչսր ոօ մաճ քեւն ճչ
 Ճոնչսր, ճչսր չօ յօ-տօճրաօ քրօնոն ոճոնճար
 չաճա ուօոն ճչ տեճչ Ճոնչսրա. Ա յսճարտրա
 ոճճար ճւիճե լօոմ մաճ ճո մոջճաւօ ոօ չլաճաօ,
 ճչսր ոօ ճւիքեճր ւմրօճե ճր Ճոնչսր ճո մաճ
 րոն ոօ չլաճաօ ճր ղճլտճճսր. Թօ չլաճ
 Ճոնչսր մաճ ճո մոջճաւօ, ճչսր ուի քսւլ տրճճ Օ
 քօոն լեճ ոճճ չ-ճւիքեճօ քրօնոն ոճոնճար չօ
 տեճչ Ճոնչսրա քճմ ճօմճարքե. Աճտ ճեճոճ,
 ուի քեճճար լե ճլւաօճաւո ե, ճչսր ոօ չեւճճաւ-
 ճօոօ Ա ճ-քսւլմիօ ճոն քօ ճօրօճեճտ ոճ
 հօ-օրօճե ճոճճտ ճոն.'”

40. “Թօ չլւալքեճր քեւն,” ոօ ուճաւօ քօոն,
 “ճչսր Մօոն Ա հ-ճալե րոն չօ տեճչ Ճոնչսրա
 ճո ճրօջճ, ճչսր ոօ ճճճճարքե ճրտից ճո օրօճե
 րոն, Ա Միճարմսրօ,” ճր քօոն, “ճչսր ոօ ճճ
 ճօոն ոօր ճչ Ճոնչսր օրտ. Թօ ճճ մաճ ճո
 քեճճճարքե Ա չ-ճօմլւաճօճար լեճտ ճո օրօճե րոն,
 ճչսր ուի ոօ ճօոն ոօ ճճ ճչ Ճոնչսր օրտրա
 ւնճ ճո ճօոն ոօ ճճ ճչ մսւոնտր Ճոնչսրա ճր
 մաճ ճո քեճճճարքե, չօ ուճալճ քօրմաճ ոօր ճր
 տճճճար քճ ո-ճ ճօոն րոն. Ուօր ճ-քաճա ւնա
 ղօժւից րոն չսր ելրից ճրսւիջեճո ւօր ոճ ճօոն
 ոօոն ճօնճալճքե տւմճօլլ ճրօ ճրսրտե ոօ ճալեճօ
 ճւճա, ճչսր ոօ ճեւտօճար մոնճ ճչսր մօոն-

oaoine pompa, sur éirǵioðar cǎc vǎ ǵ-cun
 ó céile. 'Do cúairt mac an meáctaire ior
 óá ǵlúin t'áctarra aǵ teiteadó moim na
 conaib, aǵur tug ré fárgadó foirtil feiðm-
 láioir vǎ óá ǵlúin ar an leab, ionnur sur
 mairb vó láctair é, aǵur vó teils fá córaib
 na ǵ-con é. Iar rin táinig an meáctaire,
 aǵur vó ruair a mac mairb, sur léis éigean
 fáda fíoréruaǵ ar. Táinig vóm láctair féin
 ann rin, aǵur ir é mo mairb; 'Ní fuil ran
 teadó ro anocht uine ir meara vó rǵar mair
 an m-bhuigín ro iná mé féin, óir ní mairb
 vó cíoinn aǵam áct don mac amáin, aǵur vó
 mairbáó é; aǵur cionnur vó ǵeubad éiric
 uaitre, a fhinn?" A vubairtra mair a mac
 v'feucáin, aǵur vǎ b-fuigeadó mian fíacail
 iná ionǵan con air ǵo v-tioðmáinn féin éiric
 vó ann. Ro feucáó an leab, aǵur níoir
 fíit mian fíacail iná ionǵan con air. Ann
 rin mo cúir an meáctaire mair fá ǵeardaib
 áta aǵur aiómíllte vroma vmaoiðeácta
 muna v-tuǵáinn fíor vó cia mairb a mac
 v'íarrair féin fíctíoll aǵur uirǵe vó ábairt
 éuǵam, aǵur v'ionnlar mo lámá, aǵur mo
 cúiréar m'óirvós fáam v'éio fíre, sur foill-
 rǵeadó fíir fíreoláó vóam .i. t'áctaire vó
 mairbáó mair an meáctaire ior a vǎ ǵlúin.

Ro ðairgear féin éiric uaim ann an uair ro
 foillrigéadó rin vaim, agus ro óiult an meac-
 taire rin; gurab éigean vaim a innrin ro
 gurab é t'áctaire ro mairb a mac. A oub-
 airt an meactaire nac maib ran teagó ouine
 vaim ura éiric ro ðabairt ina t'áctaire;
 úir go maib mac aige féin arció, agus nac
 ngeobad éiric ar bit áct tura ro ðabairt
 ioir a óá cóir agus a óá glúin ro, agus go
 mairtreadó ré a mac óá léigreadó ré tura
 rlan uair. Fheargur Dongur tóer an úrla-
 bmadó rin leir an meactaire, agus ro breac-
 airt t'áctair an ceann ro bair ve nó gur
 iuirearra óá óruim é. Ann rin táinig an
 meactaire airt agus rlat voilbte vaim-
 eadta aige, agus ro buail a mac von t-rúit
 rin go n-veáirina muc maol glar gan cluar
 gan eairball ve, agus a oubairt; 'Cuirimpe
 fá gearaib tu gurab ionann ma ragoáil
 vuitre agus ro Ohairmuir O Ohuibne, agus
 gur leat a iuirear fá veireadó.' Ann rin
 v'éirig an toric ina fearaim agus buairear
 beul an voruir amac. An uair ro cuaila
 Dongur na geara rin óá g-cuir oirta, ro
 cuir tu fá gearaib gan realg muice ro
 veunaim go bíad, agus ir é an toric ro toric
 beinne Gulbair, agus ní cóir vuit anaimain

ar an tulaig ro nír.” “Ní maib fíor na ngeaf rin aghamra sonuige ro,” ar Oíarmuio, “a gúir ní fúigfirò mé an tulaic ro ar a eagla nó go o-tigirò ré dom ionnraigirò, a gúir fágfa brian agham a b-rocáir míc an cúill.” “Ní fágfao,” ar Fíonn, “óir ír minic ro cúairò an toirc ro ói roime ro.” Ro glúair Fíonn roime a h-aiclé rin a gúir fágfa ar Oíarmuio na uatá a gúir ina donar ar mullaic na tulaic. “Do beirim mo briaicéar,” ar Oíarmuio, “gúir dom mairbáora do nígúir an t-realg ro, a Fhinn; a gúir már ann atá a n-ván vaim bár o’fágáil, ní fuil feiróm agham a feacnao don cor ro.”

41. Táinig an toirc fán am rin a n-aigairò na beinne aníor, a gúir an Fhiann ina óidag. Ro rgaol Oíarmuio mac an cúill vó h-éill ina coinne, a gúir ní deárrna rin cairbe óo, óir níor fán rí nír an toirc, a gúir ro imcig roime. A vubairt Oíarmuio, “Ír mairg nac n-veineann comairle deag-mná, óir a vubairt Tráinne móm a moic-óáil na mairne anu an Mórallatá a gúir an Sa dearg do tábairt móm.” Íar rin ro cúir Oíarmuio a big-meur vait-geal voinn-ionganac a ruaitnro fíosa an gaoi buíbe, a gúir tug roga an urcáir don míc, gúir buail a g-ceart-íar

Δ h-αιῖτε αἷμα Δ h-ευοδινί; ἡδεῖο νόρι
 ἡδεῖο δον ρυῖβε ιντε, αἷμα ní ὅδεῖο
 ρυῖβυῖο ινά ροιῖοδεῖοδεῖο υῖρε. ὅδε ἡδεῖο
 μεῖοδε ὅδεῖοδε ροι, αἷμα Δ h-αιῖτε ροι
 ρο ὅδεῖοδε δον ὅδεῖοδε-αῖῖτε δρ Δ ὅδεῖοδε
 ὅδεῖοδε, αἷμα ὅδε ὅδεῖοδε λῖοδεῖοδε ὅδε Δ n-οῖοδε
 δον τυῖοδε ὅδε ἡδεῖοδε μεῖοδεδεῖοδε, ὅδε ἡδεῖοδε
 ἡδεῖοδε δον ρυῖβε δον, αἷμα ὅδε ὅδεῖοδε ὅδε ὅδε
 ὅδε ὅδεῖοδε. δον ροι τυῖοδε δον τοῖοδε ροι
 ἡδεῖοδεδεῖοδε δρ ὅδεῖοδεδε ὅδε ὅδεῖοδε δον ὅδε
 ρο ὅδε ὅδε n-Δ ὅδεῖοδε, αἷμα ὅδεῖοδε μεῖοδεδε
 ὅδε ροι, αἷμα δρ n-ἡδεῖοδε ὅδε ὅδεῖοδε ὅδε δρ
 ὅδεδε ὅδεῖοδε ὅδε τοῖοδε ὅδε, αἷμα Δ ὅδεῖοδε ροι δρ
 ὅδεῖοδε δον τυῖοδε. ὅδε ὅδεῖοδε δον τοῖοδε ὅδε
 ὅδεῖοδε δον ὅδεῖοδε ροι, αἷμα níοι ὅδεῖοδε ὅδεῖοδε
 ὅδε ὅδεῖοδε ὅδε ροι δρ ὅδε ὅδε ροι. ὅδε ὅδεῖοδε
 ροιῖοδε Δ h-αιῖτε ροι, ὅδε ὅδε ὅδεῖοδε ὅδε ροιῖοδε
 ὅδε ὅδεῖοδε, αἷμα ὅδε ροι ὅδεῖοδε ροι
 ὅδεδε τυῖοδε τρῖοδε ὅδεῖοδεδε ὅδεῖοδεδε ὅδεῖοδε δρ
 δον δρ αἷμα δον, ὅδε níοι ὅδεῖοδε ὅδεῖοδε
 ὅδε ὅδεῖοδε ὅδε ὅδεῖοδε ροι δρ ὅδε ὅδε ροι; αἷμα ὅδεῖοδε
 Δ ὅδεῖοδεδε nΔ ὅδεῖοδε δεῖοδεδε ὅδε ὅδεῖοδεδε ὅδε
 h-ἡδεῖοδε nΔ ὅδεῖοδε ροι δρ. αἷμα δρ ὅδεδε
 ὅδε μεῖοδεδε δον ὅδεῖοδε ὅδε ὅδεῖοδε ὅδεῖοδε ὅδε
 ὅδεῖοδε, αἷμα δρ ὅδε-τυῖοδεδε ὅδε λῖοδε ὅδε ὅδε δον
 τοῖοδε ροι ὅδεῖοδεδε ὅδεῖοδεδε δρ, ὅδε λῖοδε Δ
 ὅδεδε αἷμα Δ ὅδεῖοδεδε ροι n-Δ ὅδεῖοδεδε. ὅδε

Δέτ έεαηα, αη β-φάγβάιλ ηα τυλέα όι τυζ
 Όιαρμυο υπέαη άέυραο οο έύλ αη έλοιοίη
 ηο έάρλα ηα λάιη άιγε, ζυη λέιζ α η-ιηηέιηη
 ηια ζυη φάγδαίβ μαηβ ζαη αηαη ί, ζυη Ράέ
 ηα η-Αίηηαηηη άιηη ηα η-άιτε ατά αη ηύλλαέ
 ηα βειηηε ό ηοιη ιλέ.

42. Ηίοη έιαη α η-άιέλε ηηη ζο ο-τάιηιζ
 Φιοηη άζυη Φιαηηα Έίηιοηηη οο λάέαιη, άζυη
 ηο βάοαη άιηζεαηηα βάιη άζυη βυαηευζα
 άζ τεαέτ αη Όηιαρμυο αη ταη ηηη. “Ιη
 μαίέ λιοη τυ φάιερηη ηαη ηιοέτ ηηη, α Όηιαρ-
 μυο,” αη Φιοηη; “άζυη ιη ηηυαζ λιοη ζαη
 ηηά Έίηιοηηη οοο φευέαιη αηοιη: όιη τυζαηη
 μαηηε ημαίέ αη ηίοημαηηε, άζυη ηοζα οειλβε
 αη όηιοέ-οειλβ.” “Μαηηεαό, ατά αη ζ-αυ-
 μυη ουιτρε ηιηε οο λειζεαη, α Φηιηηη,” αη
 Όιαρμυο, “οά η-βαό άιλ ηιοτ φέηη έ.”
 “Ειοηηηηη οο λειζιηφηηη έη?” αη Φιοηη. “Ζο
 μαίέ,” αη Όιαρμυο; “όιη αη ταη ζλάαηη
 αη η-φείο υαηαλ φηηε φοη βηόιηηη, ζιό βέ
 ηεαέ οά ο-τιοβηά οεοέ οοο βαηαίβ οο βιαό
 φέ όζ ηλάν όη υιλε ζάλαη οά έιη.” “Ηίοη
 έυιλληηηε υαηη αη οεοέ ηηη οο έαβαηητ ουιτ,”
 αη Φιοηη. “Ηί φίοη ηηη,” αη Όιαρμυο, “ιη
 μαίέ οο έυιλλεαη υαητ ί; όιη αη ταη έα-
 όαηηηε ζο τεαζ Όηειηε ηίο Όηοηηαηέαιό,
 άζυη μαίτε άζυη μόηυαηηε Έίηιοηηη αο

քօճար, ո՞՞ ճաշեմ քեւօ՞ւ աշար քարտ,
 տանից Ըարեքիւ Լիբեճար մա՞՞ Ըորմա՞ւ մի՞
 արտ, աշար քիւ Երեւոյնից, աշար միւօւ,
 աշար Ըարմա, աշար Ըլմա տառա տի-
 նարնա՞՞ նա Եւմարձ տիմօլլ նա երւիցի
 օրտ, աշար տառար տիւ տիւ-հարձ օր
 արձ ա՞՞ տիմօլլ, աշար ո՞՞ Ըարեւար տեւ
 աշար տառալա տեւ. Ըօ Ըրւիցի ա՞՞
 քարմ տար քիւ, աշար ո՞՞ Ըլ տիւ տառ;
 Ը՞՞ Ը Ըարտար տիւ քարմաւ արտից ա՞՞ օլ
 աշար ա՞՞ Ըարեւար աշար ի՞՞ մա՞՞ քարմ քեւ
 տառձ Ը՞՞ Ըօլալ օրտ. Ըն քիւ ո՞՞ Ըար
 տառ աշար ո՞՞ Ըար նա տեւ, աշար տառ
 տիւ Ըար-քարմ տիմօլլ նա երւիցի, քիւ
 մարեւար Ըօլալ ո՞՞ ի՞՞ քարմ Ըօլ, ի՞՞
 ու-Ըար արտա՞՞ ի՞՞ քարմալ ի՞՞ քարմ
 Ըարալ օրմ Ը՞՞ ու-Ըար. աշար տիւ տառ,
 Ըարալ, Ըարմա, Ըարմա, ո՞՞ Ը՞՞ տար
 ումաւ Ըն օրձ քիւ, Ը քիւ, Ը Ըարմա;
 “աշար Ը՞՞ ու-Ը՞՞ Ըն օրձ քիւ Ը՞՞ Ըարմա
 Ըօլ օրտ ո՞՞ Ըարմա Ը՞՞ Ը, աշար ում Ըօլ
 Ըն Ըն տար քիւ տառ Ըն.” “Ու քիւ քիւ,”
 Ը քիւ, “տ օլ ո՞՞ Ըարմա տառ Ըօլ ո՞՞
 Ըարտ Ըն տառ տառ ում մա՞՞ ո՞՞ Ըարմ
 Ըն; օր Ըն օրձ ո՞՞ Ըարմա տառ ի՞՞
 Ըարմա, ո՞՞ տար Ըարմա տիւ տառ
 Ը Ըարմա Ըարմ ու-Ըարմ, աշար քիւ

tu féin bá fear cóimeudta dóm uirre a
 o-Teannaidis an oíche rin.”

43. “Níor éinnead mair rin, a fhinn,”
 ar Oidhmuir; “áit geara do cuir Sháinne
 oim, agus ní cáilínne mo geara ar ói na
 cuinne, agus ní fíor uirre, a fhinn, don
 níl dá n-abair; ói ir maid mo tuillearra
 uair deo do tábairt dóm, dá m-baó cuimh
 mair an oíche do mairne Míodac mac Choláin
 fleao bairne an cáilínne fáo cómaidre.
 Ro bá bairne ar tír agus bairne ar
 tuinn aise, agus mo táirne rí mair an
 doimair agus tír mairne Inne tuile gur an
 m-bairne mo bá ar tuinn aise, fá cómaid
 do éinn do bain oíche. Ro bá an fleao
 dá tábairt amac ar an m-bairne mo bá ar
 tír aise, agus tug rí cuirne uirre agus
 do fearc g-caitib na Sháitféinne uil as
 caiteam fleioe go bairne an cáilínne.
 Ro cuairne, tír, agus buirne do maidib
 na féinne maidle mair, do caiteam na fleioe
 rin go bairne an cáilínne, agus mo cuir
 Míodac fá n-deara úir Inne tuile do cuir
 fíib, ionnair gur leanaoar báir g-cora agus
 báir láma don talam; agus mar fuid mair
 an doimair a fíor tair beic ceangailte mar
 rin, do cuir rí tairnead ceo dá mairne

ʊʻɪɑɾɾɪəʊ ʊo ɕɪnnɾe. ʌnn ɾɪn ʊo ɕɪɾɪɾɾe
 h-óɾoóʒ ɾáʊ ʊéɪʊ ɾɪɾe, ʌʒɪɾ ɾo ɾoɪɪɪɾɪʒeáʊ
 ɾɪɾ ʌʒɪɾ ɾɪneolɪɾ ʊuɪɾ. ɪɾ í ɾɪn ɪəɪɾ ɾáɪ-
 ʌʒɾɑ ɾéɪn ʌʊ ʊɪəɪʒ ʒo ɪɾɪɪʒɪn ʌn ɕəʊɾɕəɪnn,
 ʌʒɪɾ ɾɪʒəɪɾɾe ʌɪɕne ʊɾɪm ʌʒ ɾeáɕɕ ɕum nɑ
 ɪɾɪɪʒne ʊáɪ, ʌʒɪɾ ʊʻɾoɪɪɪɾɪʒɪɾ ʊáɪ ɪɪoʊáɕ
 ɪɑɕ Cholʒáɪn ʌʒɪɾ ɾɪʒ ʌn ʊoɪáɪn ʌʒɪɾ ɾɾí
 ɾɪʒɕe ɪnnɾe ɾuɪle ʊo ɪeɪɕ ʌ m-ɪɾɪɪʒɪn ʌn
 ʊɪleáɪn ɾoɾ Shɪonəɪnn, ʌʒɪɾ nɑɕ ɪ-ɾəʊɑ ʒo
 ʊ-ɕɪoɕɾəʊ ʊuɪne éɪʒɪn ɪáɕɑ ʌʒ ɪɑɾɾɪəʊ ʊo
 ɕɪnnɾe, ʌʒɪɾ ʊá ɪɾeɪɕ ʒo ɾɪʒ ʌn ʊoɪáɪn.
 ɪɑɾ ɕuáɪəɾɾɑ ɾɪn ʊo ʒáɪəɾ ɕoɪəɪɾeáʊ
 h-əɪnɪɑ ʌʒɪɾ ʊo ɕɪɾɪɾ ʊɾɪm ʒo h-éɪɾɪʒɪʊ ʊoɪ
 ɪó ʌɾ n-ɑ ɪáɾɪáɕ, ʌʒɪɾ ʊo ɕuáʊəɾɾɑ ʌɾ ʌn
 áɕ ʊo ɪí ɪe ɾəʊɪ nɑ ɪɾɪɪʒne ʊá ɕoɾnəɪɪ.”

44. “ɪí ɕɪəɪ ʊo ɪáʊəɾɾɑ ʌɾ ʌn áɕ ʒo ʊ-
 ɕáɪɪɪʒ ɕəʊɾeáɕ ɕeʊʊ ʊo ɪuɪɪɕɪɾ ɾɪʒ ʌn ʊo-
 ɪáɪn ɕɪʒəɪ ʌnn, ʌʒɪɾ ʊo ɕoɪɾɪáɕəɪɪ ɪe
 ɕéɪle, ʒɪɾ ɪəɪneəɾɾɑ ʌn ɕeənn ʊe; ʌʒɪɾ ʊo
 ɕɪɾeəɾ áɾ ʌ ɪuɪɪɕɪɾe, ʌʒɪɾ ɾɪʒəɾ é ʒo ɪɾɪɪ
 ʒɪn ʌn ʊɪleáɪn ɪəɾ ʌ ɾəɪɪ ɾɪʒ ʌn ʊoɪáɪn ʌ n-
 ʊáɪɪ ʊɪɪ ʌʒɪɾ ʌɪɪɪneəɾɑ ʌʒɪɾ ɾɾí ɾɪʒɕe ɪnnɾe
 ɾuɪle ɪnɑ ɾoɕəɪɾ. ʊo ɪəɪneəɾ ʌ ʒ-ɕɪnn ʊíəɪ,
 ʌʒɪɾ ɾo ɕɪɾeəɾ ʌ ʒ-ɕoɪɾəɪnn ɪo ɾʒéɪɕe ɪəʊ,
 ʌʒɪɾ ɾɪʒəɾ ʌn ɕoɾɪn ɕɪoɕ-óɾəʊ ɕúɪɪʊɪʒɕe
 ʒo ɪáɪn ʊo ɾeɪɪɪeáʊ ɾoʊ-ólɕɑ ʊo ɪí ʌ ɪ-
 ɾɪáʊəɪɾe ʌn ɾɪʒ, ʌɪ ɪáɪɪ ɕɪɪ. ʌnn ɾɪn ʊo

migneap fadóair-cleap lem cloróeam am
 timcioll, agus tánaas do toirad mo macla
 agus mo góile go bhuigín an cadoréainn,
 agus tugad na cinn mionliom. Tugad uaire
 an corin mar comarcla corgarcla agus cóm-
 maoiréte, agus do cuimleap fuil na o-trí
 ríosín rúit agus fán b-féinn, an méio díob
 do bí ceangailte, ionnup gur léigear luad-
 ail bair lámh agus céimeanna bair g-cor ar
 bair g-cumup; agus dá m-bad í an oiréte rín
 o'iarirfainnre deoc oiréte, a fhinn, do gheub-
 ainín í! Ir iomóda éigean mup rín do bá oiréte
 agus ar fhiannduib éirionn ón g-ceuo ló
 tánaasra a b-fiannuigeadó gur aniu, inar
 cuirearrad mo corup agus m'anam a g-conta-
 bairé ar do íonra, agus gan feall fíor-
 ghrána mar ro do deunam oim. Mar an
 g-ceuona, ir iomóda laoc léioméad agus
 gairgíreacó gailac gnímeuctacó do tuic
 leatrad, agus ní dá deireadó díob fór; agus
 ir geárrí go o-tiocfadó muatdar éigin ar an
 b-féinn doo toirg, nac b-fágsfadó móran
 rleacéte ar a loirg. Agus ní tu féin, a
 fhinn, ir puóair liom; acó Oirín, agus
 Oirgar, agus mo compánacó uilre tairire ar
 ceuona. Agus bairre féin, a Oirín, do

ἄλλαιρε ὀείρ να φέιννε, αἷσυρ ιρ μόρι μο
ὀίτρε ὀυιτ φόρ, α φήινν.”

45. Δην ριν α τυῖδαίτ Ορῖδαρ, “α φήινν,”
αρ ρέ, “ῖον ῖυρ φοίτρε μο ῖαοῖ τυιτρε ινά
ὀο ὀηιαρμυιο Ο ὀηυιῖνε, νί λέιτρεαο λεατ
ῖαν ὀεοῖ ὀο ἑαῖδαίτ ὀο ὀηιαρμυιο; αἷσυρ
ὀο βειρμμο μο βριαῖταρ λειρ, ὀά m-βαῖ δον
ῖρμιοιηῖα ραν ὀοῖαν ὀο ὀευνῖαῖ α λειῖεῖο
ριν ὀ’ῖεαῖῖ αρ ὀηιαρμυιο Ο ὀηυιῖνε, ναῖ
ῖαῖῖαῖ αρ αῖῖ ῖιῖ βέ αἷυιννε βυῖ ἑρειρε
λάῖ, αἷσυρ ταῖδαίτ ὀεοῖ ἑυιῖε ῖαν μοῖῖῖ.”

46. “Νί h-αιῖνιῖ ὀαῖῖα τοβαρ αρ βιῖ αρ
αν m-βεινν ρο,” ρο ῖαῖῖ φιοιιν. “Νί ριορ
ριν,” αρ ὀιαρμυιο, “οῖρ νί ῖυῖῖ αῖῖ ναοι
ῖ-ῑεῖμεαῖννα υαῖτ αν τοβαρ ιρ ῖεάῖρ ριορ-
υιῖε αρ βιῖ.”

47. Ιαρ ριν ῑεῖῖ φιοιιν ὀ’ιοιηῖαῖῖῖ αν
τοβαίρ, αἷσυρ ρο ῑόῖαῖῖ ῖαν α ὀά βαρ λειρ
ὀον υιῖε; αῖῖ νί μό ινά λεαῖ ρῖῖε ὀα
ῖαῖνιῖ αν υαίρ ὀο λέιῖ ρέ αν τ-υιῖε ῑῖε n-α
βαῖαῖῖ ριορ, αἷσυρ ρο ινιιρ νάρ ῖευῖ αν
τ-υιῖε ὀο ἑαῖδαίτ ριρ. “ὀο βειρμῖρε μο
βριαῖταρ,” αρ ὀιαρμυιο, “ῖυρ ὀοῖ ὀεοιι
ῖεῖν ὀο λέιῖρ υαῖτ é.” ὀο ἑυαῖῖ φιοιιν αρ
ῑεαῖν αν υιῖε αν αῖυαίρ, αἷσυρ νί μό ινά
αν ῖαῖῖ ῑευῖνα ῑαῖνιῖ αν ῑαν ὀο λέιῖ ῑῖε

n-Δ βάραιβ έ, Δι ρμουΔινεΔό όο Δι Ξηράιννε. Δnn ριν πο έαρρΔινζ Όιαρμουο ορναό βοέτ ευζοmλΔινn Δζά ράιερin ρin νο. “Όο βειρμρε mo βριαέΔαρι Δ β-ριΔόηΔιρε m’Δρm,” νο ράιό Ορζαρι, “muna ο-τυζΔαρι Δ λυΔα Δn τ-υιρζε ριοτ, Δ ρhinn, ηΔέ β-ράζρΔιό Δn τυλΔέ ρο Δέτ τυρΔ νό mρε.” Ό’ρill ρionn Δn τρεΔρ ρεΔέτ Δρ Δn τοβΔαρι νο βίέin Δn έοmρΔιό ρin νο ριζne Ορζαρι λειρ, Δζυρ τυζ Δn τ-υιρζε ριρ ζο Όιαρμουο, Δζυρ Δζ τεΔέτ νο λάέΔαρι νο πο ρζαρι Δn τ-ΔηΔm ρε colΔinn ΌηιαρμουΔ. Δnn ριν πο έόζβΔοΔαρι Δn ορoηζ ρin ο’ρhιΔηηΔιβ έίρionn νο βί νο λάέΔαρι τρι τρoη-ζάριέΔ ΔόβΔλmόρΔ όρ Δρo Δζ cΔoινεΔό ΌηιαρμουΔ υί Όhuiβne, Δζυρ ο’ρευέ Ορζαρι ζο ρίοέmΔαρι ρεΔαριζΔέ Δρ ρhionn, Δζυρ ιρ έ πο ράιό, ζο m-βΔό mό Δn ρζείλε Όιαρμουο νο βειέ mΔριβ inά ειρεΔη, Δζυρ ζυρ έΔilleΔοΔαρι ρiΔηηΔ έίρionn Δ ζ-cuιηζ cΔέΔ οά έοιρζ.

48. Δ ουβΔαριτ ρionn, “ράζβΔm Δn τυλΔέ ρο Δρ eΔζλα ζο m-βευρρΔό Δoηζυρ Δη βρoζΔ Δζυρ τυΔέΔ Όέ ΌΔηΔηη ορρuiηη; Δζυρ ζion ζο β-ρuiλ cuiο Δζuiηη νο mΔριβΔό ΌηιαρμουΔ, ηί mόιρε νο ζευβΔό Δη ρίρiηηη uΔiηη.” “Ιρ βριαέΔαρι οΔmρΔ,” Δρ Ορζαρι, “οά β-ρεΔρρΔιηηρε ζυρΔβ ρε h-ΔζΔιό

‘‘Thiammuda do mignir realg beinne Sulbain, nae n-*oiongan*ta i go b^{ra}ta.’’ Ann rin no glua^{ir} Fionn a^{sur} Fianna E^{ir}ionn on tulai^g ama^c, a^{sur} cu Thiammuda .i. Mac an Chuil^l a laim Fhinn ; a^{sur} o[’]fill Oirⁱⁿ, a^{sur} Or^{ga}ir, a^{sur} Caoilte, a^{sur} mac luig^oea^c ta^{ir} a n-^{ai}r, a^{sur} no cu^{ir}ea^oar a g-^{ce}it^{re} b^{ru}it a o-^{ti}m^{ci}oll Thiammuda, a^{sur} no glua^{ir}ea^oar iompa a h-^{ai}tle rin a n-^{oi}ai^g Fhinn.

49. Ni h-^{ai}t^{ir}tea^{ir} a n-^{im}tea^cta go paⁿ-^{ga}o^{ar} Ra^c Thraⁱⁿne, a^{sur} no ba Thraⁱⁿne amui^g iompa a^{ir} mu^{ir}taib^h an ra^cta a^g fu^{ir}-^{re}a^c ^{re} f^{ge}ulaib^h Thiammuda, o[’]f^aga^{il}, go b-^{re}a^{ca}io^o Fionn a^{sur} Fianna E^{ir}ionn a^g tea^ct cuice. Ann rin a ou^bai^{re} Thraⁱⁿne, o^a mai^{re}a^o Thiammuda nae a laim Fhinn do bia^o Mac an Chuil^l a^g tea^ct don baile ro ; a^{sur} i^r am^{la}io^o no ba Thraⁱⁿne an tra^c rin, taob^et^{rom} to^{rr}a^c, a^{sur} no tu^{ir} ri ta^{ir} mu^{ir}-^{ta}ib^h an ra^cta ama^c, a^{sur} do mu^g ri tria^{ir} ma^c ma^{ir}b^h a^{ir} an la^cta^{ir} rin. An uai^{ir} do con^{na}ir^{re} Oirⁱⁿ Thraⁱⁿne a^{ir} an mo^o rin, no cu^{ir} ^{re}Fionn a^{sur} Fianna E^{ir}ionn on la^cta^{ir} ; a^{sur} a^g f^aga^bail na la^{it}re^ac o[’]Fhionn a^{sur} o[’]Fhian^{na}ib^h E^{ir}ionn no to^{ga}ib^h Thraⁱⁿne a ce^{ann} ru^ar a^{sur} no i^air^{ir} a^{ir} Fhionn Mac an

Chuiłł o'fázbáıl aice féin. A ouðairt nađ o-tioðnađ, ađur nár mór leir an méio rin o'oiğneadı mic Uí Ohuibne oo beic aige féin. Ar n-a élor rin oo Oirín, no bair an cú ar láim fhinn ađur tug oo Shriainne í, ađur no lean féin a muintir.

50. Ann rin no ba òearib le Shriainne bár Ohiarmuoa, ađur no léis rí éiğeaim fada fíorcpuađ airoe, go m-bađ élor fá iméian an baile í; ađur táinig a banntracđ ađur a muintir oile oo láđair, ađur o'fíarpuig ói creud oo cúir anir na h-anhracđtaib rin í. O'innir Shriainne óóib ġurab é Oiarmuo oo cailleađ re toic beinne ġulbair oo éoirğ reilge fhinn mic Chumailł, "Ađur ir cpuađ nem éioide féin," ar Shriainne, "ġan mé ion-éomrac re fionn, ađur ba m-bairinn nađ léiğrinn rłan ar an láđair é." Ar n-a élor ran oo muintir Shriainne bár Ohiarmuoa, no léiğeaoar mar an ġ-ceudna trí cpom-ğárcā aióméile tinctide aroa mar don re Shriainne, ġur élorā neulaib nime, ađur a b-fpuitib na cpomāimeinte na cpom-loiğne rin; ađur ann rin a ouðairt Shriainneuir na cúig ceud oo éağłac no bá aice, ouł go beinn ġulbair ađur corp Ohiarmuoa oo éabairt cúice.

51. Իրի բն սաւր ճշար ճաւրի Ծօ քօլլրիցեաժ
 Ծ'Ճօնջար ճն Երօջա Ճիարմար Ծօ Եեւ ճարԵ
 ճ m-beinn ՃսլԵաւ, ճր նի բաԵ ճօմար Գից
 ճր ճն օրօճ քօմար բն ; ճշար Ծօ ճլսար ճ
 ճ-comaօւն նա ճաօւճ ճլան-քսար ճօ քաւն
 Եաւն ՃսլԵաւ ճ n-էւրբաճ ք քսար
 Ճիարմար ; ճշար քար Ծ'ճիւրիցեար քաճլաճ
 Ճիարմար Ճօնջար, քօ ճարար քարճաւն
 ճ քիաճ ճաճ քար ճօմարճ քօճճա, ճշար
 Ծ'ճիւրից Ճօնջար քարան. ճն բն, քար քան-
 ճար քար ճօն ճաճար ճ Եեւն ՃսլԵաւ, քօ
 ճօճԵար քար քար ճշար քսար Ճօնջար քի
 քօմ-ճարճ ճԵԵաւ-քօնա սաճԵարճ օր ճօր
 Ճիարմար, քօնար ճար ճօր ճ քսար նար,
 ճշար ճ Ե-քիւրի ճ Ե-քօրքարքար n-քարճ,
 ճշար ճ m-beannaԵրլէԵ, ճշար ճ n-օլէաւն
 քար, ճշար ճ ճ-ճօլցեաժԵ քօնար ճար.

52. ճն բն Ծօ ճաԵար Ճօնջար, ճշար ք ք
 քօ քաժ : “ ճի քաԵար ճօն օրօճ քաժ օ քսար
 քօմ քս ճօ քս ճա Եօնն ճ ճ-քսն Ծօ
 նաօ քօր, նաճ m-Եաւն Ծօ քար ճշար Ծօ
 քօրճօմար քար ք'քարճարԵԵ ճար քար, ճ
 Ճիարմար Աի Ճիւրն ! ճշար ք քսաճ ճն
 քալ Ծօ քսն քօն օր քար ճսն քօճ-
 ճա քար.” ճօ n-քսարք ճն ճօր քօ քօր :—

“ քսաճ, ճ Ճիարմար Աի Ճիւրն,
 ճ քս-ճլօն ճալ-Եաւ ;

“òδὸ ἀρίρ, cuirpeadò anam ann ar cor go m-biaidò aς labhairt liom ςαc lá.” Δ h-aiçle rin cuirpear Δongur iomcari fán ς-corp Δ n-eilioctiom óròδ, Δςur Δ íleagδa ór Δ cionn anáirve, Δςur mo ςluair ioime go ráinis bpuς na bóinne.

