

toruigéact diarmuda
āgus

gráinne.

THE
PURSUIT OF DIARMUID
AND
GRAINNE.

PUBLISHED FOR THE
Society for the Preservation of
the Irish Language.

PART II.

DUBLIN:
M. H. GILL AND SON,

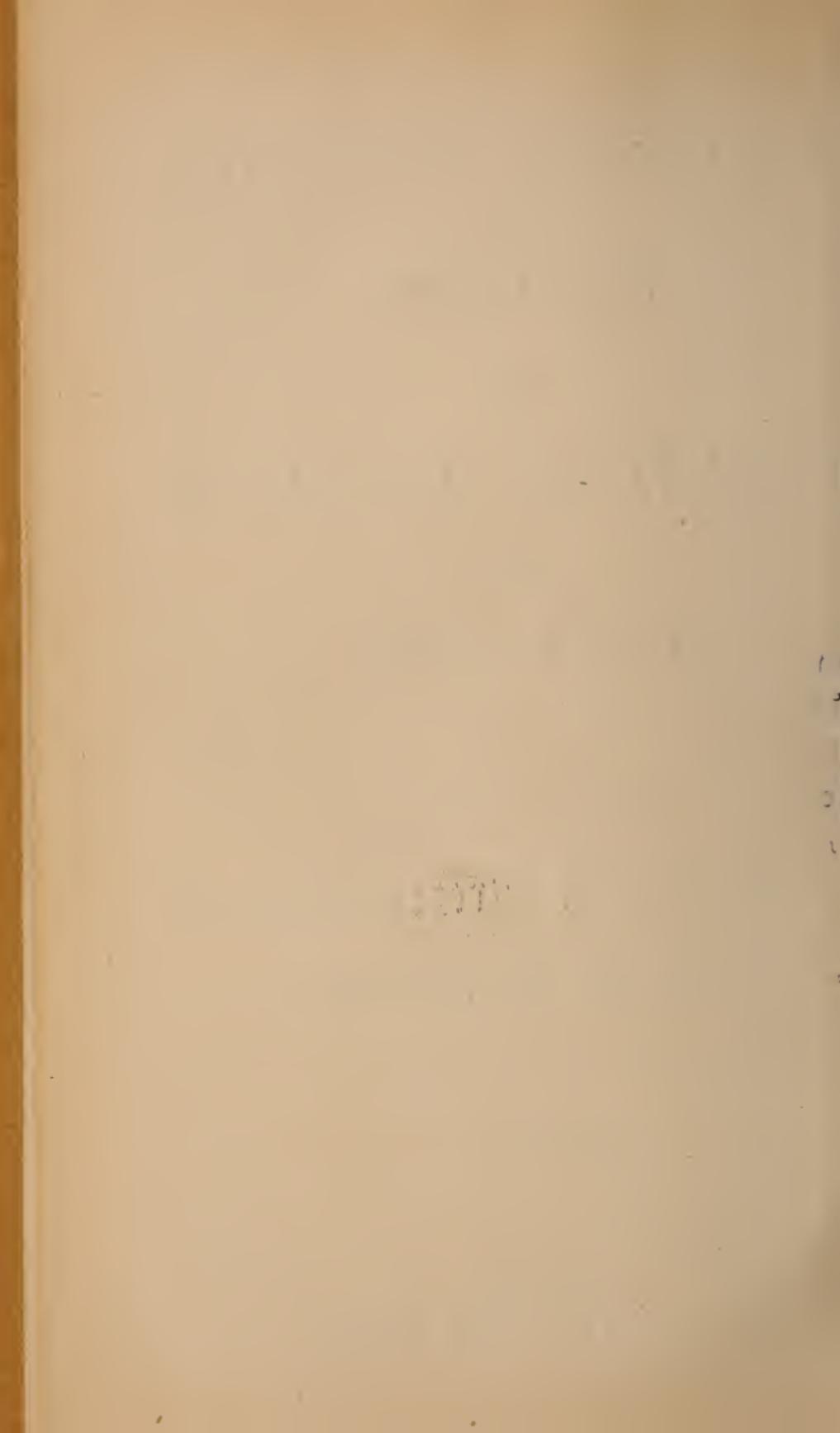
THE
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TO RUIGÉACHT ÓIARMUDA
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INTRODUCTION.*

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, Oisin 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 Oisin 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 “*Sgeulča Fiannuigheaccta*,” Stories of the Fenians ; and, moreover, as “*Aigallamh Oírin agus Páoruis*,” The dialogue of Oisin and Patrick ; for Oisin 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 Forgall Monach, at Bruighean mic Ceacht, at Bruighean mic Datho, 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

laid? 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 (Inishowen) 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 “*மார்யால் டி ஶுல்லிங்டன் சோ லைட்டரிடம்*,”—O'Sullivan's march to Leitrim. Perhaps no chief of the latter ages enjoys a clearer or more widespread traditional fame than Murrogh 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 “*முர்சாா் அந் தோடை*,” or Murrough of the conflagration; and throughout Munster they still commonly say of a man who is or appears to be frightened or amazed, “*ஓ கொன்றிப் பே முர்சாா் னா அந் தோ் வோ ப் போக்கே வோ*,” 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 ‘*Caithleim Tuirróealbhaig*,’ 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 obsoleteness 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 Dugald 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 aṣgūr leat̄an le leat̄an*” (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.†

I AM IN GREAT DISTRESS.

* This word is anglicised to *creaught* 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 “*bold an t-ταλαταιη*,” 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 *čuȝam* (to me) where a northern one will have *čuȝam*, the latter being the correct form ; and, again, *oo tȝaȝ* (was given) for the northern *oo tȝam* ; the literate form being *oo tȝaȝ*. But this is a mere idiosyncracy 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 *fí* and *fe* (by or with) *no* *ba* *re*, for *oo* *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 “*bolg an t-rafalatáin* ;” 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 ḡeuláरoe*,” 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 rioghraide*, 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 schoolboys in Latin verse are called, where their object is merely to arrange a number of words in a given metre, without regard to sense.* Alliteration was not only abused in poetry, but also in prose; and, indeed, it may be asked whether the introduction of it at all into the latter is not of itself an abuse. But, differently from many other languages, the genius of the Gaelic, apart from external causes, seems to impel to alliteration, and its numerous synonyms invite to repetitions which, properly used, strengthen, and being abused, degenerate into jingle and tautology. The

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

Irish speakers of the present day very commonly, for emphasis sake, use two synonymous adjectives without a conjunction, instead of one with an adverb, and these they almost invariably choose so that there shall be an alliteration. Thus a very mournful piece of news will be called “*Sgeul duibhneach*” or “*Sgeul duibhneach doilseoirach*,” or “*Sgeul buairdeoircha bhrionach*,” in preference to “*Sgeul duibhneach bhrionach*,” 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 “*Oinne sunn dall*,” and not “*Oinne sunn caoc*;” “*dall*” 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

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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 *fhé* and *pe* (by or with) *na* *ba* *re*, for *oo* *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 “*bold an t-rafalatáin* ;” 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 ḡeulairé*,” 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 rioghraide*, 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 schoolboys 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

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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 meádóin oírócé*,” 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 ghnáth me ag riubháil le ciúinairí na h-Abhann,
 Ári bainisíg uirthi 'r an t-riuacht go t-riom ;
 Ánaice na g-coilltearó, a g-cuim an t-ripleib,
 Táin mairg, táin moill, ári foillse an lás.*

* 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 :

Ánsaice ná b-phiooibhao, a g-cuim an t-pleib,
Gan aithe gan moill, ari foillpe an lae.

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, Oisin, 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 thiarlua agus
ghráinne.

ARGUMENT.

PART II.

1. Aodh and Aonghus discover Diarmuid; they relate their mission.
2. Diarmuid instances Fionn's duplicity towards Conán.
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 Seathan 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. Conán resolves to seek the worm.
10. Diarmuid relates Conán'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.

TÓRUINGHEACHT DHIARNUA AGUS GHRÁINNE.

AN DARA ROIHN.

1. Ro lathair do o'mac Anndala mic Mhórla; agus iñ é ro iñáiò, go m-b'fheadhri leir bár o'fáidail a g iarráidh na g-cáorí iñin iná suil éairí a air ari òútcheair a máctair, agus a suibhneáit iñe h-Oifín a iñuintíri do cónaíneadh go teadéct tairí a n-airiúibh, agus a n-tuitfeadó féin agus a òealribh-bhriáctair fionn tuisír iñin, a iñuintíri do éisíolacaodh go Tír tairisíle. Agus iñ éi omnaonair an tisair òealbh-laois iñin cead agus céileadhraodh do Oifín agus do h-iaidíibh na fíenne, agus iñ éi ghluaistíreanaír níomra, go na c' n-airítear a n-iomtcheadéctair nó go iñáongasair Rois a n-foileadh, iñir a iñáiò-tear Liumneadh an tan ro; agus ní h-airítear a n-aorítheadéctair oirise iñin. Ro éirí gheanaonair go mo c' air n-a márlaodh, agus níor físuireanaír nó go iñáongasair Ósuibhriog O ñ-fiaidhlaodh, agus

a ghoul do leac-taoibh na fiofba óróibh do fuaireann
 aonair ioraidh Óliamhrua agus i ghráinnne aon,
 agus i gcoineann leaganadair an ioraidh go doilim
 na fionnboithe ina gcaibh Óliamhrua agus i ghráinnne.
 Ro mochtuijg Óliamhrua iad fach agus teacáit cum
 na fionnboithe, agus i gcaibh lám éadaí laocheadaí
 a leacan-ajimai, agus i gcoineann fionnboithe cia h-iaid a
 ná gcaibh doilim. "Do clannai b' Móirine rinn,"
 ari gcaibh. "Cia do clannai b' Móirine rinn?"
 ari Óliamhrua. "Aoibh mac Anndala mic
 Mhóirina, agus i gcaibh Aonúig mac Aileart óig mic
 Mhóirina," ari gcaibh. "Cineadh fá d-táinig aibh
 do fiofba go?" ari Óliamhrua. "Fionn mac
 Chuimhíll do chuireann agus iad iadair do chinnre
 rinn," ari gcaibh, "máig éin Óliamhrua O
 Duibhne." "Ig mé go deirfin," ari Óliamhrua
 "Maigheadó," ari gcaibh, "ní h-áil le Fionn gáin
 do chéaduifh ná lán a ósúinn do chaoiadaibh
 caoríteainn Duibhne i gcaibh uainne a n-éigis
 a achar." "Ní fúrúrra óisibh ceadáil aco
 gáin i gcaibh," ari Óliamhrua, "agus i gceart
 ari a m-biaidh neairt an fír gáin; agus i g
 aitneoidh daingha gáin é marbháidh ná aitneadá
 do gáin, agus níorí bheag do gáin ari éigis
 uaidhre." "Níorí bheag duirfe," ari Aoibh mac
 Anndala mic Mhóirina, "a bhean do bheireann ó
 Fionn, agus gáin do bheireann agus deunaíomh tuisim

αιρι.” “Νί ταρι έπιον α νείπιμηρε τύνο,” αρι Θιαρίμυιο, “αέτ νο ζονναρις α ήδιππαίλ αιγε νά θευναρι αρι Chonán τας Φίνν Λιατζιαδέρια πιοιμε ρο, ταρι ιππεορασ θίβηρε αποιρ.”

2. “Λάνδαριαιθ Φίονν α τ-Τεατριαίζ Λιαδέρια, αγυρ ταίτε αγυρ τόρι υαιρλε Φίνν Είριονν ινα φούδαιρι, ηίορι σίαν νο θάναρι αν ταν ασ ζονναρις αον οζλας τόρι τίλεαστα πεαρι-
ζαλμα α γ-σειρτ-θεοοδαη αριμ αγυρ έισιο θά η-ιοννριαίζιο, αγυρ ριο ζιαρηιαίζ Φίονν ο' Φίνν-
ναιθ Είριονν αν τ-τυζαναρι αιτηνε αιρι. Α ουθηραναρι οάς α γ-σοιτζίννε ηάρι θυζαναρι.
‘Νί ταρι ριν θατρα,’ αρι Φίονν, ‘αιτηιζιμ
τυρι ηαμά θατρι φέιν έ.’ Τάινιζ αν τ-οζλας
νο Λάταιρι ιαρι ριν, αγυρ θεαννυιζεαρ θοιθ.
Φιούταρ Φίονν ρζευλα θε, ηια ή-έ φέιν, νό οά
τίρι νό οά θαλατ θο. ‘Conán mac Φίνν
Λιατζιαδέρια θ' αινη,’ αρι ρέ, αγυρ ριο θά
θ' ατζαιρηρε αγ ταρθασ τ' ατζαιρηρα α γ-σατ
Chnuέα, αγυρ νο θυιτ φέιν ραη ηγιομ ριν,
αγυρ νο ιαρηιαρο α ιοναιο α ή-θιαννυιζ-
εαέτ τάνταναρι νον ηιλ ρο.’ ‘Οο ζευθαιρι
ριν,’ αρι Φίονν, αέτ γο τ-τυζανι έιριις θατρα
αη ατζαιρι.’ ‘Ηά ή-ιαρη έιριις αιρι,’ αρι Οιρίν,
‘αέτ α ατζαιρι νο θυιτιμ ιεατρα.’ ‘Νί ζευθασ
ριν υαιο,’ αρι Φίονν, ‘όιρ ηί ρυλάιρ θατρι τυιλε
έιρισε ο' ηάγαιλ υαιο.’ ‘Σρευσ αν έιριις ατζαιοι

3. “‘Crievo i an cnuimh uð,’ ari Conán, ‘maí i náéim-bainfinne a ceann tó? ’ ‘Aitá,’ ari Oifín, ‘usáí i dair éilpí Óilioll Oluim a mac ó Óhún Eocárimhui, a gur Saóth inéion Chuinn cneudochtáis, a bhean a gur a bairn-céile, a mairle fíri, a gur iad ariadon ari aon cárthad; uo bá Saóth taoibhriom toiríadach an tan ríin, a gur do cónnaithe rí crialóth oíradóigíin ór a sionn a n-áiríte a gur a lán áijineadach uíriú. Táinig mian na n-áijineadach ari Shairóth, a gur do círe Óilioll an círialóth fóir cíári usáchtáig aon cárthadach, gur i Saóth a leorlúdóigíin níos. Ro filleadair tairi a n-air a báile, a gur do lusadh rí gín iníon áluinnn mullaist-ealaíon iníon torm-choimhcheair ríin .i. Cian mac Óiliolla Oluim, a gur lusadh rí Ó Chláiríuithe lúacra leir. • Tá altríom é. Aicté ceana, if amlairíodh uo bá an mac ríin a gur oíruim-iall tairi a ceann air, a gur gád báireadach tá m-beirfeadach an mac ríin do báireadach an oíruim-iall báireadach leir.’”

4. “‘Ro fáir aghair iu foiribhair Cian agus
 fílánuit a fíréice bhlátháin, aghair iu bá níos
 macc oilte ag Oilioll, aghair iu bá an tliúair
 inéigíomha agus tana rín. Ro bádairi tliúair eac-
 laí .i. Siollairde, aco, aghair iu éuadóairi na
 Siollairde airmírí áithíscé go teagasc Sgátháin
 mic Sgánnláin ari aorídeacat. Ro bá Sgátháin
 go maidé iuu an oiréidce rín, aghair a níosdairit,
 ‘atá fleadh ann agus taeas go aonocáit fá comhair
 fhinn mic Chumáill, aghair do gheuibháid bá
 n-aoisínein do bhadh maidé oile a n-eusgusair na
 fleirde rín.’ Ro éairíteadhair a g-cuir a oiréidce
 rín, aghair o’ éiríteadhair go mo ch ari n-a máliaid,
 aghair do éuadóairi tair a n-air go Óir Eocair-
 mic, aghair tairládair tliúair macc Oiliolla ari
 an b-faitréidé liomra .i. Eoghan móri, Coimheas
 Caor, aghair Cian, aghair iu fíarbhais fír Eoghan ná
 Siolla cá iadibh ré ariéir. ‘Ro bádaim a
 o-teagasc Sgátháin mic Sgánnláin,’ ari an
 Siolla. ‘Cionnair do bhoioteair aghairibh ann?’
 ari Eoghan. ‘Do bhoioteair go maidé,’ ari an
 Siolla. Ro fíarbhais Coimheas. ‘Go maidé,’
 ari an Siolla. Ro fíarbhais Cian an ceanná
 ná Siolla. ‘Do bhoioteair go h-olc,’ ari Siolla
 Chéin, ‘óili do maoiódh ré oifigiúnach go iadibh
 fleadh aige fá comhair fhinn mic Chumáill,
 aghair ní éas ré a blear dúnne.’ ‘Ná crieid é,’

ári na gíollaíodh oile, 'óili do bhi ré go mairt linni jie céile.' 'Oo neamhfaradh ré níol náimhfa fá gáin a bheit go mairt leam gíolla féin,' ari Cian. 'Na h-ábaíri jin,' ari Coimac Caor, 'óili is feairi riomhíra óamhfa é, agus aitá a fáit do tighearnas aige .. Fionn mac Chuimhíll.' 'Ni mifre liom,' ari Cian; 'riatharach ocmh bhearríadó éuisge.' Is aímíodh do bhi an Cian jin, níorí bhearrí aon duine ariamh é neac m-bainfeadó a céann róe; agus do gíluair Cian riomh go dún Sgáthán mic Sgannláin. Ro tárta Sgáthán ari an b-fairtche riomh, agus jio fiafriuig Cian aili a bhearríadó. 'Oo déan,' ari Sgáthán, 'óili is é is ceárrtho óamhfa bhearríadó do óeunaam, agus aon jún aon teag ina n-óeünim é agus éiuisge jiomam aon:' agus do gíluair Cian o'ionnighairisíodh an tighe. Oo éuair Sgáthán o'ionnighairisíodh a tighe co-dalta, agus do éuiri a ailiam agus a éinseadó aili, agus aon jin tuig iúan agus uifre leis ina láimh, agus do éuair mar a jaiib Cian. 'Craeo fá o-tuigair na h-áiliom jin leat?' ari Cian. 'Oo éluinim,' ari Sgáthán, 'go mairbhann tuigfa gáic neac uá m-bearríann tui, agus do één éuigfa do bhearríadó feargóad.'"

5. " "Is jin do fíadaíl Sgáthán an cean-
dal jio bá ari céann Ghéin, agus do fuaíri

oiriúim-íall tóirí ón g-císaír go céile aip. 'An é ro aóthair fá a marbháin tuig a go & neacá ná m-bealairíonn tú?' aip Sgatán. 'Iar é go neamhíom,' aip Cian, 'aigus ní baozál duitre mé.' 'Do bheiríomhre mo bhríatáir,' aip Sgáinnílán, 'go n-óenra aóthair mo tóirbhéad leat aonair ná go m-bíairí a fíor aigas crieus an fáid atá aigas aon ro.' Is é rín tuig ríomhroni rísein tairis an oiríúiméill fáirí ríomhroni cnuim aírthe, aigus rí éiríteach do líom lúctíomairí láineusotriúim go ríainis fíoríomhallaí ná bhríusíte, aigus aig túirílinis aonair ní tairis crialoigreac Chéin ríomhre, aigus rí éirí crialáthraomhanna cóimhdeanáighe uiríre féin fá céann ná crialoigreac. Táir éirí ceann Chéin do bhealairí aigus rí tóirbháirí Sgatán an cnuim do tóirbháid, acht a bhuilairí Cian fáin a marbháid go m-bealairí aigus ríomhroni Chuinn céuio-éadairí, 'óirí i fáil a bhríúinn do gheiméadair an cnuim rín.'"

6. " 'A h-aistíle rín rí éirí Sgatán lúibheanna ice aigus leisír ríe cneadáid Chéin, aigus rí g-císaír Cian ríomhme go Dún Eocairíomh, aigus a crialoigreac ríomh a bheulaidh aíse, aigus an cnuim ceangailte ó. Tárla Oilioll Oluim aigus Saorí ríomhme aip an b-faitíche, aigus rí oíppir Cian ríseula ná cnuimte óróibh ó túnír

ডো দেবীয়েদো. আ দুবাইত ওলিওল অন ক্ষুণ্ণ দে
মারিবাদো, আচ আ দুবাইত সাদো নাচ পালিয়েব-
তাইৰে, 'ওই নি ফিয়,' অৱি যি, 'নাচ ইন্দোন যাই
ওই অসুর দো চিয়ান; ' অসুর ই ই কোমাইলে অৱি অৱি
কিন্তু ওলিওল অসুর সাদো .।. ফোনাচ দাইংজেন
ক্লাই দো ক্ষুণ্ণ মা তিম্চিওল, অসুর লেদুজ্বাদো
অসুর লান্দোরুজ্বাদো বিৰ অসুর তিক্ষে দো ক্ষুণ্ণ ক্ষুণ্ণে
জাচ লাদো.'"

7. "'Ro ফার অসুর যো ফোর্বাই অন ক্ষুণ্ণ
যুন ইন্দোন ডো ম-বাদো এইংজেন অন ফোনাচ দো
জ্বাইলেদো মা তিম্চিওল, অসুর তেচ কোম্বোলুচ
দো দেৱনাম ঠো. Ro ফার অসুর যো ফোর্বাই অৱি
যুন ডো ক্ষুণ্ণ ব্লিয়ান্ডা, ইন্দোন ডো যাই কেন্দ
ক্ষুণ্ণ উপৰিয়ে, অসুর ডো ম-বাদো কুমা লেই কিং অন
ক্ষুণ্ণ মা দ-তেইংজেমাদো অন বিলো দো কুলিতি
ক্ষুণ্ণে, অসুর দো ফ্লোইংজ্বেদো কুলাদো নো লাওচ ডো
ন-া অলিমাই অসুর আ এইংজেন অন জাচ ক্ষুণ্ণ
ক্লিয়াজ্বেজান্টাচ নাই যাই উপৰিয়ে.'"

8. "'ই ই যুন উদীয় অসুর দাইংজি ফার আ দ-তাইনিজ
জ্বেজ চিয়ার্জিউৰে লুদেৰিয়া দ'ফিয় আ কোম্বোল্টা.।
চিয়ান মাচ ওলিওলা, অসুর মারি ক্ষুণ্ণাই দুলিয়-
জ্বান্ডাই না ক্ষুণ্ণিয়ে যুন, যো ক্ষুণ্ণাই দো দেৱনাম
ইন্দুনেন্টাই ঠো, অসুর দ'এইনিজ মা ফেদৰাম অৱি
ব্যারিয় অন দ-ফোনাইজ. মারি ফুদাই অন ক্ষুণ্ণ
যাইয়াজি অৱি, তবু যুচ ফান্টাচ নিম্নেদাচ নাইনি-
জেদাই অৱি, শুয়ু ব্যাই অন কোফ ওন জ-কোল্পা
ফিয় দে; অসুর মারি ক্ষুণ্ণাদাই মনাচ অসুর

miúndaoine an báile an gníomh rí, i lio éiteadaí uile agus i lio fáidhadaí an tún ina fáradh fólaí i n-riadaí. Marí é ualaíodh Oilioll rí, a thuadhaití an chnuamh do mairíodh o'eadla go n-riónaighneadh eiséit fá mó iná rí, agus i lio aontúi. Saobh a mairíodh. Agus marí fuaimeadaí an teaghlach an cead rí i lio éuimeadaí an tún tré óriúilí ón nua-riadaíodh neairig-learraíodh ina timchéoil. Ann rí an uairi o'airí i lio énuamh teagair ná temneadh a shuainí lú, agus an teaghlach ag tuaitim uillipe; i lio éirí i lio énuamh euorthúim tré nullach an tisé fuaige, agus i lio fáidh riomhre fuaige agus an teaghlach ina riadaí, go rámhig uairí órígéad feairínta a n-riaríodh Chóigíca Uí Óhuiúne. Ro é ualaíodh aigealach fán uairí, agus i lio iúlne fáradh don tráchtáidh cead rí ina timchéoil, go nádairíodh fionn iná fianna Eiríonach realsú iná fiadóidh do cheannamh ann le ríde ná cnuamh rí, agus i lio é a ceann rí iairínta fionn oítrra, a Chonáin, a Oírin.”

9. “‘Mairéadó,’ ari Conán, ‘i lio feárlí liomra bári o'fáidhail ag iairíodh ná h-éiríce rí, iná rúl tair m'airí marí ari h-oileadh mé.’”

10. “‘Airi rí i lio étiomadair cead agus céileadhraíodh a shiúl marí ari h-oileadh mé.’”

μαίσθ απέ έπιν. Άρι η-α φαιρήν το Chonán
 πο έυηρι α πευηρι α γυαίτηνο ήσονα απέ ζάοι
 θειρίζ, αγαρι πηρέ φέιν ταζ ιαραέτ απέ ζάοι
 θειρίζ νο,” αρι Όιαριμυιο, “ταρι ζλασαρι con-
 αιλίθε αγαρι θάιό φηιρ; οίηι νο θί α φιορ αγαμ
 παέ μαίσθ α παρίθαό ιρ απέ ζ-εριννε πυνα
 παιηρεοθαό απέ ζα θεαρίζ ί. Αγαρι ταζ μοζά
 απέ υριόδαιρι θε ζαρι έυηρι τηέ η-α ή-ιμλιοκάν ε,
 αγαρι πο παρίθ θ' αιτέαριζ απέ υριόδαιρι ρην ί,
 αγαρι ταζ οεανη θά οεανναιθ το ιάτσαιρι
 φηινν; αγαρι αρι η-αιτίν απέ έινν θ' φιονν, α
 θυθαιριτ παέ ηζεοθαό ζαη τυιλλε έιριε
 θ' θάζαιλ ινα ατσαιρι ο Chonán. Ιρ ί ρην υαιρ
 αγαρι αιμηρι τάινιζ φιαό φατσάς φολυαιμηνεας
 θ' ιονηραιζιό πα τυλέα ταρι α γιαθαματηνε
 υιλε απέ ταη ρην; αγαρι πο ιεαναμαρι υιλε απέ
 φιαό. Οο έονναιρις Conán ρην, ταζ ήδιατ
 ταρι ιορίζ ιιρ απέ θ-φέινν, αγαρι πο ιεαη φέιν
 αγαρι φιονν απέ φιαό; αγαρι ηι ιάιότεαρι
 ήζευλιιζεαέτ οιηιέτα ζο ιάντασαρι έυδαιννε
 υιμ έριάτηνα το ιό, αγαρι θειηρεαό φεολ-
 θιαίζ απέ φιαιό αρι Chonán α η-οιαιό φηινν,
 αγαρι ηιορι ιαρηι φιονν έιηιις αρι θιέ αρι Chonán
 ο ρηιν αλέ: αγαρι θαρι θαρι ιάτσαιθρε, α
 οιλαννα Μηόιηνε,” αρι Όιαριμυιο, “ηι φεαναρι-
 ταρι απέ θά θεοιν νό θά άιμθεοιν πο θαηι
 Conán ριτ θ' φιονν απέ ιά ρην, αγαρι θαρι ιοη

πίοι τό δια ευγενοίρι την ινά έιμις α από
τοιαρριαστό ομηρινήρε, αδυρ ηλι θεαδ ςο παρι
έιμις γυρι α μ-θημινη θαρι πάιτρεας α θάθαιρ
αρι ο-τιτιτιθ θαρι η-αιτρεας τηρ φέιν, γαν θαρι
γ-γυρι τοιαρριαστό οδορι οδορέαινη θυθ-ροιρ ηό
ηο θίνηρε, θιρ ιρ ε αν θεανη γυριαστό ιαρριαρ
θίονη ομηρινήρε ε; αδυρ γιό θέ ασα θευρι
ραιό τηθ θίνηρε, ηι θιαστό τητ αδυιθ φά θεοις.”

II. “ Κρευο ιασ ηα οδορια θό ιαρριαρ
θίονη,” ςο ηάιο θηάινη, “ παρι ηας θ-φέισιρ
α θ-φάδαιλ ηο?” “ Ατά,” αρι θιαρημιο, “ θιανη
οδορέαινη θ' φάδαιθ Τυατά θέ θανην α
ο-τημιυάα θευο θ-θιαρέας; αδυρ γας οδορ
οά θ-τις αρι αν γ-θιανη την θίο θυαθά ιομόα
ασο .1. θίονη θειργε θίονη αδυρ φάρατ θειη-
θινό αηη γας οδορ θίοθ; αδυρ γιό θέ θίαιτ-
θεαρ τηρι οδορια θίοθ, ηά μ-θαρ φλάν α θευο
θηιαθαη ηο, ςο ηαρέθα α η-αοιρ α θειό
μ-θηιαθαη θιτθεασ. θηθεαθ, ατά απάς θιορ-
θηάνα θοφαιρημια θη θοιμευο αη θαορέαιηη
την, γας ιά αδά θηη αδυρ γας η-οιθθε αδά
θάρη ιηα θοολα. αδυρ ςο ηιθη θέ φάρας
θον τημιυάα θευο την ιηα θιμέιολ, αδυρ ηι
θέισιρ α παρθαρ ηό θο μ-θυαθιτεαρ τηρ
θευρα θηναιοθηεη ηο θηηθθεαρημιο ιαρ-
ημιηη ατά αιθε φέιη αηη, αδυρ ιη αηλαιο ατά
αη θηηθ-θεαρημιο την, αδυρ φίό ιηηεαθαρ

ιαγιηιαινη τηιέ η-α ceann, αγυρ αη βιό τηιέ η-α άσηρ. Κο θαιη τέ ιοποιηιο θο άποηιαυ ο'φθιονη αγυρ ο'φθιανναιθ ειηιονη θαιη ρεαλζ αη τηιιαέα ceud τηι θο θευηατ, αγυρ αη υαιη θο θάνθαρρα τά άοιλ αγυρ τά θηιιαιη αγ θιονη θο θιαλιαγ cead τηιέ θαιη θαιη, αέτ θαιη θαιη τηιη ηα θαιηιαιθ θο θηάτ. Αγυρ α θλαννα θιόηιηε,” αηι θιαρηιο, “θιού θαιη θιούθα αγυιθρε; coimhias θιοηρα τά θο άεανη, θό θηι θιαρηιαιθ ηα θ-θαιη αηι αη αταέ.” “θαιη θιούθε θο θιαθά α θ-θιαννιθθεαέτ,” αηι θλαννα θιόηιηε, “θο θένηρα coimhias θιοηρα αηι θ-θαιη.”

12. Ιαρι γιν πο δαδασαρι ηα θεαδέλαοις γιν .ι.
clanna Μόιηνε αγυρ Θιαριμιρ, α δ-εαοι-
έοιρα ηα δ-ειλαιότισ αριν δαιργε αγυι
έοιριαις, αγυρ ιρ έ εοιριας αρι αρι θιννεασαρι,
εοιριας εροις-θεαριτόρι θο θευνατ.

13. Δέτ τέσσαρα, το τέσσερας Θιαριτσιού τα
αριστον αρι αν λάταιρι την. “Ιφ τατάν αν σομ-
μιας το μισχοί,” αρι Σπιάννε, “αγαρ ιφ θρια-
ταιρι τατήρα τά μ-βασό ναέ μασφασό κλαννα
μόιηνε τ'ιαριτσιού να γ-σαορι την, ναέ λιμ-
ρινηρε αν λεαβατό γο θηλάτ τηνα δ-μισχοίνη
κυιού το να σαοριτσιό την, γιον γυρι τέσσεριτσιο
τηνά αν νίσ ήτην αρι α βειτ τορητας; αγαρ
ατάιμηρε αποιρ ταοθέριον τορητας, αγαρ νί

“Bíar a m’beartaró muna m-bláisfead na
caorpa rinn.”

14. “Ná cuimíre an fíadaisibh oíinn ríte do
óiliúiseadó aí an Seapáin le clannaí,” aí
Tiaramuio, “agus náic móithe do léigfeadó rí
Liom iad.” “Seo aonair na cuimíneadh roimhe,”
aí clanna Móiríne, “agus riadófar leat
agus beaúfham inn féin aí do fion.” “Ní
éisíochtaidó ríb Liomra,” aí Tiaramuio, “óir
ná b-feicfeadó ríb lán bári ríl don aitac úd
buadh ócdaíthe bári m-báir iná bári m-beatá
é.” “Mairgeadó, dein gára oíliúinn,” aí
riada, “an cuimíneadó do bogaí oíliúinn, agus
rinn de léigion leat a n-uaighean gára b-feic-
fimír do comhriac rír an aitac ríl bainfír na
cinn nári meidé:” agus do ríse Tiaramuio
amhlaidó rinn.

15. Ann rím iuio ḫlúasair Óileáimhuisio iuime
o'ionnráisíó an t-Seaúibáin Loéclannaisí,
aísear tárila an t-aċċac ina cōsla iuime.
Tuġ buille uá cōir ann furi tóz an t-aċċac
a cearri, aísear o'feuċċ iuafri aji Óileáimhuisio,
aísear iżi é iuio iuáisó; “an rít do b'áill iuot
do ħarrifeadó, a m'ic Uí Óhuiħne?” “Ni
ħ-eað,” an Óileáimhuisio, “aċċ ጀlánne inċi
Chorimhuis aċċa tħadobħiex tħallxaċċ, aísear do
ጀlāc rī mian do na caojaib ro aġadu, aísear

ιγ ο-ιαγιαιού Λάιη τουτον το να σαοριαίθ γιν οιτρα τάνγαργα.” “Οο θειτυπρε πο θηι-
αταρι,” αρι αη τ-ατας, “οά π-θασ πας πας
π-θιασ θο ρέοινν αγαργα αέτ αη ρέειν γιν
ινα θηιυιν, αγυρ πας π-θιασ αρι ρέιοςτ
Chojimuisic πινις Διητ αέτ Σηιάιννε, αγυρ α
θειππιν αγαργα γο παρασ αη τοιηιιέαρ τηιέ
ταοθ Σηιάιννε απας, πας π-θλαιρρεασ γι
αον ράορι θο πα σαοριαίθ γο θηιάτ.” “Πι
σόιη θαπτρα ρεαλ θο θευπατ οιτ,” αρι θιαρι-
μιν, “όηι ιγ οά π-ιαγιαιού αρι αιρ πό αρι
έιγεαη τάναργα θον ρόη γο.”

16. Αρι π-α ρέορ γιν θον ατας, πο έιρις
ινα ρεαρατ αγυρ πο ρέιη α θιιργ-ρεαργασ αρι
α Σηιαλαιν, αγυρ πο θηαιη τηι Λάιηευρα
πόρια αρι θιιαριμιν, γο π-θεάρηινα ρέ πιος-
θαιη ρειηεοι αρι ρέάτ α ρέειτε θε. Αγυρ
αη ραιη πας θ-ρεασαιο θιιαριμιν αη τ-ατας
αγά ρεαρένασ πο Λέιης α αιρηη αρι Λάη, αγυρ
τυγ γιτ ρανητας ράριλάιοηι αρι αη ατας, γο
ράιηηη Λάη α θά Λάη θον θιιργ-ρεαργασ
ρέιη. Αην γιν πο ρέός αη τ-ατας ο έιλασ
αγυρ πο ρέιη ινα έιμέιοιλ ε, αγυρ πο ρέη αη
ρέο ιαγιαιον πο θά ρά ρέαηη αη αταις αγυρ
τηιέ ρέαηη πα θιιργ-ρεαργασ, αγυρ αη ραιη
ρά ράιηηη αη Λόηη ε θο θηαιη τηι Λευρα
Λάηαρόμειλε αρι αη ατας; γυρ ρέιη α ινέιη

Σημέ τηνητηιθ ά σινη αγυρ ά σιναρ αμας, ζυρι ηάς ταλιθ γαη αναμέ ε; αγυρ ηο θάσαρι αη τιαρη γην θο σιλανναιθ Μηόηηηε αγ φειτιοη Θηιαρημιθ αγ θευηαθ αη σινηλαιηη γην.

17. Αη την ασ σινησαρι αη τ-ατας αγ τηνητη, τάνγαραρι φέηη θο λάταιη, αγυρ θο ίηιο Θηιαρημιθ γο ηηαιητε ταλιθ η'ειη αη σινηιασ γην, αγυρ α θηηδαιητ λε σιλανναιθ Μηόηηηε αη τ-ατας η'αθηασαθ φά ηηηαθαιηη ηα σοιλε αηι ηηού ηας θ-φαιηφεαθ Σηιάηηηε ε “αγυρ ιαιη γην τέιηο ηά ή-ιαιηιαιο φέηη αγυρ ταθηιαιο ηιθ ι.” Θο σιληιαιηηεαρι σιλανναιθ Μηόηηηε αη τ-ατας λεο γηη θ-φιοθηα αμας αγυρ ηο θηηιεαρι φάη ταλαιη ε, αγυρ ηο θηηαθηαρι α γ-θεαη Σηιάηηηε γο η-τηηαραρι γο Σηιαρημιθ ι. “Αγ γην, α Σηιάηηηε,” αηι Θηιαρημιθ, “ηα θαορι ηο θηη ηηηαθ ηά η-ιαιηιαιο, αγυρ θαιη φέηη ηο θηηο θηηο.” “Ιη θηηαθηαρι ηαθηα,” αηι Σηιάηηηε, “ηας ηηηαιηηεαρηα αηι θηηο θηηο αηη αη θαορι ηο θαιηηηο ηο λάηηα, α Θηιαρημιθ.” Κο έιηιη Σηιαρημιθ ηα ηεαρηαθ αηι γην, αγυρ ηο θαιη ηα θαορι ηο Σηιάηηηε αγυρ ηο σιλανναιθ Μηόηηηε, γηηι ιθεαραρι θηηο α γάρηηηη θηηο.

18. Αη θαιη θα ηάθας ιασ ηο λαθηαιη Θηιαρημιθ, αγυρ α θηηδαιητ: “α σιλανναιθ Μηόηηηε,” αηι γέ “θειηηο αη ηηηο φειηηηαρι ηιθ ηο ηα

caorlaibh i'io, agus ar aibhlaithe le Fionn gur i'io
fómhach agus aibhlaithe le Seapáin Loéadanach."
"Do bheilimíodh ár i m-bhíleádair," ari gúr, "ná
bheag linn a m-bhealbamh do Fionn thíos;" agus
i'io bhain Tírleogaíodh ualaíodh do ná caorlaibh
dóibh. Anu i'io tuigheasair clanna Móiríne
buiúdeasúil agus ar altuigheasair i'io Tírleogaíodh tar
éig ná o-tíoslaiceasád do fuaireasair ualaíodh,
agus i'io ghluaigheasair iomraí mar a gúl i'io
Fionn agus Fianna Éireann. Do éasair
Tírleogaíodh agus Tírleogaíne iomraigheasád do báillí
an éadairíodh, agus do lusigheasair a leabhair
an t-Seapáin Loéadanach, agus ní gúl dóibh acht
caorla ghealibh aonair ná caorlaibh thíos o'fheus-
dáin ná g-cáor i'io b'í fuaig aili an g-círann.

19. Do gáontasair clanna Móiríne do Fionn,
agus i'io fíarliuisíodh Fionn fgeula thíos ó chúig do
bheilmeasád. "Ro tharbháit aibhlaithe Seapáin Loéadan-
ach," ari gúr, "agus tuigheasair caorla caor-
leogaíodh Tírleogaír éasair a n-éigíric t'ádair,
má tá thí agus i'io do g-círann." Tuigheasair ná
caorla an tain i'io a láimh Fhinn, agus i'io aitneis
ré ná caorla, agus i'io éasair fá n-a fíróní i'io,
do n-oushdairt i'io clannaibh Mhóiríne, "do
bheilim mo bhealbair," ari Fionn, "gur ab é
Tírleogaíodh O Tírleogaíne do bhain ná caorla i'io,
óili aitneisim bolairt eile i'io Uí Tírleogaíne

oiriúchá; aghair iŋ̄ uemíon l̄iom ḡairi ab é uo
th̄aibh̄ aŋ̄ Seapíbhán ̄Locháinnaid, aghair riad-
fadhra uo f̄iɔr aŋ̄ t̄aileadhann ré agh aŋ̄
G-cáolíocháin. Siúdeadh, ní f̄eiliúise óibh̄re ua
caorla uo éabdhairt ̄cúigí, aghair ní
b̄-fhiúcháidh r̄ibh ionad ̄náig i n-daláileadh a b̄-fhiú-
núiúcháidh ḡo u-tuigdáidh r̄ibh éigísc uamhíra aŋ̄
ačdair.”

20. 1aiḡ r̄in̄ iŋ̄ ̄cúigí t̄ionoíl aghair t̄iomhrusdáid
aiḡ f̄eadáid ḡ-caidh aŋ̄ Siúdáitf̄éinne aiḡ aon
láchtair, aghair iŋ̄ ̄súlaiḡ r̄in̄mhe ḡo riáinid
Dhuibhioiḡ O b̄-fhiácliaid; aghair uo leas ̄loinid
Dhiálmhúda ḡo b̄un̄ aŋ̄ ̄caoríocháin, aghair
fuaiḡ ua caorla ḡan̄ ̄cón̄mheus oírlíchá, ḡairi
iúteasdhair a n-odóiríon níobh. Do r̄usḡ aŋ̄ teaf-
bháid móiḡ oírlíchá aŋ̄ tan̄ r̄in̄, aghair a b̄uabhairt
Fionn ḡo n-anfhaidh agh b̄un̄ aŋ̄ ̄caoríocháin ḡo
n-imteocáid aŋ̄ teafbháid r̄in̄; “óiḡ aitá a
f̄iɔr agham ḡo b̄-fhiúl Dhiálmhúda a m-báirí aŋ̄
̄caoríocháin.” “1f̄ móiḡ aŋ̄ comárláid euad
óuistre, a Fhinn, a t̄eafḡ, ḡo b̄-fhanfhaidh Dhiálmhúda
a m-báirí aŋ̄ ̄caoríocháin, aghair a f̄iɔr
aiḡe tuiḡa ̄beidh aiḡ ̄c̄i a th̄aibh̄chá,” aiḡ Oírín.

21. A n-odáidh aŋ̄ ̄comárláid r̄in̄ uo óeunaidh
óibh̄, iŋ̄ 1aiḡ Fionn f̄iúc̄ioll uá h-imírt; aghair a b̄uabhairt iŋ̄ h-Oírín, “uo imeoimhúin
f̄eim cluic̄e leatḡa uilíre r̄in̄,” aiḡ ré. Siúdáid

ამ გადა თაობ ვით წიგნილ ა. ილი, აგარ ილარი, აგარ თავის მაც ლიკი და აგარ თიორეს მაც თანა ას ბერი წევ თაობ, აგარ წიგნილ ვით თაობ ისე.

22. Siúl tóra acht, iuio Ínádair aí ag tairisítear na
fíteáille seo fáthas fíriúilis agus iuio éinírí Fionn
an cluitéice ari Oifín a g-cáoi na cíbair iadibh do
bheirte do acht aon Íneairt aonáin, agus iur é iuio
liáirí Fionn; "Atá aon Íneairt ag bheireann an
éliniútce óuit, a Oifín; agus bionn a fílán fá
a Í-fuil aodh fíocáilí an Íneairt riu do éabdhairt
vuit." Ann riu a suabhairt Óláirmhíos a
g-cloír Íníláinne, "Iur tuisceáil liom an cár
bheirte riu oírt, a Oifín, agus gan mé féin
ag tacobhairt teagairf na bheirte riu suait."
"Iur meafta óuit éu féin," ari Íníláinne, "do
bheireann a leabhar aon t-Seairbhláin Iochlannais
a m-báilí an éadairtai, agus feadáit g-cácht
na Íníláitfíeinne aod tíméiol ari éi do thairb-
thá, iná gan an Íneairt riu ag Oifín." Iarí
riu iuio Ínáin Óláirmhíos caoir do na caoirleib,
agus o'liomriú ag feairi bhuád cónail éoghsailear;
agus iuio éoghsailear Oifín an feairi riu, agus iuio éinírí
an cluitéice ari Fionn rian iuiocht g-ceanra.
Níor i b-fada seo iadibh an cluitéice rian g-
ceanra an tairis h-uairí, agus an uair iuio
éinírí Óláirmhíos riu iuio Ínáil an tairis

caoī ari an b-fealb ̄buō cōīr̄ to ̄tōs̄báil, āgur̄ j̄o ̄tōs̄ Oifr̄in an fealb̄ j̄in ̄s̄uīr̄ c̄uīr̄ an cluit̄c̄e ceuona ari ̄fhionn. Ro c̄uīr̄ ̄fionn an cluit̄c̄e an t̄r̄ealb̄ uaīr̄ ari Oifr̄in, āgur̄ j̄o ̄b̄uail ̄diar̄muir̄ an t̄r̄ealb̄ ̄c̄aoīr̄ ari an b-fealb̄ido ̄b̄euilf̄aō an cluit̄c̄e o' Oifr̄in, āgur̄ do ̄tōs̄bád̄aři an ̄fhionn ̄s̄áj̄i t̄m̄or̄ f̄án ̄s̄-cluit̄c̄e j̄in. Do ̄lañd̄aři ̄fionn, āgur̄ iř̄ é a ̄uñd̄ařit̄; "Ní h-iongna liom an cluit̄c̄e do ̄b̄reit̄ ̄uīt̄, a Oifr̄in," ari j̄é, "āgur̄ a ̄t̄ítc̄ioll̄ až Oifd̄ař̄ ̄d̄ ̄b̄euilf̄aō ̄uīt̄, āgur̄ ̄uñd̄iač̄t̄ ̄d̄hiol̄muir̄, āgur̄ f̄áit̄b̄ealj̄it̄ iñic̄ ̄l̄iñd̄-̄s̄eac̄, āgur̄ teagd̄ar̄ iñic̄ ̄l̄iñd̄ ̄d̄hiub̄ne ažař." "Iř̄ j̄o t̄m̄or̄ an t̄-euo ̄uīt̄re, a ̄fhinn," ari Oifd̄ař̄, "a ̄t̄iñd̄-j̄in ̄do ̄b̄fanf̄aō ̄diar̄muir̄ O ̄d̄hiub̄ne a m̄-b̄árijañc̄ioinn̄ro, āgur̄ tuř̄ařf̄án-a ̄c̄om̄aři." "Cia āgur̄inne až a ̄b̄-fuīl̄ an ̄f̄iñinne, a t̄m̄ic̄ ̄l̄iñd̄ ̄d̄hiub̄ne," ari ̄fionn, "t̄m̄re nō Oifd̄an?" "Níor̄ ̄c̄aillíj̄re t̄'aítc̄ne ̄m̄ařt̄ ̄l̄iñd̄, a ̄fhinn," ari ̄diar̄muir̄, "āgur̄ āt̄áim̄re āgur̄ ̄f̄iñinne añn̄ j̄o, a ̄leab̄ařiō an t̄-Seal̄ib̄áin ̄loč̄lan-̄nuiđ." Añn̄ j̄in do ̄l̄iñd̄ ̄diar̄muir̄ ari ̄f̄iñinne, āgur̄ tuř̄ t̄l̄iř̄ p̄óz̄a ̄v̄i óř̄ ̄c̄om̄aři ̄fhinn āgur̄ na ̄f̄einne. "Iř̄ mead̄ra liom ̄reac̄t̄ ̄s̄-cač̄a na ̄f̄náit̄f̄einne āgur̄ ̄f̄iř̄ ̄Éiř̄ionn̄ o' ̄f̄ařn̄eř̄iř̄ oř̄t̄ an oř̄c̄e ̄l̄iñd̄aři ̄f̄iñinne liot̄ o ̄Theař̄muir̄, āgur̄ ̄s̄uř̄ ̄c̄u

fréin ba fíearaí cónáinéartha ó dám an oisíche i n
fíein, iná a b-fhail ann go n'fíairgnéir oírat;
a gus i n'fhearrfainn do ceann ari fionn na b-riosc
rinn," ari Fionn.

23. Tári fionn ió éigilis Fionn a gus i nádáitíre ceann
a ní aigé ari chuirílloim a gus ari chuirílloim
aol, fá cónáin ari Óthiairímuad do tóairíbha; a gus i
iúr chuirí Fionn a lámha a lámhaibh a céile tim-
cíoll a n'fhearrfainn rinn, a gus i n'fuaigdáil i n'fhearrfainn
a b-péinn a g-céann a gus a g-cónáinéartha
beartacháidh gáin Óthiairímuad do léigion tárifra
a madaí. Ro gheall n'fhearrfainn tairle, gáidh bhé tuisne
n'fhearrfainn éigilionn do riadáfraidh fuaig a gus i
do n'fhearrfainn ceann Óthiairímuad uí Óthiúine
chuirí, go n-tiobhlaidh a dílím a gus a éireadáidh
ó, a gus i ona a achtair a gus a fhean-achtair a
b-fianannusigdeacáit fuaig i. Do fíreagdáil i
Sáibhrléibh Cua, a gus i fír é iúr riadáfraidh, gáidh ab
é achtair Óthiairímuad uí Óthiúine, Donn O
Donnchadh, iúr tóairíbha a achtair fréin, a gus i
ná tóirítear iúr do riadáfraidh ná n'fíoráil ari Óthiairí-
muad, a gus i fír gheall i riadáfraidh fuaig. Do foill-
fíoráil ari Óthiairímuad do n'fíoráil ari Óthiúine, a gus i
ná tóirítear iúr do riadáfraidh ná n'fíoráil ari Óthiairí-
muad, a gus i fír gheall i riadáfraidh fuaig; a gus i
ná tóirítear iúr do n'fíoráil ari Óthiúine, a gus i
ná tóirítear iúr do riadáfraidh ná n'fíoráil ari Óthiairí-
muad, a gus i fír gheall i riadáfraidh fuaig.

ann, aghair iu caitheoid a meaird na Féinne é, ionnuigí Suír Íathairiusaí a tháinig Fhinn an ceann de, óili do chuirí Aonásair dealbha Óthiairiusa aí. Ó'éig a mairbheadh tainis a chuit féin aí, aghair iu aitinnis Fionn aghair Fhionna Eilimionn é, go n-áthairiusaí Suír ab é Saoradh oo chuit ann.

24. Ann ríin a náthairit Saoradh fíleibhe Cíosat go riadóig aodhúil a aitair féin ari m'ac Uí Óthiairne, aghair iu ghluaistír rudaír aghair tuig Aonásair buille oá coidh ann Suír caitheoid ríor a meaird na Féinne é, aghair dealbha Óthiairiusa aí, Suír Íathairiusaí muintíri Fhinn an ceann de. Aghair a náthairit Fionn nád é Óthiairiuso iu bá ann acht Saoradh, aghair o'fíadairiusis ari treoar uairí cia riadóig rudaír. A náthairit Saoradh fíleibhe Suairle go riadóig féin ann, aghair Suír ab é Uonn O' Donnchúis a iu m'arbh a aitair, aghair oá m'itín go riadóig oá ósúig ari m'ac Uí Óthiairne, aghair iu ghluaistír riomhe a m'bháirí ari cásairtai. Tuig Óthiairiuso buille oá coidh ann Suír caitheoid ríor é, aghair iu cairí Aonásair dealbha Óthiairiusa aí, ionnuigí Suír m'arbháis ari an Fhionna é. Acht ceana, oo m'arbháis náoi n'Saoradh na Féinne ari an moí ríin a m'bhreigilíosó ne muintíri Fhinn.

25. Ionntúra Fhinn, tar éis náoin n'Saoradh

na Féinne do chuitim, mar a b' Íaribh i l'éibh
Cua, agus Íaribh i l'éibh Crot, agus Íaribh
i l'éibh Duairíe, agus Íaribh i l'éibh Muice,
agus Íaribh Shléibhe móir, agus Íaribh i l'éibh
Lusgá, agus Íaribh Acht fiaois, agus Íaribh
i l'éibh Mír, agus Íaribh Óthromha móir, do b'í
lán do oícheáin agus do órtois-imeanmáin
agus do óblión.

26. Acht céadán, a tuibháirt Aonúig do
m-beanfada rí féin, Shráinne, iur. "Beir,"
aip Óláirmhí, "agus m' bimhre a m' bheadháid
uim ériachnóna leanfada ríb; agus m' inar-
báidh fionn m' e, gur b' clann do b'íad aí
Shráinne, oil águs leasúig do mairt iad, agus
Shráinne do chuir c'um a h-aídhí féin do Teamb
riais." Ro éiomáin Aonúig cead agus céil-
iobháid aí Óláirmhí, agus do b'uidh a b'riat
óriadoisdeaccta timcíoll Shráinne agus ina
timcíoll féin, agus oímeacsaí a muintir
an b'riuit gan fíor gan ailliuscadaí von Phéinn,
agus ní h-aídhítear físeulsúigeadc oíriúda
do riocáin an b'riogha ór b'óinn doibh.

27. Ann ríin do labhair Óláirmhí O
Uibhne, agus iur é rí ior: "Raibh ríor
do céadán, a Phéinn, agus a g-ceadán na
Féinne; agus do één éiríleac agus aíthcumat
oírt féin agus aip do muintir, ór deairibh liom

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ΤΑΜ, ΑΣΤ ΜΟ ΒΑΡ ΝΟ ΤΑΪΔΑΙΡΙΤ Α Ν-ΆΙΤ ΕΙΓΙΝ;
ΑΓΑΡ ΦΟΡ Ο ΝΑΣ ΛΙΟΜ ΣΥΛ ΟΝ Γ-ΚΟΝΤΑΪΔΑΙΡΙΤ ΡΟ
ΑΜ ΚΕΑΝΝ, ΝΟ ΒΗΙΣ ΝΑΣ Β-ΡΥΙΛ ΚΑΡΙΑ ΙΝΑ ΚΟΜ-
ΡΑΝΑΣ ΑΓΑΜ Α Γ-ΕΠΙΟΣΑΙΒ ΙΝΙΔΙΑΝΑ ΑΝ ΝΟ-
ΤΑΙΝ ΤΟΙΠΙ, ΝΟΣ ΡΙΑΣΦΑΙΝΝ ΑΡΙ Α ΑΝΑΣΑΙΛ ΙΝΑ
ΑΡΙ Α ΚΟΙΜΗΡΙΣΕΑΩ, ΤΑΡΙ ΣΑΡΙ ΗΙΝΙΚ ΝΟ ΤΗΣΔΑΡ Α
Ν-ΆΡΙ ΑΓΑΡ Α Ν-ΕΑΡΒΑ ΝΟΟ ΤΟΙΣΕΙΡΕ. ΟΙΡΙ ΝΙ
ΡΙΑΙΒ ΚΑΣ ΙΝΑ ΚΟΜΛΑΝΝ, ΣΥΑΩ ΙΝΑ ΝΟΣΑΡ
ΟΡΙΤΓΑ ΡΙΕΜ ΛΙΝΝ, ΝΑΣ ΡΙΑΣΦΑΙΝΝ ΤΑΡΙ ΝΟ ΚΕΑΝΝ
ΡΑ ΑΓΑΡ ΤΑΡΙ ΚΕΑΝΝ ΝΑ ΦΕΙΝΝΕ ΑΝΝ, ΑΓΑΡ ΦΟΡ
ΖΟ Ν-ΘΕΙΝΙΝΝ ΚΟΜΛΙΑΣ ΡΙΟΤΑΩ ΑΓΑΡ ΑΘ ΤΩΙΑΙΣ;
ΑΓΑΡ ΙΡ ΒΗΙΑΔΑΡΙ ΤΑΜΓΑ, Α ΦΗΙΝΝ, ΖΟ Ν-ΘΙΣΕΟ-
ΛΑΡΓΑ ΜΕ ΡΕΙΝ ΖΟ ΤΑΙΣ ΡΥΛ ΣΕΥΒΔΑΙΡΙΓΕ Α
Ν-ΔΙΓΖΕ ΜΕ.”

28. “*“Iñ fíor do Óthiaúimur do lúid,”*” ari Oírgair, “*“a gúrt a bhealaír an acaileáitíodh é do.”*” “*“Ní éiu-
bair,”*” ari Fionn, “*“Só bhrisinn an bhráctá; a gúrt
ní b-riúigiúidh gualainneadh iná comhnuiríodh ciorcé,
nó só o-tuigairidh sé oigiall odaírtá ánn gáidh maf-
laodh oá o-tuig odaí.”*” “*“Iñ móri an tuisce a gúrt
an comhairtá euda tuiscear fírin do riadó,”*” ari
Oírgair; “*“a gúrt do bheilimre bhrídeáil fíor-
laois,”*” ari Ré, “*“muna o-tuigtear na fíorimá-
meintíe anuas ar oílín, nó an talamh o’írgairil-
fáin ciorcalb, náidh léigfeadó tuiscear fírin iná
o’fhiannaisibh Éirionn gualainnseáidh iná fíor-*

‘θεαριζαύ νο θευταὶν αἱρ; αὗται τάξαιν α
έσσιρ αὗται α ανατ αἱ έσιπηισεαό το ἔσοιε
αὗται το τάξιζε, το τ-θευτιφασ τλάν λιον
ε τ'αινήθεοιν θ-θεαρ η-θιηιον. Αὗται, α
θιαριπιιο, ταὶ απιαρ ε τ αν τ-θιλ, ο πας
άιλ ρε θιον απασαι το τάξαιητ θυτ, αὗται
τάξαιηρε αἱ το έσσιρ αὗται αἱ τ-απατ τι,
αἱ τιεαθαλ νο θευταὶν οριτ απιν.’

29. Άπη ριν θ'έιηιζ θιαριπιιο ιπα θεαριαὶν
αἱ θιηιζέιιζ νο θευταὶθ αν θιλ, αὗται θ'έιηιζ
νο θαοιτλέιιτ ευθηιυιτ ευναταὶθ θ'ύριλα-
ναὶθ α έριαοιρεαć, ταὶ τάξιθ λειτιον α θά
θον νον θεαριαν θευτιατήνε ιονηιρ το
η-θεαćαιό ιπέιαν ταὶ θιον αὗται ταὶ θια-
ναὶθ θιανναὶθ θιηιον απαć; ταὶ ιρ λειρι απηρ
αν λαοιο ρο ριορ τάć ιπρεαράν αὗται τάć
θηιαταὶθ θά ηιαὶθ εατοιηια ο τεαćτ ταὶ αν
τ-θιλ θόιθ ηό ταὶ τιθαριαθαρ θέιη αὗται
θιαριπιιο ρε η-α έιθε, ταὶ λεαναρ:

Ιρ ευηιαν λιον αν ιπιητ
νο θά αζ τλαιτ ιπα θ-θιαν;
αζ θιον αὗται αζά ιπα,
αζ θην ιρη θιαρ.

Το θιιθεαρ θέιη θιμ θιάιη,
μέ θέιη αὗται το θιαρ ιπα;
τε τιθαλαιη θιηη ιη θιεοτζη,
οχ! ιρ λιην νοθ αιτ.

Do léigeadh eadairiuinn ann fíréann,
 iorúi truaíte agusf laoch;
 do bádair na fir ag imírit,
 a'f níorú b'i rúd an imírit baocht.

Léigiof Óisíntuaird téinigéad
 caoí anuasf ari an g-cláir;
 tóigheasf Oifín é go taraíodh,
 a'f léigiof feair ina óit.

Fionn. Do riáidh Fionn go téinigéanaid,
 "atá neadá éigín fán g-craonn;
 agusf bús h-i aí an círgairi anba
 do bádair agairinn ina céann."

Orfáir. Ann rin labhráir Orfáir,
 mac Oifín aitóiméil úrú;
 "a riú, cia do na feairdai
 neadá ina b-fuil do óúil?"

Fionn. "Ná cuimhfe mé ari meairbéal,
 a fir, giotuairián do láimh;
 gurí ab i an círgairi anba
 do bádair agairinn fá cláir."

Orfáir. "Ná h-abhairi rin, a riú,
 a'f ná biond fala gnádach aon ghnáir;
 do m-baó bheag oif Óisíntuaird,
 biond cónair a léigion túinn."

Faoilán. Ann fín Leabhríar Faoilán,
 agus é a dhíbhearráil a dháilte;
 “ní léigfimíodh Óiliúimh
 le neadach ná b-fuil ná b-eachair.”

Uáirí juidibh maidé a gcaorá, a Oifigáir,
 a fírí dhíbhearráilte dháca caéda;
 a neirí go m-beuifrá laois leat,
 ó d'ainmtheoim uasim fénim 'fóm a chaidir."

Oifigáir. “Táir aonuair, a Óiliúimh,
 dháibhaim fóir éin do láimh;
 go m-beuifrád éis a ghláin
 ó d'ainmtheoim ó fhiannaisibh Éirionn.”

Seoil. “Is móir a laethraír, a Oifigáir,”
 do juidír Seoil tuilleadháin ná
 m-béimionn;
 “a jadó go m-beuifrá laois leat
 ó d'ainmtheoim a tionól b-peair n-
 Éirionn.”

Oifigáir. “Ní tu dhíbhearráil a dhíbhearr,
 ná clanna meadra móirígníomh;
 clanna d'oiríon ari Óiliúimh,
 clanna taighearráidh tréanlaoisí.”

Seoil. “Máir moí fín a neiríri é,
 a laoisí ná g-comhlann seacair;
 seacairbhearr d'úinn t'úrluimh
 fán g-cóimhleas fín do g-lacair.”

Coillíoll. Ann rín a laethíol Coillíoll
vo ghuic tóir le h-Oízair;
“an cóimhne gín vo ghlacair,
caitífir nul ná cónam.”

Oízair. Ann rín ní laethair Oízair,
a gusair doibh é rín an fheadáis
borth;
“gheárrífadra nári g-cuáimh,
nári tóis a gusair aéilair.”

Léimeair mac Uí Óhuißne
a nuaír aír nári an bheile;
a círrír ceanasaile ná caití-
éireadáis,
doibh é an tóiríann iongantais.

Cúig cíeu, a Phádraig,
griodh lionmári nári taiscib;
vo círrír mac Uí Óhuißne
rúil rámhír Oízair.

Ro éairíairíng Oízair a círaoiríeadáis,
mári fuaime gaoithe a'ír gleannas;
nó mári fuaime líce a'ír uifíse,
a'ír é a gaoileadáis ná gaoifíse.

Conán. Ann rín laethíol Conán,
a'ír é a g-cóimhne ina fala;
“léigíodh vo clannais bhaoiríse
cnír a céile vo gheárríadáis.”

Fionn. *Ro lathairi Fionn go neárgeanadach,*
 “*cúiúr ó coirz ari bári n-árimaib;*
ná bío ó clanna Móiríne in báir
n-riúráid,
go o-téaróidí go h-Almuin.”

Ó innéidh uathúne iie céile
Óiadjumur o neáirgeal O Ónúbhne;
agus Oírthair na móiríseaníom
o'fhuidh ríon go círóilíordio.