54. Iomctúra teaςlaidς ςhráinne, v’íle-leaduari tar Δ n-aír go Rác ςhráinne, Δςur mo innreadari nac léiςpeadò Δongur corp ʼThiarmuδa mu, Δςur go puς féin leir é ςur an m-bpuς ór bóinn; Δςur Δ ouδairt ςráinne nac raib neart aice féin air. Δ h-aiçle rin cuir ςráinne feara Δςur teaçta ar ceann Δ cloinne go triuca ceuo Chorca Uí ʼThuibne, mari Δ raδaduari vά leapuςadò Δςur vά lámcadoimnadò; Δςur ír amlaidò mo bá an clann rin ʼThiarmuδa Δςur biaδtaç aς ςac mac vóib, Δςur mic óςladc Δςur bpuς-aíðteadò aς fógnam vóib, Δςur mo bá triuca ceuo aς ςac mac vóib. Donnchadò mac ʼThiarmuδa Uí ʼThuibne, iomorpio, an mac ba feinne vóib, Δςur ír vo vo ςéillioír na maca oile .i. Eocaidò, Connla, Seilbfeardac, Δςur Ollann ulc-fada mac ʼThiarmuδa .i. mac ingine puς láiςean; Δςur níor mó fearc Δςur ionnmuine ςhráinne v’adon ouine vά cloinn féin inά vo Ollann. Ro ςluairioudari

na teac̃ta iar̃ rin zo m̃añḡaḡar̃ añ áit̃ ma
 m̃aib̃ na maca rin, aḡur̃ inñiḡo a ḡ-toir̃ḡ
 aḡur̃ a ḡ-tur̃ur̃ ḡóib̃ ó t̃úir̃ zo ḡeir̃eaḡ;
 aḡur̃ aḡ ḡluair̃eaḡt̃ ḡóib̃ m̃aill̃e me líon a
 ḡ-teaḡl̃aiḡ aḡur̃ a ḡ-tionólt̃a, m̃oḡiaḡm̃iḡea-
 ḡar̃ a n-aor̃ ḡr̃áir̃ ḡóib̃ c̃reuo ḡo ḡeunḡair̃oir̃
 f̃éin ó b̃áḡar̃ran aḡ ḡul̃ a ḡ-ceanñ coḡaíḡ
 aḡur̃ cóim̃ḡḡleo me f̃ionñ m̃ac̃ Chuim̃aill̃
 aḡur̃ me f̃ianñaib̃ éir̃ionñ. A ḡuib̃air̃c̃
 ḡonñchaḡ m̃ac̃ ḡhiar̃muḡa Uí ḡhuiḡne m̃u
 añam̃aiñ ar̃ a n-áit̃ib̃ f̃éin, aḡur̃ ḡá n-ḡeun-
 ḡair̃oir̃ f̃éin r̃it̃ me f̃ionñ ñár̃ b̃aoḡal̃ ḡóib̃-
 ḡeañ aoñ ñiḡ; aḡur̃ m̃una n-ḡeunḡair̃oir̃, a
 m̃oḡa t̃iḡear̃na ḡo b̃eir̃t̃ aca.

55. Ro ḡluair̃iḡoḡar̃ na maca rin aḡur̃ a
 muiñtir̃ m̃omp̃a a n-aḡḡair̃iḡo ḡaḡa coñair̃e,
 aḡur̃ ní h-aḡḡir̃ḡear̃ r̃ḡeul̃m̃iḡeaḡt̃ or̃r̃it̃a
 zo m̃añḡaḡar̃ R̃át̃ ḡhr̃áinne, aḡur̃ m̃o f̃ear̃
 ḡhr̃áinne f̃ior̃c̃aoiñ f̃áilt̃e m̃omp̃a, aḡur̃ t̃uḡ
 m̃óḡ aḡur̃ f̃áilt̃e ḡo m̃ac̃ iñḡine m̃iḡ ḡaiḡeañ:
 aḡir̃ m̃o c̃uaḡḡar̃ le céile ar̃ḡeaḡ zo R̃át̃
 ḡhr̃áinne, aḡur̃ m̃o f̃m̃iḡeaḡar̃ ar̃ f̃leair̃aib̃
 na m̃ioḡb̃m̃iḡḡne ḡo m̃éir̃ a n-uair̃le, aḡur̃ a
 n-aḡar̃ḡa, aḡur̃ aoir̃e ḡaḡ n-aoñ ḡóib̃; aḡur̃
 m̃o ḡáileḡ m̃eaḡa f̃éime r̃oc̃aḡt̃ime, aḡur̃
 leanñta m̃éir̃e m̃o m̃il̃re ḡóib̃, aḡur̃ ḡeoḡa
 ḡar̃b̃a ḡab̃al̃ta a ḡ-coḡnaib̃ caom̃a cum̃-

ουιζτε, ζυρ βα μειρζε μειρι-ζλόμας ιαο αν
 τράτ ριν. Αζυρ αν ριν το λαβαιρ ζράιννε
 το ζυτ άρομόρι ρολυρ-ζλαν, αζυρ ιρ έ ρο
 ράιό: “Α έλανν ιοννμυν, ρο μαρβαο βαρ
 η-ατδαιρ λε ριονν μας Chumaidll ταρ έεανν
 κορ αζυρ κοινζιαλλ α ριοτćάνα ριρ, αζυρ
 τοιζλαιορε ζο μαιτ αιρ έ; αζυρ αζ ρύο βαρ
 ζ-κυο ο’οιζρεατ βαρ η-ατδαιρ,” αι ρί, “.ι. α
 αιρμ, αζυρ αείρεαο, αζυρ α ιολ’αοβαρ, αζυρ α
 έλεαρ ζοιλε αζυρ ζαιρζε αι έευοηα. Ροιην-
 ρεαορ ρέιν εαορμυβ ιαο, αζυρ ζο η-βαο
 ρευν αττα οίβρε α β-ράζαιλ. Αζυρ βιαο
 αζαμ ρέιν ηα κυαττα, αζυρ ηα κυρην, αζυρ
 ηα η-εαρćραιοε αίλνε όρćμυοιζτε, αζυρ ηα
 βυαιρ, αζυρ ηα βοτćαιντε ζαν ροιην.” Ζο
 η-οεάριηα αν λαοιό ρο ρίορ:—

“Ειρζιό, α έλανν Όηιαρμυοα,
 οεινιό βαρ β-ροζλμυ β-ρειαμ;
 ζο η-βαο ροηα οίβ βαρ η-εαττα,
 τάιηζ έυζαιβ ρζευλα οειζφιρ.”

“Αη κλοιόεαμ το Όηονηαο,
 αν μας ιρ ρεάρι αζ Όιαρμυο;
 αζυρ αν ζα οεαριζ αζ Εοττα,
 α ζ-εεανν ζαττα ροτταρ τιαζαο.”

“ Եւր ձ Լիւրեւո՛ւս յՈՒԼԼԻՆ,
 րԼՈՒ չԴՈՒ ԵՈՐՐ ԻՆՁ ԴՈՒՆՈ՛ ;
 ձՅՍՐ ձ րԾԻՁԷ ՆՈ ՇՈՆՆԼՁ,
 ՆՈՆ ԵՂ ՇՈՆԾԵՐ ՆՁ ՇՁԸ.”

“ ՆՁ ՇՁՈՒ ձՅՍՐ ՆՁ ՇՍԻՐ,
 ՆՁ ՇՐՈՒՆ ձՅՍՐ ՆՁ Ի-ԵՐՇԻՐՈՒՆ ;
 ՁԻՐԾԵ ՄՈՒ չՁՈ ԵՍԻՆԵ,
 ԵԻՆՈ ձՅՁՄ ՍԻԼԵ ՁՄ ՁՈՆՐ.”

“ ՄՐԵՐՈՒՆ ՄՈՒ ձՅՍՐ ՄԻՈՆՆՈՒՆԵ,
 ՁԻ ՕԼՇՐ ԴԵ ԵՐ Մ-ԵՐՈՒԵԻՆ ;
 ՆՁ ՆԵԻՆՈ ԴԵՐԼԼ ԻՆՁ ՄԵՐԵՐԼ,
 ՆԵԻՆՈ ՆԵՐԵՐՈՒ ձՅՍՐ ԻՄԷՐՈՒ.” ԵՐԾԻՆՈ.

56. Ձ Ի-ՁԻԼԵ ՆՁ ԼՁՐԻՆԵ ԴԻՆ Ձ ՆՍԵՐԻՐ
 ՇԻՐԻՆՆԵ ԴՍ ԻՄԷՐՈՒ ձՅՍՐ Ձ Ե-ԲՈՂԼՍԻՄ ՇՈ
 ՄՁԷՆ Ձ Շ-ՇԵՐՈՒՆ ՇՈԼԵ ձՅՍՐ ՇՁԻՐԾԵ ՇՈ
 Մ-ԵՐՈՒ ԻՄԵՐՈՄՁ ԻՁՆ, ձՅՍՐ ԴԵՐ ՆՁ Ն-ՁԻՐԻ
 ՆՈ ՇՁԷՐՄ Ձ Ե-ԲՈՇՐԻ ՆՈԼՇՐԻՆ .1. ՇՁԵ
 ԻՐԻՆՆ.

57. ՔՈ ՂԼՍԻՐՈՒՐ ՆՁ ՆԵՂԻՁՁՁ ԴԻՆ ՇՄ
 Ձ Ն-ՁԻՐԻ, ձՅՍՐ ՇԵԼԵՐԵՐՈՒ ՆՈ ՇԻՐԻՆՆԵ
 ձՅՍՐ ՆՁ ԵՐՂԼՈՒ, ձՅՍՐ ԲՁՂԵՐՈՒ ԻՄՇՈՄՐԻՇ
 ԵՐՈՒ ձՅՍՐ ԴԼԻՆԵ ՁԻՇ, ձՅՍՐ ՄՈ ՇՍԻՐՈՒՐ
 ՁՆ ՇԵՐՆՁ ԼԵՈ : ձՅՍՐ ՆՈՐ ԲՁՂԵՐՈՒ ՇՐԻՁՈՒ,
 ՇՁԻՐԾԵՐՈՒ, ԻՆՁ ԵՐ-ՇՁԻՐԾԵՐՈՒ Ձ Շ-ՇԻՐՈՒՆ

imcíanaa an domáin, náir cáiteasóirí feall óá n-aimeirí iná b-foóairí aš veunam a b-foš-lumtá go m-baó iníeasóma íao, ašur vo báóair tiri bliaóanna a b-foóairí bholcáin.

58. Iomtúra Fhionn, íar m-beit veairbta šur imtígeasóir an clann rin Ohiarimuso ar an eactra rin, mo lion ré óá b-fuad ašur óá n-imeasla go móir; ašur mair rin mo cúir tiorrušáó ar íeact š-cačaió na Šnáit-téinne ar šac áiró a maóasóir, ašur ar o-teact ar don láčairí oóib mo inuir Fionn vo šut áiró šolur-šlan oóib óáil an eactra rin clóinne Ohiarimuso Uí Ohiuibne ó túir go veireasó, ašur o'íarriuiš oóib cneuo vo veunfao uime rin; “Oir ir ar tí oíófeirge vo veunam oimra mo cuasóair ar an eactra ío.” Ro labairí Oirín, ašur ir é mo maó: “Ní cionntac don duine mair rin act tu féin, ašur ní macramaoirne aš feasam an šnám nac n-veáirimamair, ašur ir olc an feall vo mšuir ar Ohiarimuso O Ohiuibne táir ceann ríotcána, ašur Cormac aš tabairt a inšine oile óuit tar ceann šan fala iná mioršair vo beit ašasra fá cómairí Ohiarimuso—vo réir mar cúir an óairí fíeanc féin í.” Ba túirfeac Fionn ó na bmačtraib rin Oirín, šíveasó níoir b-féirí leir corš vo cúir air.

59. Oo cónnairc Fionn gur éiríis Oirín
 aḡur Orḡar, aḡur clanna bḡoirḡne ar
 ceuna é, no rmuain ina meannmáin féin naó
 o-tiocfaó nír an t-imḡníomḡ rín oo córḡ muna
 o-tiḡeaó nír ḡrḡinne oo bḡeugḡaó, aḡur a
 h-aicḡle rín no cúaió ḡan fíor ḡan céileab-
 maó o'fhiannaibḡ éiríonn ḡo Ráó ḡhrḡinne,
 aḡur beannuiḡear ḡo céillíoe clíroe mílir-
 bḡiaḡmaó oí, ní cúḡ ḡrḡinne aoí iná aírē
 oo, aḡur a ouḡairt nír a maóairc o'fáḡbáil,
 aḡur no léiḡ a teanḡa líomḡa lḡinḡeur faoi
 uim an am rín. Áóó ceana, no bá Fionn aḡ
 ḡabáil oo mílir-bḡiaḡmaibḡ aḡur oo cómḡaíó-
 tīb caoine carḡannaóa uírē, ḡo o-tuḡ ar a
 toíl féin í; a h-aicḡle rín no ḡluair Fionn
 aḡur ḡrḡinne pompa, aḡur ní h-aicḡurtear
 rḡeuluiḡeaóó orḡḡa ḡo máḡḡaóar Fianna
 éiríonn; aḡur ar b-faicḡrín fhinn aḡur
 ḡhrḡinne fáḡ toicim rín oá n-ionḡraicḡíó, no
 léiḡeaóar don ḡáir rḡiḡe aḡur fonamḡaíó
 fúicḡe, gur érom ḡrḡinne a ceann rē náirē
 “Oar linne, a fhinn,” ar Oirín, “cóimeuo-
 fair féin ḡrḡinne ḡo maic ar ro ruar.”

60. Iomḡúra cloinne Olinamusa, tar éir
 reaóó m-bliadóanna oo cáicḡam aḡ fogluim
 a nḡairḡe, tánḡaóar ar éríóóabḡ imḡiana an
 oomḡain móir, aḡur ní h-aicḡurtear a n-imḡeaó-

τα ζοράνζαοδρi Rάτ Zhράinne. Oo cúalaoδρi
 ζυρ euluiζ Zhράinne pe Fionn mac Chumaili
 ζαν céileabhradò vóib fém iná vo miζ Eirionn,
 a oubhradοδρi nać miab mait ann. Oo cúadòδρi
 a h-aićle rin zo h-Almuin Laiζean a ζ-ceann
 Fhinn aζυρ na Féinne, aζυρ o'fuaζpadoδρi
 cać δρi Fhionn. “Eiriζ, a Ohioppuinz, aζυρ
 pιαppuiζ vóib cpeuo an méio iarpfaiο piao.”
 Téio Ohioppuinz ann rin aζυρ o'fιαppuiζ
 vóibpρan. “Ceuo pεap a n-aζaiò an fip
 aζuinn, nó compac doinfir.” Ro cúip Fionn
 ceuo vo compac miu, aζυρ map pánζaοδρi zo
 láćair an comlainn rin téioio na maca rin
 fúća, tpioća, aζυρ táppa, aζυρ miζneadοδρi
 tpi cairn vóib .i. cairn oá ζ-ceannabib, cairn
 oá ζ-coppabib, aζυρ cairn oá ζ-cuio apm aζυρ
 éioio. “Ní buan δρi fluaizte,” “δρi Fionn,
 “má mairbćai ceuo pρan ló vóib, aζυρ cpeuo
 vo vεunpρam miu púo, a Zhράinne?” “Rac-
 padoρa oá n-ionnpaiζio,” δρi Zhράinne, “o'feu-
 ćain an o-tiocpaiò oam pioććain vo ćappainz
 eadpuiib.” “Buò mait liompρa rin,” δρi Fionn,
 “aζυρ vo beuppaimn paoippe vóib aζυρ oá
 flioćt zo bpać, aζυρ ionao a n-aćap a
 b-fiannuizεaćt, aζυρ cuip aζυρ teannca
 pρ rin vo comaili vóib tpe bíć pioρ.”

61. Téio Zhράinne oá n-ionnpaiζio, aζυρ

ʔáilciḡear mopa, aḡur uo tairḡ na tairḡ-
 rionna meunriáirte uóib. Aét ceana, mo
 tairriainḡ ḡriáinne riótáin eatorra ʔá
 uoiḡ, aḡur uo maúá na cuir aḡur na
 teannta rin uóib, aḡur uo ʔuamara ionaú
 a n-aéar a b-ʔiannuiḡurót ó ʔhionn mac
 Chumáill. Iar rin mo uáileáú ʔleáú aḡur
 ʔeura uóib ḡur ba meirḡe meirí-ḡlórac
 iáú, aḡur u'ʔan ʔionn aḡur ḡriáinne a
 b-ʔocáir a céile ḡo b-ʔuamara bár.

62. ḡona í rin tóruḡeáét Uhiarmura
 aḡur ḡhriáinne ḡonuḡe rin.



TRANSLATION.

THE PURSUIT OF DIARMUID AND GRAINNE.

PART SECOND.

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

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

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

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

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

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

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

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

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

5. "Thereafter Sgathan loosed the bind-

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

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

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

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

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

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

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

10. "Thereat he took leave and farewell of Oisín and of the chiefs of the Fenians, and went his ways to the place where the worm was. When Conan beheld it he put his finger into the silken loop of the Ga dearg, and it was I myself that had lent him the Ga dearg," said Diarmuid, "for I had conceived an attachment and affection for him; for I knew that nothing in the world could slay it unless the Ga dearg did. And he made a careful cast of it, so that he put it through the navel of the worm, and killed it by virtue of that cast, and took one of its heads into the presence of Fionn; and when Fionn knew the head, he said that he would not be content without getting further éric from Conan for his father. Now at that very time and season there came towards the tulach where we all were then, a mighty very swift stag; and we all followed the stag. When Conan saw that he covered the retreat of the Fenians,¹⁴ and he himself and Fionn followeth the stag; and no tidings are told of them until they reached us at evening time, and a hind quarter of the stag upon Conan following Fionn, and Fionn never required éric from Conan from that time to this: and by your

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21. After they had made this speech Fionn

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fionn. Fionn said at last,

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

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

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

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

Faolan. Then speaks Faolan,
 And he inciting the heroes ;
 " We will not let Diarmuid go
 With any one that lives."
 " Foul fall thee, Oscar,
 O man that incitest every battle ;
 That sayest thou wouldst take with
 thee a warrior,
 In spite of me and of my father."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

35. Diarmuid rose early on the morrow, and

Aonghus rose and went where Fionn was; and asked him whether he would make peace with Diarmuid. Fionn said that he would, in whatever way Diarmuid would make peace. Then Aonghus went where the king of Erin was to ask peace for Diarmuid, and Cormac said that he would grant him that. Again Aonghus went where Diarmuid and Grainne were, and asked Diarmuid whether he would make peace with Cormac and with Fionn. Diarmuid said that he would if he obtained the conditions which he should ask of them. "What be those conditions?" quoth Aonghus. "The cantred," said Diarmuid, "which my father had, that is, the cantred of O'Duibhne,⁵² and that Fionn shall not hunt nor chase therein, and without rent or tribute to the king of Erin; also the cantred of Beann Damhuis, that is, Dubhcharn in Laighean⁵³ as gifts for myself from Fionn, for they are the best cantreds in Erin: and the cantred of Ceis Corainn⁵⁴ from the king of Erin as dowry with his daughter; and those are the conditions upon which I would make peace with them." "Wouldst thou be peaceable on those conditions if thou wert to get them?" asked Aonghus. "I could better bear to make

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

36. Then Grainne spoke to Diarmuid upon

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * * * * 87

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

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

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

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

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

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

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

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

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

“The sword for Donnchadh,
The best son that Diarmuid had ;
And let Eochaidh have the Ga dearg,
They lead to every advantage.”

“Give his armour from me to Ollann,
Safe every body upon which it may be put ;
And his shield to Connla,
To him that keeps the battalions firm.”

“The goblets and the drinking horns,
The cups and the bowls ;⁹⁴
[They are] a woman’s treasure without
thanks,
I alone shall have them all.”

“Slay ye women and children,⁹⁵
Through hatred to your foes ;
Do no guile nor treachery,
Hasten ye and depart.” Arise.

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

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

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

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

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

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

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

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

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

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

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

NOTES.

NOTES.

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

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

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

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

⁵ *inġníomā* is of the same meaning as *inġeāōmā*, from *in*, fit for, and *ġníom*, a deed or exploit.

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

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

8 Here the writer should have had but, or, however. Owing to carelessness of style *agus* (and) is often used in place of other conjunctions, e.g. *mórán do marbhad agus do báid* (4 Mast. A.D. 1543), many were slain and drowned, where it should have been, were slain or drowned.

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

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

11 A frequent expression for women and children.

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

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

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

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

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

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

17 $\xi\iota\omicron\omicron\eta\ \xi\upsilon\eta$, *although—not*. This expression is no longer used in the spoken language, and requires explanation. It has sometimes a negative meaning; as in the text, and before at p. 2, Part I., and again in the poem on the genealogy of Diarmuid at the end of the volume, where it is equivalent to the present $\xi\iota\omicron\ \eta\acute{\alpha}\acute{\epsilon}$, so that the above sentence would read $\xi\iota\omicron\ \eta\acute{\alpha}\acute{\epsilon}\ \epsilon\acute{\epsilon}\acute{\alpha}\rho\eta\omicron\ \mu\eta\acute{\alpha}\ \alpha\eta\ \eta\iota\omicron\ \eta\mu$. Sometimes it is affirmative, of which there is an instance further on in the story.

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

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

20 Literally, when Diarmuid did not see the giant minding himself. The Irish often transpose the negative, even in speaking English, as, "When he did not tell me to go," meaning, since he told me not to go. The use of the negative with $\epsilon\iota\pi\eta\mu$ (I say) corresponds exactly to the Greek usage of $\omicron\upsilon$ and $\phi\acute{\eta}\mu$.

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

22 This is a notable instance of redundancy of language,

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

23 *We grudge*. Literally, We think it not little; the converse of which is $\text{n}\acute{\text{i}}\ \text{m}\acute{\text{o}}\rho\ \text{l}\text{i}\text{n}\text{n}$, we think it not much, i.e., we do not grudge, meaning emphatically that the action expressed by the conjoined verb is done easily, cheerfully, willingly, &c., as $\text{n}\acute{\text{i}}\ \text{m}\acute{\text{o}}\rho\ \text{l}\text{i}\text{n}\text{n}\ \Delta\ \rho\acute{\alpha}\theta$, $\Delta\ \theta\epsilon\text{u}\text{n}\alpha\text{m}$, γr . Instead of these negative expressions might be used the positive ones, $\text{i}\rho\ \text{m}\acute{\text{o}}\rho\ \text{l}\text{i}\text{o}\text{m}$, I think it much, I grudge; $\text{i}\rho\ \text{b}\epsilon\alpha\zeta\ \text{l}\text{i}\text{o}\text{m}$, I think it little, I grudge not; but these would not be as idiomatic or as strong. The Irish are extremely fond of thus using the negative for emphasis; as in the many similar phrases to "that will do you no harm," meaning that will do you great good.

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

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

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

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

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

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

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

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

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

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

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

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

³⁴ *Sliabh Mis*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

48 Alba, i.e. Scotland.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

79 Diarmuid prophesied rightly, the Fenians were crushed at the Battle of Gabhra, See *Transactions*, Vol. I.; also *CAOIRÉ OIRÍN Δ N-ΘΙΔΙΣ ΝΑ FÉIMNE*.

80 *CALLΔIPE .I. BOLLΓZΔIPE NÓ FEAP ZAPMA*. P. Connell's *Ir. Dict. MS.* There is also a verb *CALLΔIM*, to call, of which the old form would be *CALLΘΔIM*, probably from the Danish *kjælde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e. g. *róo*, a road, which is explained in Cormac's glossary.

81 Here *ζιον ζο* is not negative.

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

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

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

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

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

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

1ṛ ṁa1ṛḡ Δ ḡu1ṛḡeΔḡ ṛu1ṛṁ ḡuṛ ṁ-Δ1ṛḡ.

ṁo ḡ1ṛṁṁΔḡ ṡΔḡb ΔṛḡΔo1ṁ ḡuṛ ḡ1eḡΔ.

Woe to him who should rouse the edge of your enmity,
Or turn out the wrong side of your mantle.

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

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

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

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

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

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

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

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

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

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

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

“ ηι ρεηηρατ βαν-εετα βαν,
 Σλυαζ εμνα, αιρεετ υλαδ.”

The host of Emania, the host of Ulster,

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

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

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

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

ADDITIONAL NOTES.

ON THE RACE OF DIARMUID.

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

SEANCHAS SHINSIOR DHÍARMUIDA UÍ DHUÍBHNE
SUNN.

MÍOIR DÁIN DUL NE REANCAR,
DO DĒARĒAR SALTAR CHAIRILL;
NÍ BÍU, SÍON SÚR AB OLC M'ÁICNE,
NÍ BÚR FÁIROE INA H-AGÁIB.

SALTAR cinnleiteadé Chairill,
 beic' na h-aghaid' ir aithgar ;
 eolac mé an t-saltar fuidéinib',
 eolac í ar uairlib' Eir;onn.

Eolac mé ruidéite feandair,
 (níor b'í an céarú ran moc-céarú ;)
 ar gneialac b-fear n-Alban,
 ir b-fear n-arm-ghlan n-Eirionn.

Oréam díob' ar fliocht na g-Colla,
 fá h-iaú roga gada buithe ;
 a'ir oréam o'uairlib' an iardair.
 ó a b-fuil Diairmaid O Duibne.

Fá mac do Choré Diairmaid,
 fuair ré diaidair ir dogruing ;
 Donn fá mac mic do Chairbne,
 fear nár iar cairde comlainn.

Coré, níor b'oircear a dearmad,
 bidé a feandair ar cuinne,
 (ir Eardaire Muhan ná cáinteair,)
 ó a ráirtear Corca Uí Duibne.

Lugaid' alladac nórmair,
 laoc maid' do mhórad dáma ;
 riú Muhan, teairé a fathuil,
 doob ađair do mhogá láma.

Rí Muhan na n-dearé g-caomghlar,
 doob é an fear raorghlan ruirgeadé ;
 Chairbne crom-céann na ngeal-ghlac
 do rú ba deagmác luigdeadé.

mac Eoirrgeoil riú gaođal,
 nár cuir don fear ar cáirde ;
 Conaire doob fearr riúe,
 fá mac fíre Chairbne.

Chairbre fionn-mór an deaḡ-ḡear,
 ná ruair dá oimeac náire;
 ní muḡan an deao daic-ḡeal,
 é doḃ aḡair do Chairbre.

Chairbre fá mac do Chonairre ḡorḡ-mór,
 ní máige aḡur muḡan;
 aḡ rin oib mar do dearbair,
 bloḡ do feanḡar na ḡ-curaḡ.

Aḡ rin feanḡur uí Dhuibne,
 le ar ḡoilḡe céim ar ḡ-cúlaiḃ;
 Diaḡmaio doḡḡ-ḡoltaḡ deoḡeal,
 náir léiḡ éiḡion na ḡuicḡe.

O eioirḡeol ruair mire,
 (eolur naḡ mire ḡamḡa;)
 ḡabálcyr na b-ḡear b-ḡleaḡaḡ,
 ḡo h-aílin ḡreaḡaḡ ḡalma.

Ceicḡe ní ro ḡab muḡa,
 uim, an rouaḡ nḡurḡar n-deaḡḡa;
 ar cḡí ní do ḡab ḡoḡla,
 uim aílín ḡróḡa céaḡna.

Oiḡre an mórḡḡeirḡ mḡleaḡ,
 coḡbóir oílior ḡaḡ dáime;
 do bḡaic é ar ḡlioḡt na n-deaḡ-ḡear,
 eirion a leiḡ a láime.

miḡo daḡḡa teaḡt ear Dhiarmaio,
 a luaḡ ḡiḡ daḡair linne;
 mar do bí ḡam na ḡarḡaiḡ,
 oíḡim beic amlaio uime.

ḡearaḡ mé ar báḡ uí Dhuibne,
 ní ḡoilḡe liom léan oile;
 do mairḡ rḡre an t-óḡ aḡm-ḡlan,
 ar do mairḡran an mḡc nime.

Seancár ír uairle a leabhairb,
 cnaobhreancár ír leor gile;
 veig-fíol eada ar adaimh,
 ruar go máchtair Ríge neime. mício

[TRANSLATION.]

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

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

The Psalter of Cashel of the Head-letters,¹
 To oppose it will cause regret:
 I am versed in the speckled Psalter,²
 It is versed in the nobles of Erin.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The son of Eidirsgeol ¹¹ king of the Gael,
 Who never put off any man ; ¹²
 Conaire, ¹³ the best of kings,
 His true son was Cairbre. ¹⁴

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁸ That is, Diarmuid.

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

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

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

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

The *ṛítcíoll* or chess-board is thus referred to by Dr. O'Donovan in his notes to *leabhar 'na 5-ceap*:—"The frequent mention of chess in this work shows that chess-playing was one of the favourite amusements of the Irish Chieftains. The word *ṛítcíoll* is translated "*tabula ıısorıa*" by O'Flaherty, where he notices the bequests of Eathaeir Mor, Monarch of Ireland "Ogygia," p. 311. In 'Cormac's Glossary' the *ṛítcíoll* is described as quadrangular, having straight spots of black and white. It is referred to in the oldest Irish stories and historical tales extant, as in

¹ O or ua means a grandson, and when the initial letter of the proper name following it in the genitive case does not suffer aspiration, according to the general rule, the two words constitute a patronymic, thus—Donn^cad^b O bṛıaıı means Donough O'Brien; but Donn^cad^b O bḥṛıaıı means Donough, Brian's grandson, who might be an O'Neill or anyone else.

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

FIONN MAC CUMHAILL.

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

Δοιγ Cμιορτ, οα céo ochtmoζατ α τηί. Δρ α ré décc
 το Cαίρβε. Fionn ηα βαιρccne το éuιτιm λα ηαίχλεc
 mac Duiborénn, q λα macoib uιrζrénε, το λυαίγνib
 Teimrac, occ ατh βρεα for bóinn, οια ηοεβραb.

Ro bíc, fíno, ba το ζαib,
 ζο ηοiαch ζuιn,
 το αλλ αίχλεαch mac Duiborénε
 α éenn το mαc Mochtaμuιn.

μινβαb Cαίλτι corccair,
 το bu buaιo Δρ cεch rίrζλiαib,
 ηo βαοη corccpατh λαρ ιn τημαρ
 ιλαch ιm chenn ιno ηιζα mαοh.

[TRANSLATION.]

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

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

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

The following words are interlined in the original manuscripts :—“.1. dona gáib iarccáich no gonaó é ;” i.e. “by the fishing gaffs he was wounded.” The Annals of Innisfallen (Dublin copy) give the same account of his death and of Caoilte’s vengeance, but place it in the fourth year of the reign of Cairbre (son of Cormac, son of Art). Vide *Rer. Hibern. Script.* Tom. II. *An. Innisfal.* (Dublin copy) p. 9.

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

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

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

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

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

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

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

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

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

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

CORMAC ULFADA RO CHAN.

1r mire Cormac ua Cuinn,
 arum áiríomh for Theamraigh éruim;
 ro feallrao orm, maille,
 mo bean agur mo neachtairne.

Eitne iníon Chaithil éain,
 mo mhoghara do laighnib;
 do éuaib na gnuir tré coirne
 fáilbe ruad mo neachtairne.

1r eol damra (ráb gan gaoi),
 na trí neitche míllior mnaoi;
 a fear féin gan beit dá réir,
 lánamhar lag, ar luait-méin.

1r eol damra (ráb gan gaoi),
 na trí neitche ríamhar mnaoi;
 a ciall féin, teagaras a rir,
 agur láuamhar láioir.

Ro do fhuil agamra, maille,
 na trí neitche rin uile;
 cia do rin ne a linn lá,
 mo bean olc tar mo éannra.

mo mallact ó amuig go brát
 ar an té coillfear an ráit;
 do éana olc ar lor mná,
 má tá oimao a gníoma.

Δον céadṡar ḡan éad nem linn,
 τάμης ο ḡhaoiṡiol ḡo ḡrinn;
 Oilioll Δ'ṡ fearḡur maillē;
 Conn céadṡadac Δ'ṡ mipe.

[TRANSLATION.]

CORMAC¹ ULFHADA SANG THIS.

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

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

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

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

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

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

¹ Here again a different father is assigned to Eithne.

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

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

OILIOLL OLUM.

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

his sons had issue; Eoghan Mor is the ancestor of the numerous tribes called collectively Eoghanachta, such as the ΕΟΪΑΝΑΕΤ CΗΑΙΥΙΛ and ΕΟΪΑΝΑΕΤ ΛΟΕΔ ΛΕΙΝ; Cormac Cas is the ancestor of the tribes of North Munster or Thomond, who are known to this day by the celebrated name of ΟΔΙΛ 5-CAIY, (the race of Cas), in English, Dalcassians; and from Cian come the tribes called Cianachta in various localities. Shane Clarach Mac Donnell of Charleville, the celebrated Munster poet thus mentions Bruree:—

Ο ριοννα-βρο5 Ολυμ ρΛαιτεαηαιλ άρρα 5ο η άβαινν να
λεαεαιν-λεαε μόρ5λαν.

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

IRISH PROPER NAMES.

Those who are unacquainted with the Irish language have been often surprised at the great prevalence amongst us of names derived from some foreign source—from scripture, the classics, or the vocabularies of various languages, and it may interest them to learn that these names are only used by the people in speaking English, and are mere arbitrary substitutes for indigenous Gaelic names, which they always employ in speaking Irish. Thus the Irish name ΟΙΔΡΜΥΟ is always represented in speaking or writing English by Darby, or worse still, by Jeremiah; Οοννέαδ, by Denis; ΤΑΘ5, by Thady, Timothy, Thaddeus; CORMAC and CAEAL, by Charles; ΜΥΡΕΑΡΤΑΕ, ΜΥΡΕΑΔ, by Mortimer; Οοηναλλ,

¹ i. e. to the Δβα εαηαιορηεαε, or Morning-star river, which falls into the Maigue below Bruree, on which is the little village called in Irish Δη τ-αε λεαεαε, the Ford of the flag-stones, and in English Athlacea

by Daniel and Dan; $\text{D}\mu\text{an}$ is in many cases used in English, but is often, especially in particular families, turned into Bernard and Barney; $\text{Eo}\xi\text{an}$ is often correctly enough rendered Owen, but frequently Eugene; $\text{Du}\beta\text{ale}\tau\text{ac}$, Dudley; $\text{Fe}\rho\text{leim}\rho$, Felix; $\text{Fi}\eta\gamma\text{in}$, Florence; $\text{Co}\eta\text{co}\beta\text{an}$, Corny, Cornelius, &c. &c. In every one of the above cases there is no attempt at a translation, nothing but a mere substitution. Sometimes, indeed, there is a kind of translation, e.g. Fiowv (which means fair, *albus*) is anglicised Albany.

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

GLOSSARY.

GLOSSARY.

- Δ*, *prep.* in; *Δ m-baile*, in a town.
Δ poss. pron. his, her, its, their; *Δ bean*, his wife, *Δ ceann*, her or its head; *Δ g-cuir*, their share; *Δ muinntir*, her or their people; *οΔ g-cuir ó céile* to put them from one another, *viz.* to separate them, *οΔ (-oo Δ) g-cuir*, literally signifies to their putting.
Δ, rel. pron. who, which, that, all who, all that.
Δ, prep., put for *Δς*, at, to.
Δ, the sign of the perfect tense and *infin.* mood.
Δ, is sometimes used as a sign of the *pres. tense*, example *Δ labhair* thou speakest.
Δ, interj. (sign of the vocative case), oh!
Δb, subj. mood of assertive verb *ir*; it is usually joined to *gair*; as *gair Δb é aóair Ohiarmuda Uí Ohiuibne*, that he was the father of Diarmuid O'Duibhne.
Δbaó. s. m. the entrails; *gen.* *Δbaíó* and *Δbaíg*.
Δbair, v. a. imp. mood. 2nd person sing., from irreg. verb, *óeirim*, I say, speak; *infin.* *oo raó*.
Δ b-íao, comp. adv. afar.
Δ b-íóóair, comp. prep. by, along with, *Δm' íóóair*, along with me.
Δbairíó, v. a. irreg. 2nd per., pl. imp. of óeirim.
Δbairim, v. a. pres. hab. form of Δbairim, I say, speak.
Δbairimnaíg, s. m. death. *íuair Δbairimnaíg*, he died.
Δca, prep. pron. at or with them.
Δ céile, indef. pron. each other.
Δco, prep. pron., put for Δca.
Δct, conj. but, except, also *Δc*, *Δcó*.
Δo, prep. pron., put for ann oo, in thy; as *Δo leabairíó*, in thy bed.
Δó, an intensifying particle, very or exceeding. Written *airíó* before words whose first vowel is slender.
Δóóbalimóira, adj. pl. mas. and fem. ~~very~~ *ar* exceeding great; *sing.* *Δóóbalimóir*.