30. A h-aicéle an ómárlaice ríon, do ghláinnidh
 Oírthair agus Óiadjumur iomra gan fhuilisíodh
 gan foirbheasairgad ó ari neadach aca, agus ní
 h-aicérlíseadairi ríseulainseadach oírrítear ní go
 ghláinnadarí gan an m-bhrusgá ór bóinn, agus
 ba luchtáigieadach lánntóneanmhnaidh a bá Síláinne
 agus aonduis agus iomra. Ann ríon do innír
 Óiadjumur a ríseulá óróibh ó túnír go neárlíseadach,
 agus ní móri nári túníte Síláinne a o-táinmneu-
 laibh buanmárlíbáidh báir le h-uadáin agus le
 h-uadéibáir an ríseil ríon.

31. Tomáisúra Phinn, ari n-imeadach tuis
 iil Ónúbhne agus Oírthair, do fhuairi náonbáidh
 taoisíreadach agus neicí fáceadach laoch ina fáor
 fáidh círó, agus iu cíúrí fáidh aon do bá inleisí
 go h-áit a leisíre, agus iu cíocáil feairt
 fórdáilírín, agus iu cíúrí fáidh aon do bá

marib ann. Ba éasúigreacáig reiligidte a iománeadh aig
lío bá Fionn a h-aisteal ná h-uairle riu, agus
do móinntuisiúig agus do móinntisig ná a n-rióna
mórlán comhnuairíte gao n-riúiseolaí ari Ó hÍasúig-
mhuir gao a n-deárlanna aili. Ann riu a
duibhdaírt ipe n-a lucht feadóma a long do éar
a b-feirghe, agus lón bho agus ríse do éar
innte. Do gaoisneadh ari ainnleisí riu, agus ari
m-beit ollamh don lúinig lio gáisair féin agus
míle laois ó d'á mhuintirí marí aon gaois o'ionnraí-
sír ná lúinig. Do tóigheadh ari a h-anncais-
liúise fá éasúig, agus lio gaoisneadh ari ionrás
tireann tinnsearthaí ari an lúinig, ionnur gaois
gaoisneadh ari fáisí náoi o-tonn rian b-fairrige
n-foirm-tírliotaisig aithneach i; agus lio léigioadh ari
an gáis a n-foirm-tírliotaisig ari an t-geolcónaí, gao ná
n-aistírlíteadh a n-imreacáta gaois gáisneadh ari
cuana agus calaí-róit a o-tuairceárit Alba. Do
éasúig gaoisneadh ari long do éasúillíb congs-
bála an éasain, agus do éasain ari Fionn agus
cúigí lio ó d'á mhuintirí gao n-riúiseolaí ari
fíorliusig an t-riúiseolaí cia lio bá ann, agus
do h-anncais gaois ab é Fionn mac Chumhaill
lio bá ann. "Léigtear ari aistírlíteach é," ari an
riúiseolaí. Ro léigtear ari Fionn aistírlíteach aili riu, agus
téar ari fíor agus a mhuintirí do lácaí ari riúiseolaí.

Ro feadraíodh fáilte mhoíocáirí ríomh Fhionn ag
 an ríid, agus rí do chuirí Fionn ina fhiuinde ina
 ionad féin. Is é ríomh rí o dálíleas meadáin réimé
 mhoíocáitíne, agus rí deoíde Fáilte Fáthalta ÓÓib,
 agus rí do chuirí an ríid fíor ari an F-cuirte oile rí
 mhuintíri Fhinn, agus rí o'feadri fáilte ríomra
 rí an tún. Anu ríom rí innpír Fionn a chuirid
 agus rí a chuirír ríon ríid ó chúir do neiríead,
 agus rí chuirí ab o'íarriai comhaimile agus rí con-
 ganta táinig ré féin ríon cír ríom a n-aíseáid
 míc Uí Óhuiibne. "Agus íf mairt do uisgead
 óuitre fílaidí do chabairt dámhra, óiri íf é
 Óíarriai O Óhuiibne ríon tairbh t'aircúr agus rí
 do óíarri neairíead, agus rí mórán ríon
 maircib ari ceuonta." "Íf fíor ríom," ari an
 ríid, "agus rí do bhearrfa mo óíarri mairc féin agus rí
 mille ríof fílaidí timcíoll fáid fíri ríon óuit."
 Ba lúctéasairíead Fionn ríon t-roscriaire ríom tuig
 ríid Albain rí, agus rí cíleabhrar Fionn agus rí
 a mhuintíri ríon ríid. Agus rí oá ceadaslaí, agus rí
 fágáid iontachaircead bhealas agus ríláinte
 aco, agus ríom chuiríeadar an ceuonta leo.
 Ghluasairíead Fionn agus rí a chuiríeadácta, agus rí ní
 h-aíctíriútear ríseulairíead oírrícta do ríóna-
 daír fíar an m-bhrusd ór bónn, agus rí táinig
 féin agus rí mhuintíri a o-tír. Is é ríom
 chuiríeadar Fionn teacácta do teagáid Aonúsgair a

Úriogá o'fuaingíraú cátá ari Óhiairmuiú O Óhuibhne.

32. "Crieus a òeunfada uime rúd, a Órgaíri?" ari Óhiairmuiú. "Do òeunfadaon cát roigálte feolraígoilte do tadhairt, dóibh, agus rúan eacláid beacáid do léigion ari díobh rúan tóigíbaid," ari Órgaíri.

33. Ari tóairisín ari n-a támairiáidh iu éirí Óhiairmuiú agus Órgaíri, agus rú do shábhadaí a g-cáomhcoirpá ina g-culairiúcibh airmi gairdhe agus comhriais, agus rú do ghluaireadair an óa tóigéinmíleabhdh rúin do láthairi an comhlainn rúin, agus iur tóigíbheag ina mórián buidhne ag a o-táinig an tóig neadgálaidh rúin fá feirid. Ann rúin iu cearaingíil Óhiairmuiú agus Órgaíri teorainn a gcuataidh ina céile go náid n-veileo-chaoráidh iur céile rúan g-cáid. Is ari rúin o'fuaingíraí cát ari Phionn, agus aon rúin a duibhriadaí clanna iusg Albaid go gáéfraídoirí féin agus a tuintíli do comhriáidh ius ari o-táinig. Táinigdaíri a o-tíli a g-ceudóili, agus rú do ghluaireadair a g-cóinne agus a g-comhodáil a céile, agus iu do shábh Óhiairmuiú O Óhuibhne rúidh, tóigídh, agus tóigír, aonair do gáéfraidh reabhadh fá min-eunaibh, ná mhol móri fá min-táirgáibh, ná mac tóigé tóigír tóigéneadh caoráid; gáruab é rúin gcuaoileabhdh agus gcuaoileabhdh agus

34. Ήτταίτητεαρι ά η-ιμτεαέτα, ιοτορι-
ριο, νό ζο ηάνγασαρι ήμινξ ηα θόιννε; Αζυρ
ο ζυρι άη ζαίλλεαέ ημιοέτ ηηλαιοιθεαέτα

tímáiolachinn agus ná féinne, go nád é iad is
 fíor ag feabhráidh Éigiuinn a m-beití ann. Doibh
 é an lá riomhe rín do ríogaí Oísgári le Díapar-
 muir, agus tárila do Díaparmuir beití ag
 reilg agus ag fiaothaí an lá ceuona. Ro-
 fóillriúiseadó rín don éailleach, agus ríom éi
 foluamáin tóraoirídeaccta fúinte .i. duilleog
 báisóte, agus poll ina lári, a g-corráileacádo
 bhlónn tuisíonn, suí éi ríom ríe gluairgeacáit ná
 gaoisíte glan-fuaile go n-deacáid ór cionn
 Díaparmuir, agus scabhar agá aithriúisídeacó
 tréir an b-poll do bheabhráidh níomhe, go n-deárlí-
 na nioigbháil ríom móri don éuradó a meafar a
 aon agus a éiríodó, go nád é iad is uil ar aise
 ríe méito an anfórlainn rín; agus bá bheag
 gaoisídeolc ná o-táinig iadó aili o'fheucain an
 uile rín. Iar é ríom rímuaineadó ina meannáin
 do, túná o-tigeadó ríom an éailleacá o'amair
 tréir an b-poll ríom bá aili an duilleog, go
 o-tioibhláid rí a bá aili an láéairí rín; agus
 ríom láirí Díaparmuir aili a ólúim agus an gao-
 searid ina láiní aise, agus ríom éailte uiricáir
 áctuifrac úrimeiríom ríom scá, suí amair tréir
 an b-poll an éailleacá suí éuit inarib aili an
 láéairí. Ro- níteannuig Díaparmuir aili an
 láéairí rín i, agus bheireas a ceann ríom
 o'ionnraíseacáid aonúisúra an bhlónn.

35. Ro éililis Ḍiaoláintiúid go moch ari n-a innáiridé, agus rí go éililis Aonásúr, agus rí go éuairí marí a riadóbhsaíonn, agus rí o'fiafhrusis é de an n-óniongnaodh ríte le Ḍiaoláintiúid. A tuadhairte Fionn go n-óniongnaodh gír bhé nór a n-óniongnaodh Ḍiaoláintiúid í. Ann rí go éuairí Aonásúr marí a riadóbhsaíonn Éilíononn o'íarraigíodh ríte do Ḍiaoláintiúid, agus rí a tuadhairte Cormac go o-tiobhríodh rí go do. Ro éuairí Aonásúr ariú marí a riadóbhsaíonn agus rí Spáinne, agus rí o'fiafhrusis é do Ḍiaoláintiúid an n-óniongnaodh ríte ríte ríe Cormac agus ríe Fionn. A tuadhairte Ḍiaoláintiúid go n-óniongnaodh ná b-ruigheadh ríte na comhá o'íarraigíodh oiliúda. “Craeo 1ad ná comhá?” ari Aonásúr. “An tríuca ceud,” ari Ḍiaoláintiúid, “rí bá aig m'adairí .i. tríuca ceud illi Ḍhuibhne, gan gealgs ina fiadáid é deaunamh o'fhionn ann, agus gan cíos ina cásin do rí Éilíononn; agus tríuca ceud beinne Ódáinír .i. Duibhceáin a Laisgníb marí comhá ódáin féin ó Fhionn, óili iñ 1ad ná tríucaidé ceud iñ feárrí a n-Éilíononn: agus tríuca ceud Ceirfe Chorraigíonn ó rí Éilíononn marí ghríte ríe n-a inéin, agus iñ 1ad ná comhá le n-a n-óeunfainn ríte rí.” “An m-biaodhá rítead é leir ná comháidí rí go ná b-ruighead é 1ad?” an Aonásúr. “Do buidh ufraide liom

rit do theunaam iad rúd o'fáidil," ari Ólafmuir. Ro ghluaistí Aonúsaír leis na gceulaisibh ríin mairi a riabhadh riúd Éigseonn agus Fionn, agus ríuasairi ré na comhá ríin uadáin go h-uile, agus rí o mairteadaír do an méid do riúdne an fáidí do bhi ré fá cíleit ari feadóid ré bhlátháin theuna, agus rí tuig Coimhne a iníon oile mairi tinnais agus rí mairi baincéile o'fhiúin do cionn leisíon do Ólafmuir, agus rí do riúdnuisír riúdcháin eadairrha a mhláthiú ríin; agus if é ionad mairi fáidí Ólafmuir agus Bráinne, a Ráth Bráinne a o-táiníodh ceud Cheiré Chorráin a b-fad ó Fionn agus ó Chormac. Ann ríin do riúd Bráinne ceadairiúthas agus rí an iníon do Ólafmuir .1. Donnchadh, Eochairí, Connla, Seilbhreapácaí, agus Ólruime; agus rí tuig tairisíodh ceud Bráinne dámháir .1. Uibhcheairí a Láigníb, doin iníon agus rí o cinni bhrusdáth, biaótaí, agus banchálaí ag foighneamh ói ann. Ro bádair ag comal na riúdchána achtá fáidí ríe cíle, agus a theireadó daoine náicí riabhadh a g-comhaidriúi riúr feadair bá mó óir agus rí aigsead, biaor agus bótháinte, cír ó agus círeacá, ina Ólafmuir.

36. Ann ri n do laethair Sgráinne le Óigir-
mhuir aon do laečiib, agus if é ro ráis, go
m-baó náirí dóibh méir a muintirne agus

त्रिउम्हे आ उ-तेआङ्क्लाइङ्क, अगुर त्वां होम्हार्लियोम्
अपि आ ग-साईत्वामि, अगुर त्वां अन त्वार त्वा
ब'फेओर्ली आ न-ईयुन्न दो भेइ इन उ-तेआङ्क् ।
सोर्मास मास अिंत अगुर फिओन्न मास चुम्हाईल्.
“स्प्रेव फो न-अब्रिम्मन्न तुर्फा रिन, आ डिराइन्ने,”
अपि डिरिम्मन्न, “अगुर इन्न रिन इन नाम्होर्लिस
अगम्हरा?” “बुव्ह ट्वाइं लिओर्फा,” अपि डिराइन्ने,
“फ्लेआ॑ दो ट्वाथ्वाइर्ट न्वॉि॑ अपि ओरि त्वो अ-बाओ॑
ह-अन्हराइदे लेओ ट्वार्फा ए.” “एर चेआ॑ लिओर्फा
रिन रिन,” अपि डिरिम्मन्न. “मार्फेआ॑,” अपि
डिराइन्ने, “स्प्रिंगे फिओर अगुर तेआ॑ता आ
ग-सेआ॑न्न ट्विंग्जिने न्वा लाओ॑ लेइ फ्लेआ॑ ओले दो
होम्होराइदे अपि न्वोर्फो त्वो अ-बेउर्फाम्माओर्फ लुइ॑
ईयुन्न अगुर फिओन्न मास चुम्हाईल् न्वा तेआङ्क्,
अगुर नि फ्रेअ॑र नाक्स अन दो श्वेउर्फाओ॑र्फ लुइ॑
ट्वाइल् ब'फेओर्फ-स्प्रेव्हे.” रो चिन्नेआ॑ अन होम्ह-
अिंप्ले रिन लेओ, अगुर दो भी अन न्वा फ्लेरो॑ होम्ह-
ताइर रिन अज डिराइन्ने अगुर अजा॑ ह-इंग्जिने न्वा
न-वेआ॑रुज्जाओ॑ आ ग-सेआ॑न्न ब्लिअ॑न्ना; अगुर आ
ग-सेआ॑न्न ना लादे अगुर ना ह-अिंप्लिये रिन लो
स्प्रिंगेआ॑ फिओर अगुर तेआ॑ता अपि लुइ॑ ईयुन्न
अगुर अपि फिओन्न ट्वाइल् चुम्हाईल्, अगुर अपि
फ्रेअ॑त ग-सात्वाइ॑ ना डिराइंग्फेइन्ने, अगुर अपि
ट्वाइं॑ ना ह-ईयुन्न अपि श्वेउर्फा, अगुर लो
ब्लादपि ब्लिअ॑दाइ॑ ओ लो त्वो स्प्रेव्हे अज साईत्वामि
ना फ्लेरो॑ रिन.

Úlaidháin, i gCócaill, a Ráth Shláine
ma cóna; agus ró é cóna Diajimui. Guð
Gáðairi tigé n-a cóna rón oíróise, agus i gCócaill
Bhíodh rín Diajimui. Ar a cóna, Guð i gCócaill
Shláine aip. agus Guð cíuig a ná láimh ma
tímhíoll, agus i gCócaill fiafriuig óe cíneadh ró é
cóna. "Guð Gáðairi do cónalaí," aip Diajimui,
"agus i fiafriuig óe cíneadh ró é."
"Slán cónaúrtá oírt," aip Shláine, "agus
i gCócaill Tuatána Dé Danann do ghní rín oírt
tigé cóna Diajimui. Agus Guð i gCócaill aip
h-iomðaí. "Gíðearó níorí cíuit cóna
rúdait aip Óthiajimui. An tigé rín, agus ró
cóna Guð an Gáðairi aip. Do ghríofriuig rín
Diajimui, agus ró é aile leir rúl fá cóna
an Gáðairi. Do i gCócaill Shláine aip Guð cíuig
ma lúidé a nára h-uair é, agus a nubairt
nári cíuig óo rúl fá Guð Gáðairi rón oíróise.
Do lúig Diajimui aip a iomðaí, agus i gCócaill
cíuit a tigé cóna Diajimui. Agus fá Guð Gáðairi
aip i fiafriuig óe cíneadh ró é. Táinig an lá go n-a lántfhoillre an
tigé rín, agus a nubairt, "naífeadh fá Guð
an Gáðairi ó tigé an lá ann." "Maigearó,"
aip Shláine, "beirí an Mórialltaí. clóiríodh
Mhánaonáin, riost, agus an Gá deaig." "Ni
beurffad," aip tigé. "aict beurffad an beag-

alltaid agus agus an gá buidhre am láimh liom, agus mac an chuill ari fílaíochra am láimh oile."

38. Ann rím iu ghluaistí Diarmuid ó Ráth Shliáinne amach, agus ní theárlipind oiliúiseadán na comhuníde rír go rámhach go mullaíc Beinne Sulbain, agus do fhadair Fionn róimhe aon gá an aon tuisne ina fárrigadó iná na cnuisceadácta. Ní theárlipind Diarmuid beannachadó ari bhithe, acht iu fíarachusidh óe an é iu bá ag theanamh na feilge rím. A suíbairt Fionn nári b' é, acht buidheantílusaigh t' éirighidh amach tair éis meadáin oíróise, "agus tábla lórig muice allta ari fíadaír nári ní gá óriain, agus é ríadaílte iu n-ári g-cóir, go nári fíeufrao a fíabail ó fiont ilé. Iar é toic Beinne Sulbain, iomorro, tábla róimh an ní gá óri, agus iu níomhaoi tairg na Féinne óa leanúnáin; óir iu minic róimhe iu iu éadaír ré uadá, agus iu tairbhadó caoighean óglaic von Fhéinn iu ari tairbhean aonu. Atá ré a n-ágáil ná beinne aonair éagdáinn agus an Fhionn ari teitheadó róimhe, agus fáigheamhaoiúne an tulach iu ó. "A suíbairt Diarmuid náic iadraí ré ón tulach iu h-eagla róimhe. "Ní cóir tuisne rím do theanamh, a Diarmuid," ari Fionn, "óir ataoi fá ghealgarai b' gá ríalú muice do theanamh." "Cneuio an fáid fáid cnuisceadó na

Seafra riu oílm?" ari Ólárla. "Inneoráðra riu tuuit," ari Fionn.

39. "Lá n-ann ná t-tárla óam n beirteach a n-Almuin leatánmór Íslas-ann, agus r eaict g-cáthá ná Gnáit-féinne am tímcioll, támhig blian beag o buaðcán airtéad, agus o'fiafriuig óiomra nári cùimhín liom gurí náom seafraibh gan beirteach n-oirócheadá a n-oiróche a céile a n-Almuin gan beirteach ina h-eus-muir; agus ní t-tárla ari ná seafra riu ári aon tuine von Fhéinn aict oílm féin am aonair. Do cuaðdaíri an Fhianann airtéad von gaoth-halla an oiróche riu, agus níorí fán aon tuine am fócadairfe aict t'atáilí agus beagán o'éigriib agus o'ollamhnaibh ná Féinne, agus ári g-comte agus ári n-gaðair. Ro fiafriuiseafar féin ná lialib am fócadairi an lát tairn cár lásfhamadoir ari aoróchead aict ná h-oiróche riu. A tuibhailt t'atáilífe .1. Dónn O Dónnchadhá, go n-tiothraibh aoróchead aict ná h-oiróche riu náam. 'Ná m-baibh cùimhín leatra, a Fhinn,' ari Dónn, 'an uairiú do báðarrra ari fóghair agus ari fóghuaðraibh uait féin agus ón b-Féinn, t-tárla Chroícnuit inéion Chuirriuig Lífe uaim torriac, agus ruis rí gairm minn áluinn mic von torm-choirrchead riu, agus ró gálae Dóngus ari bhoigib ait mac riu ná oileamhain uaim. Do

iuscás Cúrócnuit mac oile ina óis aicteach ríin do Roc
in aicthíocain, agus iu iadairí Roc oíriúra an
mac ríin do ghlacáid, agus iu mo mac féin ag
Aonúchur, agus iu do n-tiobhráid ríóinn náonáidí
gácha neoin ag teagasc Aonúchur. A nábháirta
nádairí cùinéidé liom mac an iúdáid do ghlacáid,
agus iu cùinéidear iubriúde ari Aonúchur an mac
ríin do ghlacáid ari ósaltaidur. Ro ghlac
Aonúchur in aicthíocain an iúdáid, agus ní fhuil tpiráid ó
fionn ilé nádairí g-cúinéidear ríóinn náonáidí
do teagasc Aonúchur fám cónaítear. Acht cónaí,
ní fheadar le bhláidain e, agus iu do ghearráin
a b-fuilmíos ann iu aoiúdeacht ná
h-oiriúche aonácht ann.”

40. “Ro ghluaisteaif féin,” do gáidí Fionn,
“agus Donn a h-aitíle ríin fíteagasc Aonúchur
an bhris, agus iu bhráidí aifteig aifteig an oiríce
ríin, a Dhiarlmuid,” ari Fionn, “agus iu bá
cion móri ag Aonúchur oírt. Ro bá in aicthíocain
gheadáir a g-cónaíluathair leat an oiríce ríin,
agus ní mó an cion iu bá ag Aonúchur oírt
in aicthíocain an cion iu bá ag muintír Aonúchur ari
in aicthíocain gheadáir, do gáidí fórmad móri ari
t'adairi fá n-a cionn ríin. Níorí bára ina
óis aicteach ríin gur éigis bhrisítear iorúr ós
rúin cónaítear tímáidíoll brios bhrisítear iu cónaí
cúca, agus iu cónaítear mná agus mion-

սաուն յուրա, շոյլ էլլիքուն օր սա շ-սոր
 օ շեile. Օ շամաս առ յեաշտայր տուր
 օ շլւն տ' աշտայր աշ տեւեած յուր ու
 շունան, աշոյ տաշ յե քարշած քոյտիլ քետո-
 լաւուր օ տա շլւն օր առ լեան, յոննոյ շոյ
 մայն ու լաւայր է, աշոյ ու շելշ քա շոյտին
 ու շ-սոն է. Լայ յու տանու առ յեաշտայր,
 աշոյ ու քայլ ա տա մայն, շոյ լեւ էլլեած
 քած քոյտիւած ար. Տանու օստ լաւայր քեն
 առ յու, աշոյ լի է յո յանո; ‘Ո քու յան
 տեած յո առօշտ տաւու լի տեայր ու յար լիր
 առ մ-երսւաց յո տա մե քեն, օրի ու յան
 ու շլուն աշամ աշտ առ տա ման, աշոյ ու
 մայնած է; աշոյ շոննոյ ու շեսնած էլլիս
 սաւտի, ա քին?’ Ա տանարտիր լիր ա տա
 ո-քեսւան, աշոյ օ ն-քայլեած յան քաշալ
 տա յոնցան օն այլ յո ո-տիօնիւան քեն էլլիս
 ու առ. Քո քեսւած առ լեան, աշոյ ուօրի
 քին յան քաշալ տա յոնցան օն այլ. Առ
 յու յո շամ առ յեաշտայր տիր քա շեարան
 աշտ աշոյ աւօմուլլե օլյում օլյաօւօւաշտ
 տուն ո-տաշան քօյ ու օւա տայն ա տա
 Շ' արրիար քեն քիշտիոլ աշոյ սիրց ու շանայր
 էնցամ, աշոյ Շ' յոննիար տո լամա, աշոյ յո
 շայրեար տ' օլյուն քամ օւու քիր, շոյ քուլ
 լիլեած քիր քիշուած տամ 1. տ' աշտայր ու
 մայնած տա առ յեաշտայր տուր ա տա շլւն.

Ro éasairgeas férin éilimic uasim aonu an uasair so
 foillírigeas ór in odaim, agus do óiult aon gieac-
 tairie rin; guriasb éigearan odaim a inuirin so
 guriasb é t'atáirige iu oíarib a mao. A uab-
 airit an gieac-tairie na cír iuasb ian teagd óuine
 odaib uar a éilimic do éabairit ina t'atáirige;
 Óili so iuasb mao aige férin airtiú, agus na cír
 ngeobad ó éilimic ari bicit acht tuif a do éabairit
 ionair a óa cír agus a óa ghlúin do, agus so
 maitreab ór é a mao óa léigfeas ór é xur
 rílan uairí. Fheairgusf Aonúasf tréig an uíla-
 nías ór in leir an gieac-tairie, agus iu Óigeat-
 tuisig t'atáirí an ceann do Óain de no gur
 iníreofra óa ólum é. Ann rin tainis an
 gieac-tairie ariú agus ríat doilbhe oíadair
 eaccta aige, agus iu Óuail a mao von t-rluit
 rin so n-geárrina inis inaol ghláir gan cluair
 gan earrball de, agus a uabairit; 'Cuirimfe
 fá gheafraiib éu guriasb ionann iudea raoigail
 uuitre agus do Óhiaimui O Óhuibne, agus
 gur leat a éuitreaf fá óeigearas.' Ann rin
 o'éigis an toic ina gheafraim agus buaileaf
 beul an uorair amao. An uasair do éuala
 Aonúasf na gheafra rin óa g-cúr oítrá, iu
 éuiri éu fá gheafraiib gan gealgs muice do
 óeunam so bhráit, agus iu é an toic fo toic
 beinne Gulbain, agus ní círi uuit anaíndain

oir aon tulaisc̄ ro lúir." "Ní raibh fiosr ná ngeasr rín agamhrá gtonuigse ro," ari Óláirmhír, "agus ní bhíodh mé aon tulasc̄ ro ari a eagla ná go n-tigis ro é dom ionnrais, agus rásgrá bhríomh agam a b-focháir i mnic aon éuill." "Ní bhíodh," ari Fionn, "óili i g minic lio éuaidis aon toisc ro thír iomáine ro." Ro ghluaigh Fionn lioimhe a h-aicéile rín agus fáigheadh Óláirmhír ná uathach agus ina aonair ari inullas aon tulas. "Do bheilim mo bhríadach," ari Óláirmhír, "gurí dom tairbheadhra ro lúigheoir aon t-realsc̄ ro, a Phinn; agus mór ann atá a n-ordán dámh báir n'fáigheal, ní bhíl feiröm agam a fheadáin aon éoir ro."

41. Táinig aon toisc fán am rín a n-aigéid ná beinne aníor, agus aon Phionn ina ólais. Ro gádailt Óláirmhír mac aon éuill ó d' h-éill ina coinne, agus ní théárlínta rín tairbhe thí, óili níor fán thí lúir aon toisc, agus lio iméid iomáine. A chéadailt Óláirmhír, "Iar maiis nád' n-veineann comhaille deagán, óili a chéadailt Síráinne lúom a moch-óáil ná maiorne aonuim aon Mórialltais agus aon Sá deagán do chéadailt lúom." Iar lúin lio éuill Óláirmhír a bheig-mheurí dairt-éal dairnion-iongánais a lusáitíniú fíordá aon gádail buirde, agus tuisig lio fá aon uigéairiú don tuis, gurí bhríail a g-ceairt-áin

& h-aiṭče aṣur & h-euosaīn i; g̃iūcaō níori
 ḫeālji aon j̃iūbe iūñte, aṣur ñi ḫeāljiua
 ḫiūliuḍaō inā foīrōealīḍaō uīlji. b̃a iūr̃e
 meāñta ḫhiaj̃iūta j̃in, aṣur & h-aiṭče j̃in
 j̃iō ḫaīljiāiūḍ aon b̃eāg-alltač ař & ḫiūdail
 tāiṛ̃e, aṣur ḫo b̃uāi lāñbūiile ḫe a n-ɔr̃iūi
 aon tuij̃ic ḫo m̃ileaōt̃a meāj̃iālma, ḫo ñār̃i
 ḫeālji aon j̃iūbe aon, aṣur ḫo j̃iūḍne ḫā ēiū
 ḫo clor̃eāi. Aon j̃in tāiṛ̃ aon toj̃ic j̃iō
 neiūmeaḍlač ař ḫhiaj̃iūt̃ ḫuji b̃aīn aon f̃o
 j̃iō b̃ā f̃ā n-a ḫoṛ̃aīb̃, aṣur tāiṛ̃la m̃ullač a
 c̃iūñ f̃aoi, aṣur ař n-ēiūiḍiō ḫo tāiṛ̃la coř ař
 ḫač tāoč ḫo toj̃ic ḫe, aṣur & aḍaiō j̃iāj̃i ař
 ḫeij̃ieaō aon tuij̃ic. Ro ḫiūdaij̃ aon toj̃ic le
 f̃āñaō aon c̃iūiic j̃iōř, aṣur níori ḫeūo ḫiaj̃i
 iūt̃ ḫo c̃iūj̃i ḫiūr̃ aon j̃iāe j̃in. Ro ḫiūdaij̃
 j̃iōiūpe a h-aiṭče j̃in, ño ḫo j̃iāiūiḍ eaj̃ j̃iāiō
 iūic b̃hiaōdaij̃i, aṣur tāj̃i j̃iāiūiḍ aon j̃iūs̃
 j̃iāaō tāiṛ̃ t̃iū lēiūmeāña lūt̃m̃aria tāiṛ̃ aon eaj̃
 aonoñ aṣur aonall, ačt̃ níori ḫeūo ḫiaj̃iūt̃
 ḫo c̃iūj̃i ḫā ḫiōm̃ j̃iūr̃ aon j̃iāe j̃in; aṣur tāiūiḍ
 & b̃-f̃riūičiō ña conaīj̃e ceuōna ḫo j̃iāiūiḍ ḫo
 h-ār̃iō ña beīnne j̃iār̃ ařiř. Aṣur ař o-teačt̃
 ḫo m̃ullač aon c̃iūiic ḫiūr̃ ḫo c̃iūj̃i ḫiaj̃iūt̃ ḫā
 ḫiōm̃, aṣur ař o-tuij̃iō c̃um lāiři ḫo tāiṛ̃ aon
 toj̃ic j̃iō ḫañt̃ač f̃āiřlāiōiři aři, ḫuji lēiř a
 aňdač aṣur & ionāt̃aři j̃ie n-a ḫoṛ̃aīb̃. Ačt̃

Δέτ σέανα, αρι θ-ράγούλη να ταΐσα όι τυγ
Οιαριμυιό υριέαρι άτευτας υο έύλη αν έλοιδοι
γιο έάριλα μα λάινι αιγε, γυρι λέιγ α λι-ιππέινη
για γυρι θάραιθη ταριθη γαν αναμι, γυρι Ράτη
να λι-Διμητριανη αιγιμ μα λι-άιτε ατά αρι μιλλαέ
μα βειννε ό ψοιν ιλέ.