- áòbðar, *s. m.* cause, reason; *gen.* áòbðar, *pl. id.*
 áònacað *v. infin.* mood, to bury; *imp.* áònac.
 æpætð, æpøð and æpætþáil. *adj.* airy, aerial.
 Δξ, *prep.* at, by, or with; also *signof pres. part. active*, as Δξ
 λάβαιπ, speaking.
 Δξά, *put for* Δξ Δ, at his, her, its, their.
 Δξað and Δξατ, *prep. pron.* at, or with thee.
 Δξαορð, *emp. form of foregoing.*
 Δξαιò, *s. f.* face; *gen. and pl.* Διγτε; *gen. also* Δξαιòe; þe
 h-Δξαιò, with a view or intention; Δ n-Δξαιò *comp.*
 prep. against, in opposition to, in the face of.
 Δξam, *prep. pron.* at or with me.
 Δξ rúð, *adv.* there, yonder.
 Δξuib and Δξαιb, *prep. pron. (pl.)* at or with ye or you.
 Δξuibþe, *emp. form of foregoing.*
 Δξuinne, *prep. pron.* at or with us; cía Δξuinne, which of
 us.
 Δξur, *conj.* and.
 Δice or Δici, *prep. pron.* with her, with it.
 Δiòméil, *adj.* terrible, fearful.
 Δiòméile, *adj. gen. fem. sing. and nom. mas. and fem. pl. of*
 Δiòméil, which see.
 Δiòmeulðc *adj.* sorrowful.
 Δiòmille, *verbal s. gen.; nom.* Δiòmilleað, destruction,
 ruin. Derived from verb Δiòmillum, I destroy: þð
 ξeðpðib æða Δξur Δiòmille, under bonds of danger
 and ruin.
 Δige, *prep. pron.* at or with him or it.
 Διγτε, *s. f. gen. and pl. of* Δξαιò.
 Áil, *s. f.* pleasure, desire, will; ní h-Áil, it is not a pleasure;
 gen. Áille.
 Áilne, *adj.* more beautiful, *comp. degree of* Áluinn, beauti-
 ful.
 Áimðeoin, *s. f.* unwillingness, reluctance; *gen.* Áimðeoine.
 from Áim a negative particle used in composition and
 ðeoin, will, consent, concord.
 Áimrúξ, *v. a. perfect tense*, he aimed; *imp.* Áimrúξ; *inf*
 Áimrúξað.
 Áimrur *s. f.* time, weather, season; *gen.* Áimrur; *pl*
 Áimrurð, Áimrurð, or Áimrurðað, last form
 seldom employed.
 Áimrúξað, *v. a. inf.* to aim at, Δξά Áimrúξað aiming at
 him; *imp.* Áimrúξ.
 Áinn *s. f.* a name; *gen.* Áinna; *pl.* Áinnanna.
 Áir, *prep. pron.* on him, on it; *prep.* on, upon.

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

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

Διῦγεαδὸ and Διῦγιου, *s. m. silver, money; gen. Διῦγιου.*

Διῦγεαυνα, *s. m. pl.; nom. sing. Διῦγεαυν*, a symptom sign, indication.

Διῦγ, *v. a. imp. feel, perceive; ὁ' Διῦγ re*, he felt, perceived, *perfect tense; infin. Διῦγδὸ.*

Διῦγτε, *adj. certain, sure, formed from verb Διῦγim, ἵ calculate, note.*

Διῦγδὸ, *verbal sub. mas. notice, perception; gen. Διῦγτε:*

Διῦμ, *s. m. gen. and pl. of Διῦμ*, a weapon; *pl. also Διῦμα*, arms, weapons.

Διῦνεαδὸ, *s. f. gen. pl. of Διῦνε*, a sloe; *nom. pl. Διῦνουε.*

Διῦ, *obs. sub. consent, concurrence, return; Διῦ Διῦ no Διῦ εἶγεαν*, willingly or unwillingly, *literally with (your) concurrence or by (upon) force.*

Διῦ, *adv. back; τὰ Διῦ, Διῦ Διῦ*, backward.

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

Διῦοι, *s. m. gen. case of Διῦοει or Διῦοιοι*, a journey, a travelling.

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

Διῦ, *s. f. a place; gen. Διῦε, pl. id.; prep. case, pl. Διῦιβ.*

Διῦβεοῦαδὸ, *v. a. inf. to revive, to restore to life; imp Διῦβεοῦιγ.*

Διῦε, *s. f. gen and pl. See Διῦ.*

Διῦειγ, *virtue, admonition, advice.*

Διῦim, *for Διῦνε, s. f. knowledge, Δγυρ Διῦ η-Διῦim αν εἰm ὁ' φῆim, Fionn having known the head, literally upon there being a knowledge of the head to Fionn. Idiom of the dative absolute.*

Διῦε, *prep. after; Δ η-Διῦε im, comp. prep. after that.*

Διῦνε, *s. f. knowledge, acquaintance, gen. id.; also Διῦim.*

Διῦimim, *v. a. pres. tense, 1st. per. sing. I know; imp Διῦim; infin. Διῦimδὸ, to know. Διῦimγεαδὸι, perf. they knew.*

Διῦνεαδ, *s. m. gen. pl. of Διῦει, a father, an ancestor.*

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

Δε *adv. ο ἵm Δε*, from this time forward.

Δεαν *s. f. Scotland, gen. of Δεα.*

Δεimυειαδ, *prep. case pl.; nom. Δεimυειαδ, s. m. a foreigner, a Dane; gen. Δεimυειγ; pl. Δεimυειγε.*

Δεεα, *adj. wild, savage, fierce.*

- Ἀλτρηom, *v. a. inf.*; *imp.* Ἀλτρηom, foster, rear.
 Ἀλτρυῖς, *verbal s. m.* thanks, thanksgiving; *gen.* Ἀλτρυῖς, *pl. id.*
 Ἀλυνn, *adj.* fair, handsome, beautiful; also Ἀλυν, *comp.* degree Ἀλλε, or Ἀλνε.
 Ἀμ, *s. m.* time; *gen. id.* and Ἀμα; *pl.* Ἀμanna.
 Ἀμ, *prep. pron.* put for Ἀν μο, in my. *Will have initial of following word, if of aspirable class, aspirated.*
 Ἀμαῖ, *adv.* out, out of, used with verb of motion only.
 Ἀμᾶιν, *adv.* only, alone.
 Ἀμᾶρ, and Ἀμυρ, *s. m.* a mercenary soldier, a recruit; *gen.* Ἀμᾶρ and Ἀμυρ, *pl.* Ἀμᾶ.
 Ἀμεαρῖ, *prep.* among, amongst.
 Ἀμλᾶιβ, *adv.* thus, so, in like manner.
 Ἀ μοῖ or Ἀρ μοῖ *adv.* in order, to the end that.
 Ἀμῖρann, *s. gen.* of Ἀμῖρα, the hilt of a sword, sword-hilt.
 Ἀμυῖς, *adv.* without, outside, used with a verb of rest only.
 Ἀν, *art.* the; *gen. sing. fem.* να; *pl. mas. and fem.* να.
 Ἀν, *v. n. imp. mood. 2nd per. sing.* stay, remain, same as ραν.
 Ἀν, *inter. part.* whether.
 Ἀνακαῖ, *s. f.* protection, relief, mercy; *gen.* Ἀνακαῖε, *pl. id.*
 Ἀνᾶρῖ, *adv.* on high, upwards, up.
 Ἀναλλ, *adv.* from beyond, hither, to this side, the opposite of Ἀnonn, to that side, always joined to a verb of motion only; Ἀναλλ Ἀγυρ Ἀnonn, hither and thither, to this side and to that.
 Ἀnam, *s. m.* life, soul; *gen.* Ἀμα; *pl.* Ἀnamanna.
 Ἀναμᾶιν, *v. n. inf.* to remain; *imp.* Ἀν.
 Ἀνῖα, *adj.* prodigious, terrible, great.
 Ἀ ν-οῖαῖς, *comp. prep.* after; also Ἀν οῖαῖς, relates to place and position.
 Ἀνῖαῖ, *v. n. cond.* would stay or remain. See Ἀν.
 Ἀνῖορῖλann, *s. m.*; *gen.* of Ἀνῖορῖλαν, oppression, puissance, great power.
 Ἀνῖορ, *adv.* up, from below, used always with a verb of motion.
 Ἀνυ, *adv.* to-day; also Ἀ νυῖς and Ἀ ν-οῖ.
 Ἀμα, *gen.* of Ἀnam.
 Ἀν, *adv.* there, therein; Ἀννῖν, there; *prep. pron.* in him or it.
 Ἀννυῖρῖ, *s. pl.*; *nom.* Ἀννυῖρῖ, a ship's anchor, *gen. id.*
 Ἀννῖαῖ, *s. f. prep. case, pl. of Ἀννῖαῖ; gen.—τα,* great grief, a fit of crying.
 Ἀννῖ, *prep.* in, form of *prep.* Ἀνν used before a vowel.

ἈΝΗΓΑΙΟΕ, *adj. comp. degree*, dearer, more beloved; *pos.*,
 ἰονήμιον, dear, beloved. *oe* is affixed as a sign of the
comp. degree.

ἈΝΗΓΙΝ, *adv.* there.

ἈΝΗΓΟ, *adv.* here; also ἈΝΗΓΟ.

ἈΝΗΓΥΘ, *adv.* yonder, there.

ἈΝΟΪΤ, *adv.* to-night.

ἈΝΟΙΓ, *adv.* now.

ἈΝΟΝΗ, *adv.* over there, to, or on that side, thither; *the*
opposite of ἈΝΑΛΛ, *used with a verb of motion only*.

ἈΝΤΑΝ, *adv.* when; ἈΝ ΤΑΝ ΓΟ, now; ἈΝ ΤΑΝ ΓΙΝ, then.

ἈΝΥΔΙΓ, or ἈΝ ΥΔΙΓ, *adv.* when.

ἈΝΥΔΓ, *adv.* down, from above; *used with a verb of motion*
only.

ΔΟΘ, *s. m.* Hugh; *gen.* ΔΟΘΔ.

ΔΟΙ, *s. f.* respect, honour; *gen. id.*; ΝΙ ΘΥΞ ΓΡΑΜΗΝΕ ΔΟΙ ΙΝΔ
 ΔΙΡΕ ΘΟ, Grainne gave neither respect nor attention
 to him.

ΔΟΙΒΝΕΔΓ, *s. m.* joy, delight; *gen.* ΔΟΙΒΝΕΔΓΔ and ΔΟΙΒΝΙΓ.

ΔΟΙΒΕΔΪΤ, *s. f.* hospitality, entertainment; *gen.* ΔΟΙΒΕΔΪΤΔ;
 ΔΞΥΓ ΝΙ Η-ΔΙΤΡΙΥΓΕΔΓ Δ Η-ΔΟΙΒΕΔΪΤ ΔΗ ΟΙΒΪΕ ΓΙΝ.
 and their entertainment (the manner of their enter-
 tainment), that night is not recounted.

ΔΟΙΗ, one, *used only in compound words, where the second*
part commences with a slender vowel, as in instance
following.

ΔΟΙΗΓΙΓ. *s. m. gen. compounded of* ΔΟΗ, one and ΓΕΔΓ, a
 man; *nom.* ΔΟΙΗΓΕΔΓ; ΚΟΗΓΔΔ ΔΟΙΗΓΙΓ, the strife of
 one man, *i. e.*, single combat, a duel.

ΔΟΙΡΕ, *s. f. gen. case and pl. of* ΔΟΓ, folk, people; Δ Η-ΔΟΓ
 ΓΡΑΙΘ, their friends or confidants; age, ΘΟ ΓΕΙΓ ΔΟΙΡΕ,
 according to age.

ΔΟΗ, *num. adj.* one, also ΔΕΗ; ΔΟΗ ΝΕΔΪ, an individual, a
 person, anyone.

ΔΟΗΔΓ, *adv.* alone, formerly a *sub. signifying one person*; ΙΝΔ
 ΔΟΗΔΓ, by himself.

ΔΟΗΞΥΓ, *s. m.* a man's name; *gen.* ΔΟΗΞΥΓΔ.

ΔΟΗΤΥΙΞ, *v. n. imp.* consent, agree; ΓΟ ΔΟΗΤΥΙΞ, he con-
 sented; *inf.* Ο'ΔΟΗΤΥΙΞΔΘ.

ΔΙΓ, *poss. pron.* our; *gen. pl. of pers. pron.* ΜΕ.

ΔΙΓ, *v. def.* says, quoth.

ΔΙΓ, *s. m.* slaughter, *gen.* ΔΙΓ, *pl. id.*

ΔΙΓ, *prep.* on, upon, put for ΔΙΓ.

ΔΙΓ, *inter. particle, used with past tense, whether.*

ΔΙΓΔΟΗ, *adv.* both, together.

ἀρτο *adj.* high, great, mighty; *s. f.* a height, direction, *gen.* αἶρτοε.

ἀρτομόρη, *adj.* very or exceeding great.

ἀρ το-τούρ, *adv.* at first, in the beginning.

ἀρέιρ, *adv.* last night; also ἀρδοιρ.

ἀρῖαμ, or ρῖαμ, *adv.* ever; *i. e.* in the sense of, hitherto, up to the present, in time past; *νί* is placed before the verb, and ρῖαμ after, to signify, never.

ἀρίρ, *adv.* again.

ἀρμαῖβ, *s. m. prep. case, pl. of* ἀρμ, an arm, a weapon, *gen.* αἶρμ; *pl.* ἀρμα and αἶρμ.

ἀρμ-ḡλαν. *s. m.* bright weapon.

ἀρ, *prep.* out of.

ἀρῶα, *prep. pron. pl.* out of them.

ἀρ ρῖν, *adv.* thence.

ἀρτεαδ, *prep.* in, into, with a verb of motion only.

ἀρτιḡ, *adv.* in, within, used with a verb of rest.

αῖ, *s. m.* a ford; *gen.* αῖα; and αἶτ, *pl.* αῖαηνα.

αῖ, an intensifying prefix, when put before a word whose first vowel is slender it is written αἶτ.

αῖα, *irreg. verb, sub.* is, are, for τά, *imp.* βί.

αῖα, *s. nom and gen. case,* danger; also an *adj.* just, lawful.

αῖα, *s. m. gen. of* αῖ a ford.

αῖαδ, *s. m.* giant, plebeian, clown, *gen.* αῖαḡ, *pl.* αῖαḡε.

αῖαῖμρε, *sub. irreg. verb, emph. form,* I am. See αῖα.

αῖαῖρ, *s. m.* a father, ancestor, *gen.* αῖαῖρ, *pl.* αἶτρεαδ and αἶτρε.

αῖαῖρρε, *s. m. nom. emp. form of* αῖαῖρ.

αῖαοι, *sub. irreg. verb, 2nd pers. sing. pres. tense of* αῖαῖμ, used instead of τάῖρ or αῖαῖρ.

αῖαῖρ, *s. m. gen. case; nom.* αῖαῖρ, a father.

αῖαῖρῶα, *s.* patrimony, inheritance; *gen. id.*

αῖαῖρρα, *s. m. gen. emph. form, nom.* αῖαῖρ.

αῖαῖμαδ, *s. m.* a bend, a crook, *gen.*—αἶδ, *pl. id.*

αῖαḡαῖρτο, *s.* shortness; ρο ḡλῡαῖρεαδῶαρ να μαα ρῖν αḡυρ α μῡντιρ ρομπα α η-αῖαḡαῖρτο ḡααα κοναῖρε, these (her) sons and her people went their ways in the shortness of every path, *i. e.*, by short cuts.

αῖαῖρ, *adv.* again, a second time.

αῖαῖραδ, *adj.* also αῖαῖραδ, triumphant, victorious.

βά, *past tense, indic. of asser. verb, 1r;* βαδ, *cond.; as* οά η-βαδ, if it were.

βάβαρ, *v. sub. perf. tense, 2nd pers. pl.* ye were; modern form is βῖδεαβαρ; βάῶαρ, they were, *3rd pers. pl.; modern* βῖδεαῶαρ.

בָּאֹדָרְרָא, *v. sub. perf. 1st pers. sing. emph. form*, I myself was ; *modern* בִּידֵעָרְרָא : אַן וואָרן דו בָּאֹדָרְרָא אַר פּוֹגַדִּיל אָדער אַר פּוֹרְפּוּאָדָגִיראַב, when I myself was in offence and under edict ; בָּאֹדָרְרֵי, *2nd pers. sing. emph. ; modern* בִּידֵרְרֵי.

בְּאֹדָרְרִין, proper name.

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

בְּאִיבֵטֵי, *past part of בְּאִיב, v. a imp.* drown, quench, extinguish, perish.

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

בְּאִין, *v. a.* cut off, take ; *no* בְּאִין יֵי, he cut off.

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

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

בְּאִיןפִּיראַכֵּט, *s. f.* the ladies of a household ; *gen. -אַכֵּט, pl. id.*

בְּאִין־וֶגֶלֶאכֵּט, *s. f.* a servant maid, a female attendant.

בְּאִין־וֶגֶלֶאכֵּט, *s. m.* danger, peril ; *gen. -אִיל.*

בְּאִין־וֶגֶלֶאכֵּט, *s. f.* an airy wild leap ; *gen. בְּאִין־וֶגֶלֶאכֵּטֵי.*

בְּאִין־וֶגֶלֶאכֵּט, *s. f.* a woman or female hero or warrior.

בְּאִין־וֶגֶלֶאכֵּט, *s.* proper name ; *gen. id.*

בְּאִין or בְּאִין, *poss. pron.* your.

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

בְּאִין, *s. m.* death ; *gen. בְּאִין, pl. id. ;* בְּאִין וֶפֶאָגֶאכֵּט, to die literally, to find death.

בְּאִין, *s. f.* the palm of the hand ; *gen. בְּאִין ; pl. בְּאִין ; prep. case, pl. בְּאִין.*

בְּאִין־חֶרֶט, *s.* a hand log or hand timber, i.e., a knocker, (See note.)

בְּאִין־חֶרֶט, *v. a. perf.* I extinguished, quenched.

בְּאִין, *adj.* little, small ; *comp. nioy luḡa ; sub. adj. few,* בְּאִין מִאֵי מִוֶּרְאֵי בְּאִין, few or many of a multitude.

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

בְּאִין, *s. f. irreg.* a woman, wife ; *gen. and pl. מִנָּא ; dat sing. מִנָּאִי.*

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

בְּאִין־אַלֶּטֶאכֵּט, *s.* the small fierce (sword) which Diarmuid carried.

בְּאִין־אַכֵּט, *verbal sub. same as בְּאִין־אַכֵּט, a blessing, a benediction.*

בְּאִין־אַכֵּט, *v. a. perf. tense of בְּאִין־אַכֵּט, bless, greet, salute.*

beap, *s. m.* a spear, javelin; *gen.* bīp, *pl.* beap̃a, *dat. pl.* beap̃aib.

beárp, *v. a.* shave, shear, cut, clip; *inf.* a beárp̃aō, to shave; *perf. neg.* níop̃ beárp, he did not shave; beárp̃ann, *hab. pres.* wont or accustomed to shave.

beap̃t, *s. f.* a move; *gen. and pl.* beip̃te.

beaṭa, *s.* life; *gen.* beaṭaō, *dat.* beaṭaib. *Beaṭa is very often written in its nom. form, for all cases of the sing.*

beinne, *s. f. gen. and pl.* of beann.

béimionn or -eann, *s. f. gen. pl.* of béim, a stroke; *gen.* béime; *pl.* béimeanna.

beip, *v. a. irreg.* get, obtain, bear-away, acquire, bring or bring forth, bear, carry, produce, *perf.* ruḡar, *inf.* oō b̃peit̃.

beip, *v. a. irreg.* give; *perf.* tuḡar; *inf.* a ṭab̃aip̃t; *imp. form also,* ṭab̃aip̃.

beip̃eāō, *v. a. imperf.* of beip.

beip̃im, *v. a. pres. tense, 1st pers. sing. of irreg. verb* beip, give.

beip̃te, *gen. and pl. of* beap̃t.

beit̃, *inf.* of bí, be thou.

beul, *s. m.* a mouth; *gen.* béil, *pl. id.*; o'f̃ill f̃ein aḡur a m̃uintip̃ beul na f̃aip̃r̃ge amaṭ̃, he himself and his people retired outside the mouth of the sea, i. e., into the deep. *Beul na f̃aip̃r̃ge* means an inlet or mouth of the sea.

beip̃a, *v. a. 1st pers. sing. emp. form future,* I myself will give; *imp.* ṭab̃aip̃ or beip, give. *used for* béap̃raōra.

beul̃aib, *prep. case pl. of* beul, a mouth; aip̃ beul̃aib, *comp. prep.* before, in front; aip̃ a beul̃aib, before him; as, aḡur a ṭraoip̃eāṭ̃ f̃op̃ a beul̃aib̃ aḡe, and his spear was at him before or in front of him, i. e., he had his spear before him.

beup̃raib̃, *v. a. future 3rd pers. sing.* he shall give; *imp.* beip̃.

beup̃ra for beup̃raṃaōio, *future 1st pers. pl. of* beip̃.

bí, *v. sub. imp.* be thou; *inf.* oō or a beit̃, to be, cum a or cum oō beit̃, in order to be; b̃i, *perf.* was.

b̃iaō, *sub. verb cond.* would be; *modern form* beib̃eāō, aip̃ a m-b̃iaō neap̃t an f̃ip̃ r̃in, upon whom the strength of that man would be.

b̃iaō; *s. m.* food, meat; *gen.* b̃iō.

b̃iaō, *1st pers. sing. future,* I shall be; ni b̃iaō am beaṭaib̃, I shall not be alive, *literally* I shall not be in my life. *See glossary-note to* call̃aip̃e; *another and more usual form of this tense is* beib̃eāō.

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

βιαδὲ, *modern form* βεῖδ, *sub. verb. fut.* shall be; no ὅμοιον βιαδὲ ἂν ᾔσκηται, until its knowledge shall be at me, i.e., until I know; βιαδῆς, *2nd pers. sing. emp.* thou shalt be.

βιαδῆς, *v. sub. cond. 1st pers. sing.* I would be; *modern* βεῖδῆς, “ἀγύρῃ ἢ τρυφῇ ἢ ἐμὲ ὁμοῖον εἶναι,” ἀρ. Ἰρλάνδης, “ἔδην μέ ἰονδοῖναι με ἢ ἰονν ἀγύρῃ ὅμοιον ἢ ἐμὲ ἰονδοῖναι ἢ ἐμὲ ἰονν ἀρ. ἀν. ἰονδοῖναι,” and it is a pity with my own heart, says Grainne, *that* I am not able to contend with Fionn, and if I were, I would not permit him out of the place. *In this example μέ, the accusative case, is placed before the infinitive, ὅμοιον, understood, a construction often occurring in this work, and used with verbs denoting motion or gesture, or with the verb-substantive ὅμοιον, to be ἔδην μέ (ὅμοιον) ἰονδοῖναι literally signifies I (to be) not able to fight, and is rendered by placing the conj. that before the pronoun and transferring the infin. into the present indic. ὅμοιον, if, requires always the conditional and causes eclipsis. (See Second Irish Book, page 70 and 71.)*

βιὲ, *s. m. gen. of* βιαδὲ, food.

βιὲ, or βί, *v. sub. perf. tense,* was.

βιγῆς, a little finger; *gen.* βιγῆς.

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

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

βιγῆς, βιγῆς, *s. m.* enemy; *gen.* βιγῆς, *pl. -αῖς, prep. case, pl.* βιγῆς.

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

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

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

βιγῆς, *s. m.* increase, *gen.* βιγῆς; ἀγύρῃ ἔδην βιγῆς ὅμοιον βιγῆς ἀν. ἰονν, ὅμοιον βιγῆς ἀν. ὅμοιον βιγῆς, and every increase which that son was wont to obtain, the son (also) obtained an increase with him.

- биѣ**, *s. f.* life, existence, being; *gen.* беаѣа; *ар or айр* биѣ, *adv. phrase*, at all, in existence.
биѣи, *s. f.* being, existence; *ѡо* биѣи, on account of or by virtue of.
блар, *s. m.* taste, flavour; *gen.* блайр, *pl. id.*
блайр, *v. a.* taste; блайрѣаѡ, *1st pers. sing. future*, I shall taste; *inf.* блайрѣаѡ.
блиаѡан, *s. f.* a year; *gen. and pl.* блиаѡна, *contracted from* блиаѡанна.
боѣт, *adj.* poor, needy, distressed; *comp.* боиѣте.
боѡ, *v. a.* move, stir, loosen, slacken; *inf.* а боѡаѡ.
боири, *s. m. gen. pl.* of боирионн, a big stone, a rock.
болѡѡ, *s.* a smell, scent; *gen* -аиѡ, *pl. id.*
болѣан, *s. m.* Vulcan; *gen.* болѣаин.
бонн, *s. m.* base, bottom, foundation, sole; *gen.* буинн, *pl.* боинн.
борѡ, *adj.* haughty, fierce, savage; *comp.* буирибе.
бори, *adj.* great, large.
бѡѣаин, *s. f.* a prey of cattle, *gen.* бѡѣаине, *pl.* бѡѣаинте.
бриан, *s. f.* the name of a hound; *gen.* бриаин.
бриат, *s. m.* a cloak, a garment; *gen.* бриуит, *pl. id.*, бриаит, *and* бриата.
бриаѣ, *s. m.* judgment; *gen.* бриаѣа; *ѡо* бриаѣ, *adj. phrase*, signifying for ever, literally, to the day of judgment; *ѡо* бриуинн аи бриаѣа, to all eternity.
бриаѣайр, *s. m.* a brother; *gen.* бриаѣар, *pl.* бриаиѣре *and* бриаиѣреаѣа.
бриаѣнуиѡ, *v. a.* look, behold, perceive, conceive, think, design
бриѣириѡѣѡ, *or* -ѡѣт, *s. m.* a disguise, false appearance; *gen.* -ѡѣта.
бриѣт, *v. a. inf.* of *irreg. verb* беири; беурираѡ, *cond.* would take.
бриѡѡ, *v. a.* soothe, flatter, decoy, delude, entice; *ѡо* бриѡѡаѡ, *inf.*; мунн ѡ-ѣиѡаѡ ири ѡриаинне ѡо бриѡѡаѡ, unless it might come with him to soothe Grainne, i. e., unless he could soothe Grainne.
бриаѣар, *s. m.* a word, an expression, a word of honour, a judgment, a sentence; *gen.* бриѣиѣре; *pl.* бриаѣриа.
бриаѣриаѣ, *adj.* verbose, talkative; милир-бриаѣриаѣ, sweet-spoken.
бриѡ, *s. f.* virtue, essence, power, efficacy, strength; *gen.* бриѡѣ, *pl.* бриѡѣѣ; ѡѣ бриѡ, *ad.* because, by virtue that.
бриѡѣт, *s. m.* a spell, a charm, amulet; *gen.* бриѡѣта; бриѡѣт ѡриаѡѡѣаѣта, a spell of magic.
брир, *v. a.* break, dismember, disunite; *inf.* а брирѣаѡ; *past part.* брирте.

brōḡa, *s. m. gen. of* brūḡ.

brón, *s. f. gen. of* brō, a quern, a handmill; *dat.* bróin, *pl.* bróinte.

brūḡ, *s. m.* a palace, a distinguished house, a royal residence; *gen.* brōḡa, *pl.* brūḡa; brūḡ na Bóinne, the palace of the Boyne, now New-Grange; it was also an ancient burial-place of the kings of Ireland.

brūḡaio, *s. m.* a farmer, husbandman; *gen. id. pl.,* -aioḡe. (*See note for distinction between a brūḡaio and a bīaōtāc.*)

brōrouḡaō (Δῖ), *pres. part.* inciting, arousing; *imp.* brōrouḡ; *inf.* a brōrouḡaō.

brūiḡean, *s. f.* strife, quarrel; *gen.* brūiḡne.

brūiḡean, *s. f.* a palace, a royal residence; *gen.* brūiḡne.

brūiḡin, *s. f., same as* brūiḡean.

brūiḡne, *s. f. gen. of* brūiḡean or brūiḡin, a strife, a quarrel; and of brūiḡean, *s. f.* a palace.

brūinn, and brū, *s. f. irreg.* a womb; *gen.* brūinne and brōnn, *dat.* brōinn, *pl.* brōnna.

buāō, *s. f.* victory, power, virtue; *gen.* buāiōe, *pl.* buāōa; ro brēit buāō, to obtain or take victory, i.e. to conquer or overcome.

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

buāōcān, *s.* a proper name; *gen.* buāōcāin.

buāilteap, *v. a. pres. pass.* is struck; *imp.* buāil.

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

buāineuḡa, *s. f. gen. of* buāineuḡ, lasting death.

buānīapbēa, *s. gen. of* buānīapbāō, lasting death.

buān, *adj.* lasting, durable; rīorbuān, everlasting.

buāp, *s.* cattle of the cow kind.

buō, *past tense of assertive verb* 1p, it is.

buīōe, *indec. adj.* yellow.

buīōe, *s. f.* thanks; *gen. id.*

buīōeacup, *s.* thanks.

buīōean, *s.* troop, company, crowd, multitude; *gen.* buīōne, *pl. id.*

buīōeantpūaḡ, *s.* company.

buille, *s. m.* a cast, a blow; *gen. id., pl.* buillīōe.

buime, *s. f.* a nurse; *gen. id.*

bun, *s. m.* base, bottom, foundation; *gen.* boin, *pl.* buin.

cā, *interrog. pron.* what, where, *pron.* how; as cā b-pūil, where is or are.

cāic, *s. indef. gen. case*; *nom.* cāc, all, each, every, the whole, persons in general

cáil, *s. f.* a spear, a javelin; *gen.* cáile; **τρυαξ** (τά) **οο** **έρυ** **ράο** **cáil**, **οο** **ciorbao** **έρυ** **οο** **córpaín**, O woe! your blood is under (upon) your spear, the blood of your body has been shed.

cáillfinnre, *v. a. emp. form. cond. 1st per. sing.* I would lose, **ní cáillfinnre mo** **ḡeapa** **ar ór** **na cruinne**, I would not lose my bonds for the gold of the world; *imp.* **cáill**, lose; *inf.* **οο cáilleamain**.

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

cáillirre, *v. a. perf. tense, 2nd per. sing.* thou didst lose; *imp.* **cáill**; **níor cáillirre** **τ-aiṭne** **máit** **riam** **a** **fhinn**, *literally*, thou didst not lose ever (you never lost) thy good judgment, O Fionn.

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

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

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

cáiteadair, *v. a. perf. tense, 3rd per. pl.*, they ate, consumed; *imp.* **cáit**; *inf.* **οο cáiteam**.

cáiteam, *verbal s. m.* wearing, wasting, consuming, expenditure; *gen.* **cáitte** and **cáitne**: **ḡan cómáiriom ar a** **ḡ-cáiteam**, without a calculation on their expenditure.

cáiteam, *inf. of* **cáit**, spend, consume, eat; **aḡ cáiteam**, *pres. part.* enjoying, consuming, eating; **τapéir** **peáct** **m-blíadanna** **οο** **cáiteam**, *literally*, after to spend seven years: *an idiom to be rendered by translating the infinitive*, **οο** **cáiteam**, *passively*, seven years were spent.

cáit-éiread, *s. m* battle-armour, clothing, or harness; *gen.* **cáit-éirio** and **cáit-éirighe**; *pl. id.*

cáitpeap, *v. a. future, relative form of* **cáit**; **ḡó bé** **cáitpeap** **trí capa** **oio**, whoever shall eat three berries of them.

cáitfir, you will be obliged.

cala, *s. m.* a port, harbour, haven, quay; *gen. and pl.* **-aio**

cala-foirt, *s. m.* port, a harbour.

callaíre, *s. m.* a crier, one who laments; *gen. id. pl.* **-ioe**: **aḡur** **bíairre** **fém** **a Oirín** **aó** **callaíre** **oéir** **na** **fénne**, *literally*, and you yourself, O Oisín, shall be in thy crier (= shall be as one who laments) after the Fenians. *An instance of the substantive verb* **taim** (**bíairre** being its future tense) ascribing a predicate to its subject by means of the possessive pronoun **οο**, compounded with the prep. **ann**, **aó** = **ann** **οο**.

- CAOḠAO, *num. ord. adj.* fifty.
 CAO1. *s. m.* a way, a method, a manner, *gen. id.* ; Δ Ḡ-CAO1 in a way or manner ; *adverbial expression equal to* "so."
 CAO1NE, *adj. pl. comp. id.* ; *nom. sing.* CAO1N, gentle, mild, kind, pleasing.
 CAO1NEΔO, *v. a. and n. inf.* ; ΔḠ CAO1NEΔO, lamenting ; *imp.* CAO1N, cry, lament, weep.
 CAO1HA, *adj. pl.* ; *nom. sing.* CAO1H, fair ; Δ Ḡ-COḠHAIB CAO1HA CUMOUḠṢTE, in fair well-wrought goblets.
 CAO1PA, *s. f. gen. and pl.* ; *nom. sing.* CAO1P, a berry ; CAO1PA, *s. f.* a sheep, *gen.* CAO1PAΔ.
 CAO1PAΔ, *s. f. gen. of.* CAO1PA, a sheep ; *pl.* CAO1PḠṢ.
 CAO1PAIB. *s. f. prep. case pl.* ; *nom.* CAO1P a berry.
 CAO1ṖΔ1NN, *s. m. gen. and pl.* ; *nom.* CAO1ṖΔANN, quicken-tree, or mountain-ash.
 CA1PA, *s. m.* a friend ; *gen.* CA1PAO ; *pl.* CΔ1PṖOE.
 CA1PBAO, *s. m.* a chariot, carriage, coach, litter, waggon ; *gen.* CA1PBAIO, *pl. id.*
 CA1ṖΔANNΔCΔ, *adj. pl.* ; *sing.* CA1ṖΔANNΔC, friendly, kind, charitable ; *comp.* CA1ṖΔANNΔ1ṖḠE.
 CΔ1P, *s. m.* a cause, strait, case ; *gen.* CΔ1P.
 CΔ1Ṗ, *s. m.* a battle, an Irish battalion of 3,000 men ; *gen. and pl.* CΔ1ṖΔ.
 CEΔCṖAP, *indef. pron.* each, either ; CEΔCṖAP ΔCO, either of them.
 CEΔO, *s. m.* leave, permission ; *gen.* CEΔOA ; *pl. id.*
 CEΔNA, *adv.* however, howbeit ; ΔCṖ CEΔNA, nevertheless.
 CEΔNḠΔ1L, *v. a. imp.* bind, tie, join, secure ; *inf.* OO CEΔNḠΔ1L to bind.
 CEΔNḠΔ1LTE, *past part.* bound, knotted, tied ; *imp.* CEΔNḠΔ1L.
 CEΔNḠΔ1L (ḠO), *v. a. perf. tense*, he bound.
 CEΔNḠΔ1L, *s. m.* a bond, band, knot, a fether ; *gen. and p'* CEΔNḠΔ1L.
 CEΔNḠLEΔOAP, *v. a. 3rd per. pl. perf. tense*, they bound or made fast.
 CEΔNN, *s. m.* a head ; *gen. and pl.* C1NN : 1ΔP Ḡ1N OO ḠḠAO1L ṖḠΔCΔN ΔN CEΔNḠΔ1L ḠO BΔ ΔP CEΔNN CHÉ1N, then Sgathan loosed the binding (which) was on the head of Cian ; ḠΔ CEΔNN, about the top or head ; CEΔNN OΔ CEΔNNΔ1B, one of its heads, *literally*, a head of its heads ; end, termination or limit, as ḠO CEΔNN BL1ΔṖNA, to the end of a year ; Δ Ḡ-CEΔNN NA ḠΔE ΔḠUP NA H-Δ1MPḠṖE Ḡ1N, at the end of that time and season : 1NA CEΔNN. *adv. phrase*, against him.

ceann, when preceded by the simple prepositions, **Δ**, **Διη**, and **Δη**, and connected with verbs denoting motion, generally signifies "to," or "for;" **cuipre fíor Δγυρ τεάατα Δ γ-ceann τ-ιηγήme**, send (put) knowledge and messengers to thy daughter, *literally*, on the head of thy daughter; **Δ η-αιελε ηη cuip γράμμε φεαφα Δγυρ τεάατα Δη ceann Δ cloimne**, after that Gráinne sent (put) word and messengers for her children.

ceann, ταη ceann, comp. prep. notwithstanding, in spite of, in opposition to; **ταη ceann φιοτécána**, in spite of peace.

ceann-φeάμαη, comp. adj. thick, large, or fat-headed.

φeάμηφα, s. m. emph. form of ceann, which see.

céapo, s. f. art, trade, business, function; *gen. and pl.* **ceipoe.**

céapoαιβ, s. f. dat. pl. ; nom. céapo.

ceapτ-λάη, comp. s. m. fair or exact centre, very middle; *gen. ceapτλάη, pl. id.*

ceάτφαη, s. four persons, four of anything; *gen. ceάτφαη.*

céile, indef. pron. each other, one another, other; **Δγυρ ηο cuip φionn Δ λάμα Δ λάμαιβ Δ céile**, and Fionn put their hands into the hands of one another; **όη γ-cluαιη γο céile αιη**, from (one) ear to the other of it, *viz.*, from ear to ear of it; **όη λό γο céile**, from (one) day to the other, *viz.*, from day to day; **ο céile**, from one another, asunder, separated; *s. m.* associate, companion; **φεαη-céile**, a man-companion, *viz.*, a husband; **ηe**, or **λε céile**, *adv. phrase*, together.

féileάβφαδ, s. m. farewell, adieu; *gen. -ηαιβ.*

céileάβφαη, v. n. takes farewell, or leave; *the relative form or historical present.*

céillíoe, adj. sensible, rational, wise, prudent; **γο céillíoe ad.** prudently.

ceilt, s. f. concealment, secrecy; *gen. ceiltε*; **φά ceilt**, under concealment.

céimeanna, also céimnίγεατα, pl. ; nom. sing. céim, s. f. a step; *gen. céime.*

Céin, s. m. a proper name, *gen. of Cían.*

ceipτ-ηeοδαν, comp. s. m. the very centre or middle; *gen. eipτcηeοδαιη; pl. id.*

ceitpe, num. adj. four; **ceitpe ceυο**, four hundred,

ceυο, num. ord. adj. a hundred; *being a multiple of φeic, ten, it requires its sub. in the sing. thus, ceυο φeαη means a hundred men.*

ceuo-*ca*taig, of the hundred battles, *adj. gen. case mss.* from ceuo, a hundred, and *ca*ta*c*, belonging to battles.

ceuo*na*, *indec. adj.* the same; ma*n* an *g*-ceuo*na*, likewise.

ceuo*oi*n, *adj.* instant, immediate; *fa* ceuo*oi*n, *adv. phrase*, forthwith, immediately, at once; *a* *g*-ceuo*oi*n, *adv. phrase*, instantly, immediately.

*ci*a, *rel. interrog. pron.* who, which, that; *ci*a le*ir*, whose (who with).

*ci*an, *adj.* long; no*ir* *ci*an, it was not long (*buo* understood); *comp. céine*.

*ci*anno*r* and *ci*a an no*r*, *adv.* how? what way or manner?

*ci*a*rru*i*o*e, *s.* Kerry.

*ci*nn, *v. a. imp.*, decree, resolve, determine on, assign.

*ci*nn, *v. a. perf.* he resolved; *ir* í *có*m*a*i*rl*e *a*i *a*i *ci*nn *O*i*l*i*o*ll *a*g*ur* *Sa*b*b*, the counsel upon which *Oilioll* and *Sadhbh* determined is.

*ci*nn, *s. m. gen. of ceann*, a head.

*ci*nn*e*a*o* (*no*), was appointed or determined on, *the perf. passive: imp. active*, *ci*nn, decree, assign; *infin.* *o*o *ci*nn*e*a*m*a*n*, to resolve.

*ci*nn*e*a*o*a*r*, *perf. active, 3rd perf. pl.* they resolved, agreed, or determined on.

*ci*nn*re*, *s. m. gen. emph. form of ceann*, a head.

*ci*on, *s. m.* love, fondness; *gen.* *ci*n, *a*g*ur* *no* b*a* *ci*on m*ó*r *a*g *a*on*g*ur o*ir*, and great was the love *Aonghus* had for you; *literally*, and the love was great at *Aonghus* upon thee.

*ci*onn, *s. m.* head, cause, account; *gen.* *ci*nn; *pl. id.* another form of *ceann*, but more generally used, in a figurative sense, than this latter form to denote cause, reason, or account; as *fa* n-*a* *ci*onn *ri*n, on that head, on that account; *ma* *ta* *ri*c *a*g*u*inn *o*a *g*-*ci*onn, if peace is at us on their account (*viz.*, if we may have peace for their sake); *o*r *a* *ci*onn, over his head; *na*i *g*-*ci*onn, in our company; *o*r *ci*onn, *comp. prep.* overhead, over, above, in preference to.

*ci*onn*ta*c, *adj.* guilty, criminal; *comp.* -*ta*ig*e*.

*ci*onnur, another form of *ci*anno*r*, *adv.* how?

*ci*o*ir*a*o*, *v. a. perf. passive*, has been shed, or taken away, *imp.* *ci*o*ir*a*b*.

*ci*o*r*, *s. m.* rent, tribute, tax; *gen.* *ci*o*ra*; *pl.* *ci*o*ra*nn*a*.

*cl*ann, *s. f., gen.* *cl*oinne, a tribe, a family, a clan; *pl.* *cl*anna, children.

clannaidib, *s. f. prep. case pl. ; nom. sing. clann.*

clár, *s. m. a board, a table ; gen. cláir ; pl. id. and clárach* ; cláir, *pl. more correct.*

cleara, *s. m. pl. and gen., nom. cleaṛ, a trick, a feat ; pl. also clearra.*

clí, *indeclin. adj. left ; am' lár m' clí, in my left hand.*

clíṛe, *indeclin. adj. expert, active.*

cloch-órbha, *comp. adj. golden-jewelled.*

clorbeán, or clárbeán, *s. m. a sword ; gen. cloróim ; pl. cloróimne.*

clóim, *s. f. dat. sing. ; gen. clóimne, pl. clanna, children, descendants, a clan ; nom. sing. clann ; óir ní raib do clóim aḡam aḡt don mac amháin, for there was not of children at me but one son only, viz., I had only one son.*

clor, *a verbal noun and part. from cluin, hear ; ar n-a clor rin don aḡaḡ, the giant having heard that ; literally, upon its hearing that to the giant.*

clor, *v. a. inf. to hear ; imp. cluin, irreg. verb ; clor frequently occurs as the perfect passive of this irreg. verb, as gur clor a neulaid neimne, so that they (the shouts) were heard in the clouds of heaven.*

cluair, *s. f. dat. case, nom. cluar, an ear ; gen. cluairne ; pl. cluara.*

cluicne, *s. f. a game, play, sport ; gen. id.*

cnáma, *s. f. nom. pl. bones ; nom. sing. cnáim ; gen. cnáimne.*

cneadh, *s. f. a wound ; gen. cnéthe ; pl. cneadh.*

cneadhaidib, *s. prep. case pl. ; nom. sing. cneadh, a wound.*

cneaṛ, *s. m. skin ; gen. cnir ; pl. cneaṛa.*

cnir, *gen. of cneaṛ.*

cnuic and cnoic, *s. m. gen. and pl. ; nom. cnoc, a hill.*

cnuim, *s. f. a worm ; gen. cnuimne ; dat. cnuim ; pl. cnuimne ;*

coṡla, or coṡlaḡ, *s. m. sleep ; gen. coṡlaḡa ; bí re ina coṡla, he was asleep ; literally, in his sleep.*

coḡaḡ, *s. m. gen. ; nom. coḡaḡ, war ; pl. coḡaḡ and coḡaḡa.*

coiḡeadhaidib, *s. dat. pl. ; nom. sing. coiḡe, and -eadh, a province, a fifth.*

coiróche, *adv. for ever (time to come), aḡur ní b-fuirḡiḡ ruaimnear iná comnuiróe coiróche, and he shall not get for ever (he shall never get) peace nor rest.*

coill, *s. f. a wood ; gen. coille ; pl. coillte.*

cóimeuo, *v. a. imp. protect, guard, keep, take heed ; inf. do cóimeuo, to guard ; aḡ cóimeuo, pres. part. guarding.*

cóimeuo, *s. f.* guard; *gen.* cóimeuota; Δγυρ ρυαίη να εαοηα
 ζαν cóimeuo ορητά, and he found the berries with-
 out a guard upon them.

cóimeuoraiη, *v. a. 2nd per. sing. future tense*, you shall
 guard; *imp.* cóimeuo.

cóimeuota, *gen. case of cóimeuo*; ρεαρ cóimeuota, a man
 of guard, a sentry.

coimurceadò, *s. f.* protection, mercy, quarter, saving. *See Note*

cóimneara, *adj. comp. degree*, nearer, or next; *positive*, coim
 fògyr.

coimurige, *s. a combat*; *gen. id.*

cóimurgleo, *s. m. a conflict, encounter*; *gen. id.*

coimigall, *s. m. condition, a covenant, obligation*; *gen.*
 coimigill; *pl. id.*

coimne, *s. f. a meeting, a tryst, opposition*; *gen. id.*; *used*
only adverbially as, ina cóimne, against him.

coimce, *pl. of cú*, a hound.

cóir, *adj.* just, right, good; ní cóir daíra reall do deu
 nam ort, it (is) not right for me to do treachery upon
 thee; *comp. degree*, córa.

coirge, *v. a. imp.* check or oppose.

coitcínne, *adj. pl. universal, public, common, general, sing.*
 coitcéann; Δ γ-coitcínne, *adv. phrase*, one and all,
 altogether, in common; Δ ουβηδοαρ cág Δ γ-coit-
 cínne nári eugadoar (aitne air); they all said in
 common, that they did not give knowledge upon
 him, *i. e.*, that they knew him not.

colamna and columna, *s. m. pl.*; *nom. sing.* columan, a
 prop, a pillar, a pedestal.

colann, *s. f. a body*; *gen.* colna.

Colgan, *s. m. a proper name*; *gen.* Colgáin. *See Note.*

colpa, *s. m. thigh, haunch, gen. id.*; ó'n colpa ríor oe,
 from the thigh of him down;

coimairir, *s. f. same time*; *gen.* coimairire; Δ γ-coimair-
 ir, *adv. phrase*, at the same time, contemporaneously.

coimair, *s. f. presence*; *gen.* coimaire; or coimair, *comp.*
prep. in sight, in presence of.

coimairceadò, *s. f. protection, mercy.*

cóimáirim, *s. m. a calculation, a reckoning*; *gen.* co-
 máirim.

coimairle, *s. f. counsel, advice*; *gen. id.*; *pl.* -leada.

coimaire, *s. f. presence, emph. form*; fá cóimair, in pre-
 sence of.

cóimal (Δγ), *pres. part.* performing, executing; *imp.* cóimal
 perform, fulfil, execute.

- comall, *s. m.* performance, execution, fulfilment; *gen.* comall.
- comaoim, *s. f.* company, a favour; *gen.* comaoine; Δ ɣ-comaoim, along with, *literally*, in company of.
- cómairc̃a, *s. m.* a mark, a symbol; *gen. id.*; *pl.* comairc̃-uíde,
- com̃b̃ál, *s. f.* a convention, meeting; *gen.* com̃b̃ál̃a.
- cóm̃b̃aingne, *s. f.* stability, strength; *gen. id.*
- com̃b̃ál̃ta, *s. m.* foster-son, foster-brother; *gen. id. pl.* -aíde.
- com̃b̃luc̃, *adj.* very fast, compact, or close; com̃, *here, as in many other words, is an intensitive prefix.*
- cóm̃lann, *s. m.* a duel, a combat, fight; *gen.* cóm̃lann; *pl. id.*; Δ λαι̃c̃ na ɣ-com̃lann deac̃aí, O warrior of the hard fights.
- com̃luad̃aí, *s. m.* company; *gen. and pl.* com̃luad̃aí.
- cóm̃-m̃aoĩr̃te, *s. m. gen. case*; *nom.* cóm̃-m̃aoĩr̃deam̃, *from* cóm̃, together, *and* m̃aoĩr̃dead̃, or m̃aoĩr̃deam̃, joy—common or mutual joy, congratulation.
- cóm̃nuíde, *s. m.* rest; *gen. id.*; *also written* cóm̃nnaíde, rest, a tarrying, a dwelling; *gen.* cóm̃nuig̃te: m̃ór̃án cóm̃nuig̃te, much rest; *literally*, much of rest; Δ ɣ-com̃nnaíde, *adv. phrase*, always, continually.
- cóm̃nuí̃r̃te. *s. f. gen. case of foregoing.*
- com̃óíad̃, *v. a. inf.* to prepare; *imp.* com̃óí, gather, assemble.
- com̃óí̃taí, *s. m. gen. of* com̃óí̃tar, emulation; añ ó̃a í̃leir̃ com̃óí̃taí r̃ín, these two feasts of emulation, *that is*, one emulating the other.
- cóm̃p̃áñad̃, *s. m.* a companion, comrade, associate; *gen.* cóm̃p̃áñuig̃; *pl.* cóm̃p̃áñuig̃e and cóm̃p̃áñad̃a.
- com̃rac̃, *s. m.* a fight, conflict, combat; *gen. and pl.* com̃rac̃aí; aɣur̃ í̃r̃ é com̃rac̃ aí aí c̃innead̃aí, com̃rac̃ c̃roib̃-near̃c̃m̃aí uõ deuñam̃, and the strife or combat upon which they resolved is, to make a contention (to fight) by their strong hands.
- com̃rac̃ *v. n. inf.* to strive, to fight; *imp.* com̃rac̃.
- com̃rac̃am̃aí, *v. n. 1st per. pl. perf. tense*, we fought; com̃rac̃am̃aí lẽ c̃eile, we fought with one another.
- cóm̃r̃aí̃d̃, *s. m. gen. and pl.*; *nom.* cóm̃r̃aí̃d̃, a discourse, dialogue; *prep. case pl.* com̃r̃aí̃d̃tib̃.
- com̃raí̃nñ, *s. m.* a division, point of meeting; Δ ɣ-com̃raí̃nñ mõ r̃g̃eí̃te, in the hollow of my shield.
- com̃t̃a, *s.* a condition; *gen. id.*; *dat. pl.* com̃t̃aib̃.
- com̃t̃ruad̃ɣ, *s. f.* great pity; *gen.* com̃t̃ruaig̃e.

- conaiḅre, *s. dat. pl. emph. form* ; *nom. sing.* cu, a hound.
 éiriḡ ḅnuiḡean iṛiri ḅá coimṛo'm conaiḅre, *literally*, a quarrel sprung up between two hounds of my hounds, *viz.*, between two of my hounds.
- conailḅe, *s. f.* love, attachment, friendship ; *gen. id.*
- conairḅe, *s. f. gen. and pl.* ; *nom.* conairḅ, a way, a beaten road, a path.
- Conán, *s. m.* a proper name ; *gen.* Conáin. *See Note.*
- concaṛḅar, *v. a. irreg. perfect tense*, they saw.
- conḡanta, *s. m.* help, assistance, *gen. case* ; *nom. sing.* conḡanṁ or conḡanḅ, a verbal noun.
- conḡbála, *s. gen. case* ; *nom. sing.* conḡbáil ; ṛo ceanḡlaṛḅar an long ṛo cuailḡiḅib conḡbála an cuain ; *literally*, they made fast the ship to the poles of support of the harbour (mooring-poles).
- conḡbar, *v. a. relative or historical present* ; *imp.* conḡab, keep, hold ; ṛo'n tṛ conḡbar na caṛḅa, to the individual (who) keeps the battalions ; *inf.* ṛo conḡbáil.
- connairḅc, *irreg. v. a. perfect tense*, he saw ; *imp.* feic ; *inf.* ḅ'feicṛin.
- Connla, *s. m.* a proper name ; *gen. id.* ; one of the sons of Uaiṛmuro, to whom was given, as an inheritance, the shield of the latter.
- connraḅ, *s. m.* an agreement, a covenant ; *gen.* connraḅḅ ; *gen. also and more regular form*, connarḅḅa ; *pl. id.*
- contaḅairḅc, *s. f.* peril, danger ; *gen.* -ce, *pl.* -ceḅḅa.
- cor, *s. m.* a visit, occasion, a tune or twist, cast or throw ; an obligation, covenant, compact ; air cor, so that, to the end that, by which means ; air don cor, by any means, in any wise, at all.
- córa, *adj. comp. degree of cóir* ; aḡur mór córa ḅuit an uair ṛin ina anoir, and (it) was not juster for you that time than now.
- corṛn, *s. m.* a drinking-cup or horn, a goblet ; *gen. and pl.* cuirṛn and corṛn ; *dat. pl.* corṛnaib.
- corṛp, *s. m.* a body, a corpse ; *gen.* cuirṛp ; *pl.* corṛp ; *dat. pl.* corṛpaib.
- corṛáin, *s. m. gen. and pl.* ; *nom.* corṛán, a little body.
- cor, *s. f.* a foot ; *gen.* coire ; *pl.* corḅa : ṛe n-ár ḡ-cor, by our side, alongside us.
- coraib, *prep. case, pl. of foregoing.*
- corḡ, *s. m.* an impediment, hindrance, restriction ; *gen.* corḡḡ ; *pl. id.*
- corḡ (ṛo), *v. a. perf. tense*, he opposed ; *also the inf. mood.*
- corḡar, *s. m.* slaughter, havoc, overthrow ; *gen. and pl.* corḡarḅ ; *gen. also* corḡarḅḅa.

- cοrμuιλεαcο, *s. m.* similitude, likeness, co-resemblance, fashion; *gen.* -εαcοα.
 cοrμaμ, *verbal sub. m.* defence, protection; *gen.* cορaντα.
 cοrμaμ, *v. a. inf.* to defend; οά cοrμaμ, to defend it; *imp.* cορaμ, defend, contend.
 cρaμ, *s. m.* a tree, a stave, a mast; *gen.* cρaμν, *pl. id.*; *dat. pl.* cρaμνaιβ.
 cρaοβ, *s. f.* a branch, a bough; *gen.* cρaοβa and cρaοιβe; *pl.* cρaοβa.
 cρaοιpεαc, *s. f.* a spear, javelin; *gen.* cρaοιpιγε; *pl.* cρaοιpεαc.
 cρaοp-κογaνταc, *comp. adj.* greedy-ravening.
 cρeαcα, *s. f. or m. pl.* plunder, booty, spoils of war; *nom.* cρeαc; *gen.* cρeιce.
 cρeιo, *v. a, imp.* believe; *inf.* cρeιoεaμaι, to believe.
 cρeιo, *inter. pron.* what? for cα pεaο, what thing? cρeιo pά' o-τάγaδaιp oοn pιoβa po? under what (why) have ye come to this wood?
 cριoαιβ. *s. f. dat. pl.*; *nom. sing.* cριoα, a territory, a country, a boundary, end; *gen.* cριce; *pl.* cριoα.
 cρo, *s. m. irr. g.* a fold, a flock; *gen.* cρoι, *pl.* cρoιce.
 cρo, *s. m.* death; *gen. id.*; *pl.* cρaι.
 cρoβ, *s. m.* a hand, a paw; *gen.* cρoιβ, *pl. id. and* cρoβaνα.
 cρoιβ-νεapτiμαp, *comp. adj.* strong-handed.
 cρoιoε, *s. m.* heart; *gen. id.*; *pl.* cρoιoτε.
 cρoίλιoιoα, *adj.* weak, infirm, weak from the approach of death.
 cρoιμν, *s. m. gen.* aν cρoιμν po, of this tree; *nom.* cρaμν, a tree; *pl.* cρaμν.
 cρom, *v. a. imp.* bend, bow, stoop; *inf.* oο cρom, to bend.
 cρoτ (oο), *v. a. perf. tense*, he shook; *imp.* cρoιτ.
 cρυ, *s. f.* blood, gore; *gen. id.*
 cρυαδoρiναδoμaννα, *comp s. m. pl.* hard knots, from cρυαδo, *adj.* hard, and pιναδoμ, *s. m.* a knot, tie, band; *gen.* cρυαδoρiναδoμα; aγyρ po cυιp cρυαδo pιναδoμaννα coμ-δaιngne oopγaοιλce uιppe pέιμ pά cεaμν na cρaοιpιγε, and it put hard knots of indissoluble strength upon itself about (under) the top of the spear.
 cρυιnne, *s. f.* earth, globe; *gen. id.*
 cρυιτ, *s. f. dat.*; *nom.* cρυιτ, form, state; *gen.* cρoτa and cρυιce; *pl.* cρυιcα.
 cu, *s. m. or f. gen.* cun, con; *dat. case*, cuμ, coμ; *pl.* cuμ, coμ, or cona, coιnce; a hound.
 cυaδoαp, *v. n. irreg. perf. tense 3rd per. pl.* they went; *imp.* cέpō; *inf.* oο oυλ.

- ἔαυθ, *v. n. irreg. perf. tense*, of τείθ, he went.
 εὐαίλληθ, *s. f. prep. case, pl.; nom. sing.* εὐαίλλ, a pole, stake, post; *gen.* εὐαίλλε; *pl.* εὐαίλλτε.
 ἔαυθ, *irreg v. a. perf. tense*, he heard; *imp.* εὐαί, hear.
 εὐα, *prep. pron.* to them.
 εὐαυτῶν, *prep. pron. emph. form* of εὐαυτῶ, or εὐαυτ, to thee.
 εὐαυτῶν, *prep. pron. pl.* to ourselves; *emph. form* of εὐαυτῶν, to us.
 εὐαυτῶν, *prep. pron. sing.* to myself; *emph. form* of εὐαυτῶν, to me.
 εὐαί, *indec. adj.* meet, fit, *comp. id.*
 εὐαίρεα, *s. m.* a band, bond, fetter, manacle; *gen.* εὐαίρεα.
 εὐαίρεα, *pl. of foregoing.*
 εὐαί, and εὐαί, *prep. pron.* unto her, unto it.
 εὐα, *s. f.* a part, remnant, portion of food, a supper; *gen.* εὐα.
 εὐαίρεα, *s. f.* company; *gen.* εὐαίρεα.
 εὐαί, *num. adj.* five.
 εὐαί, *prep. pron. sing.* unto him, unto it.
 εὐαί, *indef. s.* five persons.
 εὐαίρεα, *v. a. perf. tense*, I rubbed; *imp.* εὐαί; *inf.* εὐαί.
 εὐαί, *s.* remembrance.
 εὐαίρεα *s.* remembrance; *μή ἔστιν καὶ εὐαίρεα κοινὴ* ἔμας, there is not with us any remembrance so sad. *καὶ* is here used for *ἀν*, any; *κοινὴ* ἔμας, equally, or so sad.
 εὐαί, *s.* a yoke, duty, obligation. See Note.
 εὐαί, *v. a. imp.* put; *εὐαί, perf. tense*, hath, or has put; *inf.* εὐαί.
 εὐαί, *s. m. pl.; nom. sing.* εὐαί, a surety, a guarantee.
 εὐαίρεα, *the perf. passive.* was, or were put or sent, of, εὐαί.
 εὐαίρεα, *v. a. 3rd per. pl. perf. tense*, they put.
 εὐαίρεα, *v. a. present historical tense, or relative present*, he puts or places.
 εὐαίρεα, *v. a. 1st per. sing. perf. tense*, I have put or placed.
 εὐαίρεα, *v. a. 1st per. sing. perf. tense, emph. form*, I myself have put or placed.
 εὐαίρεα, *v. a. 1st per. sing. future tense*, I will put.
 εὐαίρεα, *v. a. imp. put, 2nd pers. pl.; εὐαίρεα κοινὴ* ἀρ ἔμας *n-ἀρμαί*, put a stop or check upon your arms.
 εὐαίρεα, *v. a. imp. 2nd per. sing. emph. form*, put.
 εὐαίρεα, *v. a. imp. tense passive*, was wont to be sent or put.

- cúraid, *s. m.* a hero, a champion; *gen.* cúraid; *pl. id.*
 cúil, *s. m.* a back; *gen. and pl.* cúil; cúil-báire, a reserve,
 something held back.
 culaidictib, *s. m. prep. case pl.; nom. sing.* culaid, suit,
 apparel; *gen. id. and culaid; nom. pl.* culaidéada.
 cum, *prep.* to, for, governs genitive.
 cumad, *indec. adj.* indifferent, equal: *Δ*γυρ *ζ*ο m-bad cumad lei
cia an ceann ina o-teingeoimad an baid oo cuirte
éúice, and that it was indifferent (or mattered not)
 with it, which head, into which came the food that
 was wont to be sent into it.
 Cumadill. See under Fionn, "additional notes."
 cúmhúighe, *past part.* burnished, well-wrought.
 cumur, or cumar, *s. m.* strength, power; *gen.* cumair.
 Cuirrad, *s. m.* a proper name; *gen.* Cuirradig.
 ód, *conj.* if, and sign of the cond., as ód b-fercead rí, if
 ye would see.
 ód, *rel. pron.* who, which, that; what, that which, all that,
 as, ód o-táimh ríamh air, of all that, up to this time,
 came upon him.
 ód, a contraction of oo, *prep.* with the poss. pron. *Δ*, his, to his,
 to hers, to its, to their, as ód éunamh (=oo *Δ*
 éunamh), to do it, literally, to its doing; also of *th.*
prep. óé, of and *Δ*, as ód *ξ*oilid, of his servant
 (=óé *Δ* *ξ*oilid), and of the *prep.* oo, by, with, as
 ód éoin with his consent or concurrence; it also
 occurs compounded with the *prep.* oo, in its signifi-
 cation of on, upon, and the *rel.* *Δ*, which, as *lád* ód
riab Fionn Δ o-teamradig, a day upon which Fionn
 was at Tara. Ód, is sometimes used instead of *Δ*ξ, the
 sign of the pres. part. (see *dearugad*.)
 ód, *card. adj.* two; *lán Δ ód lámh*, the full of his two
 hands: ód, precedes and qualifies nouns. For an
 explanation of the distinction between the two forms
 óó and ód, see Second Irish Book, page 29.
 óail, *s. f.* a meeting, a convention; *gen.* óáile.
 óail, *v. a.* deal, give out; *inf.* óáilead; *perf. pass.*
 óáilead, was dealt-out.
 óaimheoin, *adv.* against, in spite of.
 óaingean, *adj.* strong, firm, fortified; *comp.* óaingne.
 óair, *s. f.* an oak; *gen.* óarad, *pl.* óarada, sometimes
 óairge.
 óaitheal, *comp. adj.* white-coloured.
 óalta, *s. m.*, a foster-son; *gen. id. pl.* óaltaí.
 óaltaí, *s. m.* fosterage, fostering; *gen.* óaltaí.
 óamha, *prep. pron. emph. form*, to myself.

Ὀδμήρ, *s. m.* proper name; *gen.* Ὀδμήρ.

Ὀάν, *s. m.* fate, destiny, lot; *gen.* Ὀάν; *pl.* Ὀάντα.

Ὀάν-οείρ, after them.

Ὀάν-ιονηραῖγῖρ, towards them.

Ὀοινη, *s. m. pl.* of ouine.

Ὀάρ *combination of Ὀά, relative pron., and ῥο, a sign of the perf. tense, as Ὀάρ ἔαλλαρρα which I have promised.*

Ὀαρ, of which, upon which, whose, whereof, to or of whom or which, *i.e.* οε or ῥο, the *prep.* α, the *rel. pron.* which usually becomes ἄρ when placed before ῥο a sign of the *perf. tense.*

Ὀάρ, of our (= οε, *prep.* of, and ἄρ, *poss. pron.* our); to our = ῥο, *prep.* to and ἄρ, *poss. pron.* our).

Ὀαρ, *prep.* by, through; used in swearing, as Ὀαρ βαρ λαμδαῖρε, by your hands.

Ὀαρα, *indec. ord. adj.* second; ἀν Ὀαρα ἡ-υαῖρ, the second time.

Ὀαραβ and Ὀαρβ, *dat. of the rel. pron.* α, to or for whom or which, ῥο the sign of the *perf.* and βα the *past tense* of assertive verb ἦρ, as Ὀαραβ ὑρα εἶρῖο ῥο ἔαβδαῖρτ, for whom it was easier to give eric.

Ὀαρ ἕομ, *impers. verb.* it seems to me, methinks, I know.

οε, *prep. pron.* of him; *prep.* of; οε ῥῖν, thereat.

οεαβδῶ, *s.* dispute, a debate.

οεαῖαῖρ, *v. n. irreg. imperf. subj. of* τείρῶ, go, escape; ζοναῖν-οεαῖαῖρ ῥεαρ, so that a man did not escape; ἰοννυρ ζο ν-οεαῖαῖρ ἰμῖαν ταρ ῥῖονν, so that he (Diarmuid) went a great distance over Fionn. The *conj.* ζο requires this mood after it instead of the *imperf. of the indic.* which is τείρεαδῶ.

οεαῖαρ, *adj.* difficult, hard; *comp.* οεαῖρα

οεαῖ, *adj.* good, used only in composition, as the first part of a compound word, as οεαῖ-λαοῖ, a good warrior, in contradistinction to οηοῖ, bad; οεῖ is substituted for οεαῖ, when placed before nouns whose first vowel is slender.

οεαῖ-ῖννα, *s. f. gen.* of a good wife; *pl. id. nom.* οεῖγ-βαν.

οεαῖβ, *s. f. visage, countenance, face, form, frame, figure;* *gen.* οεῖλβε; *dat.* οεῖλβ.

οεάναῖ, or οευναῖ, *v. s.* doing; *gen.* οεάνῖνα.

οεαρα, *s.* notice, remark; *gen.* ἰδ.

οεαρβ, *adj.* sure, certain, true; ὅρ οεαρβ ἕομ, since it is sure with me, since I am persuaded or certain; when prefixed to nouns whose first vowel is slender it is written οε ῥῶ.

- ԾԵՐԻԾ, *v. a.* prove, confirm ; *infin.* ԾԵՐԻԾԱԾ.
 ԾԵՐԻԾՐԱՆԻՇՆԵԱԾ, *s. m. gen. pl.* of ԾԵՐԻԾՐԱՇԱՐ, a brother ;
gen. sing. ԾԵՐԻԾՐԱՇԱՐ ; *pl.* -ՆԻՇՆԵ and -ՆԻՇՆԵԱԾ.
 ԾԵՐԻԾՇԱՐ, *v. a. imp. pass. or pres. pass.* of ԾԵՐԻԾ ;
 ԾԵՐԻԾՇԱՐ ՄՈՒՆ Ե-ՍՐԼԱՐԾԵ, let thy blows be proved
 to us.
 ԾԵՐՏ, *adj.* red, bloody, sanguinary, intense, inveterate,
 severe, great ; *comp.* ՅԵՐՏԵ.
 ԾԵՐՏ-ԼԱՐՐԱԾ, *comp. adj.* red or crimson flaming.
 ԾԵՐՏ-ՐԱՇԱՐ, *comp. s. m. pl. ; nom.* ԾԵՐՏ-ՐԱՇԱՐ, a
 sanguinary fight ; ԾԵՐՏ is here used as an intensitive.
 ԾԵՐՈՒ, *irreg. v. a. subj. perf.* of ԾԵՆ, or ԾԵՆ, do, make.
 ԾԵՐՄԱՏԻՇ, *pres. part. and inf.* of ԾԵՐՄԱՏ, *v. a.* prepare,
 get ready ; ԾՆ Ն-ԾԵՐՄԱՏԻՇ, in their preparation, *i. e.*,
 preparing them, same as ԱՏՆ Ն-ԾԵՐՄԱՏԻՇ.
 ԾԵՐ ընդ. *ord. adj.* ten.
 ԾԵՐՈ, *s. f. dat.* of ԾԵՐՈ, a tooth ; *gen.* ԾԵՐՈՅ, *pl. id.*
 ԾԵՐՈ-ՇԵՐ, *comp. adj.* white-toothed.
 ԾԵՐՇԵՐԱՆԾ, *adj.* last ; *comp.* -ՆԻՇԵ.
 ԾԵՐԼԼԻՇ, *v. a.* leave, part from, separate ; ԾԵՐԼԵՈՇԱՐՈՐ,
cond. 3rd. pers. pl. they would separate ; ՇՈ ՆԱԾ
 Ն-ԾԵՐԼԵՈՇԱՐՈՐ, that they would not separate.
 ԾԵՐՄՈՒ, *adj.* certain, sure, true ; ՇՈ ԾԵՐՄՈՒ, *adv.* certainly,
 truly ; ԻՐ ԾԵՐՄՈՒ ԼՈՒՄ, I am sure.
 ԾԵՐՄՈՒ, *v. a. 1st pers. sing. pres. tense,* I do, for ԾԵՆԱՄ ;
imp. ԾԵՆ.
 ԾԵՐՄՈՒՄ, *v. a. imperf.* of ԾԵՆ, I used to do or make : the
imperf. of this verb, as formed from ՇՈՐԾ, is more
generally used.
 ԾԵՐՄՈՐԵ, I myself say ; *pres. emph. of* ԱԾԱՐ.
 ԾԵՐԻԾ, see ԾԵՐԻԾ.
 ԾԵՐԻԾՐԵԱՇՐԱԾ, *s. f. gen. sing.* of ԾԵՐԻԾՐԵԱՇԱՐ, a sister ; *pl.*
 ԾԵՐԻԾՐԵԱՇՐԱԾԱ.
 ԾԵՐՆԵԱԾ, *s.* the end, rear, the last.
 ԾԵՐՆԵԱԾ, *irreg. v. a. imperf.* was or were wont to say ; *imp.*
 ԱԾԱՐ, *inf.* ՇՈ ՐԱԾ, to say ; ԾԵՐՄՈՐԵ, *1st pers. sing.*
present emph. form, I myself say.
 ԾԵՐՆԵՈՒ, *adj.* little, slight, poor, weak ; *comp.* -ԼԵ.
 ԾԵՐՏ, *adj. gen. mas. of* ԾԵՐՏ, red ; ԱՆ ՇԱՐԻ ԾԵՐՏ, of the
 red javelin.
 ԾԵՐ, *comp. prep.* after ; ԾՆ Ն-ԾԵՐ, after them.
 ԾԵՐՈՇ, *s. f.* a drink ; *gen.* ՄՈՇԵ, *dat.* ՄՈՇ, *pl.* ԾԵՐՈՇԱ.
 ԾԵՐՈՇ, *adv.* therefore, for the sake of ; ԻՆՆ ԾԵՐՈՇ, at length, at
 last, after all, finally.
 ԾԵՐՈՒ, *s. f.* will, consent, accord ; *gen.* ԾԵՐՈՒՄ.