42. Ήιορι έιαν α λι-αιέλε γιν γο ο-τάινης
Ριόνν αγυρ Ριάννα Είριονν υο λάταιη, αγυρ
γιο θάραρι αιγιζεαννα θάιρ αγυρ θυαμευζα
αγ τεαέτ αρι Οιαριμυιό αν ταν γιν. “Ιφ
μαιέ λιομ τη θαιερην γαν γιοέτ γιν, α Οιιαρι-
μυιό,” αρι Ριόνν ; “αγυρ ιη τηιαδάζ λιομ γαν
μηά Είριονν υο θευέδαιη ανοιρ: οίηι τυγαιρ
μαιρε μαιέ αρι μίοιμαιρε, αγυρ γιοέδα θειλέ
αρι θηιοιά-θειλέ.” “Μαιρεαό, ατά αρι γ-ει-
μυρ θυιτηρε μηρε υο λειζεαρ, α Ρινν,” αρι
Οιαριμυιό, “υά μ-θαό διλ γιοτ θέμι έ.”
“Κιοννυρ υο λειζιγγίνν έυ?” αρι Ριόνν. “Ζα
μαιέ,” αρι Οιαριμυιό ; “οίηι αν ταν ζλασαρι
αν τ-ρεοιρ υαραλ ρίρε ροη θηόινν, γιό βέ
μεαέ υά ο-τιοθηά θεοέ υο θαραιθη υο θιαό
γέ ογ ριλάν όν υιλε ζαλαρι υά έιρ.” “Ηιορι
θυιλλιρρε υαιμ αν θεοέ γιν υο έαθαιρτ θυιτ,”
αρι Ριόνν. “Ηι ριορ γιν,” αρι Οιαριμυιό, “ιφ
μαιέ υο θυιλλεαρ υαιτι ; οίηι αν ταν έια-
θαιρρε γο τεαδά Οιειρις μις Οιονναριθαιό,
αγυρ μαιέ αγυρ μόριασιρε Είριονν άρ

fiocair, nuo caitheamh pleione agus fearta, taimis Cailibre le liffeadair mac Chonmaitic mic Ailir, agus rír Ílhreagánusise, agus rí Mhíde, agus Chealimhna, agus colaimha teanna tinn-ealaínaise na Teampriaí timciora na bhrisne oiliúra, agus rír tuadhair tairisí tliom-éadair ór áliúr aon timciora, agus rír lio cuaireadhair teine agus rír teanadala innse. Ro éirítear rír aon feadair aon rír, agus ríos díl ríos tuil amach; acht a tuibh aon ríos fanaidain arairík agus ól agus rí ag aonáin agus rír do ríadair fein amach ná ósúdál oiliúra. Ann rír do cuaodair amach agus rír do bádair na teinse, agus rír tuadhair tairisí neadair-ruadair timciora na bhrisne, suí píaraisair caoighean do gáidh leis an t-áth, do n-neadair artear tim an fhuilis éadair do gáidh foiliúneadair oílín ná n-éig. Agus rír linnéadair, luchdáiríeadair, láimheanannair, rír bádair ríomhdam an oíche rír, a Fionn," ari Ólártaithe; "agus ná m-ba é i an oíche rír oílín fadair rír neoc oírt do bhearrfá ódair é, agus rír níor cónair duit an uairi rír ina aonair." "Ní fíor rír," ari Fionn, "ír oilean do chuidilír uaimh neoc do éadair duit ina aon níos mairt do bheunaí duit; óir an oíche rír cuaodair liom do Teampriúk, do lusdair Sráinne ríos uaimh a b-riadóin rír bheag n-éigíonu, agus rír suí

τυ φέιν ήδα φέαρι σόιπευστα όδιον οιημείρε & ο-Τεαρήιαις ἀν οιόσε ψιν.”

43. “Πίοις ςιονητας τιμεί ψιν, & Φίνν,”
αρι Θιαρίπιοι; “αέτις γεαρα ςο ςιιρι Σιάλινη
οιημ, αγαρ ηι ςαιλιρινη μο ψεαρα αρι οηι ηα
εριωνη, αγαρ ηι ψιοι ςυιτρε, & Φίνν, αση
ηιόν ςά η-αθηιαρι; οηι ςι ταιτη ςο ςυιλλεαρρα
υαιτ ςεοέ ςο ςαθαιτη ςαρι, ςά η-θασ ςιιριν
ψιοις ἀν οιόσε ςο ψιδη Μιούδας τας Cholzán
ψιεασ θηιωιδη οηι ςαιριταιην ράσ ςομαιηρε
Ro θά θηιωιδηαν αρι ςιρι αγαρ θηιωιδηαν αρι
ςιινη αιζε, αγαρ ςιο ςαιριαην ρέ ψιδ οηι
υομαιην αγαρ τηι ψιδη θηηηρε τυιλε ψαρ οηι
η-θηιωιδηη ςιο θά αρι ςιινη αιζε, ρά ςομαιηρι
υο ςιηη ςο θαιη ςιοτρα. Ro θά οηι ψιεασ
ςά ταθαιτη αμας αρι οηι η-θηιωιδηη ςιο θά αρι
ςιρι αιζε, αγαρ τυδ ρέ ςιιρεασ ςυιτρε αγαρ
υο ψεαέτις-ς-αιταιη ηα Σηάιτφέινης ςυλ αγ
αιτεασ ψιειδε ςο θηιωιδηη οηι ςαιριταιην.
Ro ςιαδόδαιηρε, τηια, αγαρ θηιωιδηαν ςο ςαιτηη
ηα Φέινης ταιλι ψιοι, ςο ςαιτεασ ηα ψιειδε
ψιν ςο θηιωιδηη οηι ςαιριταιην, αγαρ ςιο ςιιρι
Μιούδας ρά η-θεαρια θηηηρε τυιλε ςο ςιηη
ρηιη, ιονηηη ψαρ leonardari θαιρ Σ-σορα αγαρ
θαιρ θάμα ςον ταιλασ; αγαρ ταιρ ψιαιρ ψιδ
οηι υομαιην & ψιοη τυρα θειτη ceangzalte ταιρ
ψιν, ςο ςιιρι ρέ ταιηρεας θευ ηα ηιμιτηη

○'iarríadó do éinne. Ann iin do éuiríofar
h-óiridóf fád uéid fíre, agus iu foillíriúiseadó
fir agus fíreolus tuit. I fíre iin uairi tón-
aírla féin an t-áisík do bhrúisín an éasúidíinn,
agus tuigdáilfíre aicne oílín ag teastéid éum na
bhrúisínne óamh, agus t'fóillíriúisír óamh **Miochán**
mac Cholmáin agus iuig an domáin agus tliú
piigte inné tuile do bhrú a m-bhrúisín an
oileáin fóri Shionainn, agus na cí bhrúadá do
u-tiocaídó tuine éigín uadá ag iarríadó do
éinne, agus óa bhrúi aig iuig an domáin.
Mai éualaíffra iin do **Seán** comairiceadó
h-anma agus do éuiríp oílín do h-éiríisín ó don
ló ari n-a mairíadó, agus do éuadóffra ari an
áit do bhrú le taoibh na bhrúisínne óa éorndáin."

44. "Ni cian vo ńdáðarrra ari an át go v-táinig taoifeadé ceud vo tmuintíri ńiúd an vo-máin ńuigdum ann, aíusig vo comhriacáin ari le-céile, suí ńdáineadra an ceann de; aíusig vo ńuigreaf ari a tmuintíre, aíusig tuigd aíusig ńiúd ńiúd aileáin ari a ńiúd ńiúd an doimáin a n-dáil óil aíusig aoińneafra aíusig trí ńiúdte ńnne-tuile ma ńfocáil. Vo ńdáinead a ń-cinn vioib, aíusig ńio ńuigreaf a ń-comhriainn mo ńfáidte ńa, aíusig tuigd an coipn cloch-órlóid cùmduisgáidte go ńlán vo ńfeinmeadó ńfóid-ólta vo ńbí a ń-riadaónaifre an ńiúd aíusig ńfáidte ńcli. Ann ńin vo

1u5neaf 5ao5dai5-éleaf lem clorúeam̄ am
 éimciov̄, agur tānaḡ vo éoia5 mo 1ia5
 agur mo 5oile 5o b̄iui5̄ an éaoi5dai5,
 agur tu5d̄ na cinn 5i5liom. Tu5d̄ 5uit̄
 an co5in mai 5oimai5̄ co5d̄a5̄ a5ur 5oim-
 i5dai5̄, agur vo 5uimileaf fu5l na 5-t̄i
 5io5̄ 5in fút̄ agur fán b̄-Féinn, an méid 5io5̄
 vo b̄i ceangailte, ionnu5̄ 5u5̄ 5eigear lua5-
 ail b̄a5̄ lám̄ agur céimeanna b̄a5̄ 5-cor̄ a5i
 b̄a5̄ 5-cumur; agur 5á m-ba5̄ i an 5i5c̄e 5in
 5'ia5p̄fai5̄ 5eo5̄ o5t̄ra, a 5hinn, vo 5eub-
 a5̄ i! 5i ionm̄a 5eigean 5i5̄ 5in vo b̄á o5t̄ra
 agur a5i 5hianndai5̄ 5éi5ionn ón 5-ceu5̄ ló
 tānaḡra a b̄-5ian5u55eac̄ 5u5̄ anu5, ina5i
 5u5p̄eaf̄ra mo 5oij̄ agur m'anam a 5-conta-
 5dai5̄ a5i vo 5ionra, agur 5an feall 5i5-
 5ri5n̄a mai 5o vo 5eunam̄ o5im. Mai an
 5-ceu5na, 5i ionm̄a lao5̄ 5eigean 5eigean
 5a5f5i5d̄eac̄ 5allac̄ 5n5meuc̄ta5̄ vo 5uit-
 leat̄ra, agur ní 5á 5eigean 5óib̄ 5óib̄; agur
 5eá5i5 5o 5-tio5fai5̄ 5u5dai5̄ 5eigui a5i an
 b̄-Féinn vo5̄ 5oij̄, na5̄ b̄-5á5fai5̄ 5óri5n̄
 5leac̄ta a5i a 5oij̄. Agur ní 5u5̄ 5eim, a
 5hinn, 5i 5u5dai5̄ liom; a5̄c̄t̄ Oi5in, agur
 5f5d̄a5̄, agur mo 5ompána5̄c̄a 5il̄e 5a5u5̄e a5i
 5eun5na. Agur b̄ia5p̄e 5eim, a Oi5in, a5

éallairie véir na Féinne, agus i l' mo thír le úuit fóir, a Fhinn."

45. Ann riu a thabhairt Oízair, "a Fhinn," ari ré, "Gíon gúri foighe mo ghaol úuit le Oízair, ní léigfead leat gáin deoč do chabhairt do Oízair; agus do bheilim mo bhríathar leis, ná m-baó aon phionnra gan doimhne do cheanfaó a leictéiriu riu d'fheall ari Oízair, ná cíadáfraó ar acht gíobh é aghaíne buaó ériu leáin, agus tacobairi deoč cùise gáin moill."

46. "Ní h-aicéntiú ó dánra tobair ari bhit ari an m-beinn ro," riu ráidí Fionn. "Ní fíorí riu," ari Oízair, "óiri ní fuisil acht náoi g-céimeanna uait an tobair i l' feárlí fíorúilge ari bhit."

47. Is ari riu téití Fionn d'ionnrais ió an tobair, agus riu é ógairibh lán a órá bair leis don uilge; acht ní mó iná leat ghlíse do ráinig an uair do léig ré an t-uilge tré n-a bairibh ríor, agus riu inniú nári feud an t-uilge do chabhairt riu. "Do bheilimfe mo bhríathar," ari Oízair, "gúri doos deoim fain do léigir uait é." Do cuaidí Fionn aigéann an uilge an achtuairi, agus ní mó iná an fáis cíuona tainig an tair do léig tré

11-ά θαρραίθ é, αρι γημασινεαδό όο αρι Σήμιάιννε. Ανη γιν ριο έαριμιαινς Όιαριμιυιο ορηαδό θοέτ ευζεομίλαινη αγά ράιερην γιν ρο. “Οο θειμιμη το θημιατάρι α θ-ριαόηαιρε μ'αριμ,” ρο ηάιρο Ορζαρι, “τηνα ρ-τηγαιηρι α θηαρ αν τ-υιρζε γιιοτ, α ρήμην, ηας θ-ράζφαρο αν τηλας ρο αέτ τηρα ηό τηρε.” Ο'φιλ Ριονη αν τηιεαρ ρέαέτ αρι αν τοθαρι ρο θιέτην αν ρομηράιο ριν ρο γιιέτην Ορζαρι θει, αγαρ τηγ αν τ-υιρζε γιιρ ρο Όιαριμιυιο, αγαρ αγ τεαέτ ρο θάταιηρι ρο γιο Ριαρι αν τ-ανατηρε σολαινη Όιαριμιυιο. Ανη γιν ριο έόζθαραρ αν ρηιονς γιν ρ-ρηιανναίθ Ειριονη ρο θι ηο θάταιηρι τηί τηιοτ-χάριέτα αδόθαληόηια οηι άριο αγ εαοινεαδό Όιαριμιυιο Ήι Όθηιθη, αγαρ ρ-ρέυς Ορζαρι ρο ριοστηρι ρεαρισαέ αρι Ριονη, αγαρ ιρ έ γιο ηάιρο, ρο μ-θαρο μό αν ριέιλε Όιαριμιυιο ρο θειέ τηριθ ηαρη ηαρ ειρεαη, αγαρ γηρι ράιλλεαραρι Ριανη Ειριονη α γ-ρηιονς αέτα ηά έοιρζ.

48. Α θυθαιητ Ριονη, “ράζθαμ αν τηλας ρο αρι εαγλα ρο μ-θευηηραδό Λοηζαρ αν θηιοχά αγαρ Τηατά Όέ Τηαναη ορηιυιην; αγαρ Σιον ρο θ-ρηιλ ηιρι αγυιηη ρο ηαριθαδό Όιαριμιυιο, ηι μόιηε ρο ρέυθαδό αν ρήμηνη ηαηη.” “Ιρ θημιατάρι ηαηηρα,” αρι Ορζαρι, “ηά θ-ρεαρρφαιηηρε γηριαθ ηε θ-αξαρο

“Oiliúintuas do mhaistíl gearlaí beinne Sulbain, ná é n-óniongánta í go bhráid.” Anu riu níos fíliúil fíonn a dhúir fíanná Éireannach ón tuileas a mhaí, a dhúir cù Oiliúintuas .i. Mac an Chuill a láimh fhinn; a dhúir o'fill Oifín, a dhúir Oíradar, a dhúir Caoilte, a dhúir mac Lusigheasach tairi a n-aif, a dhúir níos éanriúil a dhá ceitíle bhrisint a n-timéioll Oiliúintuas, a dhúir níos fíliúil fíleasach a dhá ceitíle riu a n-óniasach fhinn.

49. Ni h-aistítear a n-imteaccta go rían-
gadair Ráth Siúlaine, agus iu ńá Siúlaine
amháin is riomra ari inúrtaidh an ríadha ag fui-
gleac i re ríseulairiath Óiliúinuaidh, o'fáidil, go
b-feadair ó Fionn agus Fianna Éireannach ag
teaccta cúnche. Ann ríin a suítear Siúlaine,
ná traingfeadó Óiliúinuaidh a láinn Phinn do
bíadair Mac an Chuill ag teaccta von ńaile ro;
agus iur iarráidh ńá Siúlaine an tríadair ríin,
taobhachom torriúla, agus iu ńuit rí tair inúr-
taidh an ríadha amháin, agus iu ńus rí tríadair
máis trainghair ari an láthairi ríin. An uairi ná
éinneadh Oifín Siúlaine ari an moibh ríin, iu
éinigí ré Fionn agus Fianna Éireannach ón láthairi;
agus ag fáidil ná láthairleac o' Phionn agus
o' Phíannaíath Éireannach iu ńóidair Siúlaine a
ceann fuaig agus iu ńairí ari Phionn Mac an

Chuill o'fáidhail aice féin. A suíðairt nád o-tiobhrád, agus nári móri leir an méidí rín n'oirígríeadach mic illi Óhuiúne do bheirt aige féin. Ári n-a clóig rín do Oisín, iu ńdán an chú aif láimh fhinn agus tuig do Shíráinne i, agus iu lean féin a muintíri.

50. Ann rín iu ńdán óeaglach le Shíráinne bár Óhiairmuid, agus iu léig rí éigseadach fáradh fíorlathasach aifre, go m-baó clóig fá imcian an ńdale i; agus támairg a banntríadach agus a muintíri oile do láthair, agus o'fíarbhuisiach ói ceud do cíúri ainní na h-annraíctail rín i. Óinnír Shíráinne óóib gúiliab é Óhiairmuid do cailleadh iie toic ńbeinne Sulbain do ńoirísearlaí fhinn mic Chuimhíll, "Agus i fírthasach iuam ériodh féin," ári Shíráinne, "Gan mé ior-áonáil iac iie Fionn, agus ná m-biainn nád léigfhinn rílán aif an láthair é." Ári n-a clóig rán do muintíri Shíráinne bár Óhiairmuid, iu léigseadach marí an g-ceudraí trí triomháraí aitíomháile tintíre aifre marí aon iie Shíráinne, gúil clóig a neulaidh níne, agus a ń-ffliuchíb na fíorlathaiseante na triomh-Loingse rín; agus ainní rín a suíðairt Shíráinne iur ná cíúig ceud do ńeaglaí aif ńdá aice, níl go beinn Sulbain agus corr Óhiairmuid do ńaithírt cíúche.

51. Իր յու սալի աշոյ ալոյլի ոօ քունքունք ան
ս' Ձօնքսի առ Երօնքա Շիարտութ ոօ Եւէ տալին
ա մ-եւնն Հուլեան, օլի ու յաւն ըօնքութ ալց
ալի առ օրօն յօնութ յու; Աշոյ ոօ չեսալի ա
Հ-քուաօն ու շաօնէ Շլան-քսալի յօ յանուց
եւնն Հուլեան ա ո-էնքեած յե տաւտի Շիրաննե; Աշոյ տալի ո' ձաւունք ան թեացէն
Շիրաննե Ձօնքսի, յո չսուրեած ար եայցաօն
ա յշաւէ ամաց տալի քուարի յօնէնա, Աշոյ
ո' ձաւունք Ձօնքսի ածրան. Առ յու, տալի յան-
հած ար առ լաւալի աշ եւնն Հուլեան, յո
էօննած բեն Աշոյ տաւտի Ձօնքսի Ելի
Ելուու-չարի ածնալ-տօրի սաւնարած օր սոր Շիարտութ, յօնույ յսրի շլոյ ա նեւնան նեւու,
Աշոյ ա ն-բլունին ու ն-բլուրմաւունտ ո-ձելի, Ա
շոյ ա մ-եւննանին յլենի, Աշոյ ա ո-օւեանան
տարա, Աշոյ ա Հ-քուած ան Եւրոպուր չեսունա.

52. Առ յու ոօ լանձալի Ձօնքսի, Աշոյ իր է
յո յանու: “ Ու յանձար առ օրօն յամ օ յանձար
ևու էս յօ Երսէ ու Եօննե ա Հ-քեան ոօ
ուաօ միօյ, ուած մ-եւանն ոօս քայլի Աշոյ ոօս
քիորչօնքութ ար Եայցաւունք յսր արելի, ա
Շիարտութ Ան Շիսնե! Աշոյ իր Ելսաչ առ
քեալ ոօ յանձնե Բիոն օլտ տար չեան յիօն-
չան յայր.” Հո ո-սանձալիտ առ լաօնու յօ յոյ:—

“ Ելսաչ, ա Շիարտութ Ան Շիսնե,
ա յօն-չեան չեալ-Եան ;

τηιυαδάς νο ćιιύ բած հաւ,
 νο սօրիթած ըլյ νո ծօրիթալո.”

“Τηιυաձ բաօալ ունե ւսլուո ւսլիծ,
 բայրալի լցածած ցըլի տլօմ տլու;
 օն մեանցած, մալայիտած, մեանեած,
 * * * *

“ Իր տեաւտուո լո հսարծ ու հուածալն,
 օր յած բին բալի աերառուաձ;
 տոյւ նեւնե Հուլեալ ցո ոցալ,
 լո էլաւսաձ Ծիալուո օւալե-չլոն.

“ Տալիւ լիչե ցալ տ-լալ,
 տօցէալի նին Ծիալուո օլու-չլոն;
 ցսր առ մ-ելսած տն մ-եօլուոն մ-եսալ
 նի նին ուծ սւունեած օւունէլաձ.” Տηιւաձ.

53. Ա հ-աւէլե ու նաօրծե լու լո բիաբլաւէ
 ծօնչսր ու չեացլած Հիլաւնե ըլեսո է առ
 տօլյ բած ա ո-տանցածալի պի առ նաւալի լու.
 Ա սսնիածալի ցսրած ի Հիլաւնե լո հսլի պի
 չեան սւորը Ծիալուու լած, ու նլրեւէ հնւշե
 ցո Բած Հիլաւնե. Ա սսնալիտ ծօնչսր ուծ
 լեւցքած թէ բէն սորը Ծիալուու լու, պսր
 ցո մ-եսլիթած լելի ցսր առ մ-ելսած օր նուն
 է: “ Ացսր օ ուծ ն-բէրուի նու ա աւնեօ-

ðað aðið, cíupífead aonam aonu aði éðri 50
m-biaidó að lánbaírt liom gáct lá." A h-aiðle
rín cíupíeaf Aonúig iomcári fán g-corr a
n-eilíotriom óriða, aður a fíleagða ór a cíonu
aonáirid, aður ríð gálaír ríomé 50 ríainig
þriusð na bónne.

54. Iomcúra teagðlaíð Shliáinne, o'fíl-
leasari tari a. n-aið 50 Ráð Shliáinne, aður
ríð iomreasari nað lénigfeadó Aonúig corr
Óhiajmura ríu, aður 50 ríud féin leif é gur
aon m-briusð ór bónn; aður a nuðbaírt
Shliáinne nað ríaid neairt aice féin aíri. A
h-aiðle rín cíupí Shliáinne fearf aður teaccta
aði céann a cloinne 50 tliuca ceud Chorpca
Úi Óhuiðne, marí a ríabáðari vá leaðusðað
aður vá lámáðaominað; aður íf aínlaið ríð
vá an clann rín Óhiajmura aður biaðtað
að gáð mac ríóð, aður mic óðlað aður þriusð-
aíðteadó að fóðnaði ríóð, aður ríð vá tliuca
ceud að gáð mac ríóð. Donncháð mac
Óhiajmura Úi Óhuiðne, iomorri, an mac
ba feinne ríóð, aður íf vó vó gáillirír na
maca oile .i. Eocairð, Connla, Seilbþeapicað,
aður Ollann ulc-þava mac Óhiajmura .i.
mac inðine ríð Láigsean; aður níori mó fearf
aður iomnámuine Shliáinne v'aon vúine vá
cloinn gáin iná vó Ollann. Ro gálaíriondari

na teacsta isli i roi go riáinadarí an áit ina
 riadóibh na maca ríin, agusf innpriú a n-toirí
 agusf a n-tuiliusf dóibh ó túnír go neiríeadá:
 agusf ag ghluaileadáct dóibh maille rie lion a
 n-teaghlachas agusf a n-tionólta, iofriáiniseadá:
 ri a n-dorí ghláidíbh óiobh cíneadh do cheanfaraidír
 féin ó bárdarífan ag uil a g-ceann coigilíb
 agusf cónairfleo rie Fionn mac Chuimhíll
 agusf rie Fionnaibh Éigheonn. A n-ubairítear
 Dónnchád mac Óiliúinusa. Ni Óiliúinne ríus
 anadóimí ari a n-áitíbh féin, agusf ná n-chein-
 faraidír féin ríte rie Fionn nári baoiúsal dóibh-
 rean aonu níodh; agusf tusa n-cheinfaraidír, a
 riordá tigheadáin a do bheit aca.

55. Ro ghluailearíonadarí na maca ríin agusf a
 muintíri riomra a n-aicéidíriú go gádá conaile, a
 agusf ní h-aicéirítearí ríseulainiseadáct oiliúta
 go riáinadarí Ráth Shriainne, agusf iu feadá
 Shriainne fíorícadóimh fáilte riomra, agusf tuis
 nód agusf fáilte do mac inéine ríd Láisgean:
 agusf iu cuaodódarí le céile airtéadáct go Ráth
 Shriainne, agusf iu fíoríseadári ari fíleasfaiúb
 na lioigíbhríusfíne a do ríeir a n-uaifle, agusf a
 n-aicéadaríóda, agusf aoirfe gádá n-aon óiobh; agusf
 iu náileadá meadúda réimhe fiosairíte, agusf
 leannnta ríeirde iu milleadh óiobh, agusf neocá
 ghláibhá ghabalta a g-coirneáibh caomhá cum-

υαιδέ, τυρι ή α πειρύτε πειρόη-ξέλοηας ήσαν απιάτε γινον. Αγαρ απο γινον ότι λαθαίη θράσιννε ότι ξυτέ άγριοτόηι ήσουη-ξέλαν, αγαρ ιφέ γιού πάριο: “Δείλαννι ιοννόνυμ, πο ταρθάσ ήσαρ η-ατάηιη λε βιονν ήμας Χυμάιλλ ταρι ζεανν οοηι αγαρ οινξιαλλ α ήσιοτέσσανα ήηρ, αγαρ οιοξέλαιούρε γο τατέ αιριέ; αγαρ αδε γιού ήσαρ η-ατάηη, ουτός οιδηαστέ ήσαρ η-ατάηη,” αιρι γι, “.ι. α αιριον, αγαρ ηειθεασ, αγαρ ηολέαθεαρ, αγαρ η ζεαργα γοιλε αγαρ ηατητε αηι ζευννα. Ροινν-ρεαργα τέιν εαθηισ ήσαν, αγαρ γο η-θασ ηευη ηατά θίθηε α ή-ράξαιλ. Αγαρ ηιαριο αγαμ τέιν ηα ηυασά, αγαρ ηα ηυηη, αγαρ ηα ή-εαρηριαστέ άιλνε οριέυτηνιστέ, αγαρ ηα ηυαίη, αγαρ ηα ηότάιητε γαη ηοιην.” Το η-ρεάρηηηα απο λαοιο:—

“Ειριξιό, Δείλανν Όηιαρημυνα,
νεινιο ήσαρ ή-ροξέλινη ή-ρεισιη;
γο η-θασ ηονα θίθ ήσαρ η-εαστηρια,
τάιηιζ ζυζαισ ηζευηα ηειξηη.”

“Δείλανν ηειθεασ Όηοννχασ,
απο μας ιφέ ηεάρηη αδε Όηιαρημυν;
αγαρ απ γα ηεάρηη αδε Εοάσ,
α γ-ζεανν γασά ηούαηη τιαξαισ.”

“ Beiri a lúiheasáid uaitim a' Ollann
 rílán gácha coipír ina riáchaí.
 Aghair a ríláitír do Chonnlá,
 doin tí cónchar ná caéda.”

“ Ná cuádá aghair ná ann,
 ná copáin aghair ná silliséiríadá;
 aifíse mná gan bhuiré, ne
 biaid aghair uile am aonair.”

“ Mairíbairí mná aghair mionraoime
 ari olcúr ipe bair m-bíotáib;
 ná reinírí feall iná meabáil,
 reinírí reabád aghair imteadáct.” Eirígí.

56. A h-aitle ná laoróe ríin a nubairíte
 Shráinne ríu imteadáct aghair a b-foigluim go
 maití a g-ceáiríadáib goile aghair goifíse gae
 m-bád infeadóma iad, aghair feal ná n-áimíríg
 do caitheamh a b-foigcaili bholcáin .i. gába
 ifíunn.

57. Ro gáisíofáil ná reagánáca ríin éum
 a n-áifíorí, aghair ceileabhráid do Shráinne
 aghair ná teaghlach, aghair fáidháid iomáiní
 beacád aghair ríláinte aice, aghair iu éu iheasáil
 an ceanná leo: aghair níor fáidháil aghair círaí,
 goifíseadáct, iná bain-éadair goifíseadáct a g-créiocháid

imcianá an domáin, nári caitheadair feal ná n-aimeirí i ná b-focáilí aí deunam a b-foghlumhá go m-baó infeadóma éis, aísur vo bádair tairí bliadáin a b-froí i bholcáin.

58. Tomáis Íarla Fhinn, a m' in-beit neairbheá gurí imcianáidair ar a fín rín Oíliúinuaid air an eadair aír lion ré ná b-fuadair aísur ná n-imeadail, éct bhlóri; aísur iur rín iu cionn tioin fhuaslaí aír feadair g-cadair ná gndáit-téinne ar gacáil aír a gádair, aísur aír n-teadair air aon láthairi náib iu cionn Fionn do gacáil aír fóliuig-élan náib náil an eadair aír rín cionn Oíliúinuaid Uí Ó hUibhne ó éinig go neairdeá, aísur t'fiafriuig náib crieus do neunfar aír iu; "Oíri iú air éi náibfeirigde do neunam oíliúin aír cuaodáir air an eadair aír." Ro láthairi Oíliúin, aísur iú é iu gáidir: "Ní cionntaí aon duine iur rín aír tu féin, aísur ní gádair aír aír feadair an gndáin náib n-neairiúin aír, aísur iú oile an feall do gndáin air Oíliúinuaid O Ó hUibhne tairí cearann fíotcáná, aísur Coimíac aír tairí aír aír oile óuit tairí cearann gan fala iná mioscail do bheit aír fá cónairi Oíliúinuaid—do néarí tairí cionn aír aír fíotcán féin i." Ba cionntaí Fionn ó ná bhuadair aír rín Oíliúin, gndáit náib b-féirí i leir coifid do cionn aír.

59. O do chonnaic Fionn gurí tóiréid Oifín
 agus ar Chréar, agus clanna baoisghe aí
 cheanána é, i ní rímuadain ina meannamán féin ná
 o-tiocaíodh rír an t-imhríomh rín do chorfus muná
 o-tigeadh rír Siúainne do bheanúas, agus a
 h-aicéle rín i ní éasaithe gáin fíor gáin céileab-
 hiaidh o' Phíannáin Éirionn go Ráth Siúainne,
 agus bheannuiseas go céilleach clíse mili-
 bhríatáin é. Ní éas Siúainne aoi iná aithe-
 óo, agus a nuaibhírt rír a nádairic o' Fágáil,
 agus i ní léig a teangeal líomhá láinéiseas rí-
 aí uim an am rín. Acht ceana, i ní bá Fionn aí
 gábháil do mili-bhríatáin agus do comhráidí-
 tibh caomhne capáinnaidh uillipe, go o-tuig ari a
 toil féin i; A h-aicéle rín i ní ghluaist Fionn
 agus Siúainne rompa, agus ní h-aicéirítear
 ríseuluisgeasacht oírríteáil go rónasadarí Fíanna
 Éirionn; agus ari bheanáin Fhinn agus
 Siúainne fán toicim rín oá n-ionnraisigh, i ní
 léigeadarí aon gáillí ríse agus fionasair
 fúinte, gurí ériom Siúainne a ceann i le náirpe
 "Dári linne, a Fhinn," ari Oifín, "cónaíneu-
 fáili féin Siúainne go maist ar i nuaar."