- Եւն, *irreg. v. a.* do, make; *imperf.* ցնոմն and Եմնն; *perf.* րիցնար, *inf.* Եւնամ
 Ե, *prep. pron.* to or for her; Ե, of it; *placed before verbs, participles, and adjectives it is a negative particle.*
 Եւ (Է), *comp. prep.* after; Է Եւ, after thee; Էն Է-Եւ, after them.
 Եւարմու, *s. m.* a man's name—the hero of the tale; *gen.* Եւարմու. *For an account of the race of Diarmuid, see additional notes.*
 Եւար, *indef. s.* two, a pair, also Եւր.
 Եւբարդ, *s. m.* a rebel; *gen.* Եւբարդայ, *pl.* -այ.
 Եւբարդ, *s. f. gen.* of Եւբարդ, rebellion, anger, indignation, vengeance.
 Եւբ, and Եւբ, *prep. pron. emph. form,* to ye or you.
 Եւբ, *s. f. gen.* of Եւ.
 Եւբու, *v. a. future 1st pers. sing.* I will avenge; *imp.* Եւբու: Եւ Եւբու Եւբու Եւբու Եւբու, that I will avenge myself well.
 Եւբ, *adj. emph.* fond, dear, beloved.
 Եւն, *emph. prep. pron.* to us, of us.
 Եւոն, proper name, *gen.* Եւոն.
 Եւոն, *v. a.* revenge; *inf.* Եւոն; Եւոն, *2nd. pers. pl. imp.* avenge ye, do ye avenge.
 Եւոն, *s. f.* damage, destruction, harm, injury; *gen.* Եւոն.
 Եւոն, *adj.* hurtful, noxious; *comp.* Եւոն.
 Եւոն, *s. m.* satisfaction, redress, propitiation, remuneration; *gen.* Եւոն, Եւ Եւոն Եւոն Եւոն, he shall give me satisfaction; sufficiency *as,* Եւ Եւոն Եւոն Եւոն, do you yourself cut-off your sufficiency of them (i.e., the berries.)
 Եւոն, *adj.* idle, foolish, frivolous; *comp.* -ն.
 Եւոն, *v. a. 2nd pers. sing. cond.* of Եւն, do, make; Եւ Եւոն Եւոն Եւոն Եւոն, that thou wouldst never have made it.
 Եւոն, *s. f.* a match, an equal; *gen.* Եւոն.
 Եւոն, *v. a. cond.* would make; *imp.* Եւն.
 Եւոն, *comp. prep.* to, towards; Եւ Եւոն Եւոն Եւոն, towards them; *irreg. infin. of the verb Եւոն,* attack, approach.
 Եւոն, *s. m.* a proper name.
 Եւոն, *prep. pron. emph. form,* from thyself.
 Եւոն, *v. a.* behead, decapitate.
 Եւոն, *s. m.* endeavour, utmost, best; *gen.* Եւոն.
 Եւոն, *s. f. emph. form* want, loss, need; *gen.* Եւոն.

- ðiulc, *v. a. perf. tense* of ðiul, deny, refuse, oppose.
 ðliḡeab, *impers. verb conditional used passively; pres. pass.*
 ðliḡceap, it is lawful; ðo ðliḡeab ðuircē, it would
 be right or lawful for you, you ought or have a
 right.
 ðo, *to or by, the prep. used with the dative absolute, as*
 ap n-a paicrin ðo Chonan, Conan having observed
 it, *literally*, upon the observing of it (i.e. a, refer-
 ring to cnum, which is fem. and consequently does
 not affect the initial letter of the word following), by
 Conan.
 ðo, *prep. of, as* ðo na caoraib of, the berries; for, *as*
 no baín re na caora ðo ḡrainne, he plucked the
 berries for Grainne; with, *as* ðo beapraib, with darts.
 ðo, *a sign of the infinitive mood, as* ðo cōimeu, to guard,
and of the perf. as, ðo báda, they were, *and some-*
times of the present, future, and conditional, as, ðo
 beirim, I give; ðo ḡeubair, thou shalt obtain; ðo
 beuprað, he would bring.
 ðo, *poss. pron. your, thy, as* ðo ceannra, your own head;
prep. pron. to him, or it.
 ðo, *placed before adjectives, signifies ill, and is sometimes*
equivalent to the English prefix in or un, but before
participles it adds the meaning of difficult, hard, or
impossible, and prefixed to substantives it is an
intensitive particle.
 ðob, *for* ðo bað or buð, it was, *past tense of assertive verb*
 ir; ir linn ðob aic, it is pleasant it was with us; aic
 is here an *adj. meaning* pleasant, pleasing, joyful,
 glad.
 ðo bpiḡ, *comp. conj. because; ðo bpiḡ ḡu, because that*
 since that.
 ðóbbrón, *s. m. great grief, sorrow, or sadness; gen.*
 ðobbrón, *pl. id.*
 ðocaioe, *comp. degree of the adj. ðoca likely, probable,*
 oe, *is affixed as a sign of the comp., the preceding vowel*
being thrown in to comply with the rule caol le caol.
 ðoéar, *s. m. hurt, loss, mischief; gen. ðoéar, pl. id.*
 ðoo, *a compound of the prep. ðo, with, for, or* ðé *and the poss.*
pron. ðo, thy, as ðoo cōigere, for thy love; ðoo
 ðeoin péin, with your own will.
 ðoḡraínn, *s. f. anguish, perplexity; gen. ðoḡraínn, pl.*
 ðoḡraínnedá; lán ðo ðoḡraínn, full of anguish.
 ðóib, *comp. pron. to or for them; the o is aspirated when*
the preceding word ends in a vowel, or aspirated conso-
nant; in other situations it remains unchanged.

ἡδύομαι, *adj.* hostile.

ἡδύτης, *s.* a flame.

ἡδύτης, *s.* sorcery, *gen. id.*

ἡδύτης-ἡδύτης, *comp. adj.* brownnailed.

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

ἡδύτης, *s.* sufficiency, fill, plenty.

ἡδύτης, *adv.* presently, to the presence, before; ἡδύτης, *adv.* by day.

ἡδύτης, *a compound of the prep. ἡδύτης of or ἡδύτης and the poss. pron. ἡδύτης, my.*

ἡδύτης, *s. m.* the world; *gen. ἡδύτης, pl. id.*

ἡδύτης, *a union of the prep. ἡδύτης, or ἡδύτης, and ἡδύτης, the.*

ἡδύτης, *s. m.* a proper name.

ἡδύτης, *adj.* brown; ἡδύτης-ἡδύτης, *comp. adj.* brownish red.

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

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

ἡδύτης, *s. m.* a fist; *gen. ἡδύτης, pl. id. and ἡδύτης.*

ἡδύτης, *s. m.* a door, a gate, boundary, *gen. ἡδύτης, pl. ἡδύτης.*

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

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

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

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

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

ἡδύτης, *s. f. dat. of ἡδύτης, deformity; gen. ἡδύτης.*

ἡδύτης-ἡδύτης, *s. f. dat. of ἡδύτης, faint-heartedness, low spirits, languor, gen. ἡδύτης-ἡδύτης (see ἡδύτης).*

ἡδύτης, *s.* a spell.

ἡδύτης, *s. f.* a company, a tribe, *gen. ἡδύτης.*

ἡδύτης, *s. m.* back, *gen. ἡδύτης, pl. ἡδύτης.*

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

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

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

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

Θυβῆδαρη, *s. m.*, proper name; *gen.* Θυβῆδαρη.

Θυβρορ, *s. m.* proper name, *gen.* Θυβρορ.

θύιλ, *s.* a wish, desire, hope.

θυilleός, *s. f.* a leaf; *gen.* θυilleόγῃ, *dat.* θυilleόγῃ
pl. θυilleογᾶ.

θυine, *s. m.* a man, person; *gen. id. pl.* ὁδοine, θυine
εἰςin, a certain person, somebody, someone.

θυιρη, *s. m. gen.* of ὁρη.

θύιρη, *v. n.* awake, *inf.* θύργαθ.

θυιτρε, *prep. pron. emph. form.* to thee.

θυλ, *v. n. infin.* of irreg. *v.* τεῖρ, go; *s. m.* an excursion,
an expedition; *gen.* θυιλ.

θύν, *s. m.* a fort, *gen.* θύν and θύνα, *pl. id.*

θύτταρ, *s. m.* the place of one's birth, one's native country;
gen. θύτταρ.

θύττατ, *s.* diligence, assiduity, zeal; *gen.* θύτταττα.

ε, *pers. pron. acc. case*, him, it.

ε, *pers. pron.*, he it; *the nom. case when used with the asser-*
tive verb ἵρ, and also with passive verbs.

εαῖλαδ, *s. m.*, a servant, messenger, post-boy, courier; *gen.*
εαῖλαγ; *pl.* εαῖλαγῃ; ἡο βᾶσαρ τριαρ εαῖλαδ
αοο 1 γιολλαιθε, *literally*, three messengers were at
them, *i.e.* attendants. They had three messengers,
i.e. attendants. *Observe that τριαρ influences εαῖλαδ*
in the sing. number, but that γιολλαιθε, in apposition to
it, is in the plural.

εαῖτα, or εαῖταδ. *s. m.* an adventure.

εαθ, *pers. pron.* he, it; *always used with the verb ἵρ, ex-*
pressed or understood: *νί h-εαθ*, it is not.

εαοραιθ, *prep. pron.* between ye or you.

εαορuiν, *prep. pron.* between us.

εαγλα, *s. f.* fear, terror, timidity; *gen. id.*

εαμuiν, *s. f. gen.* Εαμna, a proper name.

εαρβαλλ, *s. m.* a tail; *gen.* εαρβαλλ, *recte*, ιαρ-βαλλ,
from ιαρ, behind, *and* βαλλ, a member.

εαρचनाθε, *s. pl. of εαρचना*, an obsolete sub., a cup.

εαρ, *s. m.* a waterfall, cascade, a cataract, *gen.* εαρ, *pl. id.*

εαρ, a negative particle, which gives an opposite meaning to the
words to which it is prefixed, as in the following in-
stance.

εαρβα, want, destitution, loss; *gen. id. pl.* εαρβαιθε or
εαρβαθα, α n-αρ αγυρ α n-εαρβα, their slaughter and
destitution.

εαρκαοιν, *from* εαρ, not, *and* καοιν, smooth, the wrong
side or inside of anything.

εαργεαίροις, *s. dat. pl. of εαργάρα*, foe, from εαρ, a neg. particle, and αίροε, *pl. of αρα*, friends.

εατορία, *prep. pron.* between them.

είρεαδ, *s. m.* armour, clothing; *gen.* είροδ; *more regular form* είροίγε, *pl. id.*

είροδ, *gen. of foregoing.*

είσιον, *s. m.* force, distress, strait; also είγεαν and είγιν: *gen.* είγιν.

είγεαν, *see foregoing.*

είγεαμ, *s. f.* a shout, cry, call, *gen.* είγμε, *pl. id.*

είγιν, *gen. of είσιον and είγεαν.*

είγρις, *s. prep. case of είγρε*, a bard or poet; βεγγάν ο'είγρις, a few of the bards.

είλιотром, *s. m.* a hearse, bier, a coffin; *gen.* είλιотρομ.

είλλ, *s. f., dat. of*, ιαλλα leash, a thong, a latchet, *gen.* είλλε.

είμφεαδ, *adv.* at once; α η-είμφεαδ, together, with.

είμικ, *s. f.* ransom, fine, eric (money fine, principally for murder), retribution, restitution; *gen.* είμκε, *contracted, form of* είμκε, *τιλλε* είμκε, more eric, *literally*, more of eric.

είμυγ, *v. n. imp.* arise; *είμυγ, perf.* went; *είμυγ* Οίλιολλ Ολουμ αμαδ Οίλιολλ Ολουμ went forth.

είμυγίδ or είμγίδ, to arise, *infinitives of foregoing.*

είμυγιδεαρ and είμγεαδεαρ, *v. n. perf. 3rd pers. pl.* they arose.

είμγίγρε, *v. n. perf. 2nd per. sing. emph. form*, thou didst rise or you arose.

είμγρε, *emph. form of imp.* είμγ. Ο'είμγ, *the perf. tense*, he arose.

είριονν, *s. f. gen. case*; also είρεανν, *nom. sing.* είρε Ireland; *dat.* είρινν.

είρλιαδ, *s. m.* destruction, slaughter; *gen.* είρλιγ.

είρ, *prep.* after, behind *from an obsolete sub. signifying a trace or track*; *ταπειρ, comp. prep.* after *literally* in the track of.

είρεαν, *pron. emph.*, he himself.

Εοδάδ, a man's name, *gen.* Εοδάδ.

Εογαν, a man's name.

ευδ, *s. f.* an accident causing sorrow, catastrophe; *gen.* ευετα.

ευο, *negative particle in composition* = not.

ευοα, *s. gen. case of ευο*, jealousy, envy, suspicion.

ευοαμ, *s. m. gen. case of ευοαν*, the forehead.

ευοτρομ and εαοτρομ, *adj.* light, nimble, brisk.

ευγ, *in composition equals* "in," or "un," not.

eugcomlann, *s. m. gen. of eugcomlann*, oppression, in justice, injury.

eugcór, *s. f. wrong, injustice; gen. eugcór, from eug*, "in" a *neg. par.*, and cór, justice.

eugmuir, *comp. prep.* without : *Δ n-eugmuir na fleist* rín, without that feast.

euluis, *v. n.* fly, escape : *o' euluis*, he fled.

éunamail, *adj.* bird-like, light as a bird.

rá or raol, *prep.*, under, as *ráfeirg*, under anger ; about, upon, or along, after a verb of motion, as *no rin an fió iarraidinn no bá rá céann an ádaig*, the ring of iron stretched which was upon the head of the giant ; *go m-bad élor rá imcían an bailé*, so that it was heard about the distant parts of the town ; *rá deoisg*, *adv.* finally, at last ; *rá n-á comair*, in his presence ; *rá comair* *adv.* before ; *rá deirnead*, *adv.* at length, lastly, *rá ceuoóir*, *adv.* immediately, at once.

rá, *indic. mood, perf. tense of assertive verb* ir, used for bá, it was ; *o'forraig* *o'orur* rá *neara* *óo*, he opened the door which was nearest to him.

rá céann, *comp. prep.* for ; *oul* rá céann an *gádair*, to go for the hound.

rao, *s.* tall, long ; *gen. raio* ; *air* rao, entirely ; *Δ b-rao ó*, far from.

rao, a contraction of *prep. rá* and *poss. pron. o*, thy.

rág, sometimes *raig*, *irreg. v. ac. imp.* find, obtain, get ; *infin. o'rágail* or *o'rágbail*, *perf. fuair*, *pres. rágaím* or *geibim*, *cond. gádbainn* or *geobain* and in some instances only *rágáinn* or *raiginn*, *pass. infin. le rágail*, to be found ; *bár* *o'rágail*, to die.

rág, *v. a. imp.* leave, quit, forsake, desert ; *imp. emp. rágra* ; *infin. o'rágbail*, *sur* rág, so that he left ; *nírágra*, I will not quit ; another form of this verb is *rágaib*, and sometimes *raig*.

rágaib, *v. a. imp.* leave, quit, forsake, abandon ; *o'rágaib*, *perf.* he left, *sur* rágaib, so that he left ; *no rágbadair*, 3rd pers. pl. *perf.*, they left ; *rágbair*, 3rd pers. pl. *pres.* they leave ; *rágbamaoírne*, *cond. 1st pers. pl. emph.* we would leave ; *rágbam*, or *rágbamaoir*, let us leave ; *rágbair*, *pres. historical* leaves.

rágail, *v. a. infin. of rág* ; *v. s.* getting, obtaining, finding, *nac b-féoir* *Δ b-rágail*, that it is not possible their obtaining or to obtain them ; also *rágbail*.

ῥάγῃ, *v. s.*, leaving, quitting, forsaking; ἀπὸ ῥάγ-
 ῃ or ἀπὸ ῥάγῃ, upon leaving; *the infin. of ῥάγ*.
 ῥάγῃ, *v. a. 1st. pers. sing. fut.* I will leave; *ῥάγῃ*, I
 will not leave.

ῥαιϣεαὖ, *v. a. cond.* would see; *imp.* ϣεῖc.

ῥαίριν, *v. a. infin. and part of* ῥεíc, see; also ῥεícριν.

ῥαίῃ, s. f. length; ἀν ῥαίῃ, as long as, whilst.

ῥάιλτε, *s. f.* welcome; *gen. id. pl.* -τιξε and -τεαῶδα.

hist. pres., welcomes.

ῥάτμε, *v. a.* watch, guard; *infin. id.* ὄσο ῥάτμε, to watch thee.

բայրըցե, s. f. sea; gen. id.

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

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

ραιτβεαρτ, *comp. s. f.* skilled knowledge, *from* ράτ, *s. m.* skill, wisdom, *and* βεαρτ, *which here signifies*, judgment, discernment.

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

řám, contraction of prep. řá, and poss. pron. mo.

fan, *v. n.*, stay, wait, await; *infin.* o'fanamain or
o'fumeac; go b-fanfað, *cond.*, that he would stay;
níofan, he did not await; fanaf, *pres. hist.*, stays,
remains.

ῥάν, contraction of *prep.*; ῥά or ῥαοι and *an*, the; properly ῥάν or ῥαοι *an*.

ῥάναδῶ, s. an incline, a descent; *gen.* ῥάναδιῶ.

բաօն, *s. m. gen.*, of բաօն, the edge of a sword; իօթաօնայն, various sharp-edged weapons; Ծօ լիցնար բաօն-ճեար ամ շուրջով, he wrought sword dexterity round about.

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

Ἰαολάν, *s. m.* proper name; *gen.* Ἰαολάνη.

ῥᾶρ, contraction of prep. ῥά or ῥαοι and relative pron. ἃ
 (ἃν before perf. tense of verbs) as κρητο ἃν ῥᾶτ ῥᾶρ
 κρηναὸς ἡ γεγραπὴν ὁρμῃ, what is the reason for
 which these bonds were put upon me?

ἑαυτοῦ, s. a company; ἰνα ἑαυτοῦ, in his company.

rár, *v. n.* grow, increase; *infin. id.* ró ráár, *perf.* he grew.

ῥάϱ, s. growth, increase.

ῥάραξ, *s. m.* a desert, wilderness; *gen.*-ῥαξ, *pl.*-ῥαξε and ῥάραξ.

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

- ʔáć, *s. m.* cause, reason; *gen.* ʔáćá, *pl. id.*
 ʔáćáć, *s. m.* a giant, prudence, skill; *gen.* -ćáćǵ, *pl.* -ćáćǵe,
 ǵo ʔáćáć, with skill; *adj.* mighty, powerful.
 ʔeac or ʔeuc, *v. a.* look, examine, view, behold, compare;
irreg. infin. ǵ' ʔeacáin or ǵ' ʔeacáinć, ǵ' ʔeuc, *perf.*
 he looked, ǵo ʔeucáǵ, *perf. pass.* was examined;
 ʔeacáʔ, *perf.* I have seen; ní ʔeacáʔ, I have not seen;
 nac b-ʔeacáǵ, that he saw not; ǵoǵ ʔeucáin, to see
 thee.
 ʔeacć, *s. f.* time, place, turn; *gen.* ʔeacćá; an ćʔeac ʔeacć,
 the third time.
 ʔeacǵ, *s. f.* length, duration, continuance; áin ʔeacǵ, *comp.*
prep., during.
 ʔeacáʔmaʔ, *def. v.* we know; *used only negatively*, as
 ʔeacáʔmaʔ, we know not.
 ʔeacǵma, *gen. of* ʔeǵm, *s. m.* exertion, effort, service, use,
 power; *pl.* ʔeacǵmanna, lućć ʔeacǵma, fighting men;
 ćʔeǵm-ʔeǵm, a mighty effort.
 ʔeall, *s. f.* treachery, deceit; *gen.* ʔeille.
 ʔeap, *v. n. and a.* rain, pour, give, send, happen; *infin.*
 ǵ' ʔeapćáin, ǵ' ʔeap, *perf.* he gave; ǵo ʔeapáǵ, *perf.*
pass., was poured out, was made.
 ʔeapanna, *s. m.* land, ground, country; *gen.* -áinn.
 ʔeapǵ, *s. m.* anger; *gen.* ʔeapǵ.
 ʔeapǵáć, *adj.* wrathful, angry.
 ʔeapć, *s. m.*, a grave, a tomb, a trench; *gen. and pl.*, ʔeapćá
 ʔeapǵap, *pres. hist.*, grows angry, *modern* ʔeapǵap.
 ʔeápʔ, *adj.* better; *irreg. comp. of* maćć, good; in ʔeápʔ
 liomʔa, I myself prefer.
 ʔeapʔna, *s.* proper name; *gen. id.*
 ʔeapʔaǵ, *s. f.* a spindle; luapǵ-ʔeapʔaǵ, a club.
 ʔeap, *see* ʔioʔ; *v. a.* know, *infin.* ǵ' ʔeap or ǵ' ʔioʔ, to know.
 ʔeapá, *s. m. gen. of* ʔioʔ, intelligence, knowledge.
 ʔeapáa, *adv.* henceforth, in the future.
 ʔeapʔainʔe, *cond. 1st. pers. sing.*, I would know; *imp.*
 ʔioʔ or ʔeap.
 ʔeic, *irreg. v. a. imp.* see; *pres.* ćim, ćǵim, ʔaćim or
 ʔeicim, *imperf.* ćǵim, *perf.* ćonnapap, *infin.*
 ǵ' ʔaćim or ǵ' ʔeicim, *subj.* ʔaćim; ǵá b-ʔeicʔeacǵ
 ʔib, if ye would see, ǵo b-ʔeicʔimip, that we may see.
 ʔeioʔ, *s. f.* power, ability; in ʔeioʔ liom, it is possible
 with me, I can, ní ʔeioʔ a ʔapbaǵ, it is not pos-
 sible to kill him, he cannot be killed, ǵo innip ʔe náʔ
 b-ʔeioʔ buaǵ ǵo bʔeicć áin, he said he could not
 conquer him.

ferðom, *s. f.* power, exertion, effort; *gen.* ferðoma, *pl.* ferðmeðanna.

ferðmældioir, a strong effort.

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

fenne, the Fenii, *s. f. gen. and pl. of* fiann.

feris, *s. f. dat. of* fearis, anger, *gen.* ferise.

féiríroo, *adj. comp. degree of* maic, féiríu being put for *feáru* on account of the slender vowel *e* following, and *oe, of*; the better of.

feríroo or feríte, *s. f.* accommodation, entertainment; Δ ουδαίρε ηε η-α λυέτ feðoma Δ long oo éur Δ b-feríroo, he told his fighting men to put his ship in equipment.

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

feolrgaoilte, *comp. adj.*, flesh-rendering.

feuroao, they have been able; níor feuo, he could not, he was unable; no innir náu feuo riu, he said that it was not possible with him, *i. e.* he was not able; feuoaim, I can, I am able; feuroáiò ríu, it will be able with ye.

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

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

fiac, *s. m.*, obligation, debt; *pl.* fiacá, *prep. case pl.* fiacáib; ná cuirre o'fiacáib oim, do not put your obligations upon me; do not compel me.

fiacriac, *s. m. gen. of* fiacra, a man's name; Tír fiacriac, *i. e.* Tireragh, county Sligo.

fiab, *s. m.* a deer, a stag; *gen.* fiabíò.

fiabác, *s. m.* a hunt; *gen.* fiabáig.

fiabnaíre, *s. f.* witness, testimony; *gen. id.*; Δ b-fiabnaíre *comp. prep.* in presence of, before.

fiarraiig, *v. a. imp.* ask, inquire, question; *irreg. infin.* o'fiarraigíò, *perf.* o'fiarruiig, or no fiarruiig, he asked; fiarruigear, *pres. hist.* inquires, asks; no fiarruigeaoar, they asked.

fiabot, *s. f.* a hunting lodge; *gen.* fiaboié.

fiann, *s. f.* a soldier of the ancient Irish militia; *gen.* fenne, *pl. id. and* fianna; fianna éirionn, the Irish Militia founded by Fionn Mac Cumhaill; fiannaib, *prep. case, pl.* Δ b-fiannuigeacé, among the Fenians.

fiannuigeacé, *s. f.* Fenian order or company.

fiò, *s. f.* a ring, rod, switch.

fíll, *v. a.* turn; *infin.* fílleab, no fílleaoar ear Δ n-aíu, they returned.

- ριόκμαρ, *adj.* fierce, cruel; *comp.* -αιρ.
 ριόββα, *s. m.* a wood; *gen. id. pl.* -αιβ.
 ριον, *s. m.* wine; *gen.* ριονα.
 ριονν, *s. m.* a man's name; *gen.* ριnn; ριονν μαρ
 Cυμαλλ, *see additional notes.*
 ριор, *adj.* true, genuine, sterling, honest; *an intensitive prefix.*
 ριорцаοи, *comp. adj.* truly gentle.
 ριорцѡиѣуо, *v. a.* carefully keep or guard well; *inf. id.*
 ριорѣолаѣ, *comp. adj.* very learned.
 ριорѣолу, *s. m.* enlightenment.
 ριорѣраѣа, *comp. adj.* exceedingly ugly.
 ριорлаоѣ, *s. m.* a true hero; *gen.* -лаоѣ.
 ρиормameиnт, *s. f.* the firmament.
 ρиормυλλαѣ, *s. m.* the very top, the summit of a hill.
 ρиорѣруаѣѣ, *comp. adj.* truly or exceedingly pitiful.
 ρиорυиrѣe, *s. m.* spring water; *gen. id.*
 ρиор, *s. m.* knowledge, word, intelligence; *gen.* ρѣра; ρо
 cυиpѣаѣ ρиор, word was sent; *v. imp. see* ρѣр.
 ρиr, *s. m. pl. of* ρѣр, a man.
 ρиrѣлѣ, *comp. adj.* very cunning, *from* ρиор, *which before a*
 slender vowel becomes ρиr *and* ѣлѣ, *adj.* wise, prudent,
 cunning, crafty.
 ρиrиnne, *s. f.* truth; *gen. id.*; аn ρиrиnne, the truth.
 ρиr, *see* ρиор.
 ρиrѣ, *s. f.* a dream, an art, divination; *gen. id.*
 ρиѣѣ, *card. adj.*, also ρиѣо, twenty, a score.
 ρиѣѣлѣ, *s.* the game of chess; *gen. id.*, ρѣр ρиѣѣлѣ, a
 chessman.
 ρиѣѣолѣ, *s. f.* a chessboard; *gen. and pl.* ρиѣѣлѣ *and* ρиѣѣ
 лѣ. *For an interesting reference and description of*
 the ρиѣѣолѣ see "additional notes."
 ρлаѣт, *s. m.* a prince, a lord; *gen.* ρлаѣа; *pl.* ρлаѣѣ.
 ρлеаѣ, *s. f.* a feast, a banquet; *gen.* ρлеѣѣѣ, *pl.* ρлеаѣа.
 ρлеѣѣѣ, *gen. of preceding.*
 ρѣѣаиr, *s. f.* presence, company; иnа ρѣѣаиr, along with
 him; аm ρѣѣаиr, along with me; а б-ρѣѣаиr, *comp.*
 prep., with, together with, along with; аm ρѣѣаиrѣѣ,
 emph. with myself; ρѣѣаиr, *as a sub. is now obsolete,*
 and is only used in such instances as are given
 here.
 ρѣѣтaр, *v. a. hist. pres.*, asks.
 ρѣѣ, *s. m.* a sod; *gen.* ρѣѣо; *pl. id and* ρѣѣа.
 ρѣѣ-ѣаиrиrѣѣ, *comp. adj.* broad-sodded.
 ρѣѣаѣл, *v. s. m.*, plunder, prey; *gen.* ρѣѣла; аиr ρѣѣаѣл,
 in plunder, *i. e.*, plundering.

բօցալե, *adj.* destructive; ո՞՞ ծեւնքամ ճրօռն զօ՞ր
բօցալե քօլրջօւլե ո՞՞ լծօւր ռօւն, we shall
both make a destructive flesh-rending battle on
them.

բօցլւմ, *v. a.* learn; *inf.* *id.*

բօցնամ *or* բօցնօ, *v. a. inf.* of բօցմ, serve, do good.

բօյր, *irreg. comp. degree of the adj.* բօյր, near; *other comp. form,* նօյր.

բօլլրից, *v. a. imp.* shew, announce, reveal, pro-
claim, manifest; *inf.* ո'բօլլրիցօ; ո՞՞ բօլլ-
րիցօ, *perf. pass.* was shown; բօլլրիցիր, thou
didst make known.

բօր, *see* բօր.

բօրծօւրջօ, *v. s. from* բօրծօւրջ, wound, make red.

բօրու, *adj.*, strong, hardy, able; *comp.* բօրուե,

բօլամ, *adj.* empty, void, vacant; *comp.* բօլմե.

բօլսւմնեօ, *adj.* very swift, nimble, active, prancing.

բօլսւման, *s. f.* flight, giddy motion, skipping, bustling,
distraction.

բօնամօ, *s. m.* mockery, jeering; *gen.* բօնամօ.

բօր, *an intensitive particle, written* բօր *before words*
whose first vowel is slender; *prep.* = միր,
upon.

բօրծար, *v. n. imp.* increase, grow, enlarge; ո՞՞ բօրծար,
perf. enlarged.

բօրմօ, *s. m.* envy, emulation; *gen.* բօրմօ.

բօր, *adv.* yet, still, moreover; ձէր բօր, but yet.

բօրցալ, *v. a. imp.* open; ո'բօրցալ, *perf.* he opened; *inf.*
ո'բօրցլօ.

բրօօ, *s. m.* heather; *gen.* բրօւօ.

բրօջար, *v. a. imp.* answer, reply; *inf.* բրօջրօ *and*
բրօջար; ո՞՞ բրօջար, he answered.

բրօջրօ, *v. s. m. from preceding,* an answer, a reply; *gen.*
բրօջրօ.

բրօն, *v. a. imp.* bend, crook; *inf.* *id.*

բրիր, *prep. pron.*, old form of լիր *and* րիր, with him, of him,
through him, by him.

բրու, *s. f.* a wild or waste; *gen.* բրուե; *dat. pl.* բրուն.

բրու, *s.* profit, gain, advantage; *v.* was found; ուր բրու,
there was not found.

բրուց, *s. f.* a relapse, a turning back.

բրօջար, *v. a. imp.* announce, publish, warn, proclaim;
ո'բրօջար, he proclaimed; *inf.* ո'բրօջրօ *and*
ո'բրօջար, ո'բրօջրօն, they proclaimed.

բրամ, *s. f.* sound, noise; *gen.* բրամե, *pl.* բրամ.

բսւի, *irreg. v. a. perf. of* բճ, he found; բսարսօսի, they found; բսարսի, *2nd pers. sing. perf.* thou hast found; բսւի ձերանայց, he died, *i.e.*, he met a violent death.

բսւիւ, *adj., fem. gen. and comp. of* բս, cold; *comp. id.* բսւիւեաժ, *v. s. f.* delaying, staying, waiting; *same as* բւիւեաժ. բսաժ, *s. m.* hate; *gen.* բսաժս.

բսաժս, *prep. pron.* under them.

բւից, *irreg. v. a. imp., another form of* բճ. find, obtain, get; յձ Բ-բւիցեաժ, *cond.* if he obtained; նի՛Բ-բւիցրօ րիԲ, *fut. subj. after* նի, ye shall not get; բւիցոյն *and* բճայոյն, *1st pers. cond.* I would get; մսն Բ-բւիցոյն, unless I get; յձ Բ-բւիցեաժ, if thou shouldst get.

բւից *v. a. imp., another form of* բճ, leave; յ՛բւից րե, he left; նի բւիցրօ մե, I will not leave.

բւի, *v. is, the form of the pres. tense of* Ծօ եւի, *used with negatives and interrogatives; perf.* րաւ.

բւի, *s. f.* blood; *gen.* բօս.

բւիւղճաժ, *v. s. f.* wounding, reddening with blood.

բւիւեաժ, *v. s. f., from* բս, delaying, staying, waiting.

բւլայի, *impers. verb; when it has the negative* նի, not, *նաժ*, that not, *before it, it signifies obligation, as* նի բւլայի յամ, it is requisite or necessary for me, I must, I am obliged.

բւրտաժ, *s. f.* comfort, relief, ease, help; *gen.* -աժօս, յձ բւրտաժ, to his relief.

բւրար, *adj. emph., also* արար, easy; *irreg. comp.* ոյր բւրա *or* ար.

բւտ, *prep. pron.* under thee, to thee.

բւիւ, *prep. pron.* of her, under her.

ճաԲ, *v. a. perf. tense*, took; ճաԲ *is also the imp.* seize, go, come; *infinitive* Ծօ ճաԲալ; *pres. part.* աճ ճաԲալ.

ճաԲալ, *v. a. inf. of* ճաԲ, take.

ճաԲս, *s. m.* a smith; *gen.* ճաԲս; *pl.* ճօԻԲնե: ճաԲս րբոյն, the smith of hell.

ճաԲայ, *v. a. 1st pers. sing.* I take.

ճաԲայիւ, *emph. form of foregoing.*

ճաԲալտ, fermented; յեօժս ճաԲս ճաԲալտ, strong fermented drinks.

ճաԲար, *historical pres.*, takes.

ճաժ, *indec. pron.* every, each, each thing, each time; *also* ճաժս: ճաժս ձոն, every one; ճաժս ուիւ, every; ճաժս ուիւեաժ, directly; ճաժս լա, every or each day, daily.

ճաժայի, *s. m. gen. and pl. of* ճաժար, a hound, a mastiff, a dog.

- 𐍆𐍅𐍅𐍆𐍅𐍆𐍆, *s. m. prep. case emph. form. pl. of 𐍆𐍅𐍅𐍆𐍆*,
 a hound. *Contracted form of 𐍆𐍅𐍅𐍆𐍅𐍆𐍆.*
 𐍆𐍅𐍆, *s. f. an outcry, shout; gen. and pl. 𐍆𐍅𐍆𐍆.*
 𐍆𐍅𐍆𐍆, *s. f. heroism, valour; gen. id. 𐌺𐍅𐍅 𐍆𐍅𐍆𐍆, brave*
men.
 𐍆𐍅𐍆𐍆𐍅𐍅𐍅, *s. m. gen. -𐍅𐍆 and -𐍆. pl. -𐍅𐍆 and -𐍆𐍆, a*
champion, a warrior, a knight.
 𐍆𐍅, *s. m. fierceness, valour; 𐍆𐍅𐍅𐍅, adj. valiant, brave.*
 𐍆𐍅𐍅𐍆, *s. m. disease, distemper, sickness; gen. 𐍆𐍅𐍅𐍆.*
 𐍆𐍅, *prep. without. With infinitives it has the force of a*
negative; as, 𐍆𐍅 𐍆𐍅 𐍅𐍅, not to be; 𐍆𐍅 𐍆𐍅𐍅𐍆 𐍆𐍅
𐍅𐍅𐍅𐍅, not to hunt, literally, not to make hunting;
𐍆𐍅 . . . no, either . . . or.
 𐍆𐍅𐍅, 𐍆𐍅𐍅𐍅 and 𐍆𐍅𐍅𐍆, *irreg. sub. pl. forms; nom.*
sing. 𐍆𐍅, s. m. a javelin, a spear, gen. 𐍆𐍅 and
𐍆𐍅𐍅.
 𐍆𐍅𐍅𐍆, *s. f. gen of 𐍆𐍅𐍅, wind.*
 𐍆𐍅𐍅, *s. m. a relation, gen. 𐍆𐍅𐍅, pl. id.*
 𐍆𐍅𐍅, *s. m. a proper name.*
 𐍆𐍅𐍆, *adj. fierce, cruel, rough; comp. 𐍆𐍅𐍆𐍆.*
 𐍆𐍅𐍆𐍅, *s. m. gen. id. a shout, a great cry, clamour, noise.*
 𐍆𐍅𐍅-𐍅𐍅𐍅, *adj. mas. and gen. of 𐍆𐍅𐍅 -𐍅𐍅𐍅, bright and fair.*
 𐍆𐍅𐍅, *v. a. imp. promise; 𐍆𐍅 𐍆𐍅𐍅, he promised; inf.*
𐍆𐍅 𐍆𐍅𐍅𐍅𐍅𐍅, to promise.
 𐍆𐍅𐍆𐍅, *prep. case pl. of 𐍆𐍅𐍆, a spell, a charm, a bond.*
 𐍆𐍅𐍅𐍅𐍅𐍅, *v. a. perf. tense, 3rd pers. pl. they obeyed; imp.*
𐍆𐍅𐍅, obey, serve, be-subject-to.
 𐍆𐍅𐍅𐍆, *adj. short; comp. formed irregularly 𐍆𐍅𐍅 𐍆𐍅𐍅𐍆.*
 𐍆𐍅𐍅𐍆, *v. a. cut, cut-down, mow, slice: 𐍆𐍅 𐍆𐍅𐍅𐍆, he cut;*
𐍆𐍅𐍅𐍆 𐍆𐍅𐍅𐍆𐍆, he did not cut.
 𐍆𐍅𐍅𐍆𐍆𐍅𐍅𐍅, *v. a. fut. tense. emph. form, 1st pers. sing. I*
will cut or hew; infin. 𐍆𐍅 𐍆𐍅𐍅𐍆𐍅.
 𐍆𐍅𐍅, *s. f. offspring, birth.*
 𐍆𐍅𐍅𐍅𐍅, *v. a. perf. tense pass. was begotten or generated;*
imp. active, 𐍆𐍅𐍅; inf. 𐍆𐍅 𐍆𐍅𐍅𐍅𐍅𐍅.
 𐍆𐍅𐍅𐍅, *v. a. fut. of 𐍆𐍅𐍅, imp. get, obtain, find, receive.*
 𐍆𐍅𐍅𐍅, *pres. tense, I will take, for 𐍆𐍅𐍅𐍅𐍅; other form,*
𐍆𐍅𐍅𐍅; 𐍆𐍅 𐍆𐍅𐍅𐍅, might get.
 𐍆𐍅𐍅𐍅𐍆, *fut. tense, 2nd pers. sing. you will receive.*
 𐍆𐍅𐍅𐍅𐍆𐍆, *thou shalt receive; 𐍆𐍅𐍅 𐍆𐍅𐍅𐍅𐍆𐍆 𐍅 𐍆𐍅𐍆𐍆*
me, ere thou shalt receive a present of me.
 𐍆𐍅𐍅𐍅𐍅𐍅, *cond. I would have got, put for 𐍆𐍅𐍅𐍅𐍅𐍅.*
 𐍆𐍅𐍅𐍅𐍅𐍅𐍅, *fut. tense 1st pers. pl. we receive.*
 𐍆𐍅𐍅𐍅𐍅𐍅, *v. a. 2nd pers. pl. fut. and cond. ye shall or would*
receive or get. 𐍆𐍅𐍅𐍅𐍅𐍅 is put for 𐍆𐍅𐍅𐍅𐍅.