60. Iomhára éclonne Oiliúinimh, tairi éir
 geaict in-bhílaidhanna do chaitéadair ag fioslum
 a nídhairge, tónasadarí ar ériúcáidh imcianá aí
 domhain móri, agus ní h-aicéirítear a n-imtead-

5. Տօ Տօրիանցածար Բատ Տիրանուն. Օս ծառածար
 Տուր եւլունց Տիրանուն լու Ֆիոն մաս Շումալլ
 Տան շելեանցած օօին թէն տա տօ լունց Ելլոնն,
 և տսնածար ուն լուան տաւ առն. Դօ ծածծար
 և հ-աւէլերին Տօ հ-Ալունուն Լայշեան և յ-շեան
 Ֆիոն աշսր ու Ֆինն, աշսր օ'քսացրածար
 և ա լունց ալ Ֆիոնն. “Ելլունց, և Շիօրիսունց, աշսր
 բարիսունց օօին ըլուս առ մեր տարրբար լուան.”
 Տերօ Շիօրիսունց առն լու աշսր օ'քսաբիսունց
 օօինքան. “Սես թար և ո-աշտած առ իլ
 աշսւն, ու սոմիած աօտիլի.” Քո ծուր Ֆիոն
 շես տօ սոմիած լուս, աշսր լու լոնցածար Տօ
 Լաւալի առ շոմլանն լու տերօտո ու մաս լու
 բնէա, տրիօէա, աշսր տարբա, աշսր լունցնեածար
 տրի օւլին օօին և. օւլին ու յ-շ-շեաննան, օւլի
 ու յ-շ-օւրբան, աշսր օւլին ու յ-շ-սուր օրտ աշսր
 էրօտօ. “Ու խառ ար լիսաւշտե,” “ար Ֆիոնն,
 և մա տայթէւչի սես լու լու օօին, աշսր շես
 տօ նեսնբար լուս լու, և Տիրանուն?” “Բատ-
 բածար ու ո-տոնորբաւշտօ,” ար Տիրանուն, “օ'քս-
 ւան առ օ-տիօբբար օման լուէշտան տօ շարրաւունց
 եածրիսն.” “Խոտ տաւ լուորա լու,” ար Ֆիոնն,
 “աշսր տօ նեսնբար լաօլիլի օօին աշսր ու
 լիօշտ Տօ երաւ, աշսր տուած և ո-աւար և
 ն-ֆիանսունցեած, աշսր սուր աշսր տեանուա
 լու լու տօ շոմալլ օօին տրէ եւտ լուուր.”
 61. Տերօ Տիրանուն ու ո-տոնորբաւշտօ, աշսր

fáiltiseasg riomra, agus r' do chailig ná tairis-
rionna riumhráirte óróib. D'ea deana, r' ná
chailiúilne fíotéadán eacuirlia fá
óeois, agus r' do riadach ná cuiji agus ná
teannra r' in óróib, agus r' do fuaireadhári ionad
a n-acláir a b-fianntaisiúcht ó fhionne mac
Chumhaill. Isi r' in r' ná náileadh fíleadach agus
fiumhra óróib gur ba meirge meirge-klóiríad
iad, agus ó'r fionn agus r' fíleadach a
b-focáir a céile go b-fuaireadhári báir.

62. Sona i r' in tóisíseasacht Óthiagáinosa
agus fíleadach sonainge r' in.

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 Oisin 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 Oisin 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 Artog 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 Oisin, 'since his

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

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

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

4. "Cian grew and enlarged until he had completed twenty years, and Oilioll had two other sons, and those three were then of full strength.⁵ They had three eachlachs, that is, servants,⁶ and of a certain time the servants went to the house of Sgathan the son of Scannlan to be entertained. Sgathan used them well that night, and said, 'There is a feast to-night in this house [prepared] for Fionn Mac 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 Eocharmuighe, 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 Ma-

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

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

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

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

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

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

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

10. "Thereat he took leave and farewell of Oisin and of the chiefs of the Fenians, and went his ways to the place where the worm was. When Conan beheld it he put his finger into the silken loop of the Ga dearg and it was I myself that had lent him the Ga dearg," said Diarmuid, "for I had conceived an attachment and affection for him; for I knew that nothing in the world could slay it unless the Ga dearg did. And he made a careful cast of it, so that he put it through the navel of the worm, and killed it by virtue of that cast, and took one of its heads into the presence of Fionn; and when Fionn knew the head, he said that he would not be content without getting further eric from Conan for his father. Now at that very time and season there came towards the tulach where we all were then, a mighty very swift stag; and we all followed the stag. When Conan saw that he covered the retreat of the Fenians,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 eric from Conan from that time to this: and by your

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21. After they had made this speech Fionn

asked for a chess-board to play, and he said to 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 Oisin was again worsted], and when Diarmuid beheld that, he struck the second berry upon the man that should be moved; and Oisin moved that man and turned the game against Fionn in like manner. Fionn was carrying the game against Oisin the third time, and Diarmuid struck the third berry upon the man that would give Oisin 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 Oisin, seeing that Oscar is doing his best for thee, and that thou hast [with thee] the zeal of Diorruing, and the skilled knowledge of the son of Lughaidh, and the prompting of the son of O'Duibhne." "It is [i.e. shews] great envy in thee, O Fionn," quoth Oscar, "to think that Diarmuid O'Duibhne would stay in the top of this tree with thee in wait for him." "With which of us is the truth, O son of O'Duibhne," said Fionn, "with me or with Oscar?" "Thou didst never err in thy good judgment, O Fionn," said Diarmuid, "and I indeed and Grainne are here in the bed of the

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

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

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

I 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 Oisin ;

“ 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 wouldest bear away
 a warrior with thee
 By force from the assembly of the
 men of Erin."

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

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

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

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

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

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

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

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

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

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

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

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

to him. Then he told his trusty people to equip his ship, and to put a store of meat and drink into her. Thus did they, and the ship being ready, he himself and a thousand warriors of his people together with him went their ways to the ship. They weighed her anchors forthwith, and urged the ship with a mighty exceeding strong rowing, so that they launched her for the space of nine waves into the blue-streamed ocean, and they caught the wind in the bosom [of the sails] of the mast, and it is not told how they fared until they took haven and harbour in the north of Alba.⁴⁸ They made fast the ship to the mooring posts of the harbour, and Fionn with five of his people went to the Dun of the king of Alba, and Fionn struck the knocker⁴⁹ upon the door, so that the doorkeeper asked who was there ; and it was told him that Fionn Mac 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 Tairrnngire 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 Beag-alltach⁵⁷ 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 Rath 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. Croch-nuit 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 Reachtaire 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 Reachtaire between his two knees. I offered eric myself when that was shewn me, and the Reachtaire refused that; so that I was forced to tell him that it was thy father that had slain his son. The Reachtaire 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 Reachtaire at that speech, and thy father thought to take off his head, until I put him from him. Then came the Reachtaire 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 often-times 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 unable 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 Breaghmagh, 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 Oisin, and for Oscar, and for the rest of my faithful fond comrades. And as for thee, O Oisin, 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 wouldest 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 Oisin 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 Oisin 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 Oisin 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 house-
 hold of Grainne wherefore they were come to
 that spot. They said Grainne had sent them
 for the body of Diarmuid to bring it to her to
 Rath Ghainne. 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 now 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 U’ 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, Eochaидh, Connla, Seilbhshearcach, and Ollann, the long-bearded, the son of Diarmuid, that is, the son of the daughter of the king of Laighéan; 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 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 Oisin, nevertheless he could not hinder him.

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

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

60. As for the children of Diarmuid, after having spent seven years in learning all that beseems a warrior, they came out of the far regions of the great world, and it is not told how they fared until they reached Rath Ghrainne. When they had heard how Grainne had fled with Fionn Mac 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 Djarmuid and Grainne.⁹⁸

NOTES.

NOTES.

1 Teamhair Luachra was also called Teamhair Earann, being the royal residence of the country of the Earna, 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 *inȝniom̄a* is of the same meaning as *infeadom̄a*, from *in*, fit for, and *ȝniom̄*, 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 αγαρ (and) is often used in place of other conjunctions, e.g. τόπον το οπαρθαρ αγαρ το βάταρ (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 *Si on gup*, *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 *gríobh nád*, so that the above sentence would read *gríobh nád ceárrtho mná an níobh rím*. 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 *οειχιμ* (I say) corresponds exactly to the Greek usage of *οὐ* and *φήμι*.

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

22 This is a notable instance of redundancy of language,

sometimes introduced into English by the Irish, viz., *killed dead*. Similar is the expression *oall* οιτραθαρη, blind without sight, *Four Masters, A.D. 1541*.

23 *We grudge*. Literally, We think it not little; the converse of which is *ní mói linn*, we think it not much, i.e., we do not grudge, meaning emphatically that the action expressed by the conjoined verb is done easily, cheerfully, willingly, &c., as *ní mói linn a riad*, a θευνατη, γη. Instead of these negative expressions might be used the positive ones, *is mói liom*, I think it much, **I** grudge; *is beag liom*, I think it little, I grudge not; but these would not be as idiomatic or as strong. The Irish are extremely fond of thus using the negative for emphasis; as in the many 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-Odhrain 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-Odhrain [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 *cromlear*, 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 Modhain*, the old name of a mountainous tract in the county of Monaghan; or for *Sliabh Mughdhorna*, the Mourne 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 Luga* 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 Dathí was slain by a flash of lightning at Sliabh Ealpa (the Alps).

37 *Coimirceadh*. This was the technical word for the protection a chief owed to his tribe in return for coigny and ivery, bonnagh 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), Oisin, 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 Oisin is here taunting Fionn, and asks him which of his pieces he would like to take.

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

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

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

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

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

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

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

48 Alba, i.e. Scotland.

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

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

52 i.e. The present barony of Corca Uí 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 *Céis 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 Óstrogha. Vide *Feis Tighe Chonain*.

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

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

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

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

in the *Feast of Dun na ngedh* (p. 8.), i.e., *fiř*, and *fiřiř*, or according to modern orthography, *fiřiřiř*:

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

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

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

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

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

72 This expression occurs in the *Feast of Dun na ngedh*, p. 4, viz., *μυσιλρε Τεμραč co n-a colamnai'b ocar pen-tuača Τεμρα ocar Μιοε oo ȝper oca cloimorium ei bṛāč*—“that his progeny should still have the legitimate possession of Tara with its supporting families, and the old Tribes of Meath perpetually and for ever.” These “pillars,” or supporting families, were probably the same as those called *cečeře ſine Τεμραč*, the four tribes of Tara, at p. 8 of the same story, and who, after the establishment of surnames, were the O'Harts, O'Regans, O'Kellys (of Bregia), and O'Connollys.

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

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

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

80 *callairp* i. e. *bollgráirp* nō *peair* *gárrma*. P. Connell's *Ir. Dict. MS.* There is also a verb *callaim*, to call, of which the old form would be *caloaim*, probably from the Danish *kjælde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e. g. *gárd*, a road, which is explained in Cormac's glossary.

81 Here *gion* *go* 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 *sgeul* (a story), which is not very dissimilar in sound, so that they say *is mói an r̄seul é for is mói an r̄séile 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. *poðia* 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.

1f mairg a ònirgeadòr juinn bùr n-aigrit.

110 éionnodaòr taoibh aigeadain bùr cleoca.

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 ógláċ, and modern scribes most commonly write it óglaoċ, considering it to be derived from óg, young, and laoċ, a warrior. However, the last syllable would appear rather to be a personal termination, as in *eachlach* (a horseboy), and it is not accented in the spoken language in *Galloglach* (a Gallowglass).

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

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

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

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

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

94 The words *cuach*, *corn*, and *copan* are still used, but *earchra* is an obsolete form of εαρχρα, 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 :—

“ Μι οερηρατ βαν-εέτα βαν,
Σλυαζέ εμνα, Διρεέτ ολαό.”

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 Óhíarmuða uí Óhuibhne
sunn.

miúró Ódáin dul ne peanðar,
oo Ódearðar Saltair Chailill;
ní ńiu, gion gup ab olc m'áitne,
ní ńur fáidé ina h-aððaið.

Sealtair cinnleisreas c' Chailill,
beis na h-Asairiò iñ aonigair;
eolaç me an t-rafaltair fuaisteoiò,
eolaç i òr uaigilis eirionn.

eolaç me fuaiste feançair,
(níor b'i an cearthi fion moç-çearthi.)
òr gheinealaç b-feair n-Albain,
iñ b-feair n-Àrm-çlan n-eirionn.

Orneam tisob òr flioët na g-colla,
fá h-ias riosda gacá bhuinne;
a'g orneam t'uaigilis an tairteir,
ò a b-fuil Diairmait O Duibne.

Fá m'ac do Choruc Diairmait,
fuaire fá eoraid iñ do ghrinn;
Dornn fá m'ac mic do Chailbhe,
feair nár òr cairde comhlaionn.

Coruc, níor b'oigheas a òeairmair,
buaidh a feançair òr cinnne,
(iñ eairmairde Muimh ná caintear,)
ò a fáisear Coruca uí Dhuiibne.

Luigair allatáç nórthair,
laoc mait do mórbaò támha;
muig Muimh, teairc a fáinil,
doib aonair do mhoisda láimha.

Rí Muimh na n-òeairc g-cadomhlaif,
doib é an feair fuaingilan fuaingéas;
Cailbhe crom-çeanu na ngeal-çlaic
eo lú ba òeagmha lusigheas.

M'ac eisirigheoileig muig gaothail,
nár cùir doib feair òr cairde;
Conairte doib feárrig muig,
fá m'ac fíre Cailbhe.

Καιρήγε βιονη-πόρι αν νεαζ-γεαρ,
ηά βυλιή τά σινεαέ πάιρε;
γί μυμάν αν νέατ σαιτ-γεαλ,
έ τοβ αταίρ το Καιρήρε.

Καιρήρε γά τάς το Κοναιρε όρην-πόρι,
γί τάιξε αγυρ μυμάν;
ας γιν τίβ μαρ το θεαρβάρ,
βλού το γεανέαρ να γ-ευραύ.

Ας γιν γεανέαρ υί Θηιβνε,
λε αρ όοιλξε σέιμ αρ γ-εύλαιβ;
Θιαρμαρι θονη-γολταέ σέιργεαλ,
νάρι λειγ έιγιον να όύιτέ.

Ο ειριγγεολ βυδιρ πιρε,
(εολυρ ναέ πιρτε όαμίρα;)
γαθάλτυρ να β-γεαρ β-γλεαδάε,
γο ή-αιλίν χρεαδάε χαλμα.

Σειτρε γί πο γαθ μυμά,
υιμ, αν γουαζ ηγυρταρι η-νεαζόα;
αρ τηί γί το γαθ βοολα,
υιμ αιλίν χρόδα χέασνα.

Οιγρε αν πόιργειρη πίλεαδ,
σογβόιρ τίλιογ γαέ τάιμε;
το βραιτέ αρ γιοάτ να η-νεαζ-γεαρ,
ειγιον α λειτ α λάιμε.

Μιτιο ταμίρα τεαάτ ταρι Θηιαρμαρι,
α λυαδό γιό τιαάδαιρ λιννε;
μαρ το βί όατη να χαρραίσ,
τοιγιμ βειτ απλαιρο υιμε.

Τεαγράε μέ αρ βάρ υί Θηιβνε,
νί νοιλξε λιον λέαν οιλε;
το πάρβ γιρε αν τ-όξ αριη-γλαν,
αρ το πάρβραν αν πικ πιμε.

Seancár iŋ uairle a leabhráib,
 cíaoibhseancár iŋ leor gile;
 deig-riol eabha ar aðaím,
 rúar go máctaír Ríg neime. *Micra*

[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, Eochaидh 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 **Crioch Mughdhorn**, or **Cremorne**, in the county of **Monaghan**.

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

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

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

⁹ *Lughaidh Allathach* (or **Allathain**), according to **O'Flaherty**, 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 Eidirsgeol 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 Baschaoin, 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; Oilioll and Meadhbh king and queen of Connaught; Cairbre Niafear king of Leinster; Achaidh Abhratruadh (i.e. of the red eyebrows, a man of gigantic size) king of North Munster; and Curoi Mac Daire, king of South Munster. Cairbre Fionnmhor succeeded Curoi Mac Daire.

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

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

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

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

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

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

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

¹⁸ That is, Diarmuid.

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

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

not in this case give his authority, but who wrote from trustworthy historical documents) thus deduces his descent, *Ogygia*, P. III. cap. 69; Diarmuid, son of Donn, son of Duibhne, son of Fothadh, son of Fiacha Raidhe (from whom were called the Corca Raidhe, inhabiting the present barony of Corcaree in Westmeath), son of Fiacha Suighde, son of Feidhlimidh Reachtmhar, king of Ireland. The descendants of this Fiacha Suighdhe, 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 Kerrymen, 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, ²Duibhne, and that of the territory of Corca Uí 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 Cuinn, 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 *pitcioll* or chess-board is thus referred to by Dr. O'Donovan in his notes to *leabhar 'na g-ceapt* :—“ The frequent mention of chess in this work shows that chess-playing was one of the favourite amusements of the Irish Chieftains. The word *pitcioll* is translated “ *tabulae usoriae* ” by O'Flaherty, where he notices the bequests of Cathaeir Mor, Monarch of Ireland “ *Ogygia*, ” p. 311. In “ *Cormac's Glossary* ” the *pitcioll* 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—*Donnchad Ó Ó Briain* means Donough O'Brien; but *Donnchad Ó bhriain* means Donough, Brian's grandson, who might be an O'Neill or anyone else.

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

FIONN MAC CUMHAILL.

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

Δοιγ Σμιορτ, τα céo ochtmoğat a τρί. Δη a γέ οέcc το Σαιρηρε. Fionn ua θαιρccne το ζυιτιμ la ήaichleç mac Θuiθοριεν, q la macoib Σιργρενο, το Ιuaισηις-Τεμηραç, occ aθθ θρεα ρορ θόιηη, τια ποεθραð.

Ro bít, fíno, ba το ξαιð,
go ηðiach γυιη,
το all aichleach mac Θuiθορενο
a cénn το mac Mochtamuiin.

μινθαð Σαιλτι cojccαιη,
το bu buαιð að cech fírglaið,
go bæðh cojccrath lar in τριαι
ilach iim chenn iuto μιða πιασθ.

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

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

This celebrated warrior, who had two grand residences in Leinster, one at 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 talent 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 *Teagairt na Ríos*, 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 *Δonȝur ȝaiȝ-uaicbeac* 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 *ulȝaða*, because, after his victories over the Ultonians at the battles of Granard, Sruthair, and Crionna Fregabhall, he banished numbers of them to the Isle of Man and to the Hebrides, the name being derived from *ulȝað*, Ulster, and *ȝaða*, 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 ULPHADA RO CHAN.

Is mire Cormac ua Cuinn,
Aruim Áiríordis for Theathairais ériuim;
Tú feallraod oim, maille,
Mo bhean agus mo greadaíre.

Eisne inéidion Chatáil cain,
Mo gaothánra do láréim;
Do chuidiú na gnuairt chéile
Fáilbe gualá mo greadaíre.

Is eol daomhá (lád gaothán),
Na tairí neitche milliog mnáoi;
A fheadh féin gaothán beit d'á ríri,
Láuadáinnaig Láig, ar luidi-áinein.

Is eol daomhá (gaothán),
Na tairí neitche gádáin mnáoi;
A ciall féin, teagáidh a fir,
Agus láuadáinnaig láitir.

Ro aod fhuist agamhá, maille,
Na tairí neitche gaothán;
Cia do gaothán ne a linn lá,
Mo bhean olc tairi mo greadaíre.

Mo mallaict ó aonuis é go bhráid
Agi an té coillfead ag fáid;
Do bheanaidh olc ar lóir mná,
Má tairi níomad a gníomha.

Áon céadhrári gáin éadn píem línn,
 táinig o ghaoráidíol go ghrinn;
 Oilioll a'f feaghsúr maille,
 Conn céadraíad a'f mire.

[TRANSLATION.]

CORMAC 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 ;
 Cilioll 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 Scotic 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, Eochaидh, 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 mhuiñe mhuicriúime*, which closes with the lamentations of Oilioll Olum for his sons. Oilioll's residence was at *Dún Eochairt mhuiñe*, now, and for many centuries past, known as *briug Ríg*, 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 **eoṄanacht** **Chailil** and **eoṄanacht** **Luċa Lein**; Cormac Cas is the ancestor of the tribes of North Munster or Thomond, who are known to this day by the celebrated name of **Daile** **Ṅ-Cas**, (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:—

O fionna-Ṅriog Oluim flaiteamail árra go h aibainn na leatðain-leac mórglan.

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 **Daithiú** is always represented in speaking or writing English by Darby or worse still, by Jeremiah; **Oonnċað**, by Denis; **Tað**, by Thady, Timothy, Thaddeus; **Cormac** and **Catál**, by Charles; **Murċeartac**, **Murċað**, by Mortimer; **Oinnall**,

¹ i. e. to the **Δba** **ċamħożeac**, or Morning-star river, which falls into the Maigue below Bruree, on which is the little village called in Irish **an t-awt leaċaċ**, the Ford of the flag-stones, and in English Athlacca.

by Daniel and Dan ; *Brían* is in many cases used in English, but is often, especially in particular families, turned into Bernard and Barney ; *Eoghan* is often correctly enough rendered Owen, but frequently Eugene ; *Oubaltac*, Dudley ; *Erólímír*, Felix ; *Fingín*, Florence ; *Concobar*, 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. *Fionn* (which means fair, *albus*) is anglicised Albany.

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

GLOSSARY.

GLOSSARY.

á, *prep.* in; *á m-baile*, in a town.

á *poss. pron.* his, her, its, their; *á bean*, his wife, *á ceann*, her *or* its head; *á g-cuio*, their share; *á muintir*, her *or* their people; *ta á g-cup ó céile* to put them from one another, *viz.* to separate them, *ta (-oo &) g-cup*, literally signifies to their putting.

á, *rel. pron.* who, which, that, all who, all that.

á, *prep.*, *put for ág*, at, to.

á, *the sign of the perfect tense and infin. mood.*

á, *is sometimes used as a sign of the pres. tense, example á laethraír thou speakest.*

á, *interj. (sign of the vocative case)*, oh !

áb, *subj. mood of assertive verb ír*; *it is usually joined to gúr*; *as gúr áb é achtair Óthiarmhuis Úi Óthuibne*, that he was the father of Diarmuid O'Duibhne.

ábdaé. *s. m. the entrails; gen. ábdaic and ábdaig.*

ábdaír, *v. a. imp. mood. 2nd person sing., from irreg. verb, oeiríim, I say, speak; infin. do rao.*

á b-faró, *comp. adv. afar.*

á b-foċaír, *comp. prep. by, along with, am' foċaír, along with me.*

ábriaró, *v. a. irreg. 2nd per., pl. imp. of oeiríim.*

ábriann, *v. a. pres. hab. form of ábriam, I say, speak.*

ábriannaiġ, *s. m. death. fuair ábriannaiġ, he died.*

áca, *prep. pron. at or with them.*

á ceile, *indef. pron. each other.*

áco, *prep. pron., put for áca.*

áct, *conj. but, except, also ác, ácto.*

áv, *prep. pron., put for ann do, in thy; as do leabharó, in thy bed.*

áv, *an intensifying particle, very or exceeding. Written áv before words whose first vowel is slender.*

ávbalimóra, *adj. pl. mas. and fem. very or exceeding great, sing. ávbalimor.*

άθεα, *s. m.* cause, reason; *gen.* άθεατη, *pl. id.*

άθνασαν *v. infin.* mood, to bury; *imp.* άθνασ.

άερα, άερα and άεραταιλ. *adj.* airy, aerial.

άς, *prep.* at, by, or with; also sign of pres. part. active, as άς λαβαίτη, speaking.

άςα, *put for ά* α, at his, her, its, their.

άςαν and άςατ, *prep. pron.* at, or with thee.

άςαντα, *emp. form of foregoing.*

άςατο, *s. f.* face; *gen. and pl.* άςατη; *gen. also* άςατοε; *pc* h-άςατο, with a view or intention; αν-άςατο *comp.* *prep.* against, in opposition to, in the face of.

άςαμ, *prep. pron.* at or with me.

άς τύν, *adv.* there, yonder.

άςιβ and άςιβ, *prep. pron.* (*pl.*) at or with ye or you.

άςιβρε, *emp. form of foregoing.*

άςιννε, *prep. pron.* at or with us; *cia* άςιννε, which of us.

άςυρ, *conj.* and.

άισε or άισι, *prep. pron.* with her, with it.

άιόμειλ, *adj.* terrible, fearful.

άιόμειλε, *adj. gen. fem. sing. and nom. mas. and fem. pl. of* άιόμειλ, *which see.*

άιόμειλας *adj.* sorrowful.

άιόμιλτε, *verbal s. gen. ; nom.* άιόμιλταν, destruction, ruin. *Derived from verb* άιόμιλτι, I destroy: *pa* γεαραίβ ατά άςυρ άιόμιλτε, under bonds of danger and ruin.

άισε, *prep. pron.* at or with him or it.

άιστε, *s. f. gen. and pl. of* άςατο.

άιλ, *s. f.* pleasure, desire, will; *ni* h-άιλ, it is not a pleasure; *gen.* άιλλε.

άιλνε, *adj.* more beautiful, *comp. degree of* άιλινν, beautiful.

άιμ्हεοιν, *s. f.* unwillingness, reluctance; *gen.* άιμ्हεοινε. *from* άιμ्ह a negative particle used in composition and οεοιν, will, consent, concord.

άιμριξ, *v. a.* perfect tense, he aimed; *imp.* άιμριυξ; *inf.* άιμριυξαν.

άιμριξ *s. f.* time, weather, season; *gen.* άιμριρε; *pl.* άιμριοια, άιμρεαρια, or άιμρεαρας, last form seldom employed.

άιμριυξαν, *v. a.* inf. to aim at, άςα άιμριυξαν aiming at him; *imp.* άιμριυξ.

άιμ *s. f.* a name; *gen.* άιμια; *pl.* άιμαννα.

άιρ, *prep. pron.* on him, on it; *prep.* on, upon.

άιροε, *s. f. gen. case*; *nom. ἀρτο* or *άιρο*, a point of the compass, a height, direction.

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

άιργεαστο and *άιργιον*, *s. m. silver, money*; *gen. αιργιον*.

άιργεαννα, *s. m. pl.*; *nom. sing. αιργεανν*, a symptom, sign, indication.

άιριξ, *v. a. imp. feel, perceive*; ο'άιριξ ῥε, he felt, perceived, *perfect tense*; *infin. αιριησάσθ*.

άιριξτε, *adj. certain, sure, formed from verb αιριξιμ, calculate, note.*

άιρηστασθ, *verbal sub. mas. notice, perception*; *gen. αιριξτε*.

άιριμ, *s. m. gen. and pl. of αρμ, a weapon*; *pl. also αρμα*, arms, weapons.

άιρησασθ, *s. f. gen. pl. of αιρη, a sloe*; *nom. pl. αιρησιε*.

άιρ, *obs. sub. consent, concurrence, return*; αιρ αιρ νο αρ είγεαν, willingly or unwillingly, *literally with (your) concurrence or by (upon) force*.

άιρ, *adv. back; ταρ αιρ, αιρ αιρ, backward*.

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

άιροιρ, *s. m. gen. case of αιροεαρ or αιροιορ, a journey, a travelling*.

άιργε, *s. f. a present, donation*; α η-άιργε, as a free gift or present, for nothing, *gen. id. pl. αιργεαστα*.

άιτ, *s. f. a place*; *gen. αιτε, pl. id.*; *prep. case, pl. αιτιβ*.

άιτ्हεοστασθ, *v. a. inf. to revive, to restore to life*; *imp. αιτ्हεοστιξ*.

άιτε, *s. f. gen and pl. See αιτ*.

άιτέαργ, *virtue, admonition, advice*.

άιτιν, *for αιτιε, s. f. knowledge, άγυρ αιρ η-άιτιν αν έινν ο'φιονν, Fionn having known the head, literally upon there being a knowledge of the head to Fionn. Idiom of the dative absolute*.

άιτιλ, *prep. after; η-άιτιλ ριν, comp. prep. after that*.

άιτιε, *s. f. knowledge, acquaintance, gen. id.*; *also αιτηιο*.

άιτηιξιμ, *v. a. pres. tense, 1st. per. sing. I know*; *imp. αιτηιξ; infin. αιτηιηστασθ, to know. αιτηιξεασταρ, perf. they knew*.

άιτρεαστ, *s. m. gen. pl. of αταιρ, a father, an ancestor*.

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

άλε *adv. ο ριν αλέ, from this time forward*.

άλβα *s. f. Scotland, gen. of αλβα*.

άλλημηριστιβ, *prep. case pl.*; *nom. αλλημηραστ, s. m. a foreigner, a Dane*; *gen. αλλημηραιξ; pl. αλλημηραιγε*.

άλτα, *adj. wild, savage, fierce*.

άλτρομ, *v. a. inf.*; *imp.* αλτρομ, foster, rear.

άλτυγαδ, verbal *s. m.* thanks, thanksgiving; *gen.* αλτυγέ, *pl. id.*

άλυνη, *adj.* fair, handsome, beautiful; *also* αλαίν, *comp.* degree αίλλε, or αίλην.

άμ, *s. m.* time; *gen. id.* and αμά; *pl.* αμαννα.

άμ, *prep. pron.* put for αν mo, in my. *Will have initial of following word, if of aspirable class, aspirated.*

άμαč, *adv.* out, out of, used with verb of motion only.

άμάин, *adv.* only, alone.

άμιαρ, and αμιαρ, *s. m.* a mercenary soldier, a recruit; *gen.* αμιαίρ and αμιαιρ, *pl.* αμίρα.

άμεαργ, *prep.* among, amongst.

άιnlaro, *adv.* thus, so, in like manner.

ά μοδ or αρ μοδ *adv.* in order, to the end that.

άμηρανн, *s. gen. of* αμήρα, the hilt of a sword, sword-hilt.

άμуіг, *adv.* without, outside, used with a verb of rest only.

άн, *art. the*; *gen. sing. fem.* нá; *pl. mas. and fem.* нá.

άн, *v. n. imp. mood. 2nd per. sing.* stay, remain, same as βαν.

άн, *inter. part.* whether.

άнасаіл, *s. f.* protection, relief, mercy; *gen.* αнасаіле, *pl. id.*

άнáрхoe, *adv.* on high, upwards, up.

άнall, *adv.* from beyond, hither, to this side, the opposite of αнонн, to that side, always joined to a verb of motion only; αнall αзуіг αнонн, hither and thither, to this side and to that.

άнам, *s. m.* life, soul; *gen.* αнма; *pl.* αнманны.

άнапінан, *v. n. inf.* to remain; *imp.* αн.

άнбá, *adj.* prodigious, terrible, great.

ά n-діаіг, *comp. prep.* after; *also* αнн діаіг, relates to place and position.

άнфад, *v. n. cond.* would stay or remain. *See αн.*

άнфóрлaин, *s. m. ; gen. of* αнфóрлaн, oppression, puissance, great power.

άніоі, *adv.* up, from below, used always with a verb of motion.

άніu, *adv.* to-day; *also* α ніuг and α n-діu.

άнма, *gen. of* αнам.

άнн, *adv.* there, therein; αннрін, there; *prep. pron.* in him or it.

άннсуйріде, *s. pl. ; nom.* αннсуйре, a ship's anchor, *gen. id.*

άннрастайб, *s. f. prep.* case, *pl. of* αннраст; *gen. —ta,* great grief, a fit of crying.

άннr, *prep.* in, form of prep. αнн used before a vowel.

Διηγατοε, *adj. comp.* degree, dearer, more beloved; *pos.* ιονινιον, dear, beloved. *το* is affixed as a sign of the comp. degree.

Δηηριον, *adv.* there.

Δηηρο, *adv.* here; also Δηη ρο.

Δηηρυο, *adv.* yonder, there.

Δηοст, *adv.* to-night.

Δηοι, *adv.* now.

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

Δηтan, *adv.* when; Δη тan ρo, now; Δη тan ρin, then.

Δηиаиp, or Δη иаиp, *adv.* when.

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

Δоò, *s. m.* Hugh; *gen.* Δоòд.

Δоi, *s. f.* respect, honour; *gen.* *id.*; нi тuз 3рaинne Δоi мa Δiрe Ѳo, Grainne gave neither respect nor attention to him.

Δоiбneиp, *s. m.* joy, delight; *gen.* Δоiбneиp and Δоiбnij.

Δоiбdeиcт, *s. f.* hospitality, entertainment; *gen.* Δоiбdeиcta; αgux ní h-Δiтiрiтeаp a n-Δоiбdeиcт Δη oиöcе ρin. and their entertainment (the manner of their entertainment), that night is not recounted.

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

Δоiнfiр. *s. m. gen.* compounded of Δоiн, one and feaиp, a man; *nom.* Δоiнfeиp; comрaс Δоiнfiр, the strife of one man, i. e., single combat, a duel.