- ḡéiḡ, *s. f. prep. case of ḡéaḡ*, a branch or bough; *pl.* ḡéuḡa, *gen. sing.* ḡéiḡe.
 ḡeup, *adj.* sharp, keen, subtle; *comp.* ḡéipe.
 ḡiò, *conj.* though, although, how-be-it, yet; ḡiò tḡa aḡt, *comp. conj.* however, howbeit, albeit; ḡiò ḡo, *comp. conj.* although that.
 ḡiò bé, *indef. indec. pron.* whoever, whatever.
 ḡiòeab, *conj.* although, however.
 ḡin ḡup, although not, *from ḡé*, although, ná, not, and ḡo, that; ḡin, *also written* ḡion; ḡion ḡup, although, *for* ḡiò ḡo.
 ḡiolla, *s. m. sing. of ḡiollaib.*
 ḡiollaib, *s. m. pl.* attendants, men-servants, pages; *also written* ḡiollaḡe and ḡiollaob; *nom. sing.* ḡiolla, *gen. id.*
 ḡlacab, *inf.* to take; *imp.* ḡlac, conceive, take.
 ḡlacaiḡ, *v. a. pres. tense*, thou undertakest.
 ḡlacaiḡ, *v. a. perf. tense*, you undertook, an tḡan ḡlacaiḡ an t-reoiò, when thou didst take (or get) the jewel.
 ḡlacar, *v. a. perf. tense*, I took; oo ḡlac re, he took.
 ḡlan, *adj.* clean, pure, white; *comp.* ḡlaine and ḡloine.
 ḡlan-ḡuairpe, *adj. gen. fem. of ḡlan-ḡuar*, clear-cold; le ḡluairpeaḡt na ḡaoite ḡlan-ḡuairpe, with the motion of the clear cold wind
 ḡleanna, *s. m. gen. of ḡleann*, a valley, a glen; *pl.* ḡleanna.
 ḡloin, *adj. mas. and gen. or voc. sing. of ḡlan*; *comp.* ḡlaine clear, white, pure; *put for* ḡlain.
 ḡlotam, *s. f.* bosom.
 ḡluairpeaḡt, *s. f. gen. -aḡta*, motion, movement.
 ḡluairpeaḡt or ḡluarpeaḡt, *v. n. and a. inf.* to move; *imp.* ḡluair, go, pass, move, set-out; aḡ ḡluairpeaḡt, setting-out.
 ḡluairpeab and -ioab, *v. n.* they went or departed, *perf. tense, 3rd pers. pl.*; *imp.* ḡluair, go, march: no ḡluair re, he went; ḡluairar, I went.
 ḡlúin, *s. f. prep. case of ḡlun*, a knee; *gen. and pl.* ḡlúine.
 ḡnáitḡeinne, *s. f. pl.* the standing Fenians.
 ḡnáit, *adj.* ordinary, customary.
 ḡní or ḡniò, *irr. v. a. imperf. of óéan or óeun*, accomplish, bring to pass; oo ḡniò, he effected; *inf.* oo óeunam.
 ḡnímeuctaḡ, *adj.* deed-doing, adventurous.
 ḡmoim, *s. m.* a fact, deed, action, exploit; *gen.* ḡmoim; *pl.* ḡmoimarḡa and contracted-mḡa.
 ḡnúir, *s. f.* face, countenance; *gen. and pl.* ḡnúire, *pl. id.*

go, *conj.* until, that; *cum go*, *comp. conj.* in order, to the end that; *adv.* still, yet; *prep.* to, unto, with; *before an adj. changes latter to an adverb*; *signifying* "that," and *when placed before the perf. tense it becomes* gur=go no: no go, until; go ránhadap ríanna, until they reached the Fenians.

goile, *s. f. gen. and pl. of* goil, prowess, valour, virtue, chivalry.

goll, *s. m.* a man's name, *gen.* goill.

gona, *conj.* so that; gona í rin córuigeaict Dhiarmuda agus Dhiáinne gonuige rin, so that up to this is the pursuit of Diarmuid and Grainne.

gonuige or nuige, *comp. prep.* to, until, unto, so far, up to this.

gorr, *adj.* blue: *comp.* gurme; *s. m.* the colour blue. *gen.* gurm.

grao, *s. m. gen. of* grao, love, trust; *gen. also* grao.

gráinne, *s. f.* proper name, Grace; *gen. id.*

gráira or gráir, *s. m.* grace, favour, aid, help, succour.

griourig, *v. a. perf. tense*, stirred-up, provoked, inflamed, excited; *imp.* griourig; *inf.* do griorigao.

gruaim, *s. f.* displeasure, gloom, ill-humour, surliness, a frown; *gen.* gruaim,

gualainn, *s. f. prep. case of* guala, shoulder; *gen.* gualann, *pl.* gualne.

gulban, *s. m.* the name of a mountain.

gur, *conj.* that. See go.

gurab and gur ab, *subj. mood of the assertive verb* ir, as gur ab eao, that it is or was.

gur, *prep.* to, towards; *form of the prep.* "go," used before a vowel; gur amu, *adv. phrase*, until to-day.

gut, *s. f.* a voice; *gen. and pl.* goe; *pl., also* goeanna.

i, *pers. pron.* she, her; also a *prep.* in.

i, the initial letter of the word ioon, *adv.* that is, namely, to wit, videlicet.

iaoran, *pers. pron.* they themselves, themselves, *emph. form of* iao, they, them.

iall, *s. f.* a latchet, a thong; *gen.* éill, *pl.* ialla; oium-iall, a caul.

iar, *adv.* after, afterwards; *s. indecl.* the west.

iarraio, *v. a. infin. of* iarri, ask, demand, inquire, invite, entreat.

iarrainn, *s. m. gen. of* iarrainn, iron.

iarriur, *v. a. historical pres. or relative form of* iarri, ask modern form iarriar.

- 1ap̄c̄ar, *s. m.* the west country, *gen.* 1ap̄c̄ar; *from* 1ar
 west, and c̄ir a country; *adj.* western, west.
 1ap̄ac̄t, *s. m.* a loan, use; *gen.* 1ap̄ac̄t; Δ c̄ug 1ap̄ac̄t ʋo,
literally, who gave a loan to him, *i. e.* who lent him;
 ar 1ap̄ac̄t, in loan, borrowed.
 ice, *s. f. gen.* of ic, a cure, remedy, balsam.
 ʋor, *prep.* between; *adv.* at all; *conj.* both, as ʋor in̄ac
 Δsur ac̄ar, both son and father; also eʋor.
 1lé, *adv.* thenceforward; o ʋom 1lé, from that time to this.
 1m̄c̄ian, *adj.* far, remote, long; *comp.* 1m̄c̄éine.
 1meaḡla, *s. f.* great fear, dread, terror; *gen. id.* from 1m, an
intensitive prefix and eaḡla, fear.
 1meor̄uin̄n, *v. a. 1st pers. sing. cond.* of 1mor, play; *future*
 1meor̄as.
 1mor̄t, *v. a. inf.* of 1mor, play; *s. f.* a game, a play; also
gen. 1mor̄t.
 1ml̄ioc̄aine, *s. f. gen.* of 1ml̄ioc̄an, the navel.
 1mpeam̄ar, *adj.* very thick, fat, fleshy or plump; *comp.* 1m-
 peam̄pe.
 1mpear̄an, *s. m.* strife, contention; *gen. and pl.* 1mpear̄an;
 also 1mpear̄, *gen.* 1m̄or, *pl. id.*
 1m̄teāc̄t, *s. f.* departure, progress, migration, adventure, a
 feat; *gen.* 1m̄teāc̄t, *pl. id.*
 1m̄teōc̄āʋ, *v. n. cond.* should depart; *imp.* 1m̄c̄iḡ.
 1m̄c̄iḡeac̄ʋar, *v. n. perf. 3rd pers. pl.* of 1m̄c̄iḡ, go, depart,
 begone; *infin.* 1m̄teāc̄t.
 1n̄a, *adv.* than, *form* of 1on̄a, sometimes 'n̄a.
 1na, *prep. pron.* in his, her, its, their, 1na ʋoc̄ar, in his
 presence, along with him; also a combination of the
prep. in for ann and the relative Δ- in which or where,
in which instance it is sometimes written 1nar before
 the *perf.* tense of verbs; 1na ʋiaḡ ʋin, after that.
 1na c̄éile, *adv. phrase*, joined, united together.
 1nar, combination of the *prep.* in, the relative Δ, and ʋo, the
sign of the perf. in which; also in our.
 1na c̄im̄c̄iōll, *adv. phrase*, around him or it; 1na c̄im̄c̄iōll,
 around her or it.
 1n̄c̄inn, *s. f.* the brain, brains; *gen.* 1n̄c̄inne.
 1n̄peāōma, *adj.* serviceable, fit for active service; the prefix
 in denotes fitness.
 1nḡion, *s. f.* a daughter; also 1nḡean and 1nḡin; *gen.* 1nḡine,
pl. 1nḡeana.
 1nḡiōma from in, fit for, suitable, and ḡniōm, a deed or
 exploit.
 1nleiḡir, *adj.* that can be cured, curable.

- 1nn, *pers. pron. ac. case*, we, us; *form of nom. used with assertive verb* 1r *and with pass. verbs*; 1nn řéin, ourselves.
 1nn1r, *s. f.* an island; *gen.* 1nnře. *pl.* 1nnřeaðð.
 1nn1r, *v. a.* tell, relate; 1nneorðorð, *future emph.* I will relate; ð 1nn1r1n, *inf.* to relate.
 1nn1rτ1b, *s. dat. pl.* openings.
 1nnře, *s. f. gen. of* 1nn1r, an island.
 1nnτε, *prep. pron.* in her, in it.
 1olřaobð1r, *s. m.* many-edged (weapons); 1ol, *a particle signifying* much, many, a variety, *and* řaobð1r, the edge of a sword or tool; *gen.* 1olřaobð1r. *pl. id.*
 1omč1r, *v. a. inf.* of 1omč1r1, carry, bear, behave, endure.
 1omč1om1rč1að, *s. f.* entire or complete protection.
 1omð1, *adj.* many, much; *irreg. comp.* n1or l1a.
 1omð1að, *s.* a couch, a bed.
 1omor1ro, *adv.* moreover, likewise, indeed.
 1omr1ð1 *verbal s. m.* rowing; *gen.* 1omarč1a.
 1omč1ř1ř1, *adv.* as for, concerning, with regard or respect to.
 1on1að, *s. m.* a place, tryste; *also* 1onnað; *gen.* 1onna1o *and* 1onna1o, *pl. id.*
 1on1ann, *s.* the same.
 1onač1r, *s. m.* the bowels, entrails; *gen.* 1onač1r1.
 1onč1om1ř1ač, *v. n. inf.* able or competent to fight; 1on *in compound words signifies* fitness, aptness, maturity.
 1onř1an, *s. f. gen. of* 1onř1a, a nail, claw, talon, hoof.
 1onř1antač, *adj.* wonderful, strange; *comp.* -11ře.
 1onř1antui1r, *s. m. gen. of* 1onř1antui1r *or* -č1ř1, a wonder, surprise, miracle; řo č1ui1o ře ðo ðeun11 1onř1antui1r 11, he went to make a wonder of it.
 1onř1na, 1onř1nað, *and* 1onř1antač, *s. m.* a wonder, surprise, miracle; *gen. and pl.* 1onř1anta: 1ř 1onř1na l1om, it is a wonder with me, *i. e.* I marvel.
 1onnlar, *v. a. past, 1st pers. sing. of* 1onna1l, wash.
 1onnmu1n, *adj.* dear, loving, courteous; *comp.* n1or 1nnř1a.
 1onnř1a1ř1o. *comp. prep.* towards.
 1onnur, *conj.* so that, insomuch that, however.
 1onnur řo *and* řur, *comp. conj.* in order that, so that.
 1ř, *the assertive verb* it is: *perf. tense* b1 *or* buð; *future* bur; *subj. pres.* að; *subj. perf.* bað: 1ř 1m1lar1o, it is so.
 1ř, *prep.* in, under.
 l1, *s. m.* a day; *gen.* l1e, l1o1: *dat.* lo: *pl.* l1eče *and* l1eč1a.
 l1b1r1, *v. n. and ac. imp.* speak, say, discourse; řo l1b1r1, *perf.* he spoke; *inf.* ðo l1b1r1τ *and* ðo l1b1rað; 1ř l1b1r1τ, *pres. part.* speaking; l11beð1rað, *fut.* I will speak.

Λαβῆσαι, *v. 2nd pers. sing. pres. of foregoing.*

Λαβῆσαι, *v. historical, relative pres. or perf. of λαβῆσαι.*

Λαετῖβ, *prep. case pl. of λα: δον το λαετῖβ, literally one (day) of days, i. e. one certain or particular day.*

Λάϊον, *adj. strong, stout; comp. reg. λάϊονε, and irreg. τρεϊρε.*

Λαιγεαν, *s. m.; gen. Λαιγῖν, Leinster.*

Λάμευοττον or -ττον, *adj. very, perfectly, or exceedingly light; from λάν, which in composition is an intensitive particle denoting perfection or superiority, and ευοττον, not heavy; ευο = in or un not and ττον, heavy; prep. case fem. Λάμευοττουιν.*

Λάινγευ, *adj. very, exceedingly or perfectly sharp.*

Λάινμεανμναδ, *adj. exceedingly cheerful or high-spirited, quite or perfectly elated.*

Λάιτρεαδ, *s. f. gen. of λάττα, a spot or place of meeting.*

Λάμ, *s. f. a hand; gen. Λάμμε; pl. Λάμμα; prep. case pl. emph. form Λάμμαιβρε.*

Λάμμαρ, *v. a. imperf. dared; imp. Λάμ, dare, presume; infin. το Λάμμαρ.*

Λάμχαομναδ, *s. m. protection, defence.*

Λάν, *in composition signifies perfection, enough, well; λάν is used before words whose first vowel is slender.*

Λάν, *s. m. full; gen. Λάν: ο'ιαρμαρ Λάν ουιν το να χαομαιβ ριν, to ask the full of a fist of those berries.*

Λάν is here the *gen. governed by the infin. ο'ιαρμαρ.*

Λάναδρμέιλ or Λάναδρβέιλ, *comp. adj. very great, wonderful terrible; Λάναδρμέιλε, fem. gen.*

Λάνβυλλε, *s. f. a heavy stroke or blow.*

Λάνκόρμυζαδ, *s. plentiful portion, a full share.*

Λαντροιλρε, *s. f. full light, effulgence; gen. and pl. id. pl. also λαντροιλριγε.*

Λαοδ, *s. m. a hero, soldier, champion; gen. and pl. Λαοιδ.*

Λαοδδ, *indec. adj. heroic, warrior-like.*

Λαοιρε, *s. f. gen. of Λαοιρ, a poem, a lay; α η-αιτλε να Λαοιρε ριν, after that poem, the gen. after comp. prep.*

Λαραι, *s. f. a flame; gen. Λαρραδ, pl. Λαρραδα.*

λε, *prep. with; λει before a vowel; also λε and ρι.*

Λάττα, *s. f. presence, company; generally as an adv., το Λάττα, α Λάττα, presently, soon.*

λεαδαδ or λεαδα, *s. f. a bed; gen. λεαδδα; prep. case λεαδαρ, pl. λεαπαδα.*

lean, *v. a. imp. follow, pursue; infin. leanαμαιν, 1st pers. pl. perf. leanαμαρ, we followed.*

leanαρ, *v. a. perf. 1st pers. sing.; relative or historical pres.*

λεανb, *s. m.* a child ; *gen. and pl.* λεινb.

λεανφa, *v. a. future*, I will follow.

λεανηα, *s. f. pl. of* λιονη *or* λεανη, ale, strong beer.

λεαρυγαb, *s. m.* maintenance, rearing ; *gen.* λεαρυγητε, *pl. id.*

λεαc, *s. f.* half, a moiety, piece, part ; *gen.* λειτε, *pl.* λεατεαηηα ; *adj.* half, as λεαc-ρλιγε, half-way ; *very frequently used in composition as the first part of a compound word, in which position it very often denotes one of a pair, as* ας ουλ το λεαc-ταοιβ, *going to one side.*

λεατ, *prep. pron.* with thee ; *emph. form* λεατρa, with thyself or yourself,

λεαcαν, *adj.* wide, broad ; *comp.* λειcηe.

λεαcαν-αρηαιb, *s. m. prep. case pl. of* λεαcαν-αρηα, a broad arm or weapon ; *gen.* -αρηα, *pl. id. and* -αρηαa.

λεαcαν-ηbηη, *adj. fem. dat. of* λεαcαν-ηbηη, broad and great or wide expansive.

λει, *prep. pron.* with her or it.

λειοηεαc, *adj.* strong, robust, brave.

λεις, *v. a. imp.* suffer, permit, let, allow, give or put ; *λειςφeαb, cond.* would let ; *ηαc λειςφeαb, that* I will not suffer or permit ; *λειςρηηιο, we* will allow ; *inf.* το λειςεαη, λειςιοη, *or* λειςιοηc.

λεις *also* λεας, *v. a. imp.* throw, cast, knock down ; *λειςιοη, pres. historical or relative form,* throws ; *ηο λεις, perf.* threw ; *inf.* α λειςεαη *or* λειςεαb.

λειςεαρ, *s. m.* cure, remedy, medicine, healing ; *gen. and pl.* λειςιη.

λειςτεαρ, *v. a. pres. pass. and imp. pass. of* λεις, permit, allow, as λειςτεαρ αρτεαc ε, let him be allowed in.

λειη, *s. m.* a leap, jump, *gen.* λειηe, *pl.* λειηeαηηα.

λειη, *v. n.* jump, leap ; *inf.* το λειηιο *or* λειηeαc.

λειη, *adj.* open, plain, manifest ; close, careful ; *ςο λειη, adv.* altogether, entirely.

λειcειο, *s. f.* like, kind, *gen.* λειcειοe ; *οο δευνφaδ αν λειcειο ρηη ο'φeαιc, who* would do that kind of treachery.

λειcιοο *or* λειcεαb, *s. m.* breadth ; *gen.* λειcιο.

λεη, with my ; *contraction of* *prep.* λε *and* *poss. pron.* ηο, my.

λεοηηbοιcηη *s. f.* sufficiency, enough.

λευφa, *s. m. pl. of* λευη, a flash.

ληαc, *adj.* gray ; *comp.* λειcηe.

līačlīuačīra, *adj.* land of the withered rushes; *from* līač, gray, and līuačīra, *gen. and pl. of* līuačīra, a rush.

līb, *prep. pron.* with ye or you.

lice, *s. f. gen. of* leac, a flag, flat-stone, slate.

linn, *prep. pron.* with us.

linn, *s. f.* period, time, generation; *gen.* linne, *pl.* linnī.

liomīra, *prep. pron. emph.* with myself; *emph. form of* liom; *ir* fēārīr liomīra, it is better with me, *i.e.* I prefer.

liomīča, *adj.* polished, limber.

lion, *v. n. and a.* fill; *no* lion, *perf.* he became filled; *inf.* lionač.

liomīar, *adj.* full, copious, numerous, plenty.

lionn, *s. f.* ale, beer; *gen.* leanna or lionna.

lo, *dat. case of* lā, a day; *oo* lo, *adv.* by day.

ločlannač, *s. m.* a foreigner, a Dane; *gen.* ločlannačī.

loiīgne, *s. pl.* vibrations.

lón, *s. m.* food, provision, store; *gen.* lón.

long, *s. f.* a ship; *gen.* luīnge, *dat.* luīng, *pl.* longā.

lorīg, *s. m.* a track, trace, or footstep, a print; *gen. and pl.* luīrīg; *oo* fuaīačar lorīg ōhīarmuōa ann, they found the track of Diarmuid there; a log of wood, club, staff; *anuāir* fā nāimīg an lorīg é, when the club reached him.

luačōaīl, *s.* motion, exercise, vigour.

lučt, *s. m.* people, folk, party, *gen.* lučta; *same as* aor.

luža or nīor luža, less; *comp. degree of adj.* beaž, little.

luībeanna, *s. pl. of* luīb or luībeann, an herb; *luībeanna* īce, healing herbs.

luīōe, *v. n. inf.* to lie down; *imp.* luīb.

luīōe, *s. m.* position, situation; *ōar* luīōe, by my position.

luīōe, *s. m.* the act of lying or reclining, *gen. id.*

luīmneač, the name of the city of Limerick; *gen.* luīmniž.

luīž or luīb, *v. n. imp.* lie down, *no* luīb, *perf.* he lay down; *luīžēačar*, they lay down; *luīžīnnīre*, *cond. emph.* I myself would lie down.

luīng *dat. of* long, a ship; *ar* m-beīč ollām ōon luīng *no* žluāir fēin, ō'iomīraīžīō nā luīnge, *literally*, upon being ready to the ship he went himself to the ship, *i.e.* the ship being ready, *etc.*; *idiom of the dative absolute.*

luīmneač, *adj.* merry, jovial.

lūīpeač *s. m. or f.* a coat of mail, breast-plate, armour; *gen.* lūīpīž and lūīpīže.

lúirg-*fearraio*, *s. f.* a a mailed-club.

lútgáireac; *adj.* glad, joyful, merry; *comp.* -ri^{ge}

lútmair, *adj. prep. case fem. of* lútmair, strong, noble.

m', *written for poss. pron. mo before a sub. beginning with a vowel or f.*

má, *conj.* if; má márbair fionn mé, if Fionn kills me; má *always used with indicative mood.*

mac, *s. m.* a son; *gen.* mic and meic, *pl.* maca; mac an éuill, son of the hazel, the name given to Diarmuid's hound; mac tige, a wolf; mac Dhiarmuda, the son of Diarmuid; doo mac Andala mic mhórna, Aodh the son of Andala MacMorna; don^{sur} mac air^t óig mic mhórna, Aonghus the son of Art og MacMorna.

maca, *the pl. of* mac.

maoin, *s. f.* morning; *gen.* maíone; ar maíoin ar n-a márac, upon the morning of the morrow.

maílle, *prep.* with, along with; maílle re, along with; maílle ríot, along with thee; a maílle ríur, along with him.

mair, *v. n. imp.* live, exist, endure; *inf.* mar^tain and mar^eac^tain; an fáir maírríor ré, whilst he shall live; maírríor, *the fut. relat. or hist.*

maíreob^a, would kill, *cond. of* mar^b, kill.

maíreob^tair^e, *cond. pass.* should or would be killed; nac maíreob^tair^e, that it should not be killed.

mairg, *s. f.* woe; *gen.* maíge.

maíre, *s. f.* beauty; *gen. id.*; maíre maí^t, excellent beauty.

maíreac^a, *adv.* well, then, therefore; *comp. conj.* if it is so, if so it be, *i.e.* má ir éac^a.

maí^t, *s. m.* a chief, leader, a noble; *pl.* maíte; *adj.* good, go maí^t, however good, níor fear^r, better; go maí^t, *adv.* well.

maí^t, *v. a.* forgive, remit; *inf.* maíteam; do maítead^ar, *perf.* they forgave; go maíteac^a re, that he would forgive; maí^tim, I forgive, remit.

maí^tim, *v. s. m. gen. of* maíteam, forgiveness, pardon.

máíreac, *s. f. gen. pl. of* má^tair, a mother; *gen. sing.* má^tair, *pl.* máíreac^a.

malair^tac, *adj.* variable, changeable, fickle.

mall, *s. m.* a putting off, a delay; *gen.* moill; *adj.* slow, *comp.* maílle and moille.

Mananán, *proper name, gen.* Mananán.

maoí^a, *v. a. and n.* boast, brag, envy, grudge; *inf.* do maí^adeam, do maí^a re orruim, he boasted against us.

մաօրծե, *past part. of* մաօրծ, boast.

մաօլ, *adj.* bald, hairless; *comp.* մաօլե.

մար, *adv.* as, like, wherein; մար ձ (մար ձ *before perf. tense*), where; մար ձն չ-սեօնա, likewise, in like manner; մար րն, *adv.* so, in that manner; մար րօ, like this, thus; մար լեանար, as follows; մար ճօհարժա րիօժանա, as a sign of peace; մար շարար, as you have planted; մար ձօն, *adv.* together, as one; մար ձօն րե, together with.

մարա, *s. f. gen. of* մար, the sea; ձ ն-օլեանաւ մարա, in the islands of the sea.

մարձ, *adv.* to-morrow; ձ մարձ, to-morrow; ձր ն-ձ մարձ, on the next day.

մարբ, *adj.* dead; *v. a. imp.* kill, slay; *infin.* մարբած, *րօ* մարբ, *perf.* he killed; մարբժա, *gen. of verbal sub.* մարբած, and *past part. of* մարբ; ձօնար մօ մարբժա, the cause of my slaying.

մարբած, *v. s. m.* slaughter, killing, massacre; *gen.* մարբժա; ժօն մարբածօրա, to slay me; *the infin. of* մարբ, kill.

մարբար, *perf.* I killed; մարբանն, *pres. hab.* wont to slay.

մար, *contraction of* մա, if, and ր, it is; մար է, if it be.

մարլած, *s. m.* an insult, reproach, slander, abuse; *gen.* -ձիօ, *pl. id.*

մաժար, *s. f.* a mother; *gen.* մաժար, *pl.* մաժրե and մաժրեաժա.

մե, *pers. pron.* I, me; մե րին, myself.

մեծալ, *s. m.* a plot, deceit, treachery; ձր մեծալ ժօ ծեւնան օրտ ձու, against treachery being done upon thee to-day.

մեծալձ, *adj.* deceitful, treacherous, fraudulent; *comp.* մեծալից.

մեծա, *s. f. gen. and pl. nom.* մեծ, mead.

մեռչալ, *adj.* crafty, deceitful; *comp.* մեռչալից.

մեռնա, *s. f.* mind, memory, intellect; *gen.* մեռնան, *dat.* մեռնան.

մար, *adj.* quick, sudden, sprightly; *pl.* մարա; *comp.* մրի: ն շլաննա մարա, the swift clans.

մարբալ, *s. m.* mistake, error, random; *gen.* -ձիլ, *pl. id.* րիշար մարբալ, a random shot.

մարժալա, *comp. adj.* active and brave.

մար, *v. a.* esteem, think, suppose, consider, estimate, calculate, tax, weigh, count; *infin. id.*

մար, *s. m.* estimation, regard; *gen.* մարժա.

մարա, *adj.* worse; *irreg. comp. degree of* օլ, bad.

մարչ or ձմարչ, *comp. prep.* among, amongst.

μέρο, *s. f.* number, quantity, magnitude, size; *gen.* μέροε, *ne* μέρο, by the quantity, so much; *an* μέρο το μῆγε, all he had done; *an* μέρο τόοβ, as many of them.

μεῖθε, *s.* a neck, a body; *na* cinn τόάρ μεῖθε, the heads of our bodies.

μεῖοι-ἑλόραδ, *comp. adj.* hilarious.

μεῖρζε, *s. f.* drunkenness, exhilaration from drink; *gen. id.*; also μεῖρζεαδ; *αι* μεῖρζε, drunk, exhilarated.

μεῖρμις, *s. m. gen. of* μεῖρνεαδ, courage, confidence.

μεοῦαν, *s. m.* middle, mean; *gen.* μεοῦαιν; μεοῦαν-οῖθε, the middle of the night, midnight.

μευη, *s. m.* a finger; *gen.* μέηη, *pl.* μευηα; μευη α ῥοῖρε, his toe.

μί, a *neg. particle*, written *μιοῦ* or *μιο* before words whose first vowel is broad, and means evil or bad.

μῖαν, *s. m.* wish, pleasure, inclination, desire; *gen.* μῖανα, *pl. id.*

μῖα, *gen. and pl. of* μαα.

μῖο, *s. f. gen. of* μεαδ, mead.

Μῖοε, *proper name*, the province of Meath.

μίλε, *s. m.* a thousand; *gen. id.*, *pl.* μίλτε.

μίλεαδ, *s. m.* a soldier, a champion; *gen.* μίλιθ; *pl.* μίλιθε.

μίλεαδτα, *adj.* brave, soldierly, courageous; *comp. id.*; *σο* μίλεαδτα, *adv.* courageously.

μῖλι-βῆραδραδ, *comp. adj.* sweet-spoken, eloquent.

μίλρε, *adj. gen. sing. fem. emph. form of* μῖλιη, sweet; *comp. id.*

μῖν, *adj.* small, fine, fair, tender, smooth; *comp.* μῖνε; *μῖν* as a *prefix* signifies small, and is written *μῖον* before words whose first vowel is broad.

μῖνευναῖβ, *s. m.* little birds, *dat. pl. of* μῖνευν; *gen.* μῖνέιν.

μῖνιαρς, *s. m.* a little fish; *gen.* μῖνέιρς.

μῖνια, *adj.* often; *comp.* νῖοη μῖονα.

μῖο, *{ negative particles, forms of* μῖ, *which see.*

μῖοῦ, *{*

μῖοῦαη, *adj.* loving, affable.

Μῖοῦαδ, *proper name, gen.* Μῖοῦαῖς; Μῖοῦαδ μαα Cholḡáin, Miodhach the son of Colgan.

μῖοι, a general name for every animal; μῖοη μῖοι, a whale.

μῖομῖαρε, *s. f.* deformity, ugliness, from *μῖο* or *μῖοῦ*, a *neg. part.* and *μῖαρε*, beauty.

μῖοντοαοῖνε, *s. m.* small people (*see note*).

μῖοννουῖς, *v. n.* swear; το μῖοννουῖς ῖε, he swore.

μῖοη, *irreg. s. f. gen. pl. of* μῖ, a month; *gen. sing.* μῖοηα and μῖη, *pl.* μῖοηα.

- níorḡair**, *s. f.* spite, hatred, aversion, enmity ; *gen.* -airē.
níorē, *adj.* worse, worst ; *a comp. form of* oīc, bad ; *s.* care, heed, ní níorē līom, I care not.
níre, I myself, *emph. form of the pers. pron.* me.
nírín = bírín, *s.* account, sake.
mná, *irreg. s. f. gen. and pl. of* bean, a woman ; *dat. sing.* mnaoi, *dat. pl.* mnaiḃ.
mo, *poss. pron.* my ; *written m' before a word commencing with a vowel or r* ; **mó**, *adj.* greater, *comp. degree of the adj.* mór, great.
moč, *adj.* early, timely ; *comp.* moiče ; *usually* ḡo moč.
moḃ, *s. m.* mode, manner, fashion ; *gen.* moḃa, *pl. id.* ; **ar moḃ**, *comp. conj.* so that ; **ar moḃ ḡo m-beurḡa-maoir ríḡ éiríonn dá tēaḡ**, so that we may bring the king of Ireland to her home ; **ar an moḃ rín**, in that way.
moḡaiḃ, *s.* a labourer, a slave, a plebeian.
móirē, *irreg. comp. degree of* mór, great, *and* oe, of—the greater of.
móiríḡ, *v. n.* vow, swear, assert ; **do móiríḡ re**, he swore.
móirēuct, *s. f.* great exploit, deed, or feat ; *gen.* móirēucta, *pl. id.*
móirḡníom, *s. m.* a mighty action or great deed ; **Orcar na móirḡníom**, Oscar of the great deeds.
móirḡreuo, *s. m.* a great flock ; *gen.* -ḡreua, *pl. id.*
mór, *adj.* great, mighty, large, extensive ; **ro mór**, very great ; *comp.* níor mó *and* móirē ; **ní mór náir tuit ḡráinne**, Grainne almost fell, *literally*, it was not great that Grainne did not fall.
móralletac, *s.* Diarmuid's sword.
mórán, *s. m.* much, many, a quantity ; *gen.* mórám ; **mórán doo máicib**, many of your chiefs ; **mórán buirne**, much of a host ; **mórán rleacta**, many descendants.
mórna, *s. m.* Morna, a proper name, ancestor of Clanna Morna.
móruiḡle, *s. m.* great nobles, nobility, *pl. of* móruiḡal, a great noble ; *gen.* -uḡal.
mócuḡ, *v. a.* feel, perceive, know ; *inf.* mócuḡaḃ.
muc, *s. f.* a pig ; *gen.* muice, *pl.* mucs, *dat.* muic.
muimḡin, *s. f.* confidence, trust, hope ; *gen.* muimḡne.
muimḡir, *s. f.* also muimḡear, a people, family, clan, tribe ; *gen.* -ḡirē.
muḡlac, *s. m.* top, summit, chief of anything ; *gen.* -aḡ, *pl.* -aḡe : **ríor-muḡlac**, the very top.

muna, *conj.* unless; *muna m-beurrað* o'raoiðeaðc amáin (*buað*) aip, unless magic alone could conquer him, *literally*, obtain a victory upon him; *muna o-tigeað* rir an éailleaðc o'amap, unless he could strike the hag, *literally*, unless it might come with him to strike the hag.

múr, *s. m.* a wall, fortification, bulwark, rampart; *gen.* *múir*, *pl.* *múirca*.

na, *gen. sing. fem. of the art.* an, the; and its form *mas. and fem. for all cases of the pl.*

ná, a contracted form of *ioná*, than, sometimes written 'ná; *conj.* than, either, or; also *neg. particle used with imp. mood*, not, let not; as *ná h-iaip*, do not ask; *ná*, *contr. form of iná*, in his, her, its or their.

nað, *adv.* not, that not; *nað raib*, that there was not; *nað léigfeao* uuit, that I will not permit thee; *ai mib* nað b-raicfeao *Gráinne* é, so that Grainne might not see him; *nað m-blairfeao*ra don éaoi oib, that I will not taste one berry of them; *oe bpið* nað b-puil caia aam, because I have not a friend.

naðar, *neg. part.* that not, which not (= *nað* and *no*); *a* ouðartra naðar cuibe liom, he said that it was not fitting for me: introduced in dependent sentences, and is often contracted to *nár*.

naimheamail, *adj.* inimical, hostile, as an enemy.

náimib, *s. f. prep. case pl. of náimio*, an enemy; *pl.* *náimoe*; *aip* iao rin (*a beic*) ina naimib aamra, and they being my enemies; for explanation of idiom, see glossary-note to *callaire*.

náip, *s. f.* shame; *gen.* *naipe*.

naim, *s. f.* an enemy, *gen. id.*; also *náimio*, *gen.* *naimio*, *pl.* *náimoe*.

naoi, *num. adj.* nine.

nár (= *nað* and *no*, sign of past tense) a *neg. part. and contraction of naðar*, that not, which not, and is introduced in dependent sentences, as *nár* b-feioip, that it was not possible; *nár* cuip *Gráinne*, that Grainne did not fall; *nár* beas, that it was not little; *nár* cuibe, that it was not fitting; *nár* b'é, that it was not he, contracted from *nár* buð é.

neac, *indecl. pron.* anyone, an individual, a person; *gað* neac, every person.

neam, *neg. prefix used in composition*; written *neim* before words whose first vowel is slender.

neap, *s. m.* strength, power, ability; *gen.* *neipt*.

- neap̃t̃m̃Δ̃r̃, *adj.* strong, mighty; *comp.* neap̃t̃m̃Δ̃r̃ne.
 neim̃, *s. f.* poison; *gen.* neime.
 neim̃, *a negative prefix; see* neam̃.
 neimeΔ̃gl̃Δ̃c̃, *adj.* fearless, unappalled; *comp.* neimeΔ̃gl̃Δ̃ĩge.
 neom̃, *s. f.* evening; Δ̃Δ̃Δ̃ neom̃, every evening.
 neul̃, *s. m.* a cloud; *gen.* néil̃, *pl.* neul̃Δ̃.
 ní, *neg. adv.* not, generally prefixed to the present and future tenses; ní f̃eΔ̃Δ̃r̃, I have not seen.
 níð̃, *s. m.* a thing, matter, an affair; *gen.* neitẽ, *pl.* neitẽ.
 nim̃neΔ̃c̃, *adj.* invenomed, deadly, waspish.
 níor̃, (= ní and r̃o) *neg. part* not, used with past tense; níor̃ beá̃r̃r̃ r̃e, he did not shave; níor̃ íá̃r̃r̃ r̃e, he did not ask; níor̃ (buð̃) m̃ó, it was not greater; níor̃ b̃-r̃Δ̃Δ̃, it was not long; níor̃ r̃r̃í̃c̃, there was not found; níor̃ b̃-f̃eí̃r̃í̃r̃, it was not possible.
 no, *conj.* or, otherwise; no Δ̃o, until.
 nó̃r̃, *s. m.* a manner, a fashion; *gen.* nó̃r̃, *pl.* nó̃r̃Δ̃.
 ó̃, *prep.* from; *conj.* since, since that, inasmuch as.
 ó̃gl̃Δ̃c̃ or ó̃gl̃Δ̃õc̃, *s. m.* an attendant, servant, a young man, *gen.* ó̃gl̃Δ̃õí̃c̃, *pl. id. and* õgl̃Δ̃Δ̃.
 õí̃ð̃cẽ, *s. f.* night; *gen. id. pl.* õí̃ð̃cẽΔ̃ð̃Δ̃.
 õí̃oẽ, *s. m.* professor, instructor, teacher; *gen. id., pl.* õí̃õí̃oẽ; õí̃oẽ Δ̃l̃c̃r̃í̃õm̃Δ̃, a foster father.
 ó̃í̃Δ̃, *adj. mas. gen. of* ó̃Δ̃, young; *fem. gen. and comp.* ó̃í̃gẽ.
 õí̃Δ̃r̃eΔ̃c̃t̃, *s. f.* heirdom, birthright, patrimony, inheritance; *gen.* õí̃Δ̃r̃eΔ̃c̃t̃Δ̃, *pl. id.*
 ó̃il̃, *s. m. gen. of* ó̃l̃, drink, drinking.
 õilẽ, *indecl. indef. adj. pron.* other, another, any other.
 õileΔ̃ð̃, *v. a. perf. pass.* was reared. *Imp. active* õil̃, nourish, rear, cherish, instruct; *infin.* õileΔ̃m̃Δ̃í̃ñ.
 õileá̃í̃ñ, *s. m. gen. and pl. of* õileá̃ñ, an island; *dat. pl.* õileá̃ñΔ̃í̃b̃.
 Õil̃í̃õll̃, *s. m. proper name; gen.* Õil̃í̃õll̃Δ̃. Õil̃í̃õll̃ Õluim̃ was father of Cí̃Δ̃ñ.
 ó̃í̃r̃, *conj.* for, because, since.
 ó̃í̃r̃, *s. m. gen. of* ó̃í̃r̃, gold.
 õí̃r̃í̃r̃eΔ̃m̃, *s. f.* delay, delaying, stop, halt.
 Õí̃r̃íñ, *s. m. proper name.* The poet Oisín, son of Fíonn MacCumhail.
 ol̃c̃, *adj.* bad, ill, wicked, vile; *comp.* níor̃ meΔ̃r̃Δ̃; Δ̃o h̃-ol̃c̃, *adv.* badly.
 ol̃c̃, *s. m.* evil, harm, damage; *gen.* ũil̃c̃.
 oll̃am̃ or ull̃am̃, *adj.* prepared, ready; *comp.* oll̃am̃nẽ.
 oll̃am̃, *s. m.* a learned man, doctor, chief professor of any science, *gen.* oll̃am̃Δ̃ñ, *pl.* oll̃am̃ñΔ̃, *dat. pl.* oll̃am̃ñΔ̃í̃b̃.

OLLANN, *s. m.* a proper name. He was the son of Oíápmuio and of the daughter of the king of Laighean, and shared, with Grainne's own sons, in the distribution by her, of their inheritance on Diarmuid's death.

ón, contraction of the *prep.* ó, from, and an, the.

ór, *s. m.* gold ; *gen.* óir.

órcuimhuigce, *past. part.* decorated or mounted with gold.

oróðs *s. f.* thumb ; *gen.* oróðige, *pl.* of oróðsa.

orim, *prep. pron.* upon me.

orirca or orira, *prep. pron.* on them.

orirca, *prep. pron. emph. form,* of orit, upon thee.

orruibre or orraibre, *prep. pron. emph. form of* orruib or orraib, upon ye or you.

orruinn or orrainn, *prep. pron.* on us, of us.

ór, *prep.* over, above, upon.

ór, *adv.* since that, because that ; ór = ó and ir generally ór, as ór dearb liom, since I am persuaded, literally, since it is certain or sure with me.

ór is prefixed to adjectives and to some nouns by which they become adverbs, as ór áro, loudly, publicly.

ór a éionn rin, *adv.*, moreover, besides that, over and above.

ór cionn, *comp. prep.* over, above, in preference to.

orðail, *v. a. imp.* open ; *infin.* o'orðlad and o'orcuilc.

Orðar, *s. m.* proper name ; *gen.* Orðair. Orðar was the son of Oísin.

ó roin alé, *comp. adv.* from that time forward.

péin, *s. f. dat.* ; *nom.* pian, pain, torment, punishment ; *gen.* péine ; *pl.* pianca.

pháoruis, *s. m.* proper name, *voc. case* ; *nom.* páoruis or páoraid, Patrick.

pionnra, *s. m.* artifice, skill, wile, cunning ; *gen. id. pl.* -aidé ; fear pionnra, a fencer.

póga, *s. f. pl.* of póga, a kiss ; *gen.* póige.

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

ppionnra, *s. m.* a prince ; *gen. id.* ; *pl.* ppionnraide.

ppionn, *s. f.* a dinner, meal ; *gen.* -ne, *pl.* -na.

puðair, *s. m.* hurt, harm, damage ; ir puðair liom, it is a harm with me, I am grieved.

raðamairne, *v. neg. and interrog. form past tense 1st pers. pl. emph.*, we were.

raðar, *v. 1st pers. sing. past*, I was ; ní raðar don oitce ríath, I was not one night ever ; see raib.

raðad, *v. n. cond. put for* raðfad, would go ; *imp.* teib ; ina raðad, upon whom it would go.

ἡσάμην, *irreg. v. n. fut.* I will go; ἡσάμην-ρα, *emph. fut.* I myself will go; *imp.* τειθ, go.

ἡσάμηναι, *irreg. v. n. cond.* they would go.

ἡσάμηναι, *irreg. v. n.* I might go, *1st pers. sing. cond.* of τειθ, go; ἡσάμηναι, that I would not go.

ἡσάμεθα, *1st pers. pl. fut.* we will go.

ἡσάμεθα, *irreg. v. n. 1st pers. pl. cond.* we would go; καὶ ἡσάμεθα, where would we go?

ἡσά, *irreg. v. ac. inf. of imp.* ἀβαι, say; ὅσο ἡσά, to say to her.

ἡσάσθαι, *v. a. pass. perf.* was or were delivered up or given.

ἡσάσθαι, *s. m.* sight; *gen. and pl.* ἡσάσθαι, prospect, view.

ἡσά, *s. f.* time, also ἡσά; *gen. id. and pl.* ἡσά, *pl.* ἡσά; ἡσά, space of time; ἡσά ἡσά, during that space (of time); ἡσά ἡσά, and (the boar) was not able to throw Diarmuid during that space of time; ἡσά, life, lifetime, ἡσά ἡσά, during the lifetime of that worm; ἡσά, duration, ἡσά ἡσά, an equal duration (length) of life.

ἡσά, *subj. mood of sub. v.* was or were; used in asking, denying or demanding, the present tense of which is ἡσά; ἡσά ἡσά, upon whom your wish is; ἡσά ἡσά, that there was not; ἡσά ἡσά, until there was; ἡσά ἡσά, which was between them; ἡσά ἡσά, in which Diarmuid was; ἡσά ἡσά, that good (prosperity) may not be at thee.

ἡσά, *irreg. v. a. perf. of ἀβαι, say*; ἡσά ἡσά, it is what he said; this tense is formed from ἡσάσθαι, I say; another form of the perf. is ἡσάσθαι.

ἡσάσθαι, *v. a. pres. pass.* is or are told or called; *imp. active*, ἀβαι; ἡσάσθαι is also used as the pres. pass.

ἡσάσθαι, *irr. v. ac. or n. perf.* arrived, reached; *imp.* ἡσά; ἡσάσθαι, proceeded; ὅσο ἡσάσθαι ὅσο ἡσάσθαι, "Osgar and Diarmuid proceeded onwards."

ἡσάσθαι, they reached, *past tense, 3rd per. pl. of ἡσά, reach.* ἡσά, *s. m.* a prince's seat, a fortress; *gen.* ἡσά, *pl. id. and ἡσά.*

ἡσά, *s. m. gen.* of ἡσά, good luck, prosperity.

ἡσά or ἡσά, *prep.* with, to, by, about; ἡσά ἡσά, about his feet; ἡσά ἡσά, by our side.

ἡσά, *irreg. v. a. and n.* reach, attain, arrive; *inf.* ὅσο ἡσάσθαι or ὅσο ἡσάσθαι, *perf.* ἡσάσθαι or ἡσάσθαι.

- ρεα̇τταίρε, *s. m.* a steward, a rector, a lawgiver; *from* ρεα̇τ, right, law; *gen. id. pl.* ρεα̇τταίριβε: *see note.*
 ρεα̇τταρ, *adj.* thick, stout, gross; *comb.* ρεα̇τταρ.
 ρείβε, *adj. pl. of* ρείβ, prepared, ready; *comb. id.*
 ρείρ, *prep.* according to, *but generally used in the form of the comp. prep.* Δ ρείρ, *or* το ρείρ, after, according to.
 ρεμ *for* ρε μο, with my.
 ρεμ̇ρρ̇αίριβε, *indec. perf. part.* aforesaid, forecited.
 ρι̇α, *prep. pron.* with her, with it; τυγ̇ ρι̇α ρι̇αμυιρ υρ̇αρ̇ δ̇τυρ̇α̇ς γο̇ ε̇λ̇ αν̇ ε̇λο̇ι̇ρι̇μ̇, — γυρ̇ λ̇ίγ̇ α̇ h-ιν̇ν̇ε̇ιν̇ ρι̇α, Diarmuid gave a victorious cast of the hilt of his sword,—so that he dashed out her brains *with her.*
 ρι̇αμ̇, *adv.* ever, at any time up to the present; *also* Δ ρι̇αμ̇ *or* Δ ρι̇αμ̇, *which see.*
 ρι̇αν, *s. m.* a trace, a track, a path; ρι̇αν ρι̇αα̇ιλ, trace of a tooth.
 ρι̇ς, *s. m.* a king; *gen. id. pl.* ρι̇ς̇τε.
 ρι̇ς̇νε, *irreg. v. ac. past or perf. indic.* made, did make; *imp.* ρ̇ε̇υν̇ *or* ρ̇ε̇αν̇; ιρ̇ δ̇ι̇τ̇νιρ̇ ρ̇α̇μ̇ρ̇α̇ γυρ̇α̇β̇ ε̇ μαρ̇β̇α̇δ̇ β̇αρ̇ η̇-α̇ι̇τ̇ρεα̇τ̇ το̇ ρι̇ς̇νε, I know that it was he, who accomplished (το̇ ρι̇ς̇νε) the murder of your fathers.
 ρι̇ς̇νεα̇ρ̇α̇ρ̇, }
 ρι̇ς̇νιρ̇α̇ρ̇α̇ρ̇, } they did, they made; *imp.* ρ̇ε̇αν̇.
 ρι̇ς̇νιρ̇, *irreg. v. a. perf. 2nd pers. sing.* thou didst make, thou didst do.
 ρι̇ς̇τε, *the pl. of* ρι̇ς, a king.
 ρι̇ο̇τ̇, *s. m.* plight, state, form, condition of pain *or* affliction; *gen.* ρι̇ο̇τ̇α̇, *pl. id.*
 ρι̇ο̇ς̇α̇, *indec. adj.* royal, kingly, princely; *comb. id.*
 ρι̇ο̇ς̇-β̇ρ̇υι̇ς̇νε, *s. f. gen. of* ρι̇ο̇ς̇-β̇ρ̇υι̇ς̇ιν̇, a palace, a royal residence; *from* ρι̇ο̇ς̇α̇ and β̇ρ̇υι̇ς̇ιν̇.
 ρι̇ο̇ς̇-η̇α̇λλ̇α̇, *s. f.* a kingly hall; *pl.* -α̇λλ̇α̇ι̇βε̇ *or* -ε̇α̇λλ̇α̇ι̇βε̇.
 ρι̇ο̇μ̇, *prep. pron.* with me; *modern form,* λι̇ο̇μ̇.
 ρι̇ο̇τ̇ρ̇α̇, *emphatic form of* ρι̇ο̇τ̇, *prep. pron., modern* λε̇α̇τ̇, with thee.
 ρι̇ρ̇, *prep. pron.* with him, to him; with it, to it; *modern form,* λε̇ιρ̇.
 ρι̇υ̇, *prep. pron.* with them, unto them; *modern* λε̇ο̇.
 ρο̇, *sign of the past tense;* ρο̇ λα̇β̇α̇ιρ̇ α̇ο̇δ̇, Aodh spoke; *in the modern language* το̇ *is used for* ρο̇, *but in this work* το̇ *is sometimes used for the perf. sign, but more frequently for the fut. and cond.: intens. part.* very.
 ρο̇β̇ *for* ρο̇ β̇α̇, there was; ρο̇β̇ α̇ιλ̇ ρι̇ο̇τ̇ ου̇λ̇ α̇μα̇δ̇, there was a desire with thee to go out, *i.e.* thou didst wish to go out.

Roc, a man's name.

ροῦταιν, *v. s. f.* reaching, arriving, coming to; *from* ροῦτ, *v. n.* arrive at, come to, reach; ἕο ροῦταιν ἕο τῖν ταιρηγῖρε, until the arriving at or to Tir Tairngire.

ροῖδα, *s. f.* a choice, selection, the best; *gen.* ροῖδαν; *pl.* ροῖδνα; ροῖδα θειλβε, choice form; ροῖδα ἀνυρεῖδαι, active or well-selected aim.

ροῖμ, *prep.* before; ἡρέ τοῖρε, τάρλα ροῖμ ἀν ηῖδαῖρ, it is the boar (that) happened before the hound, *i.e.*, happened to come before the hound so as to meet him.

ροῖμπε, *prep. pron.* before her; ροῖμπα, before them.

ροῖνν, *s. f.* a division; a part, a share; *gen.* ροῖννε; *gen. and pl.* ροῖννα; *also v. ac. imp. and infin.* to divide. to share; ροῖννεα ὄρα, *fut. emph.* I myself will divide.

ροῖρ, *gen. of* ροῖρ, *s. f. and m.*, *which see.*

ροῖνδῶ, *prep. pron.* before thee; *adv.* forward.

ροῖνδμ, *prep. pron.* before me; ροῖνε, before him.

ροῖμπα, *prep. pron.* before them; ἄγυρ ρο ῖλναιρεαῶδαι ροῖμπα, and they went forward.

ροῖρ, *s. m.* an isthmus, a promontory, *gen.* ροῖρ or ροῖρ; *pl. id.*; ροῖρῶδ ῖοῖλεαῖ, the headland of the two Sallows.

ρῡαῶ, *adj.* red; *gen. mas.* ρῡαῖῶ, εἰρ ρῡαῖῶ ῖνιϭ βῡαῶδαιν, the Cascade of the red son of Bhadhairn; *comp.* ρῡαῖῶε.

ρῡαῖδαι, *gen.* ρῡαῖδαι, *s. m.* a sally, a sortie, a course, a skirmish; ρῡαῖδαι εἰγῖν, disaster, depredation.

ρῡῖ, *irreg. v. ac. perf. of* βειρ, bear, give birth to, seize, catch hold of, overtake; ὅο ρῡῖ ἀν τεαρῖαῖ μόρ ορηῖα, the great heat overtook them.

ρῡῖδαι, *2nd pers. sing. perf. of preceding*, thou didst take.

ρῡῖδαι, *1st pers. sing., perf.* I took; ὅ ρῡῖδαι ῡῖομ ἑυ, since I took you with me.

ρῡῖβε, *s. m.* a hair, a bristle; *gen. id. pl.* ρῡῖβεαῖα.

Σαῖῶβ, a woman's name, *Sabia*, *gen.* Σαῖῶβ.

ῖαῖτ, *s. f.* enough, satiety, sufficiency; *gen.* ῖαῖτε; ἀτῖα ῖαῖτ ὅο ἑῖγεαῖννα αῖῖγε, there is his sufficiency of a chief with him; *i.e.*, his chief is capable of avenging him.

ῖαῖ, *s. m.*, speech, speaking.

ῖαῖμ, *adj.* pleasant, still, calm, tranquil; *comp.* ῖαῖμνε.

ῖαῖμλ, *adj.* like, such; *comp.* ῖαῖμλ.

ῖαῖμῶαῖα, *s. m. gen. of* ῖαῖμῶαῖα, sweet-sleep; ῖαῖμ mild, and ῶαῖα, sleep.

ran, *a contr. of annr an*, in the.

ranntac, *adj.* rapacious, eager, covetous; *comp.* ranntaige.

raogal, *s. m.* life; *gen.* raogail, *pl. id.* and raogalte.

raoirre, *s. f.* freedom, liberty; *gen. id.*

raor, *adj.* free; *comp.* raoirre.

rar-lair, *adj.* exceeding-strong or mighty; (*see* lair).

raraim, *s. m.* satisfaction, comfort; *gen.* raraid and rarta.

raruigte, *past part.* satiated, satisfied; *imp.* raruig, *v. a.* satisfy, satiate, suffice.

ratac, *adj.* satiated, full; *comp.* rataige.

re, *pers. pron.* he, it; *card. num. adj.* six.

reabac, *s. m.*, a hawk; *gen.* reabaid, *pl. id.*

reacnad, *v. a. infin.*, of reacaid, avoid; *as* reacnad, *pres part.* avoiding; *as* reacnad, avoiding him, being on the alert; *an* uair nac b-reacaid Diarmuid *an* t-acac *as* reacnad, when Diarmuid perceived not the giant on the alert, not avoiding him.

reacht, *card. num. adj.* seven.

real, *s. m.* time, awhile; *gen.* reala, *pl. id.* and realta.

realg, *s. f.* a hunt, a chase; *gen.* reilge, *pl.* realga; *realg* oo deunaim, to hunt; *gan* realg oo deunaim not to hunt; *v. a.* hunt.

rean-acar, *s. m.*, *gen. of* rean-acair, a grandfather.

rearb, *adj. pl. of* rearb, bitter, sour, disagreeable; *comp.* reirbe.

Searbhan loclannac, *s. m.*, the sour foreigner; loclannac a Dane.

rearc, *s. m. and f.* love, affection; *gen.* reirc and reirce, *pl.* rearca.

rearam, *s. m.* a standing; *gen.* reara; *ina* rearam, in his standing (position), *i. e.*, upright, erect.

Seilbrearcac, *s. m.* a man's name; reilb, possession rearcac, affectionate.

reilge, *s. f. gen. of* realg.

reime, *adj. pl. or gen. fem. of* reim, mild; *comp.* reime.

rein-mio, *comp. s. f. gen. of* rean-meid, old mead.

reinne, *adj.* older; *comp. degree of* rean, old; *also gen. fem.*

reirgte, *adj.* worn, consumptive.

reoir, *s. f.* a talisman, a jewel, a precious thing.

reol-croinn, *s. m. gen. of* reol-croinn, a mast; reol, a sail, and croinn, a tree.

reun, *s. m.* prosperity, success, a magical source of protection in battle, a charm; *gen.* rein.

րհալբեմ, *v. s. m.* a scattering, dispersion.

րհանդմ, *v. s. m.* a dispersion, confusion.

րհաօւլ, *v. a. imp. and perf.*, loose, disarrange, untie, free, scatter; Իսր րին ոօ րհաօւլ Տգաժն ան քանգալ, thereafter Sgathan loosed the binding.

րհաօւլեմ, *v. s. m.* a separating, an untying, a scattering; *gen.* րհաօւլե, *pl. id.*; *from the verb* րհաօւլ, disarrange, untie.

րհաօւլեմ, *v. a. infin.* to scatter, to spread, to enlarge, to extend; Իոննսր ծօ մ-եմ էլջեան ան րոնմաժ ոօ րհաօւլեմ, so that it was necessary to extend the enclosure.

րհաօւլի, *v. a. imper. emph. of* րհաօւլ; *infin.* րհաօւլեմ.

րհար, *v. a. part*, separate; ոօ րհար, *perf.* parted, separated; *infin.* րհարմ and րհարմում; րհարածար, *perf. 3rd. pers. pl.* they parted.

րհաժ, *s. m.* a shade, protection, shadow; *gen.* րհաժ, *pl. id.*; ար րհաժ, *comp. prep.* on account of; ծօ ն-քեարմած րե ուղծմալ քեարմալ ար րհաժ ա րհաժե, so that he did him little injury on account of his shield.

րհաժմ, *v. s. m.* lopping, pruning, *gen.* րհաժե, *pl. id.*

Տգաժն, a man's name; *gen.* Տգաժն.

րհալ, *gen. of* րհալ, *s. m.* word, news, tidings, a story; *pl.* րհալա.

րհալ, *s. grief*, pity.

րհալ, *s. f. dat. of* րհալ, a knife.

րհալե, *gen. of* րհալ, *s. f.* a shield, a wing.

րհալա, *pl. of* րհալ, *s. m.* tidings; րհալալ, *prep. case.*

րհալալալալ, *s. f.* tidings; *gen.* րհալալալալալ.

րհալ, *s. f.* a knife; *gen.* րհալե, *dat.* րհալ, *pl.* րհալա.

րհալ, *s. f.* a shield, a wing, a cover, a protection; *gen.* րհալե, *pl.* րհալա; րհալ ար Լորդ, a shield across or over the track, *i.e.* a rere guard to cover the retreat of an army.

րհալ, *s. f.* jeering, derision, mockery, scoffing; *gen. id.*

րհալ, *v. n.* skip, bound, spring; *infin.* րհալեմ.

րհալ, *s. m.* a scar, a cut, a score; *gen.* րհալ, *pl. id.*

րհալալալ, *s. f. prep. case pl. of* րհալ, brushwood, a broom; *gen.* րհալալե, *pl.* րհալալա.

րհալ, *v. n.* cease, desist; *infin.* րհալ.

րհալալալալ, *v. n. 3rd. pers. pl.*, they ceased.

ր, *pers. pron.* she, it; *emph. form*, րի, she herself.

րալ, *pers. pron. 3rd. pers. pl.* they, them; *emph. form* րալալ, they themselves.

ῥιαν, *adv.* backward, behind ; *also* westward.

ῥιβ, *pers. pron.* ye or you ; *emph. form* ῥιβρε, you yourselves.

ῥιḡ, *s. f.* a bound, a spring.

ῥιḡ, *or* ῥιḡ, *s. f.* peace ; *gen.* ῥιḡe, *pl.* ῥιοḡa.

ῥιḡe, *adj. pl. of* ῥιḡ, fairy ; ḡarḡa ῥιḡe, fairy shouts.

ῥιν, *a demon. indec. pron.* that ; ann ῥιν, there ; an ḡan ῥιν, then, at that time ; man ῥιν, so, in that manner.

ῥín, *v. a.* stretch, lengthen, cast ; ῥo ῥín, *perf.* stretched.

ῥinn, *pers. pron. pl.* we ; *emph. form*, ῥinne, we ourselves.

ῥioḡa, *s. m.* silk ; *gen. id.* ; *adj.* silken.

ῥioḡ, *adv.* down, downwards ; *generally used with a verb of motion.*

ῥioḡcáin, *s. f.* peace ; *gen.* ῥioḡcána.

ḡionáinn, *prep. case of* ḡionán, *s. f.* the river Shannon ; *gen.* -áinne.

ῥiḡ, *see* ῥiḡ, peace.

ῥiḡeac, *adj.* peaceful.

ῥláin-cneuctac, *adj.* unscathed ; *from* ῥlán, safe ; *and* cneuctac wounded.

ῥláinte, *s. f.* health, soundness ; *gen. id.*

ῥláinra and ῥláibra, *s. m.* a chain ; *gen. id. pl.* -ῥuiḡe ; *prep. case*, -ῥaiḡib.

ῥlán, *s.* a challenge, a defiance ; *as* aḡur bíḡḡ a ῥlán rá a b-ῥuil do ḡocáin, and let it be in defiance of all who are by thee (in thy presence) ; *adj.* healthy, sound, whole, complete, *as* oá m-baḡ ῥlán a ceuo bliaḡáin ḡo, if his hundred years were complete to him.

ῥlánuḡ, *v. a.* heal, save, complete, make whole, attain the age of ; *infin.* ῥlánuḡaḡ ; ῥo fáḡ aḡur ῥo ḡorḡáin Cían ḡur ῥlánuḡ a ḡiḡce bliaḡáin, Cían grew and increased till he completed his twenty years.

ῥlát, *s. f.* a rod ; *gen.* ῥluite, *dat.* ῥluit, *pl.* ῥlata.

ῥleaḡta, *s. m. pl.* descendants, posterity ; *nom. sing.* ῥlioḡt, *gen.* ῥleaḡta.

ῥleaḡa, *pl. of* ῥleaḡ, *s. f.* a spear, a lance ; *gen.* ῥléiḡe.

ῥleaḡaib, *s. m. prep. case pl., nom.* ῥlioḡ, a seat, a bench.

ῥleaḡáin, *adj.* unruffled, smooth, sleek.

ῥléibe *gen. of* ῥliaḡ, *s. m.* a mountain ; *pl.* ῥléibte.

ῥlíḡe, *s. f.* a way, a road, a pass ; *gen. id. pl.* ῥlíḡi e.

ῥlioḡt, *s. m.* seed, offspring, posterity, family ; *gen.* ῥleaḡta ; *pl. id.*

ῥloḡ, *v. a. imp.* swallow, eat, devour ; *infin.* ῥloḡaḡ ; ῥloḡḡreaḡ, *cond.* would swallow.

ῥluaḡ, *s. m.* a host, an army ; *gen.* ῥluaḡiḡ, *pl.* ῥluaḡiḡte.

ῥluaḡiḡ, *gen. of* ῥluaḡ.

րևաւ, *dat. of* րևաւ, a rod.

րևաւցե, *pl. of* րևալ.

րմսալ, *v. a. and n.* think, meditate, consider; *perf.* he thought, considered; *inf.* րմսալեած.

րմսալեած, *s. m.* thought, mind; *gen.* րմսալե, *pl. id.*; *ար* րմսալեած իմ, upon a thought to him, *i.e.* he having thought *or* when he thought.

իմ, *indecl. dem. pron.* this, this here; *adv.* here.

րօճալիմ, *comp. adj.* potable, pleasant to drink: *from* րօ easy, *and* ճալիմ, to consume.

րօճար, *s. m.* relief, an obliging deed; *gen.* րօճար, *pl. id.*

րօճարե, *s. f.* reinforcements, an army, a troop; *gen. id. pl.* րօճարեաճ.

րօլեաճ, *s. m.* a willow, sallow; *gen.* րօլից, *pl.* րօլից; *also* րալլեօց; *gen.* րալլեօց, *pl.* րալլեօց.

իմ, *o* իմ, since; *o* իմ ալ, from that time to this.

րօլար-ջլան, *adj.* distinct, audible; *from* րօլար, bright; *and* ջլան, clear.

րօն, *s. m.* sake, account; *ար* րօն, for the sake of, on account of; *ար* իմ իմար, for thy own sake, *emph.* *form of* րօն.

րօնա, *adj.* happy, prosperous; *comp. id.*

րօնաճ, *s. m.* a wall, a castle, a fortress.

րօնալից, *s. m. gen. of* րօնաճ; *ար* իմ ար լ-րօնալից, on the top of the fort.

րօծ-օլեա, *adj.* luscious; *from* րօծ, easy, *and* օլեա, drinks.

րրիմ, *s. f.* the dowry of a wife; *gen. id. pl.* րրիմեաճ.

րրիմ, *dat. of* րրիմ, *s. f.* a nose; *gen.* րրիմ, *pl.* րրիմ.

րրօճից, *adj. fem. dat. of* րրօճ, streamy.

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

րաւիւ-լիւց *ա* իմար, his mailed-clad back; րաւիւ-լիւց *ա* ջլան, his mailed-clad shoulder.

րաւիւ, *adj.* weary, weak, pale; րաւիւ մարմ, deadly pale.

րաւիւնար, *s. m.* happiness, comfort, peace; *gen.* -նար, *and* -նար.

րաւ, *s. m.* slumber, rest; *gen.* րաւ.

րաւիւմ, *s.* a string, a loop.

րաւ, *adv.* up, upwards, above; *used with a verb of motion,* as *օր* րաւ իմ րաւ, he gazed upwards.

իմ, *adv.* yon, yonder, that; *ալ* իմ իմ իմ, there is your portion; *իմ* իմ, with them there *or* yonder: *ան* իմ *ան* տեղ, there is the house, that is the house yonder: *dem. pron.* these, those, them, that; *իմ* իմ, these; *իմ* իմ, those.

բիւթ, *s. m.* a seat, a mansion; *gen. id.* Ին իւթ, in his sitting (position).

բիւթ, *v. n. imp.* sit; settle (as of persons moving from place to place); *inf.* Ծո իւթ, Ծո իւթեայ. *perf. 1st pers. sing.* I sat down; Ծո իւթեաՅայ, *pref. 3rd pers. pl.* they sat; Ծո իւթի, *pres. tense 3rd pers. pl.* they sit; Ին իւթ իւթ, in which they settled.

բիւթ, *adv.* before.

բիւթ, *s. f. gen. pl.* of բիւթ, an eye.

Ե' is very often used for *poss. pron.* Ծո, thy, before a vowel, as Ե' ձեռքդ for Ծ' ձեռքդ, thine own father.

Ե' or Ե՛, *sub. v. pres. tense*, am, art, is, are; *inf.* Ծո եի, *imb.* եի, *consued. pres.* եիմ, *perf.* եիեայ, *fut.* եիեաՅ, *cond.* եիմ.

Եճայ, *irreg. v. a. imb.* give, bestow, confer, grant; *pres. tense* եիմ, *perf.* Եճայ, *inf.* Ծո Եճայ; also *imb.* եի; Ծո եճ ան բլեճ Եճ Եճայ Եճ, the feast was being given out, *literally*, to its giving out.

Եճայ, *v. a. pres. of* Եճայ, give.

Եճայ, *s. m. gen. of* Եճայ or Եճայ a disputation, pleading, argument.

Եճնեւ, *s. m.* slumber, faint, trance, ecstasy; *gen.* Եճնեւ, *pl. id.*

Եճնեւ or Եճնեւ, *irreg. v. n. perf. 3rd pers. sing.* came; *imb.* Եճ or Եճ.

Եճեւ, *s. f.* fruit, profit, advantage, gain; *gen. id., pl.* Եճեւ; Ծո Եճեւ Ծո, that did not make profit for him, *i.e.* profited him nothing.

Եճեւ, *v. a.* offer, proffer, bid; *inf.* Եճեւ; Եճեւ, *perf.* I offered.

Եճեւ, *s. f.* an offer, a proposal; *gen.* Եճեւ, *pl. id.*

Եճեւ, *adj. pl. of* Եճեւ, loyal, trusty; *comp. id.*

Եճեւ, *s. f.* a treasure, a store; *gen. id.*; Եճ Եճեւ Եճեւ, its safe-keeping scabbard.

Եճեւ, *s. m. or f.* earth, soil, ground, land, country; *gen.* Եճեւ.

Եճ, *s. m.* time; *used adverbially*, as Եճ Եճ, when; Եճ Եճ, then; Եճ Եճ Ծո, now.

Եճ, *s. f.* a side; *gen.* Եճեւ, *pl.* Եճեւ; Ծո Եճ Եճ Եճ, upon (one) side and upon the other; Եճ-Եճ, *comp. prep.* concerning, with respect to, with regard to.

Եճեւ, *s. m.* a chieftain, a general; *gen.* Եճեւ, *pl.* Եճեւ; Եճեւ Եճեւ, nine chieftains.