Δоiрe, *s. f. gen.* case and *pl.* of Δоiр, folk, people; a n-Δоiр 3рáиö, their friends or confidants; age, ρo нéiр Δоiрe, according to age.

Δоiн, *num. adj.* one, also Δen; Δоiн neaс, an individual, a person, anyone.

Δоiнaиp, *adv.* alone, formerly a sub. signifying one person; мa Δоiнaиp, by himself.

Δоiжuр, *s. m.* a man's name; *gen.* Δоiжuрa.

Δоiтuиg, *v. n. imp.* consent, agree; ρo Δоiтuиg, he consented; *inf.* ρ'ΔоiтuиgΔo.

Δiр, *poss. pron.* our; *gen. pl.* of pers. pron. мe.

Δiр, *v. def.* says, quoth.

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

Δiр, *prep.* on, upon, put for Δiр.

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

Δiрaиn, *adv.* both, together.

ἄντο adj. high, great, mighty ; s. f. a height, direction, gen. αἵρωε.

ἄντομόρ, adj. very or exceeding great.

ἀρ τούτη, adv. at first, in the beginning.

ἀρέιτ, adv. last night ; also ἀράοιτ.

ἀριατή, or ἀριάτ, adv. ever ; i. e. in the sense of, hitherto up to the present, in time past ; οὐ is placed before the verb, and ἀριάτ after, to signify, never.

ἀρίτ, adv. again.

ἀρματίβ, s. m. prep. case, pl. of ἀρμ, an arm, a weapon, gen. αἵρημ ; pl. ἀρμα and αἵρημ.

ἀρμ-ξλαν. s. m. bright weapon.

ἀρ, prep. out of.

ἀροα, prep. pron. pl. out of them.

ἀρ γιν, adv. thence.

ἀρτεας, prep. in, into, with a verb of motion only.

ἀρτιξ, adv. in, within, used with a verb of rest.

ἀτ, s. m. a ford ; gen. ἀτά ; and ἀτ, pl. ἀτάννα.

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

ἀτά, irreg. verb, sub, is, are, for τά, imp. bi.

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

ἀτά, s. m. gen. of ἀτ a ford.

ἀτας, s. m. giant, plebeian, clown, gen. ἀταιξ, pl. ἀταιξε.

ἀτάιμπε, sub. irreg. verb, emph. form, I am. See ἀτά.

ἀταιρ, s. m. a father, ancestor, gen. ἀταρ, pl. ἀιτρεας and ἀιτρε.

ἀταιρε, s. m. nom. emph. form of ἀταιρ.

ἀταοι, sub. irreg. verb, 2nd pers. sing. pres. tense of ἀτάιμ, used instead of τάιρ or ἀτάιρ.

ἀταρ, s. m. gen. case ; nom. ἀταιρ, a father.

ἀταρόδα, s. patrimony, inheritance ; gen. id.

ἀταργα, s. m. gen. emph. form, nom. ἀταιρ.

ἀτέκυμαδ, s. m. a bend, a crook, gen.—αιδ, pl. id.

ἀτέξαιριο, s. shortness ; οὐ γλυαιρεασαρ οὐ μασαριν ἀγιρ
Δ μιντιρ ηομρα Δ η-ατέξαιριο γασα οναιρε,
these (her) sons and her people went their ways in
the shortness of every path, i. e., by short cuts.

ἀτευαιρ, adv. again, a second time.

ἀτευρας, adj. also ἀταρας, triumphant, victorious.

βά, past tense, indic. of asser. verb, ιψ ; βαδ, cond. ; as τά μ-
βαδ, if it were.

βάβαν, v. sub. perf. tense, 2nd pers. pl. ye were ; modern
form is βίθεαβαρ ; βάδαρ, they were, 3rd pers. pl. ;
modern βίθεαδαρ.

బాండార్పా, *v. sub. perf. 1st pers. sing. emph. form, I myself was* ; *modern బిండార్పా : an ఉదిర్ దో బాండార్పా అప్పోండిల ఆగుర అప్ప ఫంఫూఅగ్జింధ, when I myself was in offence and under edict ; బాండార్పే, 2nd pers. sing. emph. ; modern బిండిప్పే.*

బాండార్పు, proper name.

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

బాంధు, *past part of బాంధించి, v. a imp. drown, quench, extinguish, perish.*

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

బాంట, *v. a. cut off, take ; నో బాంట రె, he cut off.*

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

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

బాంట్రాచ్, *s. f. the ladies of a household ; gen. -ాచ్టా, pl. id.*

బాం-ఓంగ్లాచ్, *s. f. a servant maid, a female attendant.*

బాంగ్లాల్, *s. m. danger, peril ; gen. -ాల్.*

బాంత్లెం, *s. f. an airy wild leap ; gen. బాంత్లెంమె.*

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

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

బాంగ్ ఒర్ బాంగ్, *poss. pron. your.*

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

బాంగ్, *s. m. death ; gen. బాంగ్, pl. id. ; బాంగ్ దోంగ్లాల్, to die literally, to find death.*

బాంగ్, *s. f. the palm of the hand ; gen. బాంగ్పే ; pl. బాంగ్సా prep. case, pl. బాంగ్సాబ్.*

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

బాంగ్-చాప, *v. a. perf. I extinguished, quenched.*

బాంగ్, *adj. little, small ; comp. నొంగ్ లుంగ్ ; sub. adj. few ; బాంగ్ ఇనా మోరాన బురోనె, few or many of a multitude.*

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

బాంగ్, *s. f. irreg. a woman, wife ; gen. and pl. మొంగ్ ; dat. sing. మొంగో.*

బాంగ్-చ్చెం, *s. f. a peak, a gable, a horn, a point, crest ; gen. బెంనె, pl. id.*

బాంగ్-అల్ల్చాచ్, *s. the small fierce (sword) which Diarmuid carried.*

బాంగ్నుంగ్జెం, *verbal sub. same as బాంగ్నుంగ్జో, a blessing, a benediction.*

బాంగ్నుంగ్జెం, *v. a. perf. tense of బాంగ్నుంగ్జెం, bless, greet, salute.*

beas̄, s. m. a spear, javelin; gen. b̄iŋ, pl. beas̄a, dat. pl. beas̄aib̄.

beárr̄, v. a. shave, shear, cut, clip; infin. a ̄beárr̄að, to shave; perf. neg. n̄iɔŋ ̄beárr̄, he did not shave; beárr̄ann, hab. pres. wont or accustomed to shave.

beárt, s. f. a move; gen. and pl. beárt̄e.

beata, s. life; gen. beat̄að, dat. beat̄að. beat̄a 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. bém̄e; pl. bém̄eanna.

beir̄, v. a. irreg. get, obtain, bear-away, acquire, bring or bring forth, bear, carry, produce, perf. ̄nuðar̄, infin. do ̄beir̄.

beir̄, v. a. irreg. give; perf. ̄tuðar̄; infin. a ̄tabðaírt; imp. form also, ̄tabðaíŋ.

beir̄ead̄, v. a. imperf. of beir̄.

beir̄im, v. a. pres. tense, 1st pers. sing. of irreg. verb beir̄, give.

beir̄te, gen. and pl. of beárt̄.

beit̄, infin. of bi, be thou.

beul, s. m. a mouth; gen. b̄eíl, pl. id.; o'fill réin ̄agur a muintir beul na ̄faírr̄ge amac̄, he himself and his people retired outside the mouth of the sea, i.e., into the deep. beul na ̄faírr̄ge means an inlet or mouth of the sea.

bevra, v. a. 1st pers. sing. emp. form future, I myself will give; imp. ̄tabðaíŋ or beir̄, give. used for ̄beárr̄aðra.

beulaib̄, prep. case pl. of beul, a mouth; aŋ beulaib̄, comp. prep. before, in front; aŋ a beulaib̄, before him; as, ̄agur a ̄c̄laoir̄eac̄ ̄fop a beulaib̄ aŋge, and his spear was at him before or in front of him, i.e., he had his spear before him.

beupfar̄o, v. a. future 3rd pers. sing. he shall give; imp. beir̄.

beupfam for beupfamðo, future 1st pers. pl. of beir̄.

bi, v. sub. imp. be thou; infin. do or a ̄beit̄, to be, c̄um a

or c̄um do ̄beit̄, in order to be; bi, perf. was.

bið, sub. verb cond. would be; modern form beíðeð, aŋ a m-biðð neðrt an ̄fip ̄rin, upon whom the strength of that man would be.

biðð; s. m. food, meat; gen. bið.

biðð, 1st pers. sing. future, I shall be; ni biðð am ̄beat̄aíð, I shall not be alive, literally I shall not be in my life. See glossary-note to callaíre; another and more usual form of this tense is beíðeð.

biāótāc, 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. biāótāiç.

biāiò, *modern form* berò, *sub. verb. fut.* shall be; no go m-biāiò a fiòr agham, until its knowledge shall be at me, i.e., until I know; biāiñre, *2nd pers. sing. emp.* thou shalt be.

biāinn, *v. sub. cond. 1st pers. sing.* I would be; *modern* beròinn, "aður iñ t̄mud̄ nem c̄p̄orðe f̄ein," að ̄gráinne, "ḡan mé ioncōim̄rac ne fionn aður t̄d̄ m-biāinn nac l̄eiḡrinn r̄lán að an l̄áctair é," 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* mé, *the accusative case, is placed before the infinitive, do b̄eit̄, understood, a construction often occurring in this work, and used with verbs denoting motion or gesture, or with the verb-substantive do b̄eit̄, to be ḡan mé (do b̄eit̄) ioncōim̄rac 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. T̄d̄, if, requires always the conditional and causes eclipsis. (See Second Irish Book, page 70 and 71.)*

biò, s. m. *gen. of* biāò, food.

biò, or bi, *v. sub. perf. tense, was.*

biḡm̄eup̄, a little finger; *gen.* biḡm̄eip̄.

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

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

bioòb̄aò, bioòb̄a, s. m. enemy; *gen.* bioòb̄an, *pl.-aíòe, prep. case, pl.* bioòb̄aíò.

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

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

bionn, *sub. verb pres. hab. form,* wont or accustomed to be *modern form* biòeann.

bíreac, s. m. increase, *gen.* bíris; aður ḡac bíreac t̄d̄ m-beirnead̄ an mac r̄in, do b̄eirnead̄ an t̄ruiim-iall bíreac leir, and every increase which that son was wont to obtain, the caul (also) obtained an increase with him.

bit, s. f. life, existence, being; gen. beata; *as* or *as* bit, *adv. phrase*, at all, in existence.

bitin, s. f. being, existence; *to* bitin, on account of or by virtue of.

blař, s. m. taste, flavour; gen. blař, pl. *id.*

blař, v. a. taste; blařfead, *1st pers. sing. future*, I shall taste; *inf.* blařfead.

blařðan, s. f. a year; gen. and pl. blařðna, contracted from blařðanna.

bočt, adj. poor, needy, distressed; *comp.* bočte.

boř, v. a. move, stir, loosen, slacken; *inf.* a bořad.

bořinn, s. m. gen. pl. of bořinn, a big stone, a rock.

bolad, s. a smell, scent; gen. -ad, pl. *id.*

bolcán, s. m. Vulcan; gen. bolcán.

bonn, s. m. base, bottom, foundation, sole; gen. buinn, pl. boinn.

bořb, adj. haughty, fierce, savage; *comp.* buřbe.

bořr, adj. great, large.

bóřáin, s. f. a prey of cattle, gen. bóřáine, pl. bótáin.

břan, s. f. the name of a hound; gen. břain.

břat, s. m. a cloak, a garment; gen. břuit, pl. *id.*, břait, and břata.

břáč, s. m. judgment; gen. břáča; *so* břáč, adj. *phrase*, signifying for ever, literally, to the day of judgment; *so* břuinn *an* břáča, to all eternity.

břáčaiř, s. m. a brother; gen. břáčar, pl. břáčire and břáčireas.

břeřt, v. a. *irreg. verb* břeř; břeřfađ, *cond.* would take. břeř, v. a. soothe, flatter, decoy, delude, entice; *to* břeřs, *inf.*; muna ὅτιζεαđ *μηρ* ȝrāinne *το* břeřs, unless it might come with him to soothe Grainne, i. e., unless he could soothe Grainne.

břiařar, s. m. a word, an expression, a word of honour, a judgment, a sentence; gen. břeřire; pl. břiařra.

břiařrač, adj. verbose, talkative; milř-řiařrač, sweet-spoken.

břiř, s. f. virtue, essence, power, efficacy, strength; gen. břiře, pl. břiře; *de* břiř, *ad.* because, by virtue that.

břiočt, s. m. a spell, a charm, amulet; gen. břiočta; břiočt ὄραιοθεαćta, a spell of magic.

břir, v. a. break, dismember, disunite; *inf.* a břiread; *past part.* břirte.

þroðða, s. m. gen. of þruð.

þróðn, s. f. gen. of þroð, a quern, a handmill; dat. þróðin, pl. þróðinte.

þruð, s. m. a palace, a distinguished house, a royal residence; gen. þroðða, pl. þruðða; þruð ná bóinne, the palace of the Boyne, now New-Grange; it was also an ancient burial-place of the kings of Ireland.

þruðairð, s. m. a farmer, husbandman; gen. id. pl., -airðiðe. (See note for distinction between a þruðairð and a biaðtac.)

þrofðouðað (ð), pres. part. inciting, arousing; imp. þrofðuð; infin. a þrofðouðað.

þruigðean, s. f. strife, quarrel; gen. þruigðne.

þruigðean, s. f. a palace, a royal residence; gen. þruigðne.

þruigðin, s. f., same as þruigðean.

þruigðne, s. f. gen of þruigðean or þruigðin, a strife, a quarrel; and of þruigðean, s. f. a palace.

þruinn, and þru, s. f. irreg. a womb; gen. þruinne and þronn, dat. þroinn, pl. þronna.

buð, s. f. victory, power, virtue; gen. buðiðe, pl. buðða; do þreit buð, to obtain or take victory, i.e. to conquer or overcome.

buðða, indec. adj. having virtues or good qualities, valuable, estimable, precious; the pl. of the sub. buð.

buððcán, s. a proper name; gen. buððcáin.

buðltearf, v. a. pres. pass. is struck; imp. buðil.

buðin, v. a. take, loose, untie; inf. id.

buðineugða, s. f. gen. of buðineugð, lasting death.

buðmárlbðða, s. gen. of buðmárlbððað, lasting death.

buðan, adj. lasting, durable; riðbuðan, everlasting.

buðr, s. cattle of the cow kind.

buð, past tense of assertive verb 17, it is.

buððe, indec. adj. yellow.

buððe, s. f. thanks; gen. id.

buððeðcúr, s. thanks.

buððeðan, s. troop, company, crowd, multitude; gen. buððne, pl. id.

buððeðtrþuðað, s. company.

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

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

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

cá, interrog. pron. what, where, pron. how; as cá b-þuñl, where is or are.

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

céil, s. f. a spear, a javelin; gen. cáile; τριαδέ (τά) το
έρυ πάο céil, το σιοηβαδό ερυ το ἐρράπιν, O
woe! your blood is under (upon) your spear, the
blood of your body has been shed.

céillfinne, v. a. *emp. form. cond. 1st per. sing.* I would lose,
ní céillfinne mo ἔσερα ἀρ ὅρ να εριννε, I would
not lose my bonds for the gold of the world; *imp.*
caill, lose; *inf.* το céilleadán.

céillis (oo'n), s. f. dat. to the hag; nom. cailleadé, a hag,
an old woman; gen. caillige; pl. cailleadá.

céillirre, v. a. *perf. tense, 2nd per. sing.* thou didst lose;
imp. caill; níor céillirre τ-αιτηε μαίτ μιαίν α
φίνν, literally, thou didst not lose ever (you never
lost) thy good judgment, O Fionn.

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

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

caitēadó, v. a. *perf. pass. of cait*, throw, hurl, cast, fling.

caitēadári, v. a. *perf. tense, 3rd per. pl.*, they ate, consumed;
imp. cait; *infin.* το céitēadán.

caitēadán, verbal s. m. wearing, wasting, consuming, expen-
diture; gen. caitēte and caitēme: γαν ἐόμαίηιον ἀρ α
γ-caitēadán, without a calculation on their expenditure.

caitēadán, *inf. of cait*, spend, consume, eat; ας caitēadán,
pres. part. enjoying, consuming, eating; ταρέιρ ρεάς
μ-βλιαδάννα το céitēadán, literally, after to spend
seven years: *an idiom to be rendered by translating the*
infinitive, το céitēadán, passively, seven years were
spent.

cait-éreádó, s. m. battle-armour, clothing, or harness; gen.
cait-éreóid and cait-éreóigte; pl. *id.*

caitfeář, v. a. *future, relative form of cait*; γιό βέ céit-
feář τρί caorá τιοb, whoever shall eat three berries
of them.

caitfir, you will be obliged.

caládó, s. m. a port, harbour, haven, quay; gen. and pl. -áidó.

caládó-þórt, s. m. port, a harbour.

callairé, s. m. a crier, one who laments; gen. *id. pl. -iōe*: ας γιρ
βιαίηρε féin α Οισίν ας céllairé τέιρ να féinne,
literally, and you yourself, O Oisin, shall be in thy
crier (= shall be as one who laments) after the Fenians.

*An instance of the substantive verb τάιμ (βιαίηρε
being its future tense) ascribing a predicate to its sub-
ject by means of the possessive pronoun το, com-
pounded with the prep. ανν. ας = ανη το.*

слóдáо, *num. ord. adj.* fifty.

сáоi. *s. m.* a way, a method, a manner, *gen. id.*; $\Delta\bar{g}$ -сáоi, in a way or manner; *adverbial expression equal to "so."* сáоine, *adj. pl. comp. id.*; *nom. sing.* сáоin, gentle, mild, kind, pleasing.

сáоineáð, *v. a. and n. inf.*; $\Delta\bar{g}$ сáоineáð, lamenting; *imp.* сáоin, cry, lament, weep.

сáоiá, *adj. pl.*; *nom. sing.* сáоi, fair; $\Delta\bar{g}$ -сóрнáiб сáоiá cumhóisgte, in fair well-wrought goblets.

сáоiá, *s. f. gen. and pl.*; *nom. sing.* сáоi, a berry; сáоiá, *s. f.* a sheep, *gen.* сáоiáс.

сáоiáс, *s. f. gen. of.* сáоiá, a sheep; *pl.* сáоiриá.

сáоiриáiб. *s. f. prep. case pl.*; *nom.* сáоi a berry.

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

сáриá, *s. m.* a friend; *gen.* сáриá; *pl.* сáриое.

сáрбáо, *s. m.* a chariot, carriage, coach, litter, waggon, *gen.* сáрбáио, *pl. id.*

сáртáннáсá, *adj. pl.*; *sing.* сáртáннáс, friendly, kind, charitable; *comp.* сáртáннáсгé.

сáр, *s. m.* a cause, strait, case; *gen.* сáир.

сáт, *s. m.* a battle, an Irish battalion of 3,000 men; *gen. aud pl.* сáтá.

сeáctáи, *indef. pron.* each, either; сeáctáи aco, either of them.

сeáо, *s. m.* leave, permission; *gen.* сeáоá; *pl. id.*

сeáна, *adv.* however, howbeit; $\Delta\bar{c}t$ сeáна, nevertheless.

сeángáil, *v. a. imp.* bind, tie, join, secure; *inf.* \mathfrak{oo} сeángáil to bind.

сeángáilte, *past part.* bound, knotted, tied; *imp.* сeáигáil.

сeángáil (\mathfrak{no}), *v. a. perf. tense*, he bound.

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

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

сeánn, *s. m.* a head; *gen. and pl.* сinn: $\mathfrak{ia}\bar{r}$ \mathfrak{rin} \mathfrak{oo} \mathfrak{rgaoi} Sgáthán an сeángáil \mathfrak{no} bá $\Delta\bar{r}$ сeánn Chéin, then Sgathan loosed the binding (which) was on the head of Cian; \mathfrak{fa} сeánn, about the top or head; сeánn \mathfrak{oo} сeánnáiб, one of its heads, *literally*, a head of its heads; end, termination or limit, as $\Delta\bar{g}$ сeánn bliáна, to the end of a year; $\Delta\bar{g}$ -сeánn na \mathfrak{rae} \mathfrak{agut} na h-áimriре \mathfrak{rin} , at the end of that time and sea son: $\mathfrak{in}a$ сeánn, *adv. phrase*, against him.

ceann, *tar* ceann, *comp. prep.* notwithstanding, in spite of, in opposition to; *tar* ceann riottána, in spite of peace.

ceann-pearman, *comp. adj.* thick, large, or fat-headed.

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

ceápo, *s. f.* art, trade, business, function; *gen.* and *pl.* *ceápoe*.

céαριναιβ, s. f. dat. pl. ; nom. céαριο.

ceapt-láp, comp. s. m. fair or exact centre, very middle; gen. ceaptláin, pl. id.

ceat̄p̄n, s. four persons, four of anything; gen. ceat̄p̄n.

τέλεσθαό, *s. m.* farewell, adieu; *gen.* -ταρό.

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

céilliröe, *adj.* sensible, rational, wise, prudent; *go céilliröe*
ad. prudently.

ceilt, *s. f.* concealment, secrecy; *gen.* ceilte; *fá ceilt,*
under concealment.

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

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

ειρητ-μεούδαν, comp. s. m. the very centre or middle; gen. ειρητμεούδαιν; pl. id.

ceitþe, *num. adj.* four; *ceitþe ceuto*, four hundred,

ceuo, num. ord. adj. a hundred; being a multiple of ten, it requires its sub. in the sing. thus, ceuo fespi means a hundred men.

ceuo-ċatāiġ, of the hundred battles, *adj. gen. case m.s.*
 from ceuo, a hundred, and catāċ, belonging to battles.

ceuona, *indec. adj.* the same; *mar an ᷑-ceuona*, likewise.

ceuoðiṛ, *adj.* instant, immediate; *fa ċeuoðiṛ*, *adv. phrase*, forthwith, immediately, at once; *an ᷑-ceuoðiṛ*, *adv. phrase*, instantly, immediately.

cia, *rel. interrog. pron.* who, which, that; *cia leiṛ*, whose (who with).

cian, *adj.* long; *mōr cian*, it was not long (*buo understood*); *comp. céine*.

ciannor and cia an noṛ, *adv.* how? what way or manner?
Ciaṛriuio, *s.* Kerry.

cinn, *v. a. imp.*, decree, resolve, determine on, assign.

cinn, *v. a. perf.* he resolved; *ir i cōmairle an an cinn*
Oilioll agur Sadhbh, the counsel upon which Oilioll and Sadhbh determined is.

cinn, *s. m. gen. of ceann*, a head.

cinneadō (no), was appointed or determined on, *the perf. passive*: *imp. active*, cinn, decree, assign; *infin. o᷑*
cineadain, to resolve.

cinneadari, *perf. active*, *3rd perf. pl.* they resolved, agreed, or determined on.

cinnre, *s. m. gen. emph. form of ceann*, a head.

cion, *s. m.* love, fondness; *gen. cīn*, *agur no bā cion mōr*
ag Aonghus or, and great was the love Aonghus had for you; *literally*, and the love was great at Aonghus upon thee.

cionn, *s. m.* head, cause, account; *gen. cinn*; *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 cionn rīn*, on that head, on that account; *má tā rīc aguinn o᷑ ᷑-cionn*, if peace is at us on their account (*viz.*, if we may have peace for their sake); *or a cionn*, over his head; *nar ᷑-cionn*, in our company; *or cionn*, *comp. prep.* overhead, over, above, in preference to.

cionntaċ, *adj.* guilty, criminal; *comp. -taigē*.

cionnur, *another form of ciannor*, *adv.* how?

ciorbað, *v. a. perf. passive*, has been shed, or taken away, *imp. ciorbab*.

cior, *s. m.* rent, tribute, tax; *gen. ciora*; *pl. cioranna*.

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

clannaib, *s. f. prep. case pl. ; nom. sing. clann.*
 lár, *s. m. a board, a table ; gen. cláir ; pl. id. and clá-
 riaċa ; cláir, pl. more correct.*
 cleas̄a, *s. m. pl. and gen., nom. cleas̄, a trick, a feat ; pl.
 also cleas̄anna.*
 cli, *indeclin. adj. left ; aṁ' lám̄i clí, in my left hand.*
 clíroe, *indeclin. adj. expert, active.*
 cloċ-óṛv̄a, *comp. adj. golden-jewelled.*
 cloiħeām, or claiħeām, *s. m. a sword ; gen. cloiħim ; pl.
 cloiħimt̄e.*
 cloiħn, *s. f. dat. sing. ; gen. cloiħne, pl. clanna, chil-
 dren, descendants, a clan ; nom. sing. clann ; óiħ-
 ní ḥaib ṭoo cloiħn aġam aċċet aon īmac aħmáim, for
 there was not of children at me but one son only,
 viz., I had only one son.*
 cloj, *a verbal noun and part. from cluim, hear ; aji n-ā clor-
 ċiñon aċċaċ, the giant having heard that ; literally,
 upon its hearing that to the giant.*
 cloj, *v. a. inf. to hear ; imp. cluim, irreg. verb ; cloj fre-
 quently occurs as the perfect passive of this irreg. verb,
 as gup clor a neulaib neimé, so that they (the shouts)
 were heard in the clouds of heaven.*
 cluajr, *s. f. dat. case, nom. cluajr, an ear ; gen. cluajre
 pl. cluajra.*
 cluitċe, *s. f. a game, play, sport ; gen. id.*
 ċnáma, *s. f. nom. pl. bones ; nom. sing. cnáim ; gen. cnáima*
 cnead̄o, *s. f. a wound ; gen. cnéroe ; pl. cnead̄a.*
 cnead̄aib, *s. prep. case pl. ; nom. sing. cnead̄o, a wound.*
 cnead̄, *s. m. skin ; gen. cnir ; pl. cnead̄a.*
 cnir, *gen. of cnead̄.*
 cnuic and cnoic, *s. m. gen. and pl. ; nom. cnoc, a hill.*
 cnum, *s. f. a worm ; gen. cnuime ; dat. cnuim ; pl. cnuma. ;*
 coola, or coolaċ, *s. m. sleep ; gen. coolta ; b1 re ina
 coola, he was asleep ; literally, in his sleep.*
 coġaċo, *s. m. gen. ; nom. coġaċo, war ; pl. coġaċo and
 coġċa.*
 coiġeadaib, *s. dat. pl. ; nom. sing. coiġe, and -eaċo, a pro-
 vince, a fifth.*
 coiċċe, *adv. for ever (time to come), aġux ní b-fuigħo
 fuaiħneħaṛ inā comiħnejha coiċċe, and he shall not
 get for ever (he shall never get) peace nor rest.*
 coill, *s. f. a wood ; gen. coille ; pl. coillte.*
 cōmieuo, *v. a. imp. protect, guard, keep, take heed ; inf.
 ḥo cōmieuo, to guard ; aġ cōmieuo, pres. part.
 guarding*

cóiméuo, *s.* guard; *gen.* cóiméuota; ἀγαρ ῥωδιη ηδ σαορα
γαν cóiméuo ορητα, and he found the berries without a guard upon them.

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

cóiméuota, *gen. case* of cóiméuo; ῥεαρ cóiméuota, a man of guard, a sentry.

cóimírcéadó, *s.f.* protection, mercy, quarter, saving. *See Note.*
cóimíneadra, *adj. comp.* degree, nearer, or next; *positive*, con-
fogair.

cóimírcé, *s.* a combat; *gen. id.*

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

coingíall, *s. m.* condition, a covenant, obligation: *gen.* coingíll; *pl. id.*

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

cointe, *pl. of* cù, a hound.

cóir, *adj.* just, right, good; ní cóir τατηρα feall to óeu
nam opt, it (is) not right for me to do treachery upon
thee; *comp. degree*, córa.

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

coitcínne, *adj. pl.* universal, public, common, general, *sing.*
coitcénne; Δ *g*-coitcínne, *adv. phrase*, one and all,
altogether, in common; Δ τυθρασαρ cásc Δ *g*-coit-
cínne nár ἐνδασαρ (αιτη ειρ); they all said in
common, that they did not give knowledge upon
him, *i. e.*, that they knew him not.

colamna and columná, *s. m.*: *pl.*; *nom. sing.* columnan, a
prop, a pillar, a pedestal.

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

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

colpa, *s. m.* thigh, haunch, *gen. id.*; o'n colpa τιορ τε,
from the thigh of him down;

comáimri, *s.f.* same time; *gen.* comáimri; Δ *g*-comáim-
ri, *adv. phrase*, at the same time, cotemporaneously.

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

comairceadó, *s.f.* protection, mercy.

cómáirion, *s. m.* a calculation, a reckoning; *gen.* co-
máirion.

comairle, *s. f.* counsel, advice; *gen. id.*; *pl.* -leáca.

comairre, *s. f.* presence, *emph.* form; ῥά cómair, in pre-
sence of.

cómál (*as*), *pres. part.* performing, executing; *imp.* cómál
perform, fulfil, execute.

comall, *s. m.* performance, execution, fulfilment; *gen. comail.*

comaoim, *s. f.* company, a favour; *gen. comaoine*; $\Delta \bar{g}$ -comaoim, along with, *literally*, in company of.

cóimártá, *s. m.* a mark, a symbol; *gen. id.*; *pl. comárt-uité*,

comháil, *s. f.* a convention, meeting; *gen. cóimhála.*

cóimhdingne, *s. f.* stability, strength; *gen. id.*

comháltá, *s. m.* foster-son, foster-brother; *gen. id. pl. -áitíe.*

comhóluit, *adj.* very fast, compact, or close; *com*, here, as in many other words, is an intensitive prefix.

cóimlann, *s. m.* a duel, a combat, fight; *gen. cóimlainn*; *pl. id.*; $\Delta \bar{g}$ -comlann τ eacdaip, O warrior of the hard fights.

comluadair, *s. m.* company; *gen. and pl. comluadair.*

cóim-maoiúte, *s. m.* *gen. case*; *nom. cóim-maoiúdeamh*, from cóim, together, and maoiúdeamh, or maoiúdeamh, joy—common or mutual joy, congratulation.

cóimnuíte, *s. m.* rest; *gen. id.*; also written cóimnaidte, rest, a tarrying, a dwelling; *gen. cóimnuigte: mórár* cóimnuigte, much rest; *literally*, much of rest; $\Delta \bar{g}$ -comndaidte, *adv. phrase*, always, continually.

cóimnuíte. *s. f. gen. case of foregoing.*

comóraibh, *v. a. inf.* to prepare; *imp. comóri*, gather, assemble.

comórtair, *s. m. gen. of comórtar*, emulation; $\Delta \bar{g}$ \bar{f} leribh comórtair τ in, these two feasts of emulation, that is, one emulating the other.

cómpánaí, *s. m.* a companion, comrade, associate; *gen. cómpánuig*; *pl. cómpánuighe and cómpánaí.*

comhrac, *s. m.* a fight, conflict, combat; *gen. and pl. comhrac*; $\Delta \bar{g}$ ur τ é comhrac $\Delta \bar{g}$ ri $\Delta \bar{g}$ ri τ inneadair, comhrac τ riobh-neartmair τ o τ eunamh, and the strife or combat upon which they resolved is, to make a contention (to fight) by their strong hands.

comhrac *v. n. inf.* to strive, to fight; *imp. comhrac.*

comhracamair, *v. n. 1st per. pl. perf. tense*, we fought; comhracamair le τ eile, we fought with one another.

cóimhráid, *s. m. gen. and pl. ; nom. cóimhráid*, a discourse, dialogue; *prep. case pl. comhráidtibh.*

comhrainn, *s. m.* a division, point of meeting; $\Delta \bar{g}$ -comhrainn mo τ gáite, in the hollow of my shield.

comhá, *s. a condition*; *gen. id.*; *dat. pl. comháibh.*

comhruaság, *s. f.* great pity; *gen. comhruasighe.*

conaiþre, *s. dat. pl. emph. form*; *nom. sing. cu*, a hound.
 Éirig bnuigean iorír thá cointeo'm conaiþre, literally, a quarrel sprung up between two hounds of my hounds, *viz.*, between two of my hounds.

conailbe, *s. f. love, attachment, friendship*; *gen. id.*

conair, *s. f. gen. and pl.*; *nom. conair*, a way, a beaten road, a path.