- ταραιο**, *adj.* quick, active; *comp.* ταραιοε; **σο** ταραιο, quickly.
ταρ or **τις**, *irreg. v. n.* come; **ταρ** ανuar **αρ** αν m-bile, come down out of the tree; *perf.* εανγαρ, *fut.* τιοc-
ραo, *cond.* τιοcραοιnn, *infin.* Δ τεαcτ.
ταρ, *prep.* over, above, across, beyond; **ταρ** ρηιανнайб
 ειριοnn, over the Fenians of Ireland; **ταρ** before a
 vowel, as **ταρ** αν Δc, across the ford.
ταρ ceann, *adv.* moreover; *conj.* though, although; *comp.*
prep. notwithstanding, despite.
ταρειρ, *comp. prep.* after; governs the genitive; **ταρ** Δ h-αιρ,
 after her; **ταρ** Δ n-αιρ, after them.
τάρλα, *def. verb*, it happened, chanced, fell out, came to
 pass, befell; **νι** τάρλαοαρ να γεαρα ριν οο βειc αρ
 Δον ουιne οον ρhéinn Δcτ ορm ρéin Δm Δοναρ,
 these bonds happened not to be upon any one of the
 Fenians but upon myself alone; οά ο-τάρλα όΔm,
 which happened to me; *used in the 3rd pers. sing.*
and pl. of perf. indic. and subj.
ταρραινς, *v. a. imp.* draw, pluck; *infin. id.*, εαρραινγεα-
 οαρ, *3rd pers. pl. perf.* they drew; **ρο** εαρραινς
 Γραινne ριόcέΔin εΔτορρΔ, Grainne drew peace or
 effected peace between them.
τάρρα, *prep. pron.* over them.
τεαc, *s. m.* a house; *gen.* τιςε, *pl.* τιςτε; **τρε** μulla c Δn
 τιςε, through the top of the house.
τεαcτ, *v. s. m.* approach, coming, arrival; *gen.* τεαcτα;
 ό τεαcτ γυρ Δn m-bile όόib, from their coming to
 the tree, *literally*, from the coming to them to the
 tree; **αρ** ο-τεαcτ σο μulla c Δn cnuic οι, upon
 the arrival to the top of the hill to it (*referring to*
muc), *i.e.* it having, or when it arrived at the top
 of the hill; οο τεαcτ, *inf. of* **ταρ** or **τις**, *irreg. v. n.*
 come; Δς τεαcτ, *pres. part.* coming.
τεαcτα, *s. m.* a messenger, a courier, an ambassador, dele-
 gate, *used for* τεαcταρre; *gen. and pl. id.*; also the
pl. of τεαcτ.
τεας, *s. m.* a house.
τεαςαρς, *s. m.* teaching, instruction; *gen.* τεαςαρς.
τεαςλΔc, *s. m.* a household, a family; *gen.* τεαςλΔις, *pl.* -Διςε.
Teamair, *s. f.* Tara; *gen.* Teamραc, *dat.* Teamραις;
Teamair λυΔcρα, the place called *Beal atha na*
Teamrach, in the parish of Dysart, near Castle Island,
 in the county of Kerry, seems to point out the con-
 tiguity of this place.

ceannoal, *s. m. pl. of ceannoal*, a fire-brand.

ceanna, *adj. pl. of ceann*, strong, bold, powerful; *comp.* ceinne.

ceannta, *s.* securities, bonds, engagements.

cear, *s. m.* heat, warmth; *gen.* ceara; cear na ceinneab, the heat of the fire.

cearbác, *s. m.* heat, sultriness; *gen.* cearbais.

céib, *irreg. v. n. imp.* go; *inf.* a bual; céibib, *2nd pers. pl. imp.* do ye go.

ceile, *v. a.* cast, throw, fling; no ceile re, *perf.* he cast; *inf.* do ceilean or do ceileint.

ceine, *s. f.* a fire; *gen.* ceineab, *pl.* ceinte.

ceineab, *gen. of ceine*, fire.

ceingeomab, *v. n.* would go; a *cond. form of the verb céib*, go,

ceit, *v. n. imp.* flee, escape; *inf.* ceibeab and ceiteam; no ceiteabar uile, *perf. 3rd pers. pl.* they all fled.

ceora, *s. m. and f.* a border, a boundary; *gen.* ceorann, *pl.* ceoranna.

cí, *s.* principally used with the *prep.* air, in the sense of about, to, as ar cí do beit, about to be; ar cí a marbta, about to kill him, literally, on the design or intention of his killing.

ciadair, *pres. tense 3rd pers. pl.* they go, of *irreg. v. n.* céib; properly céibib or céib; a g-ceann gada rochair ciadair, they lead to (a g-ceann) every advantage.

cig, *v. n.*, see car.

cigeab, *cond. of cig*, might come.

cigearna, *s. m.* a lord, proprietor, chief ruler; *gen. id.*, *pl.* -aisge, *gen. pl.* cigearnaab.

cimcioll, *s.* circuit, compass, ambit; a o-cimcioll thiar muia, around Diarmuid; *comp. prep.* about, around; cimcioll an éarabainn, about the quicken tree; ina cimcioll, around her or it; ina éimcioll, around him or it; do éimcioll, about thee; ina éimcioll féin, about himself.

cinnearnaic, *adj.* stout, strong; *pl.* cinnearnaic; *comp.* cinnearnaighe.

cintibe, *adj.* fiery.

ciobrá, thou wouldst give; *2nd. pers. sing. cond. from* tabair, give; béarfa, the *2nd. pers. sing. cond. as formed from* beir.

ciobrab, *cond.* would give; another form is béarfab; the first is formed from tabair, the second from beir; nac o-ciobrab re that he would not give; go o-ciobrainn, that I would give.

- τιοῦλασαῶ, *v. a. infin. of* τιοῦλας, bestow, present.
 τιοῦλαίσαῶ, *v. s. m.* a gift; *gen.* τιοῦλαίστε, *pl. id.*
 τιομαι, *v. a.* bequeath, bestow; *infin. id.* πο τιομαι
perf. bestowed.
 τιομυζᾶῶ, *s. m.* a collection, a congregation; *gen.* τιομ-
 ρυζῆτε.
 τιονόλ, *s. m.* a gathering; *gen.* τιονόλ and τιονόλτα, *pl. id.*
 τῖρ, *s. f.* a country, a land, a nation; *gen.* τῖρε, *pl.* τῖρτα;
 μακ τῖρε, a wolf, son of the (wild) country; τῖρ
 ταῖρηγῖρε, the Land of Promise.
 τιυβάρ, I will give; *1st. pers. sing. fut. of* ταβαῖρ, give;
 βέαρφαῶ, *fut. from* βέῖρ, I will give; ní τιυβάρ, I
 will not give.
 τλάιτμῖν, *s. f.* weakening venom or benumbing poison;
from τλάιτ, *adj.* weak, languid, and μῖν, poison.
 τλάτμῖζ, *v. a.* reduce, weaken; πο τλάτμῖζ, reduced or
 weakened in strength.
 τοβαῖρ, *s. m.* a well; *gen.* τοβαῖρ, *pl. id.* and τοιβ-
 ρεᾶῶ.
 τοῦαῖλ, *v. a.* dig, scoop, root; πο τοῦαῖλ ρε *perf.* he dug.
 τόζ, *v. a.* raise, lift-up, build; *infin.* τόζβάιλ, τόζβαῖρ, *pres.*
hist. raises; πο τόζβαῶρ αν φῖανν ζάῖρ μόν ράν
 ζ-ελυῖτε ρῖν; the Fenii raised a great shout at that
 game; τόζαῖβ, *perf.* raised; τόζαῖβ ρε λάν α ὅά βαῖρ
 λειρ ὄον υῖγε, he brought with him (*i.e.* carried
 away) the full of his palms of the water.
 τοῖῑμ, *s.* guise, plight; ράν τοῖῑμ ρῖν, under that guise.
 τοῖγερε, *s. emph. of* τοῖζ, fondness.
 τοῖρῑμ, *s.* heaviness, stupor; πο τῖιτ ρε α τοῖρῑμ ρυαῖν,
 he fell into a stupor (of slumber).
 τοῖρζ, *s. f.* expedition, work, cause.
 τονν, *s. f.* a wave; *gen.* τυννε, *dat.* τυνν, *pl.* τοννα.
 τορᾶῶ, *s. m.* fruit, *figuratively* virtue; πο τορᾶῶ μο ραῦτα,
 by virtue of my prowess; *gen.* τορᾶῖῶ; *pl.* τοῖρτε.
 τορῑ, *s. m.* a boar; *gen.* τῖρῑ, *pl. id.*
 τορῑᾶῶ, *adj.* pregnant, fruitful.
 τοῖρῑᾶαρ, *s. f.* conception, pregnancy, fruit; *gen.* -ρᾶ.
 τρᾶ, *adv.* to wit, videlicet, likewise, also.
 τράτ, *s. m.* time; *gen.* τράτα; *generally used adverbially, as*
 αν τράτ ρῖν, then.
 τράτνόνα, *s. m.* evening; *gen. id. pl.* τράτόναῖῶε; υῖμ
 ῑράτνόνα, at eventime.
 τρέ, *prep.* through, by, at; τρέ n-α ὀορρ, through his body;
it becomes τρερ, *before a word beginning with a vowel,*
as τρέρ αν υῖρλαβῑᾶῶ ρῖν, through that speech.

τρεις, *num. adj.* three; *an* τρεις υαιρ, the third time; *an* τρεις εδορ, the third berry; *an* τρεις φεατ, the third occasion.

τρείς, *v. a.* abandon, desert, forsake; *infin* τρείςεαν.

τρείνμλεαδ, *s. m.* a mighty champion or soldier.

τρειρε, *adj. irreg. comp. degree of* λάιοιρ, strong; *comp. also* λάιορε.

τρευν, *adj.* mighty, strong, brave, powerful; *comp.* τρέινε.

τρευνλαοδ, *s. m.* a brave hero; *gen.* -λαοιδ.

τρι, *adj.* three; *τρι* цаора ѳіоб, three berries of them; *τρι* цайрн ѳіоб, three cairns of them.

τριάρ, *s.* three persons or things; *adj.* three, as *τριάρ* εαδλαδ, three attendants.

τριάτ, *s. m.* a lord, a chief.

τριε, *adj.* quick, nimble, dexterous; *comp.* τριце.

τρίοτα, *prep. pron.* under them, through them.

τρυαд ceυo, *s.* a cantred; *gen. id. pl.* τρυαдице ceυo.

τром, *adj.* heavy, weighty, grave, serious; *comp.* τρυιμε.

τром, *s. m. and f.* a charge, a burden, blame, rebuke; *gen.* τρυи and τρυиme; *ні* мап ѳром а веирымре јуо, it is not as a rebuke I say that; *ѳан* оо веиѳ аѳ веунати τρυиm айр, not to be rebuking him (making rebuke on him).

τром-ѳоирцеар *s. f.* heavy pregnancy.

τром-ѳајѳа, *s. m.* loud shouts; *from* τром, *adj.* heavy, and *ѳајѳа*, a shout.

τром-лојѳне, *s.* heavy vibrations.

τρυαѳ, *interjec.* woe, alas!

τρυаил, *s. f.* a sheath, a scabbard; *gen.* -ле, -леада.

τρυиm, *see* τром, *s. m.* a charge.

τρυиme, *s. f. gen. of* τром.

ѳу, *pers. pron. 2nd. pers.* thou; *ѳу* јѳм, thou thyself; *ѳу*, *acc. case, and form of nom. used with pass. verbs and with the assertive verb* јр.

ѳуајрцеарѳ, *s. m.* the north; *gen.* -цејрѳ.

ѳуајрѳае, *s. m.* wages, hire; *gen.* -аил, *pl. id.*

ѳуајрѳабаил, *s. f.* a report, a rumour; *gen.* ѳуајрѳабаиа.

ѳуада, *s. m. gen. of* ѳуаѳ, a tribe, a people.

ѳуѳ, *irreg. v. a. perf.* gave; *imp.* ѳабајр or бејр.

ѳуѳ, *v. a. and n.* know, understand, think; *infin.* а ѳуѳјрн.

ѳуѳјрн, *infin. v. a. and n. of* ѳуѳ.

ѳуиле or ѳуиллеаѳ. *s. m.* more, addition, remnant, a tilly.

- ԽԱԼԼԻՈՒՄ, *v. s.* merit, earning, desert; *inf.* to deserve.
 ԺԱԼԼԻՐ, *2nd. pers. sing. perf.* you have deserved; *imp.*
 ԽԱԼԼ, deserve, earn, merit; ԴՈ ԺԱԼԼԵԱՐ-ՐԱ, I have
 deserved; ՈՐՈՐ ԺԱԼԼԻՐԻ, you have not deserved.
 ԽԱՐՈՒՆ, *s. f. dat. of* ԽՈՐՈՒՆ, a wave.
 ԽԱՐՈՒՆ, *s. m. gen. of* ԽԱՐԵԱՌՆ, a spark of fire, a flash of
 lightning.
 ԺԱՐԼԻՆԶ, *v. n.* descend, come down; *inf. id.* ԱԶ ԺԱՐԼԻՆԶ,
pres. part. descending.
 ԽԱՐԲԵԱԾ, *adj.* tired, weary, mournful, woful.
 ԽԱՐԲԵԱՄԱԼ, *adj.* mournful, woful, sorrowful; *also* tired,
same as ԽԱՐԲԵԱԾ.
 ԺԱՐ, *s. f. dat. of* ԺԱՐ, a beginning; *gen.* ԺԱՐԵ; Օ ԺԱՐ ԶՕ
 ԾԵՐԵԱԾ, from beginning to end.
 ԽԱՐ, *v. n.* fall; *inf.* ԽԱՐԻՄ, ԽԱՐԻՍ, *pres. tense, 3rd. pers.*
pl. they fall; ԽԱՐԲԵԱԾ, *cond.* would fall; ԱԶ ԽԱՐԻՄ,
pres. part. falling; ԱՌՈՐԻՆ ԱՌ ՍԱՐԻ Տ՝ԱՐԻՆԶ ԱՌ ԸՆԴՈՒՄ ԱՌ
 ԽԵԱԾ ԱԶ ԽԱՐԻՄ ՍԱՐԻ, then when the worm perceived
 the house falling upon it.
 ԽԱՐԲԵԱՐ, *fut. hist.* shall fall.
 ԽԱՐԻՄ, *v. s. f.* a fall, a falling; *gen.* ԽԱՐԻՄԵ, ԱՐ Ծ-ԽԱՐԻՄ,
 upon the fall.
 ԽԱԼԸԱ, *s. f. gen. and pl. of* ԽԱԼԱԾ, a hill, a hillock, knoll, a
 mound; Տ՝ՐՈՆՈՐԱԶԻԾ ՈՒ Ա ԽԱԼԸԱ, to the hillock; ԱՐ
 Ե-ՐԱԶԵԲԱԼ Ա ԽԱԼԸԱ ՈՒ, upon the leaving of the tulach
 to it, *i.e.* when it was leaving the tulach.
 ԽԱՐԱՐ *and* ԽԱՐԱՐ, *s. m.* a journey, voyage, pilgrimage; *gen.*
and pl. ԽԱՐԱՐ.
 ՍԱԾԵԱՐ, *s. m.* the top, summit, upper part of anything; *gen.*
 ՍԱԾԵԱՐ, *pl. id.*
 ՍԱԻՐԵ, *prep. pron. emph. form of* ՍԱԻԾ, from ye.
 ՍԱԻԾ, *prep. pron.* from him.
 ՍԱԶՆԵԱՐ, *s. m.* secrecy, privacy; *gen.* ՍԱԶՆՈՐ.
 ՍԱԻՄ, *s. f.* a grave, cave, den, cavern, grotto; *gen.* ՍԱԻՄԵ
and ՍԱԻՄԱ, *pl.* ՍԱԻՄԱ.
 ՍԱԻՄ, *prep. pron.* from me.
 ՍԱԻՆՆԵ, *prep. pron.* from us.
 ՍԱՐ, *s. f.* time, hour; *gen.* ՍԱՐԵ.
 ՍԱՐԼԵ, *s. m. gen. and pl. of* ՍԱՐԱԼ, nobility, nobleman,
 gentleman; ԾՈ ՐԷՐ Ա ՈՒՍԱՐԼԵ, according to their
 nobility.
 ՍԱԻՄԱ, *s. m. gen. of* ՍԱԻՄ, a grave, cave, den, a cavern; *gen.*
also ՍԱԻՄԵ.
 ՍԱԻՄԱՆ, *s. f.* dread, awe, dismay; *gen.* ՍԱԻՄԱՆ.
 ՍԱԻԾ, *prep. pron.* from thee; ՍԱԻԾ ՐԷՐ, from thyself.

- uΔλac, *s. m.* a burden, load, heavy charge, obligation.
 uΔpΔl, *adj.* noble, high-born; *comp.* uΔipΔe; *s.*
 uΔcΔ, *prep. pron.* from them.
 uΔcβΔip, *s. m.* horror, terror; *gen.* uΔcβΔaip.
 uΔcβΔipΔc, *adj.* horrible, terrible; *comp.* uΔcβΔipΔiγe.
 úo, *indef. demons. pron.* that, there, yonder.
 úi *gen. sing. and pl. of* O or úΔ, a descendant of a tribe; Δ
 imic úi Duibhne, O son of O'Duibhne.
 uim, *prep. pron.* around him or it, upon him or it.
 úip, *s. m. gen. of* úp, mould, earth.
 úipγéiγ, *s. f. dat. of* úipγéΔγ, a high branch, or bough;
gen. úipγéiγe.
 úipmειpniγ, *s. m. gen. of* úipmειpneΔc, great or exceeding
 courage; *from* úip, great, and mειpneΔc, courage.
 uippe, *prep. pron.* upon her, upon it.
 uippere, *prep. pron. emph. form of* uippe.
 uipγe, *s. m.* water; *gen. id.*
 uile, *indef. adj.* all; γo h-uile, all, entirely.
 ulc-φΔoΔ, *comp. adj.* long-bearded.
 ullΔiθ, *s. m.* Ulster; *gen.* ullΔθ.
 ullΔm, *adj.* prepared, ready; *comp.* ullΔime.
 ullcΔc, *adj.* belonging to Ulster, Ultonian.
 úp *an intens. prefix., written* úip, *before words whose first*
vowel is slender.
 upcΔp, *s. m.* a cast, a throw, a shot, a fling; *gen.* upcΔip;
also upcúp, *gen.* -uip.
 úpΔbnpΔθ, *v. s.* speaking, speech.
 úpΔannΔiθ, *s. dat. pl. of* úpΔann, a staff; *gen.* úpΔainn, *pl.*
id., úpΔann pΔeΔγΔ, the staff of a spear.
 úpΔuiθe, *s.* a skirmish, a conflict, a blow.
 upΔiθe, *adj. comp. degree of* púpup or upup, easy.

APPENDIX.

APPENDIX.

REPORT FOR 1880.

THE following Report was read by the Secretary of Council, and adopted at the meeting held on Tuesday, 1st March, 1881.

THE Council beg to submit their Report for the year 1880-1881, and have much pleasure in being able to state that the movement for the preservation of the Irish language continues to advance steadily. In reporting progress, during the past year, it is almost unnecessary to remark that many things have occurred calculated to divert the attention of the Irish people from the cultivation of their language. The public interest has been much engaged with matters of great national and pressing importance. Indeed, so great have been the issues, and so absorbing the questions agitating the Irish people, that the time for carrying on such a movement may appear somewhat inopportune. However, be that as it may, the Council are glad to state that the progress made during their term of office can compare favourably with the previous years, the number of communications received by the Society being considerably in excess of that for the year 1879.

The Council have great pleasure in announcing that the Irish language has been placed on the programme of the new Royal University of Ire-

land, and herewith append the memorial sent by them to the senate of that body, with their reply. The Society had already, by its labours, secured for the language a position on the programme of the Commissioners of National Education, and also on that of the Commissioners of Intermediate Education, and it is therefore a matter of congratulation that, owing to the action of this Society, the Irish language now holds a prominent place on the curricula of the three great systems of State Education in this country, namely, Primary, Intermediate, and University. And when the drawbacks which impede the teaching of Irish in the Primary Schools shall have been removed, there is every reason to expect that these schools will be the great means of preserving the language in the future, as they are deemed to have been the principal cause of its decline and decay in the past.

The Council, having learned that the quarterly fee of two shillings exacted by the Board of National Education from pupils studying Irish had the effect of preventing large numbers of students from availing themselves of the concessions lately granted by the Board, forwarded to that body a numerous signed memorial on the subject. Amongst the signatories were a large number of Catholic and Protestant bishops. A letter, in answer to this memorial, was received from the Secretary to the Commissioners, stating that they were precluded by express regulations of the Treasury in reference to special extra branches from acceding to the Society's request.

The unfavourable tenor of this reply, and the receipt of a large number of letters from all parts of the country, especially from clergymen and schoolmasters, complaining of the regulations con-

cerning the teaching of Irish in the National Schools, made it necessary to draw up and forward to all the Irish Members of Parliament a circular, requesting them to use their influence with the Government to have the two shilling fee abolished, and to permit children of the second class and upwards to be examined for results' fees in Irish.

Mr. T. Sexton, M.P., one of the members of our Council, who brought the subject before the House of Commons last August, wrote as follows:—
 “The Council, I have no doubt, will be interested to learn that yesterday I had a conference of considerable length with the Chief Secretary for Ireland on the subject of the extra fee imposed by the Treasury regulation on the teaching of the Irish language in the Irish National Schools. I submitted to Mr. Forster the outlines of the case upon which I ask that the restrictive regulation shall be cancelled. He declared that he could not give any pledge at the present moment, or until he could find time to examine all the bearings of the subject; but my firm impression is that he will consider it in a quite unprejudiced manner, and that he will decide upon it according to what may appear to him to be the public interest. Thus the Council may be assured that the question of extra fee is in a fair way to be equitably settled.”

Thus stands the question at the present time. It is much to be wished that Mr. Forster may soon be able to find time to examine the matter. The Council will watch the action of the Chief Secretary with the deepest interest and anxiety. They are very hopeful that the result of the Chief Secretary's attention to the matter, having regard to Irish public opinion and the importance and

consideration justly due to a language still spoken in this country by about one million of people, will be to abolish the vexatious disabilities which are imposed on the teaching of Irish, and thereby secure perfect freedom for teaching it in the Irish National Schools.

Of all the drawbacks to the study of the Irish language, and they are many, the Council believe this to be the greatest, and they are confirmed in their belief from the correspondence they have received, and the strong expression of opinion conveyed therein, as also from the fact that the Irish Teachers' Associations have more than once at their local meetings and their Annual Congress in Dublin unanimously passed resolutions in favour of the abolition of these restrictions.

The Council will, therefore, aided by intelligent public opinion, strenuously endeavour to effect the accomplishment of this object, deeming it of paramount importance for the preservation of the Irish language.

With the exception of the restrictions connected with the study and teaching of Irish on the programme of the National Board, the movement for the study of the language has satisfactorily progressed.

The Council received, from time to time, interesting accounts of the formation of classes and associations at home and abroad. In America the study of the Irish language is being pursued with the greatest enthusiasm and success. We learn from the reports of the Irish classes and associations that American, German, and Hebrew young men sit side by side with Irish youths learning the Irish language for the sake of its literary advantages. Irish-American newspapers devote their columns to the publishing of Irish literature

in the Irish character, and the New York Society for the Preservation of the Irish Language has recently brought out a new and handsome cheap edition of Dr. MacHale's translation of "Moore's Melodies."

In Germany the number of students taking an interest in Irish is fast increasing. Dr. Ernst Windisch, of the University of Leipzig, some short time ago brought out an Irish Grammar for German students, and has followed it up with a publication consisting of Irish texts for advanced students.

Dr. Zimmer, who presided at some of the Council meetings of the Society last summer, and was engaged in publishing some interesting Irish glosses, still continues his Irish class in the University of Berlin. He is now occupied in bringing out a new edition of Zeuss' "*Grammatica Celtica*."

In Australia, too, a branch of the Society has been formed. L. Kenyon, Esq., Secretary of the St. Patrick's Victorian Association for the Preservation and Extension of the Irish Language, has written to the Council requesting to have the Society affiliated. This is the first association established in Australia. At its inauguration in Melbourne the opening address was delivered by the President, Sir Bryan O'Loughlen, Bart., to a distinguished body of members of the association and colonists. A young gentleman, who possesses an extensive knowledge of the spoken and written language, has lately proceeded to Melbourne, taking with him a large supply of our books, and will give his valuable assistance in organising classes.

It is satisfactory to learn that, owing to the action of the O'Curry Exhibition Committee, an

exhibition of £20 is offered for competition in the Catholic University of Ireland, and for junior students three prizes of £5, £3, and £2, according to the relative merits of the candidates.

It is also worthy of notice that her Grace the Duchess of Marlborough issued her farewell address to the Irish people in the Irish language; that newspapers written in Spanish at the foot of the Andes contain advertisements in the Irish language, and that Professor Hart, of the University of Cincinnati, and Professor Dall' Orts, of the University of Genoa, take great interest in our movement, and are engaged in the study of the Irish language.

Reports were received from secretaries of the following classes and associations, some of them of a more or less interesting character:—John Carton, Esq., Secretary of the Termonfeckin Association; A. O'Grady, Esq., Ballaghaderin; Rev. P. A. O'Connell, Miltown Association, county Kerry; Rev. W. S. Donegan, Harold's-cross; Rev. Father M'Ternan, Killasnet, Sligo; John Kelly, Esq., Pollockshaw Association, Scotland; John Lynch, Esq., Cahir; Patrick H. Looney, Esq., Nile-street, Cork; Daniel Coghlan, Esq., Brompton, London; John Burke, Esq., Bagnalstown, county Carlow; John Fleming, Esq., Rathgormuck, Carrick-on-Suir; Eugene M'Carthy, Esq., Dunmanway Association; W. Keating, Esq., Bennett's Church; M. A. Colbert, Esq., Kanturk; John O'Connor, Esq., Ballinacartin; P. Cawley, Esq., Letterfrack; J. D. Cassidy, Esq., Cloghaneely Gaelic Association, county Donegal; Patrick Fahy, Esq., St. Patrick's, Holywood, Belfast; John O'Keeffe, Esq., Kilmallock; Cornelius O'Herlihy, Esq., Berrings, Inniscarra; Robert Gould, Esq., Liverpool, &c. &c.

Classes were established by the Christian Brothers at St. Laurence O'Toole's and Synge-street Schools. Rev. J. T. Murphy, Rockwell College, Cahir, informed the Council that that institution sent up fourteen candidates for examination in the Celtic programme of the Commissioners of Intermediate Education, all of whom passed with merit.

Almost all the National School teachers having Irish classes complain loudly of the regulations of the National Board, and of the high standard of qualification necessary to obtain a certificate, saying that they will be reluctantly compelled to give up teaching Irish altogether unless these regulations be considerably modified.

The financial state of the Society continues satisfactory. The balance-sheet, giving a statement of the Society's accounts for the year ending the 31st December, 1880, exhibits a balance in the Society's favour of £94 13s. 4½*d.*

The number of publications disposed of by the Society during the year was as follows:—Of the "First Irish Book," 1,716 copies were sold, making a total issue of 32,787 copies.

Of the "Second Irish Book," 897 copies, making a total issue of 14,972.

Of the "Third Irish Book," 598, making a total issue of 3,101.

Of the Copy-books, 507, making a total of 4,115.

The Society published the "First Irish Book" in 1877, the "Second Irish Book" in 1878, the "Third Irish Book" in 1879. The "Pursuit of Diarmuid and Grainne," Part I., was issued by the Society in May, 1880, and the number of copies sold between that date and the 31st December last was 555. This volume of over 200

pages, consisting of text, translation, notes, and glossary, and forming the first of a series of "Gaelic Reading Books," was sold for one shilling, and is the cheapest Irish book yet printed. In the preface it was announced that the remaining portion of the work would be published, and the Council are glad to be able to state that they have completed that work, and that they will be able in a few weeks to issue another volume larger than that published about the same time last year. Whilst admirably adapted as a text-book for students and for philological purposes, it affords, in the translation and notes which accompany it, an opportunity of becoming acquainted with the best prose tale now extant of the Ossianic literature.

The number of books sold by the Society during the year was 4,273, making a total issue of 55,530 copies, exclusive of pamphlets.

The complaint of the want of books will soon no longer be heard, seeing the number of reprints in a cheap and handy form which are being issued by publishers and others.

A circular was prepared and forwarded to such members of the Society as live in large towns or their vicinity, inquiring whether the Society's books were on sale there, and if not, requesting them to forward the names of suitable agents.

A new pamphlet containing the Report for 1879, by-laws and officers, &c., for 1880-1881, was printed and circulated.

It has been decided by the Council that the Society should act as a medium between those requiring instruction in Irish and persons willing and competent to teach Irish.

The election of the Council and officers for 1880-81 was carried out in accordance with By-laws II., III.

In consequence of the death of the late President of the Society, Lord Francis N. Conyngham, the Council, in accordance with By-law IV., elected The O'Connor Don to the vacant office; and, as the place of Vice-President became vacant thereby, they elected Lieutenant-General Smythe as Vice-President.

It is very desirable that something should be done to restore the Irish Professorships in the Queen's Colleges, especially as they are about to become feeders to the new University. It is to be regretted that the Irish chairs, which were established with so much difficulty, should have been allowed to lapse.

Finally, the Council beg earnestly to urge upon Irishmen the duty and necessity of organising associations for the cultivation of their native language in their respective districts, and, for the sake of union, to have them affiliated with the Central Society. Such action will ensure that the present movement for the preservation of our language shall not be a mere temporary effort, but one stamped with the impress of true intellectual and national progress, and thus secure from lethargy or reaction.

The following is the Memorial presented by the Society to the Senate of the Royal University of Ireland:—

**TO THE SENATE OF THE ROYAL UNIVERSITY
OF IRELAND.**

The Memorial of the Council of the Society for the Preservation of the Irish Language

SHEWETH that the University of Dublin, and the Catholic University and other Universities,

both of Great Britain and the Continent of Europe have Chairs of Celtic Language and Literature.

That the Irish language is now taught in many of the Colleges and Schools of Ireland.

That it has a place on the programme of the National Board and of the Commissioners of Intermediate Education.

That, independent of the educational utility of the study of the Irish language, its scientific value has long been recognised by *savants* in various countries, to whose zeal in its cultivation the comparative philology of the Indo-European languages owes much of its present state of advancement.

That, further, few countries in Europe equal Ireland in the possession of such an abundant store of ancient literature, containing materials not only intrinsically interesting in themselves, but capable of contributing importantly to the new study of comparative mythology, and of illustrating the primitive modes of thought, and the common tradition of the Aryan family of mankind; and that a knowledge of the language in question is indispensable to the utilisation of those valuable materials.

That the consideration of the above-mentioned facts induces your memorialists to submit that, in placing the Irish language on the curriculum of the Royal University of Ireland, the Senate would be but according it a position corresponding to its acknowledged value, and suited to the dignity of an ancient and still living language.

The following letter was received from the Secretaries to the Senate:—

“THE ROYAL UNIVERSITY OF IRELAND OFFICES,

“THE CASTLE, DUBLIN,

“22nd February, 1881.

“SIR,—Referring to our letter of the 28th

October, we beg to inform you that the Memorial from the Council of the Society for the Preservation of the Irish Language, which was thereby acknowledged, has been carefully regarded by the Committee, and we trust that the curriculum which is about to be laid before Her Majesty for approval will be found, when published, to meet the wishes of your Society.

“We are, sir,

“Yours obediently,

“J. C. MEREDITH, } *Secretaries.*
 “D. B. DUNNE, }

“J. J. MACSWEENEY, Esq.,

“9 Kildare-street.”

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

I.

COUNCIL—HOW CONSTITUTED.

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

II.

ELECTION OF COUNCIL ANNUAL—MODE OF ELECTION.

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

III.

A HOUSE LIST TO BE SENT OUT.

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

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

IV.

VACANCIES ON COUNCIL—OFFICE HOLDERS.

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

V.

HON. MEMBERS—THEIR NUMBER.

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

VI.

MEETINGS OF THE COUNCIL.

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

VII.

SPECIAL MEETINGS OF THE COUNCIL.

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

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

VIII.

MINUTES OF COUNCIL TO BE KEPT.

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

IX.

NOTICES OF MOTION.

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

X.

MOTION RELATING TO EXPENDITURE.

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

XI.

NOTICES OF MOTION.

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

XII.

SUB-COMMITTEES.

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

XIII.

MEMBERS ENTITLED TO ELECT AND TO BE ELECTED.

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

XIV.

MEMBERS TWO YEARS IN ARREAR LIABLE TO BE REMOVED.

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

XV.

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

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

XVI.

SUBSCRIPTIONS—THEIR ACKNOWLEDGMENT.

Money received for the purposes of the Society

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

XVII.

PAYMENT OF ACCOUNTS.

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

XVIII.

SOCIETY'S ACCOUNTS TO BE AUDITED HALF-YEARLY.

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

PROGRAMME OF EXAMINATION IN THE IRISH LANGUAGE

FOR

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

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

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

SECOND YEAR. (a.)—Grammar to the end of Syntax.

(b.)—Twenty additional pages of a Phrase Book; or an equivalent in prose or poetry to the Story of Oisín in Tír na n-óg.

(c.)—Translation of the Second Book of Lessons into Irish.

THIRD YEAR. (a.)—A more critical knowledge of Grammar.

(b.)—The Story of Déirdre (omitting the poetry), or the Children of Lir; or some equivalent book.

(c.)—Translation of the Third Book of Lessons into Irish. A short letter or essay in Irish.

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

By Order,

WM. H. NEWELL, }
JOHN E. SHERIDAN, } Secs.

*Education Office, Dublin,
October, 1878.*

ROYAL UNIVERSITY OF IRELAND.

Programme for Examinations for Celtic, 1881.

MATRICULATION EXAMINATION.

CELTIC*—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.

The books for the present are:—

Annala ríogáda Eipeann,† 1592 to 1598, inclusive.

Two short poems by Cucoigrich O'Clery, given in O'Curry's MSS. Materials of Irish History, pp. 562-569.

3. Translations of easy sentences into Irish.

—*Honours.*

In addition to the Pass Course:—

1. Annala ríogáda Eipeann, 1598-1603 inclusive.

Oíde Clainne Lp.‡

2. More advanced questions in Grammar.
3. Longer passages for translation into Irish.
4. History of Ireland during the reign of Elizabeth.

FIRST UNIVERSITY EXAMINATION.

CELTIC—*Pass.*

1. Translation from two works.

The Books for the present are:—

Oíde Clainne Tuipend.‡

Teagasc Pláta, by Tady MacBrodin.

2. Questions on Grammars and Idioms.
3. Translation of a piece of English prose into Irish.

* Candidates presenting Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

† 4to, Dublin, 1851. By John O'Donovan.

‡ The Atlantis, vol. iv., p. 115, &c.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Leabap breacneac*,* together with the *Duan Eipeannaic*, and *Duan Albanaic*.
2. More advanced questions on Grammar and Idioms.
3. Early History of Ireland, to commencement of the Incursions of the Northmen.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES
PROCEEDING TO THE B.A. DEGREE.

CELTIC.†—*Pass.*

1. Translation from two prescribed works.

The books for the present, are :—

Pleab Dúin na n-Ġeob.‡

Cac Múige Leana.§

2. Grammar and Idioms.

3. Translation of a piece of continuous English prose into Irish,

———*Honours.*

In addition to the Pass Course :—

1. *Longer mac n-Urriġ.*

Cogaġ Ġaeġel pe Ġallaib.||

2. Elementary Philology of the Irish language.

3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman Invasion.

* Irish Version of Nennius. Dublin, 1848. *Duan Eireannoch*, p. 220, &c.; and *Duan Albanach*, p. 270, &c.

† See note, p. 192.

‡ Battle of Magh Rath, Dublin, 1842. By John O'Donovan.

§ Battle of Magh Leana; Dublin, 1855. By Eugene O'Curry.

|| Wars of the Danes. London, 1881. By Dr. Todd.

B.A. DEGREE EXAMINATION.

CELTIC.—*Pass.*

1. Translation from prescribed works.

The books for the present are:—

Sepglige Conculand.*

Scela na Erepri.†

Compac Fipoid.‡

2. Elementary Philology of the Irish language.
3. History of Celtic (Irish) Literature.

—*Honours.*

In addition to the Pass Course:—

1. Cain Aigillne.§

2. Philology of the Irish Language. [Ebel's Zeuss.]

EXAMINATION FOR M.A. DEGREE.

CELTIC.

1. breata comatcepa.

2. Transcript, with contractions fully set out, and translation from some selected MS.

The tract selected for the present is:—

The History of Alexander the Great, in the Leabhar Brec.

3. Philology of the Celtic Languages.

N.B.—The Candidates will be expected to show a knowledge of the works of Zeuss, Ebel, Windisch, and other Celtic scholars.

* The Atlantis, 8vo, vol. i., p. 362, &c.; Dublin, 1858. By E. O'Curry.

† 8vo, Dublin, 1865. By J. O'B. Crowe.

‡ The Manners and Customs of the Ancient Irish; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

§ Ancient Laws of Ireland, vol. ii., p. 22. 8vo. London. 1869.