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

concadar, *v. a. irreg. perfect tense*, they saw.

conganta, *s. m. help, assistance*, *gen. case*; *nom. sing. congnam or congnad, a verbal noun*.

congbála, *s. gen. case*; *nom. sing. congbál*; do céan-glaðar an long do éualliríb congbála an éuam, literally, they made fast the ship to the poles of support of the harbour (mooring-poles).

congbár. *v. a. relative or historical present*; *imp. congbab*, keep, hold; do'n ti congbár na caða, to the individual (who) keeps the battalions; *inf. do congbál*.

connairc, *irreg. v. a. perfect tense*, he saw; *imp. feic*; *inf. o'feicrín*.

Connla, *s. m. a proper name*; *gen. id.*; one of the sons of Óirpumio, to whom was given, as an inheritance, the shield of the latter.

connrað, *s. m. an agreement, a covenant*; *gen. connrað*, *gen. also and more regular form*, connarða; *pl. id.*

contaðairt, *s. f. peril, danger*; *gen. -te, pl. -teacða*.

cop, *s. m. a visit, occasion, a tune or twist, cast or throw; an obligation, covenant, compact*; arið cop, so that, to the end that, by which means; arið aon cop, by any means, in any wise, at all.

córa, *adj. comp. degree of cóir*; aður níðr córa óuit an uðir jin ina anoir, and (it) was not juster for you that time than now.

copn, *s. m. a drinking-cup or horn, a goblet*; *gen. and pl. cuiðn and coirn*; *dat. pl. copnaið*.

copr, *s. m. a body, a corpse*; *gen. cuiðr*; *pl. coirp*; *dat. pl. coprdaíð*.

coprón, *s. m. gen. and pl.*; *nom. coprón*, a little body.

cop, *s. f. a foot*; *gen. coirfe*; *pl. copr*: ne n-ári s-coirp by our side, alongside us.

coprdaíð, *prep. case, pl. of foregoing*.

corð, *s. m. an impediment, hindrance, restriction*; *gen. coirð*; *pl. id.*

corð (do), *v. a. perf. tense*, he opposed; also the *inf. mood*.

corðar, *s. m. slaughter, havoc, overthrow*; *gen. and pl. corð*; *gair*; *gen. also corðarða*.

co^{mmu}ne^{la}ce^o, *s. m.* similitude, likeness, co-resemblance, fashion; *gen.* -ea^{co}a.

cornam, *verbal sub. m.* defence, protection; *gen.* cornanta.
cornam, *v. a. inf.* to defend; οά cornam, to defend it; *imp.*
cornam, defend, contend.

cpann, *s. m.* a tree, a stave, a mast; *gen.* cpannn, *pl. id.*;
dat. pl. cpannaib.

сѣлоѣ, *s. f.* a branch, a bough; *gen.* сѣлоѣѧ and сѣлоѣ; *pl.* сѣлоѣ. .

εραοιρεάς, *s. f.* a spear, javelin; *gen.* εραοιρεάς; *pl.* εραοιρεάς.

επαορ-χοζαντας, *comp. adj.* greedy-ravening.

сре́дса, *s. f. or m. pl.* plunder, booty, spoils of war; *nom.* сре́дс; *gen.* сре́дсъ.

σπειρο, *v. a.*, *imp.* believe; *infin.* σπειρεατίαιν, to believe.
σπειρο, *inter. pron.* what? for *ca* ηεσθ, what thing? σπειρο
τά' ο-τάνγαθαιρ δον φιούθα ρο? under what (why)
have ye come to this wood?

εριοστι. *s. f. dat. pl.; nom. sing.* εριος, a territory, a country, a boundary, end; *gen.* εριοε; *pl.* εριοσ.

cpo, s. m. *irreg.* a fold, a flock; gen. cpoī, pl. cpoīte.
cpo, s. m. death; gen. *id.*; pl. cpaī.

cpob, s. m. a hand, a paw; *gen.* *cpoib*, *pl. id.* and *cpobana*.
strong, *cpobana* *cpob* *adj.* strong-handed.

εποιεῖς-νεανίτης, comp. adj. strong-handed.
εποιεῖς s. *in* heart: *επειν* id.: *επεινίζει*

cnóide, *s.* *m.* heart; *gen.* *ia.*; *pl.* *cnóide*.
cnóil *váioč* *adj.* weak, infirm, weak, fro-

CHORIOBLASTOC, *adj.* weak, infirm, weak from the approach of death.

craobh, *s. m. gen.* *an craobh* *fo*, of this tree; *nom.* *craobh*,
a tree; *pl.* *craobh*.

cfom, *v. a. imp.* bend, bow, stoop; *inf.* do cfom, cfosē (pa) *v. a. perf. tense* he shook: *imp.* cfosē.

exoc (88), v. a. per). tense, he
smu & f. blood gore: gen. id

ερια, s. f. blood, gore, gen. ia.
εριαδόρηναδύμαννα, comp. s. m. pl. hard knots, from εριαδό,
adj. hard, and ρηνάδη, s. m. a knot, tie, band; gen. ερι-
αδόρηναδόμα; αγαρ ρο ἐνιηρ εριαδό ρηνάδμαννα com-
όδινγνε τοργδαοίτε υιρρε φέν ρά ἐεανν να ερι-
οιριγέ, and it put hard knots of indissoluble strength
upon itself about (under) the top of the spear.

cpuinne, s. f. earth, globe; gen. id.

с̄пuit, *s. f. dat.*; *nom.* с̄пuit, form, state; *gen.* с̄пота and с̄пuite; *pl.* с̄пита.

cu, s. m. or f. gen. cun, con; dat. case, cuin, coin; pl. cuin, coin, or cona, cointe; a hound.

έκαυτον, *v. n.* *irreg. perf. tense 3rd per. pl.* they went; *imp.* τέριο; *inf.* τοῦτον

cuaið, *v. n. irreg. perf. tense, of téiró, he went.*
 cuaiillióib, *s. f. prep. case, pl.; nom. sing. cuaiill, a pole, stake, post; gen. cuaiille; pl. cuaiillte.*
 cualairð, *irreg v.a. perf. tense, he heard; imp. cluin, hear.*
 cuca, *prep. pron. to them.*
 cuðaðr, *prep. pron. emph. form of cuðað, or cuðat, to thee.*
 cuðaðinne, *prep. pron. pl. to ourselves; emph. form of cuðaðin, to us.*
 cuðaðmra, *prep. pron. sing. to myself; emph. form of cuðam. to me.*
 cuiþe, *indec. adj. meet, fit, comp. id.*
 cuiþread, *s. m. a band, bond, fetter, manacle; gen. cuiþrið.*
 cuiþriðe, *pl. of foregoing.*
 cùice, and cùici, *prep. pron. unto her, unto it.*
 curð, *s. f. a part, remnant, portion of food, a supper; gen. coða.*
 curðeðct, *s. f. company; gen. curðeðcta.*
 cùig, *num. adj. five.*
 cuig, *prep. pron. sing. unto him, unto it.*
 cùigioþ, *indef. s. five persons.*
 cuimileaf, *v. a. perf. tense, I rubbed; imp. cuimil; inf. 'o cuimilt.*
 cuimín, *s. remembrance.*
 cuimnead, *s. remembrance; ní linn nað cuimnead com-
t̄ruð, there is not with us any remembrance so
sad. nað is here used for ðon, any; comt̄ruð, equally, or so sad.*
 cuing, *s. a. yoke, duty, obligation. See Note.*
 cuip, *v. a. imp. put; 'o cuip, perf. tense, hath, or has put;
inf. 'o cuip.*
 cuip, *s. m. pl.; nom. sing. cuip, a surety, a guarantee.*
 cuipread, *the perf. passive. was, or were put or sent, of,
cuip.*
 cuipreadað, *v. a. 3rd per. pl. perf. tense, they put.*
 cuipread, *v. a. present historical tense, or relative present, he
puts or places.*
 cuipread, *v. a. 1st per. sing. perf. tense, I have put or placed.*
 cuipreadr, *v. a. 1st per. sing. perf. tense, emph. form, I my-
self have put or placed.*
 cuipread, *v. a. 1st per. sing. future tense, I will put.*
 cuipioð, *v. a. imp. put, 2nd pers. pl.; cuipioð cérð aþ þær
n-ðrmaðib, put a stop or check upon your arms.*
 cuippe, *v. a. imp. 2nd per. sing. emph. form, put.*
 cuipci, *v. a. imp. tense passive, we wont to be sent or put.*

cuīad̄, *s. m.* a hero, a champion; *gen.* cuīad̄o; *pl. id.*
 cūl, *s. m.* a back; *gen.* and *pl.* cūl; cūl-báir̄e, a reserve,
 something held back.

cūlair̄óčib, *s. m. prep. case pl.*; *nom. sing.* cūlair̄o, suit
 apparel; *gen. id. and pl.* cūlair̄o; *nom. pl.* cūlair̄óeáča.

éum, *prep. to, for, governs genitive.*

cūma, *indec. adj. indifferent, equal:* aȝur̄ go m-baðo cūma leí
 cia an ceann ina o-teingeomháð an biaðo do cūr̄ti
 cūice, 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.

Cūmaill. *See under Fionn, "additional notes."*

cūmouiḡte, *past part. burnished, well-wrought.*

cumur̄, or cūmař, *s. m. strength, power; gen. cūmař.*

Cūrrač, *s. m. a proper name; gen. Cūrrař.*

oð, *conj. if, and sign of the cond., as oð b-þeicfead̄ r̄ib, it
 ye would see.*

oð, *rel. pron. who, which, that; what, that which, all that
 as, oð o-táiniḡ r̄iaim̄ aír̄, of all that, up to this time
 came upon him.*

oð, *a contraction of oo, prep. with the poss. pron. a, his, to his,
 to hers, to its, to their, as oð ðeunam̄ (=oo a
 ðeunam̄), to do it, literally, to its doing; also of the
 prep. oé, of and a, as oð ȝiolla, of his servant
 (=oé a ȝiolla), and of the prep. oo, by, with, as
 oð ðeom with his consent or concurrence; it also
 occurs compounded with the prep. oo, in its significa-
 tion of on, upon, and the rel. a, which, as ló oð
 r̄aib̄ Fionn a o-Teamhr̄ař, a day upon which Fionn
 was at Tara. Oð, is sometimes used instead of aȝ, the
 sign of the pres. part. (see ðeapuȝðað.)*

oð, *card. adj. two; lón a oða lám̄, the full of his two
 hands: oð, precedes and qualifies nouns. For an
 explanation of the distinction between the two forms
 oð and oð, see Second Irish Book, page 29.*

oðil̄, *s. f. a meeting, a convention; gen. oðile.*

oðil̄, *v. a. deal, give out; inf. oðilead̄; perf. pass.
 oðilead̄, was dealt-out.*

oðimðeom̄, *adv. against, in spite of.*

oðinḡean, *adj. strong, firm, fortified; comp. oðinḡne.*

oðir̄, *s. f. an oak; gen. oðrač, pl. oðrača, sometimes
 oðir̄e.*

oðitȝeal̄, *comp. adj. white-coloured.*

oðtað, *s. m., a foster-son; gen. id. pl. oðltæða.*

oðltæčař, *s. m. fosterage, fostering; gen. oðltæčař.*

oðinřa, *prep. pron. emph. form, to myself.*

Τάτιος, *s. m.* proper name; *gen.* Τάτιοις.
τάν, *s. m.* fate, destiny, lot; *gen.* τάνιν; *pl.* τάντα.
τάν-τέιρ, after them.
τά η-ιονηραιστιό, towards them.
ταοινε, *s. m. pl.* of τουινε.
τάρι combination of τά, relative pron., and τό, a sign of the perf. tense, as τάρι ξεαλλαρρα which I have promised.
τάρι, of which, upon which, whose, whereof, to or of whom or which, i.e. τε or το, the prep. α, the rel. pron. which usually becomes ἄρι when placed before τό a sign of the perf. tense.
τάρι, of our (= τε, prep. of, and ἄρι, poss. pron. our); to our = το, prep. to and ἄρι, poss. pron. our).
τάρι, prep. by, through; used in swearing, as τάρι θαρ λαμδιθρε, by your hands.
ταρια, indec. ord. adj. second; αν ταρια ή-υαιρ, the second time.
ταριαβ and ταριβ, dat. of the rel. pron. α, to or for whom or which, τό the sign of the perf. and βα the past tense of assertive verb ιρ, as ταριαβ υρα έιρικ το έαβαιρτ, for whom it was easier to give eric.
τάρι λιον, *impers. verb*, it seems to me, methinks, I know.
τε. prep. pron. of him; prep. of; τε γιν, thereat.
τεαβαδό, *s.* dispute, a debate.
τεασταιό, *v. n. irreg. imperf. subj. of τέιρο*, go, escape; γοναέη-τεασταιό ρεαρ, so that a man did not escape; ιοννιρ γο η-τεασταιό ιμέιαν ταρ Ριονν, so that he (Diarmuid) went a great distance over Fionn. *The conj. γο requires this mood after it instead of the imperf. of the indic. which is τέιρεαδό.*
τεασταιρ, *adj.* difficult, hard; *comp.* τεαστια
τεαζ, *adj.* good, used only in composition, as the first part of a compound word, as τεαζ-λαος, a good warrior, in contradistinction to τρος, bad; τειζ is substituted for τεαζ, when placed before nouns whose first vowel is slender.
τεαζ-ιννα, *s. f. gen.* of a good wife; *pl. id. nom.* τειζ-βεαν.
τειλβ, *s. f.* visage, countenance, face, form, frame, figure; *gen.* τειλβε; *dat.* τειλβ.
τεάνατι, or τευνατι, *v. s.* doing; *gen.* τεάνια.
τεαρια, *s.* notice, remark; *gen. id.*
τεαριβ, *adj.* sure, certain, true; ὡρ τεαριβ λιον, since it is sure with me, since I am persuaded or certain; when prefixed to nouns whose first vowel is slender it is written τειριβ.

τεαρβ, *v. a.* prove, confirm; *infin.* τεαρβάδō.

τεαρβράιτρεαć, *s. m. gen. pl.* of τεαρβραćαι, a brother; *gen. sing.* τεαρβράćαι; *pl.* -άιτρε and -άιτρεαća.

τεαρβέαρ, *v. a. imp. pass.* or *pres. pass.* of τεαρβ; τεαρβέαρ τύιν τ-ύιλινδε, let thy blows be proved to us.

τεαρβ, *adj.* red, bloody, sanguinary, intense, inveterate, severe, great; *comp.* τειρζ.

τεαρβ-λαρραć, *comp. adj.* red or crimson flaming.

τεαρβ-ρυαćαι, *comp. s. m. pl.*; *nom.* τεαρβ-ρυαćαι, a sanguinary fight; τεαρβ is here used as an intensitive.

τεάρνα, *irreg. v. a. subj. perf.* of τεαν, or τεун, do, make.

τεαρυćादō, *pres. part.* and *inf.* of τεαρυć, *v. a.* prepare, get ready; τά η-τεαρυćादō, in their preparation, *i. e.*, preparing them, same as αγά η-τεαρυćादō.

τειć *num. ord. adj.* ten.

τέρο, *s. f. dat. of* τέατο, a tooth; *gen. τέροε,* *pl. id.*

τέρο-ζεάλ, *comp. adj.* white-toothed.

τέιζεαनაć, *adj.* last; *comp* -άιζे.

τείλιζ, *v. a.* leave, part from, separate; τείλεοćारोि, *cond. 3rd. pers. pl.* they would separate; γο ηαć η-τείλεοćारोि, that they would not separate.

τειमин, *adj.* certain, sure, true; γο τειमин, *adv.* certainly, truly; ιρ τειमин λιом, I am sure.

τείним, *v. a. 1st pers. sing. pres. tense,* I do, for τεунсам; *imp.* τεун.

τείнимн, *v. a. imperf. of* τεун, I used to do or make: the imperf. of this verb, as formed from γηιό, is more generally used.

τειρимре, I myself say; *pres. emph.* of αβαι.

τειρб, see τεαρб.

τειρбђеаćраć, *s. f. gen. sing.* of τειρбђеаćαι, a sister; *pl.* τειρбђеаćраćа.

τειρеаđ, *s.* the end, rear, the last.

Τειρеаđ, *irreg. v. a. imperf.* was or were wont to say; *imp.* αβαι, *inf.* ηο γάđ, to say; τειρимре, *1st pers. sing. present emph. form,* I myself say.

τειρеоił, *adj.* little, slight, poor, weak; *comp.* -лé.

τειρб, *adj. gen. mas. of* τεαρб, red; η ΣΔΟI τειρб, of the red javelin.

τέiр, *comp. prep.* after; τά η-τέiр, after them.

τεоć, *s. f.* a drink; *gen.* τιżе, *dat.* τiż, *pl.* τεоćа.

τεоiż, *adv.* therefore, for the sake of; γά τεоiż, at length, at last, after all, finally.

τеоiн, *s. f.* will, consent, accord; *gen.* τеоiне.

œun, *irreg. v. a.* do, make; *imperf.* ȝniȝinn and œiminn; *perf.* ȝiȝneaf, *inf.* œunam

di, *prep. pron.* to or for her; di, of it; placed before verbs, participles, and adjectives it is a negative particle.

diaiȝ (a), *comp. prep.* after; ȝo diaiȝ, after thee; ina n- diaiȝ, after them.

Diarmuid, *s. m.* a man's name—the hero of the tale; *gen.* Diarmusa. For an account of the race of Diarmuid, see additional notes.

diȝr, *indef. s.* two, a pair, also ȝir.

diȝfeairgac, *s. m.* a rebel; *gen.* diȝfeairgaiȝ, *pl.* -aiȝe.

diȝfeirge, *s. f. gen.* of diȝfeairȝ, rebellion, anger, indignation, vengeance.

diȝre, and ȝaoiȝre, *prep. pron. emph. form*, to ye or you.

diȝe, *s. f. gen. of* ȝeoȝ.

diȝeolað, *v. a. future 1st pers. sing.* I will avenge; *imp.* ȝioȝail: ȝo n-diȝeolaða me ȝein ȝo maiȝ, that I will avenge myself well.

diȝre, *adj. emph.* fond, dear, beloved.

dinne, *emph. prep. pron.* to us, of us.

Diocan, proper name, *gen.* ȝiocáin.

diȝail, *v. a. revenge; inf.* ȝioȝal; ȝioȝlaðre, *2nd. pers. pl. imp.* avenge ye, do ye avenge.

diȝbáil, *s. f. damage, destruction, harm, injury; gen.* ȝioȝbála.

diȝbálaç, *adj.* hurtful, noxious; *comp.* ȝioȝbálaȝe.

diol, *s. m.* satisfaction, redress, propitiation, remuneration; *gen.* ȝiola, ȝo ȝeupratið ȝe ȝiol ȝamȝa, he shall give me satisfaction; sufficiency *as*, bain ȝein ȝo ȝiol ȝiob, do you yourself cut-off your sufficiency of them (i.e., the berries.)

diomaoin, *adj.* idle, foolish, frivolous; *comp.* -ne.

diongantá, *v. a. 2nd pers. sing. cond. of* œun, do, make; naç n-diongantá i ȝo bȝáç, that thou wouldst never have made it.

diongmáil, *s. f. a match, an equal; gen.* ȝiongmaða.

diongnað, *v. a. cond.* would make; *imp.* œun.

dionnraȝiðið, *comp. prep.* to, towards; ȝá n-dionnraȝiðið towards them; *irreg. infin.* of the verb ionnraȝið attack, approach.

Diormuind, *s. m.* a proper name.

diotra, *prep. pron. emph. form*, from thyself.

diȝceannuȝ, *v. a.* behead, decapitate.

diȝcill, *s. m.* endeavour, utmost, best; *gen.* ȝiȝcill.

diȝre, *s. f. emph. f-* want, loss, need; *gen.* ȝiȝere.

óuult, *v. a.* perf. tense of óuul, deny, refuse, oppose.

óliȝeað, *impers. verb* conditional used passively; pres. pass.

óliȝeað, it is lawful; oo óliȝeað óuitre, it would be right or lawful for you, you ought or have a right.

oo, to or by, the *prep.* used with the dative absolute, as *ði n-a raiçrin oo Chonan*, Conan having observed it, literally, upon the observing of it (i.e. a, referring to cnum, which is *fem.* and consequently does not affect the initial letter of the word following), by Conan.

oo, *prep.* of, as oo na caorlaib of, the berries; for, as *þo þam re na caorla oo ȝrannne*, he plucked the berries for Grainne; with, as oo þeðraib, with darts.

oo, a sign of the infinitive mood, as oo ȝoimero, to guard, and of the perf. as, oo þáðar, they were, and sometimes of the present, future, and conditional, as, oo ȝeirum, I give; oo ȝeubðair, thou shalt obtain; oo ȝeirrað, he would bring.

oo, poss. *pron.* your, thy, as oo ȝeannra, your own head; *prep. pron.* to him, or it.

oo, 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.

oob, for oo bað or buð, it was, *past tense of assertive verb* if; if linn oob ait, it is pleasant it was with us; ait is here an *adj.* meaning pleasant, pleasing, joyful, glad.

oo ȝriȝ, *comp. conj.* because; oo ȝriȝ ȝuȝ, because that since that.

oóþróñ, *s. m.* great grief, sorrow, or sadness; *gen.* oóþróñ, *pl. id.*

oocarðe, *comp. degree of the adj.* ooca 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.

ooðar, *s. m.* hurt, loss, mischief; *gen.* ooðair, *pl. id.*

ooð, a *compound of the prep.* oo, with, for, or oé and the *poss. pron.* oo, thy, as ooð ȝoigere, for thy love; ooð ȝeoin féin, with your own will.

ooðræinn, *s. f.* anguish, perplexity; *gen.* ooðræinne, *pl.* ooðræinneacá; lán ooðræinn, full of anguish.

ooib, *comp. pron.* to or for them; the o is aspirated when the preceding word ends in a vowel, or aspirated consonant; in other situations it remains unchanged.

σύροιν, *adj.* hostile.
 σύργιη, *s.* a flame.
 συιλβέτ, *s.* sorcery, *gen. id.*
 συμν-ιονγαναέ, *comp. adj.* brownnailed.
 συιρρεοιη, *s. m.* a doorkeeper, *gen.* συιρρεοια.
 σύριν, *s.* sufficiency, fill, plenty.
 σοι λάταιη, *adv.* presently, to the presence, before; σοι λο, *adv.* by day.
 σομ, a compound of the prep. το of or το and the poss. pron. μο, my.
 σομαν, *s. m.* the world; *gen.* σομαιη, *pl. id.*
 σον, a union of the prep. το, or το, and αη, the.
 Σον, *s. m.* a proper name.
 σονη, *adj.* brown; σονη-ρυαδό, *comp. adj.* brownish red.
 Σοννχατό, *s. m.* proper name; the eldest son of Diarmuid.
 σορέα and σορέ, *adj.* black, dark, dusky, *comp. id.*
 σορη, *s. m.* a fist; *gen.* σοιρη, *pl. id.* and σορηα.
 σορη, *s. m.* a door, a gate, boundary, *gen.* σορηιη, *pl.* σοιρη.
 σοφαιριοναέ, *adj.* foul or ill to behold or look upon.
 σοργαοιλτε, *part.* indissoluble, difficult to be loosed.
 σηλαιοιθεαέτ, *s. f.* magic, sorcery, divination; *gen.* σηλαιοιθεαέτα.
 σηλαιγηη, *s. m. gen. of* σηλαιγεαη, the black thorn or slow-tree.
 σηοέ, *adj.* bad, evil, used only in composition as the first part of a compound word, and is written σηοιέ before words whose first vowel is slender. It has also the meaning of the English prefixes in and un.
 σηοιέοιλβ, *s. f. dat. of* σεαλβ, deformity; *gen.* σηοιέοιλβε.
 σηοιέ-μεανμαιη, *s. f. dat. of* σηοιέμεανμαια, faint-heartedness, low spirits, languor, *gen.* σηοιέμεανμαι (see μεανμαι).
 σηом, *s.* a spell.
 σηонг, *s. f.* a company, a tribe, *gen.* σηуинге.
 σηуим, *s. m.* back, *gen.* σηуома, *pl.* σηуоманна.
 Σηуиме, *s. f.* proper name; the daughter of Diarmuid.
 σηуим-иал, *s. m.* a caul or covering for the head; *gen. and pl.* σηуим-éйл; 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 *caol le caol agur leatán le leatán*.
 σуадό, *s. m.* difficulty, strait, sorrow.
 σуéдайт, *v. a. perf. of irreg. verb* σадайη, say; *τуéрнадай* 3rd pers. *pl. perf.*, they said.

Τυβέαρη, *s. m.*, proper name; *gen.* Τυβέαρην.

Τυβριος, *s. m.* proper name, *gen.* Τυβριοιρ.

τύιλ, *s. a* wish, desire, hope.

τυιλλέος, *s. f.* a leaf; *gen.* τυιλλέοις, *dat.* τυιλλέοις *pl.* τυιλλεοςα.

τυινε, *s. m.* a man, person; *gen.* *id.* *pl.* τυαινε, τυине *eigin*, a certain person, somebody, someone.

τυири, *s. m. gen. of* τοιη.

τύιρις, *v. n.* awake, *inf.* τύργασθ.

τυιτρε, *prep. pron. emph.* form, to thee.

τυιλ, *v. n. infin.* of *irreg. v.* τειλ, go; *s. m.* an excursion, an expedition; *gen.* τυил.

τύн, *s. m.* a fort, *gen.* τύнин and τύнда, *pl. id.*

τύтчай, *s. m.* the place of one's birth, one's native country; *gen.* τүтчайр.

τүтчайст, *s.* diligence, assiduity, zeal; *gen.* τүтчайста.

е, *pers. pron. acc.* case, him, it.

е, *pers. pron.*, he it; *the nom. case when used with the assertive verb* үр, *and also with passive verbs.*

еас्लац, *s. m.*, a servant, messenger, post-boy, courier; *gen.* еас्लац; *pl.* еас्लаце; *ио* ԵАСЛАЦ ԵАСЛАЦ ԱՅՆ ՏՅՈԼԼԱՅԾԵ, literally, three messengers were at them, *i.e.* attendants. They had three messengers, *i.e.* attendants. *Observe that* ԵԱСЛАЦ *influences* еас्लац *in the sing. number, but that* ՏՅՈԼԼԱՅԾԵ, *in apposition to it, is in the plural.*

еас्टя, or еас्टяծ. *s. m.* an adventure.

еаծ, *pers. pron.* he, it; *always used with the verb* үр, *expressed or understood*: *ни* հ-եած, it is not.

еаծիան, *prep. pron.* between ye or you.

еаծիւնн, *prep. pron.* between us.

еаցլа, *s. f.* fear, terror, timidity; *gen.* իւ.

еаимун, *s. f. gen.* ԵԱՄՆԱ, a proper name.

еарбайл, *s. m.* a tail; *gen.* еарбайл, *recte*, ՅԱՐ-ՅԱԼ, *from* ՅԱՐ, *behind, and* ball, a member.

еарբարձ, *s. pl. of* еарբար, *an obsolete sub.*, a cup.

еар, *s. m.* a waterfall, cascade, a cataract, *gen.* еар, *pl. id.*

еар, *a negative particle, which gives an opposite meaning to the words to which it is prefixed, as in the following instance.*

еарбда, want, destitution, loss; *gen.* *id.* *pl.* еарбдаյծ or еарбдаծ, Ա Ն-ՋՐ ԾԱՐ Ա Ն-ԵԱՐԲԾ, their slaughter and destitution.

еарсаօն, *from* еар, not, and ծաօն, smooth, the wrong side or inside of anything.

εαργσαιριοιο, *s. dat. pl. of εαργσαρια, foe, from εαρι, a neg. particle, and саирои, pl. of сари, friends.*

εαториа, *prep. pron. between them.*

éirodó, *s. m. armour, clothing; gen. éiroiо; more regular form éiroiсte, pl. id.*

éiroiо, *gen. of foregoing.*

éigion, *s. m. force, distress, strait; also éigean and éigin; gen. éigin.*

éigean, *see foregoing.*

éigean, *s. f. a shout, cry, call, gen. eигéne, pl. id.*

éigin, *gen. of éigion and eигean.*

éigrib, *s. prep. case of eигre, a bard or poet; beagán o'eig-rib, a few of the bards.*

еiliotrom, *s. m. a hearse, bier, a coffin; gen. eiliotrom.*

éill, *s. f., dat. of, 1alla leash, a thong, a latchet, gen. éille.*

éinfeadct, *adv. at once; & n-éinfeadct, together, with.*

éiric, *s. f. ransom, fine, eric (money fine, principally for murder), retribution, restitution; gen. eирce, contracted, form of eирice, tuille éирce, more eric, literally, more of eric.*

éiric, *v. n. imp. arise; éiric, perf. went; éiric Oilioll Oluim амаде Oilioll Oluim went forth.*

éiricirio or éiricirio, *to arise, infinitives of foregoing.*

éiricirdear and éiricirdear, *v. n. perf. 3rd pers. pl. they arose.*

éiricirre, *v. n. perf. 2nd per. sing. emph. form, thou diüst rise or you arose.*

éiricirre, *emph. form of imp. éiric. O'éiric, the perf. tense, he arose.*

éirionn, *s. f. gen. case; also éirneann, nom. sing. éirre Ireland; dat. éirinn.*

éirliac, *s. m. destruction, slaughter; gen. eирлис.*

éir, *prep. after, behind from an obsolete sub. signifying a trace or track; тareir, comp. prep. after literally in the track of.*

еирсан, *pron. emph., he himself.*

Еоcдaiо, *a man's name, gen. Еоcдaиa.*

Еоcдan, *a man's name.*

euсt, *s. f. an accident causing sorrow, catastrophe; gen. euсtс.*

euо, *negative particle in composition = not.*

euоa, *s. gen. case of euо, jealousy, envy, suspicion.*

euоdai, *s. m. gen. case of euоan, the forehead.*

euotrum and euotrom, *adj. light, nimble, brisk.*

euз, *in composition equals "in," or "un," not.*

eugcomlann, *s. m. gen. of eugcomlann, oppression, in justice, injury.*

eugcóir, *s. f. wrong, injustice; gen. eugcóir, from eug, "in" a neg. par., and cóir, justice.*

eugmuir, *comp. prep. without: a n-eugmuir na pleidéir, without that feast.*

eulnig, *v. n. fly, escape: o' eulnig, he fled.*

éunaímail, *adj. bird-like, light as a bird.*

fá or faoi, *prep., under, as fáfeirig, under angei; about, upon, or along, after a verb of motion, as nō fín an fíod iarráinn nō bá fá céann an aétáig, the ring of iron stretched which was upon the head of the giant; go m-bað clóig fá imcian an báile, so that it was heard about the distant parts of the town; fá óeois, adv., finally, at last; fá n-a cónair, in his presence; fá comair, adv. before; fá óeinead, adv. at length, lastly, fá céudóir, adv. immediately, at once.*

fá, *indic. mood, perf. tense of assertive verb iñ, used for bá, it was; o'fórgaileil doirur fá neára do, he opened the door which was nearest to him.*

fá céann, *comp. prep. for; dul fá céann an gádair, to go for the hound.*

faoi, *s. tall, long; gen. faio; aír faoi, entirely; a b-faoi ó, far from.*

fád, *a contraction of prep. fá and poss. pron. oo, thy.*

fáig, *sometimes fuiig, irreg. v. ac. imp. find, obtain, get; infin. o'fáigail or o'fáigbáil, perf. fuaing, pres. fáigaim or geibim, cond. gáebáinn or gáobáin and in some instances only fáigáinn or fuiigáinn, pass. infin. le fáigail, to be found; bár o'fáigail, to die.*

fág, *v. a. imp. leave, quit, forsake, desert; imp. emp. fágfa; infin. o'fágbáil, sup. fág, so that he left; ní fágfa, I will not quit; another form of this verb is fágailb, and sometimes fuiig.*

fágailb, *v. a. imp. leave, quit, forsake, abandon; o'fágailb, perf. he left, sup. fágailb, so that he left; nō fágbaðaip, 3rd pers. pl. perf., they left; fágbaðaio, 3rd. pers. pl. pres. they leave; fágbamadóirne, cond. 1st. pers. pl. emph. we would leave; fágbam, or fágbamadóir, let us leave; fágbaip, pres. historical leaves.*

fágail, *v. a. infin. of fág; v. s. getting, obtaining, finding, nac b-féiríip a b-fágail, that it is not possible their obtaining or to obtain them; also fágbaile.*

ꝑágþáil, *v. s.*, leaving, quitting, forsaking; *áil* þ-þá-
báil or að ꝑágþáil, upon leaving; *the infin.* of ꝑág.
ꝑágþað, *v. a. 1st. pers. sing. fut.* I will leave; ní ꝑágþað, I
will not leave.

ꝑaicfeadð, *v. a. cond.* would see; *imp.* ꝑeic.

ꝑaicfrin, *v. a. infin. and part of feic*, see; *also* ꝑeicfrin.

ꝑaio, *s. f.* length; an ꝑaio, as long as, whilst.

ꝑáilte, *s. f.* welcome; *gen. id. pl.* -tíȝe and -teadða.

ꝑáiltíȝ, *v. a.* welcome, salute; *infin.* ꝑáilníȝðað; ꝑáiltíȝeað
hist. pres., welcomes.

ꝑaiphé, *v. a.* watch, guard; *infin. id.* ðooð ꝑaiphé, to watch thee.

ꝑaiphíȝe, *s. f.* sea; *gen. id.*

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

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

ꝑaithbært, *comp. s. f.* skilled knowledge, from ꝑátt, *s. m.*
skill, wisdom, and bært, which here signifies, judg-
ment, discernment.

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

ꝑám, *contraction of prep. ꝑá, and poss. pron. mo.*

ꝑan, *v. n.*, stay, wait, await; *infin.* ð'þanadæin or
ð'þuiþeade; ȝo þ-þanþað, *cond.*, that he would stay;
nóðr ꝑan, he did not await; ꝑanð, *pres. hist.*, stays,
remains.

ꝑán, *contraction of prep.*; ꝑá or ꝑaoi and an, the; *properly*
ꝑán or ꝑaoi an.

ꝑánað, *s. an* incline, a descent; *gen. ꝑánaðið.*

ꝑaoþaðir, *s. m. gen.*, of ꝑaoþað, the edge of a sword; ȝolþað-
báir, various sharp-edged weapons; ðoo ȝiȝnearð
ꝑaoþaðir-ȝleðr am ȝimcioll, he wrought sword dex-
terity round about.

ꝑa ȝær-ȝleðr, *comp. s. m.*, sword dexterity, a skilful display
of swordsmanship; ȝleðr, a feat.

ꝑao án, *s. m.* proper name; *gen. ꝑaoláin.*

ꝑá, *contraction of prep. ꝑá or ꝑaoi and relative pron. a*
(*a* before perf. tense of verbs) *as* cƿeuro an ꝑátt ꝑá
cuiþeade ña ȝearða ȝin oþm, what is the reason for
which these bonds were put upon me?

ꝑaiphrað, *s. a company*; ȝnað ꝑaiphrað, in his company.

ꝑár, *v. n.* grow, increase; *infin. id.* ȝo ꝑár, *perf.*, he grew.

ꝑár, *s. growth, increase.*

ꝑárað, *s. m.* a desert, wilderness; *gen.-aȝð, pl.-aȝðe and*
ꝑáraða.

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

þáč, *s. m.* cause, reason; *gen.* þáča, *pl. id.*

þáčač, *s. m.* a giant, prudence, skill; *gen.-čači*, *pl.-čači*,
so þáčač, with skill; *adj.* mighty, powerful.

þeáč or þeuč, *v. a.* look, examine, view, behold, compare;
irreg. infin. ó' þeáčaím or ó'þeáčaím, ó'þeuč, *perf.*
he looked, þo þeáčað, *perf. pass.* was examined;

þeáčař, *perf.* I have seen; ní þeáčař, I have not seen;
nač b-þeáčař, that he saw not; oðoþ þeáčaím, to see
thee.

þeáčt, *s. f.* time, place, turn; *gen.* þeáčta; aŋ tþeáčt þeáčt,
the third time.

þeáčð, *s. f.* length, duration, continuance; aŋ tþeáčð, *comp.*
prep., during.

þeáčařmař, *def. v.* we know; used only negatively, as
þeáčařmař, we know not.

þeáčoma, *gen. of* þeíom, *s. m.* exertion, effort, service, use,
power; *pl.* þeáčomanna, lučt þeáčoma, fighting men;
tþeáčt-þeíom, a mighty effort.

þeall, *s. f.* treachery, deceit; *gen.* þeille.

þeap, *v. n. and a.* rain, pour, give, send, happen; *infin.*
ó'þeapčaím, ó'þeap, *perf.* he gave; þo þeaprað, *perf.*
pass., was poured out, was made.

þeářann, *s. m.* land, ground, country; *gen.-čann*.

þeapř, *s. m.* anger; *gen.* þeipř.

þeapřač, *adj.* wrathful, angry.

þeapřt, *s. m.*, a grave, a tomb, a trench; *gen. and pl.*, þeapřta

þeapřgur, *pres. hist.*, grows angry, *modern* þeapřař.

þeářr, *adj.* better; *irreg. comp. of* maič, good; iř þeářr.
liomřa, I myself prefer.

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

þeapřrař, *s. f.* a spindle; lúřiř-þeapřrař, a club.

þeapř, *see* þiɔř; *v. a.* know, *infin.* ó'þeapř or ó'þiɔř, to know.

þeapřa, *s. m. gen. of* þiɔř, intelligence, knowledge.

þeapřta, *adv.* henceforth, in the future.

þeapřtaiňře, *cond. 1st. pers. sing.*, I would know; *imp.*
þiɔř or þeapř.

þeic, *irreg. v. a. imp.* see; *pres.* čim, čiðim, þačim or
þeicim, *imperf.* čiðinn, *perf.* čonnapřař, *infin.*
ó'þačim or ó'þeicim, *subj.* þačim; dá b-þeicþealð
řib, if ye would see, so b þeicþimř, that we may see.

þeíotř, *s. f.* power, ability; iř þeíotř liom, it is possible
with me, I can; ní þeíotř a māřbað, it is not pos-
sible to kill him, he cannot be killed, þo inniř ſe nář
b-þeíotř buað oðo Þreitř ař, he said he could not
conquer him.

feiōm, *s. f.* power, exertion, effort; *gen.* feiōma, *pl.* feiōmeanna.

feiōmláidir, a strong effort.

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

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

feiřs, *s. f. dat. of feařs*, anger, *gen.* feiřse.

feiřrue, *adj. comp. degree of maič*, feiřr being put for feařs on account of the slender vowel e following, and oe, of; the better of.

feiřre or feiřte, *s. f.* accommodation, entertainment; a ṭuđairt ḫe n-a luct feařma a long oo ēur a b-feiřre, he told his fighting men to put his ship in equipment.

feolmáis, *s. m. gen. of feolmáč*, flesh meat.

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

feuorad, they have been able; nior feuo, he could not, he was unable; ḫo inniř nář feuo ḫiř, he said that it was not possible with him, *i. e.* he was not able; feuoradim, I can, I am able; feuoráid ḫiř, it will be able with ye.

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

feuorá, *s. m.* a feast; *gen. id.*, *pl.* feuortaid.

fiacá, *s. m.*, obligation, debt; *pl.* fiacá, *prep. case pl.* fiacáib; ná cuitre o'fiacáib ořm, do not put your obligations upon me; do not compel me.

fiacrač, *s. m. gen. of fiacra*, a man's name; Tíři fiacrač, *i. e.* Tireragh, county Sligo.

fiacá, *s. m.* a deer, a stag; *gen.* fiacáid.

fiadáč, *s. m.* a hunt; *gen.* fiadáis.

fiadónaire, *s. f.* witness, testimony; *gen. id.*; a b-fiadónaire *comp. prep.* in presence of, before.

fiaprais, *v. a. imp.* ask, inquire, question; *irreg. infin.* o'fiapraisid, *perf.* o'fiapruis, or ḫo fiapruis, he asked; fiapruisear, *pres. hist.* inquires, asks; ḫo fiapruisear, they asked.

fiabot, *s. f.* a hunting lodge; *gen.* fiaboit.

fiann, *s. f.* a soldier of the ancient Irish militia; *gen.* feinne, *pl. id. and fianna*; fianna Ériuionn, the Irish Militia founded by Fionn Mac Cumhaill; fiannáib, *prep. case, pl.* a b-fiannuiseac, among the Fenians.

fiannuiseac, *s. f.* Fenian order or company.

fiō, *s. f.* a ring, rod, switch.

fill, *v. a. turn; infin.* filleád, ḫo filleádai taoi a n-ař, they returned.

ſiočmair, adj. fierce, cruel; comp. -ařre.

ſioðba, s. m. a wood; gen. id. pl. -ařde.

ſion, s. m. wine; gen. ſiona.

ſionn, s. m. a man's name; gen. ſinn; ſionn mac Cumhaill, see additional notes.

ſion, adj. true, genuine, sterling, honest; an intensitive prefix.

ſiořcadom, comp. adj. truly gentle.

ſiopcóimero, v. a. carefully keep or guard well; infin. id.

ſiořeolač, comp. adj. very learned.

ſiořeolur, s. m. enlightenment.

ſiořgrána, comp. adj. exceedingly ugly.

ſiořlaoc, s. m. a true hero; gen. -laοič.

ſiořmameint, s. f. the firmament.

ſiořmullač, s. m. the very top, the summit of a hill.

ſiořtřuač, comp. adj. truly or exceedingly pitiful.

ſiořuitře, s. m. spring water; gen. id.

ſioř, s. m. knowledge, word, intelligence: gen. ſeara; no cuiheadó ſioř, word was sent; v. imp. see ſear.

ſip, s. m. pl. of ſear, a man.

ſiřslic, comp. adj. very cunning, from ſioř, which before a slender vowel becomes ſip and ſlic, adj. wise, prudent, cunning, crafty.

ſiřinne, s. f. truth; gen. id.; an ſiřinne, the truth.

ſip, see ſioř.

ſire, s. f. a dream, an art, divination; gen. id.

ſitče, card. adj., also ſiřčo, twenty, a score.

ſitčille, s. the game of chess; gen. id., ſear ſitčille, a chessman.

ſitčioll, s. f. a chessboard; gen. and pl. ſitčill and ſitčille. For an interesting reference and description of the ſitčioll see "additional notes."

ſlatč, s. m. a prince, a lord; gen. ſlatča; pl. ſlaite.

ſleað, s. f. a feast, a banquet; gen. ſleidē, pl. ſleaða.

ſleidē, gen. of preceding.

ſočdair, s. f. presence, company; iná ſočdair, along with him; ařm ſočdair, along with me; a b-ſočdair, comp. prep., with, together with, along with; ařm ſočdairre, emph. with myself; ſočdair, as a sub. is now obsolete, and is only used in such instances as are given here.

ſočtar, v. a. hist. pres., asks.

ſóð, s. m. a sod; gen. ſóřo; pl. id and ſóða.

ſóð-ſaiřing, comp. adj. broad-sodded.

ſořdail, v. s. m., plunder, prey; gen. ſořla; ařiř ſořdail, in plunder, i.e., plundering.

ρογδαίτε, *adj.* destructive; *το* ὑευηραμ αραον *εάτ* ρογδαίτε ρεολγδαοίτε *το* ἐλθαίτ *τοιό*, we shall both make a destructive flesh-rending battle on them.

ρογδαίμ, *v. a.* learn; *infin.* *id.*

ρογδαίμ or ρογδαό, *v. a.* *inf.* of ρογδαίμ, serve, do good.

ρογδε, *irreg. comp. degree of the adj.* ρογδαή, near; *other comp. form*, *νεαρά*.

ροιλλριξ, *v. a.* *imp.* shew, announce, reveal, proclaim, manifest; *infin.* ο'ροιλλριγδάό; *το* ροιλλριγδαό, *perf. pass.* was shown; ροιλλριξή, thou didst make known.

ροιή, *see* ροή.

ροιηθεαργδάό, *v. s. from* ροιηθεαργδ, wound, make red.

ροιητιλ, *adj.*, strong, hardy, able: *comp.* ροιητιλε,

ρολαίμ, *adj.* empty, void, vacant; *comp.* ροιλιμε.

ρολιαίμνεαč, *adj.* very swift, nimble, active, prancing.

ρολιαίμαι, *s. f.* flight, giddy motion, skipping, bustling, distraction.

ροναίμασ, *s. m.* mockery, jeering; *gen.* ροναίμασι.

ροή, *an intensitive particle*, written ροιή before words whose first vowel is slender; *prep.* = *ειη*, upon.

ροηθαιρ, *v. n. imp.* increase, grow, enlarge; *το* ροηθαιρ, *perf.* enlarged.

ροημασ, *s. m.* envy, emulation; *gen.* ροημασι.

ρόή, *adv.* yet, still, moreover; *εάτ* ρόή, but yet.

ρογδαιλ, *v. a. imp.* open; ο'ρογδαιλ, *perf.* he opened; *infin.* ο'ρογδλαό.

ρηδοč, *s. m.* heather; *gen.* ρηδοιč.

ρηеаздайр, *v. a. imp.* answer, reply; *infin.* ρηеаздлаό and ρηеаздайт; *το* ρηеаздайр, he answered.

ρηеаздлаό, *v. s. m. from preceding*, an answer, a reply; *gen.* ρηеаздлтса.

ρηеаnc, *v. a. imp.* bend, crook; *infin.* *id.*

ρηиr, *prep. pron.*, *old form of* леиr and *ниr*, with him, of him, through him, by him.

ρηиt, *s. f.* a wild or waste; *gen.* ρηиte; *dat. pl.* ρηиtib.

ρηиt, *s. profit, gain, advantage; v.* was found; *ниоr* ρηиt there was not found.

ρηиting, *s. f.* a relapse, a turning back.

ρиаздайр, *v. a. imp.* announce, publish, warn, proclaim; ο'ρиаздайр, he proclaimed; *infin.* ο'ρиаздлаό and ο'ρиаздайт, ο'ρиаздлтса, they proclaimed.

ρиаим, *s. f.* sound, noise; *gen.* ρиаиме, *pl.* ρиаима.

բար, *irreg. v. a. perf.* of բաշ, he found; բարածար, they found; բարայ, *2nd pers. sing. perf.* thou hast found; բար աբրանաց, he died, *i.e.*, he met a violent death.

բարե, *adj., fem. gen. and comp.* of բար, cold; *comp. id.* բարեած, *v. s. f.* delaying, staying, waiting; *same as բուրեած.*

բար, *s. m.* hate; *gen.* բարա.

բարա, *prep. pron.* under them.

բուշ, *irreg. v. a. imp.*, another form of բաշ. find, obtain, get; ո՞ ա բ-բուշեած, *cond.* if he obtained; ո՞ ի ա բ-բուշի՞ մի, *fut. subj.* after ո՞ ի, ye shall not get; բուշն ա բաշան, *1st pers. cond.* I would get; մուռ ա բ-բուշին, unless I get; ո՞ ի ա բ-բուշեած, if thou shouldst get.

բուշ v. a. *imp.*, another form of բաշ, leave; ո՞ բուշ թե, he left; ո՞ ի բուշի՞ մե, I will not leave.

բուլ, *v. is, the form of the pres. tense of ո՞ եմ, used with negatives and interrogatives; perf.* բալիք.

բուլ, *s. f.* blood; *gen.* բոլա.

բուլսչած, *v. s.* wounding, reddening with blood.

բուրեած, *v. s. f.*, from բան, delaying, staying, waiting.

բուլայ, *impers. verb*; when it has the negative ո՞ ի, not, ո՞ ած, that not, before it, it signifies obligation, as ո՞ ի բուլայ ո՞ ամ, it is requisite or necessary for me, I must, I am obliged.

բուրտածո, *s. f.* comfort, relief, ease, help; *gen.* -ածոս, ո՞ ա բուրտածո, to his relief.

բուրսիք, *adj. emph.*, also սրսի, easy; *irreg. comp.* ուօր բուրս օր սրս.

բուտ, *prep. pron.* under thee, to thee.

բունե, *prep. pron.* of her, under her.

շան, *v. a. perf. tense*, took; շան is also the *imp.* seize, go, come; *irfinitive* ո՞ շանալ; *pres. part.* աշ շանալ.

շանալ, *v. a. inf.* of շան, take.

շան, *s. m.* a smith; *gen.* շանան; *pl.* շունե: շան իբոն, the smith of hell.

շանամ, *v. a. 1st pers. sing.* I take.

շանամբ, *emph. form of foregoing.*

շանալտա, fermented; օքուա շանեա շանալտա, strong fermented drinks.

շանար, *historical pres.*, takes.

շած, *indec. pron.* every, each, each thing, each time; *also* շածա: շած առ, every one; շած ուլ, every; շածա ո՞ ունեած, directly; շած լա, every or each day, daily.

շածայ, *s. m. gen. and pl. of շածար*, a hound, a mastiff, a dog.

gáðræiðne, *s. m. prep. case emph. form. pl. of* gáðar, a hound. *Contracted form of* gáðræiðne.

gáir, *s. f. an outcry, shout; gen. and pl. gáirpe.*

gáirge, *s. f. heroism, valour; gen. id. luco gáirge, brave men.*

gáirgríðeac, *s. m. gen. -aig and -ig. pl. -aige and -ige, a champion, a warrior, a knight.*

gáel, *s. m. fierceness, valour; gallac, adj. valiant, brave.*

gálar, *s. m. disease, distemper, sickness; gen. gálarip.*

gáin, *prep. without. With infinitives it has the force of a negative; as, gáin do beit, not to be; gáin reals do deunam, not to hunt, literally, not to make hunting; gáin . . . no, either . . . or.*

gáoi, gáeta and gáoite, *irreg. sub. pl. forms; nom. sing. gá, s. m. a javelin, a spear, gen. gái and gaoi.*

gáoite, *s. f. gen of gáot, wind.*

gáol, *s. m. a relation, gen. gaoil, pl. id.*

gárb, *s. m. a proper name.*

gárg, *adj. fierce, cruel, rough; comp. gáirge.*

gártá, *s. m. gen. id. a shout, a great cry, clamour, noise.*

geal-bán, *adj. mas. and gen. of geal-bán, bright and fair.*

geall, *v. a. imp. promise; no geall, he promised; inf. do geallamain, to promise.*

gearfaið, *prep. case pl. of gearf, a spell, a charm, a bond.*

géillidóir, *v. a. perf. tense, 3rd pers. pl. they obeyed; imp. géill, obey, serve, be-subject-to.*

geárr, *adj. short; comp. formed irregularly níor giórra.*

geárr, *v. a. cut, cut-down, mow, slice: do geárr, he cut; níor geárrre, he did not cut.*

geárrfáða, *v. a. fut. tense. emph. form, 1st pers. sing. I will cut or hew; infin. do geárrfáð.*

gein, *s. f. offspring, birth.*

geineadó, *v. a. perf. tense pass. was begotten or generated; imp. active, gein; inf. do geineadain.*

geobða, *v. a. fut. of fáig, imp. get, obtain, find, receive.*

geubða, *pres. tense, I will take, for geubðfáð; other form, geobða; do geubða, might get.*

geubðai, *fut. tense, 2nd pers. sing. you will receive.*

geubðaijre, *thou shalt receive; rul geubðaijre a n-aigde me, ere thou shalt receive a present of me.*

geubðainn, *cond. I would have got, put for geubðfáinn.*

geubðamáori, *fut. tense 1st per. pl. we receive.*

geubðaið, *v. a. 2nd pers. pl. fut. and cond. ye shall or would receive or get. geubðaið is put for geubðfáid.*

géis, s. f. prep. case of géas, a branch or bough ; pl. géasa, gen. sing. géis.

geur, adj. sharp, keen, subtle ; comp. géirpe.

gíð, conj. though, although, how-be-it, yet ; gíð tma acht, comp. conj. however, howbeit, albeit ; gíð so, comp. conj., although that.

gíð bé, indef. indec. pron. whoever, whatever.

gíðeað, conj. although, however.

gíð gup, although not, from gé, although, ná, not, and so, that ; gíð, also written gion ; gion gup, although, for gíð so.

gíolla, s. m. sing. of gíollairde.

gíollairde, s. m. pl. attendants, men-servants, pages ; also written gíollairge and gíollairda ; nom. sing. gíolla, gen. id.

glacair, inf. to take ; imp. glac, conceive, take.

glacair, v. a. pres. tense, thou undertakest.

glacair, v. a. perf. tense, you undertook, an tan glacair an t-reoio, when thou didst take (or get) the jewel.

glacair, v. a. perf. tense, I took ; oo glac re, he took.

glan, adj. clean, pure, white ; comp. glaine and gloine.

glan-fuaire, adj. gen. fem. of glan-fuað, clear-cold ; le gluaireadct na gaoite glan-fuaire, with the motion of the clear cold wind

gleanna, s. m. gen. of gleann, a valley, a glen ; pl. gleannnta.

glom, adj. mas. and gen. or voc. sing. of glan ; comp. glaine clear, white, pure ; put for glan.

glotain. s. f. bosom.

gluaireadct, s. f. gen. -acta, motion, movement.

gluaireadct or gluaigadct, v. n. and a. inf. to move ; imp. gluaig, go, pass, move, set-out ; að gluaireadct, setting-out.

gluaireadair and -ioðair, v. n. they went or departed, perf. tense, 3rd pers. pl. ; imp. gluaig, go, march : oo gluaig re, he went ; gluaireadair, I went.

glúin, s. f. prep. case of glun, a knee ; gen. and pl. glúime.

gnáitfeinne, s. f. pl. the standing Fenians.

gnáct, adj. ordinary, customary.

gní or gníð, irr. v. a. imperf. of déan or deun, accomplish, bring to pass ; oo gníð, he effected ; inf. oo deunadn.

gnímeuctað, adj. deed-doing, adventurous.

gniom, s. m. a fact, deed, action, exploit ; gen. gniomna ; pl. gniomarða and contracted-mra.

gnúir, s. f. face, countenance ; gen. and pl. gnúir, 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 nánsaðar fianna, 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 i ḡin tóruigéadct Óthiármhada agur Sihráinne gonaigé ḡin, so that up to this is the pursuit of Diarmuid and Grainne.

gonuigé or nuigé, comp. prep. to, until, unto, so far, up to this.

goirm, adj. blue: comp. gairme; s. m. the colour blue gen. Gairm.

gráid, s. m. gen. of grád, love, trust; gen. also gráða.

gráinne, s. f. proper name, Grace; gen. id.

gráða or gráð, s. m. grace, favour, aid, help, succour.

gráoraiç, v. a, perf. tense, stirred-up, provoked, inflamed, excited; imp. gráoraiç; inf. oo gráoraiçd.

grádaim, s. f. displeasure, gloom, ill-humour, surliness, a frown; gen. grádaime,

gualainn, s. f. prep. case of guala, shoulder; gen. Gualaann pl. Guailne.

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 eadò, that it is or was.

gur, prep. to, towards; form of the prep. "go," used before a vowel; gur aniu, adv. phrase, until to-day.

gut, s. f. a voice; gen. and pl. Gocta; pl., also Goctanna.

i, pers. pron. she, her; also a prep. in.

i, the initial letter of the word iorðon, adv. that is, namely to wit, videlicet.

iaorðan, pers. pron. they themselves, themselves, emph. form of iao, they, them.

iall, s. f. a latchet, a thong; gen. éill, pl. ialla; oíruim-iall, a caul.

iai, adv. after, afterwards; s. indecl. the west.

iaorrðaiò, v. a. infin. of iaorr, ask, demand, inquire, invite, entreat.

iaorrðainn, s. m. gen. of iaorrðonn, iron.

iaorrður, v. a. historical pres. or relative form of iaorr, ask modern form iaorrðar.

ιαρίσαι, *s. m.* the west country, *gen.* ιαρίσαιρ; *from* ιαρι west, and τιρ a country; *adj.* western, west.

ιαράct, *s. m.* a loan, use; *gen.* ιαράcta; ο τις ιαράct το, literally, who gave a loan to him, *i. e.* who lent him; οιρι ιαράct, in loan, borrowed.

ιce, *s. f. gen. of* ic, a cure, remedy, balsam.

ιοιρ, *prep.* between; *adv.* at all; *conj.* both, as ιοιρ μαc αγιστ αταιρ, both son and father; *also* εροιρ.

ιlé, *adv.* thenceforward; ο ροιν ιlé, from that time to this.

ιmcian, *adj.* far, remote, long; *comp.* ιmcéine.

ιmeaγla, *s. f.* great fear, dread, terror; *gen. id. from* ιm, an intensitive prefix and eαγla, fear.

ιmeοριμη, *v. a.* 1st pers. sing. cond. of ιmιρ, play; future ιmeόρασ.

ιmιpt, *v. a. inf. of* ιmιρ, play; *s. f.* a game, a play; *also gen.* ιmιορτa.

ιmlιocáine, *s. f. gen. of* ιmlιocán, the navel.

ιmpeadíar, *adj.* very thick, fat, fleshy or *plump*; *comp.* ιm-ρειmpe.

ιmpeadíán, *s. m.* strife, contention; *gen. and pl.* ιmpeadíin; *also* ιmpeadí, *gen.* ιmριρ, *pl. id.*

ιmteadct, *s. f.* departure, progress, migration, adventure, a feat; *gen.* ιmteadcta, *pl. id.*

ιmteoċaō, *v. n. cond.* should depart; *imp.* ιmčiġ.

ιmčiġeadári, *v. n. perf. 3rd pers. pl. of* ιmčiġ, go, depart, begone; *infin.* ιmteadct.

ιná, *adv.* than, *form of* ιoná, sometimes 'ná.

ιná, *prep. pron.* in his, her, its, their, ιná ρoċdaiρ, in his presence, along with him; *also a combination of the prep.* ιn for οn and the relative ο- in which or where, in which instance it is sometimes written ιnaiρ before the perf. tense of verbs; ιná ρiaġ ḥin, after that.

ιná céile, *adv. phrase*, joined, united together.

ιnaiρ, *combination of the prep.* ιn, the relative ο-, and ρo, the sign of the perf. in which; *also* in our.

ιná tímcioll, *adv. phrase*, around him or it; ιná tímcioll, around her or it.

ιncinn, *s. f.* the brain, brains; *gen.* ιncinne.

ιnpeadóma, *adj.* serviceable, fit for active service; the prefix ιn denotes fitness.

ιngiōn, *s. f.* a daughter; *also* ιngéan and ιngiin; *gen.* ιngiine, *pl.* ιngéana.

ιngnioma *from* ιn, fit for, suitable, and ȝniom, a deed or exploit.

ιnleiġir, *adj.* that can be cured, curable.

ινν, *pers. pron. ut. case, we, us ; form of nom. used with assertive verb ιψ and with pass. verbs ;* ιννέιν, ourselves.

ιννιή, *s. f. an island ; gen. ιννηρε. pl. ιννηρεάδα.*

ιννιή, *v. a. tell, relate ; ιννεοράσσα, future emph. I will relate ; οι ιννηριν, infin. to relate.*

ιννηρτηίδ, *s. dat. pl. openings.*

ιννηρε, *s. f. gen. of ιννιή, an island.*

ιννητε, *prep. pron. in her, in it.*

ιολφαοβάρ, *s. m. many-edged (weapons) ; ιολ, a participle signifying much, many, a variety, and φαοβάρ, the edge of a sword or tool ; gen. ιολφαοβαίρ. pl. id.*

ιομέαρ, *v. a. infin. of ιομέαιρ, carry, bear, behave, endure.*

ιομέοιμιρισέαδ, *s. f. entire or complete protection.*

ιομόδα, *adj. many, much ; irreg. comp. ηιορ λια.*

ιομόδαιό, *s. a couch, a bed.*

ιομοηρο, *adv. moreover, likewise, indeed.*

ιομηάμ verbal s. m. rowing ; gen. ιομαρτά.

ιομτύρα, *adv. as for, concerning, with regard or respect to.*

ιονασ, *s. m. a place, tryste ; also ιοννασ ; gen. ιοννασιο and ιοννασιο, pl. id.*

ιονασσ, *s. the same.*

ιονατάρ, *s. m. the bowels, entrails ; gen. ιοναταιρ.*

ιονέοιμηρας, *v. n. infin. able or competent to fight ; ιον in compound words signifies fitness, aptness, maturity.*

ιονγαν, *s. f. gen. of ιονγα, a nail, claw, talon, hoof.*

ιονγαντας, *adj. wonderful, strange ; comp. -αιγε.*

ιονγανταιρ, *s. m. gen. of ιονγανταιρ or -ταιρ, a wonder, surprise, miracle ; ηο έναρι ηε το θευνάμ ιονγανταιρ ηι, he went to make a wonder of it.*

ιονγηα, ιονγηαδ, and ιονγανταιρ, *s. m. a wonder, surprise, miracle ; gen. and pl. ιονγαντα : ιψ ιονγηα λιομ, it is a wonder with me, i. e. I marvel.*

ιοννηλαρ, *v. a. past, 1st pers. sing. of ιοννηαιλ, wash.*

ιοννημιν, *adj. dear, loving, courteous ; comp. ηιορ ληηρα.*

ιονηραιγιρο, *comp. prep. towards.*

ιονηηρ, *conj. so that, insomuch that, however.*

ιονηηρ ηο and ηηηρ, *comp. conj. in order that, so that.*

ιψ, *the assertive verb it is : perf. tense ηα or ηυό ; future ηηρ ; subj. pres. ηη ; subj. perf. ηαδ : ιψ ηηηλαιρο, it is so.*

ιη, *prep. in, under.*

λα, *s. m. a day ; gen. λαε, λαοι : dat. λο ; pl. λαετε and λαετα*

λαβαιρ, *v. n. and ac. imp. speak, say, discourse ; ηο λαβαιρ, perf. he spoke ; infin. ηο λαβαιρ and ηο λαβηραδ ; ηη λαβαιρ, pres. part. speaking ; λαιβερηρασ, fut. I will speak.*

Labhráir, *v.* 2nd pers. sing. pres. of foregoing.

Labhráir, *v.* historical, relative pres. or perf. of Labair.

Lætib, prep. case pl. of la: aon do lætib, literally one (day) of days, *i. e.* one certain or particular day.

Láirír, adj. strong, stout; comp. reg. Láiríre, and irreg. tære.

Lairgean, s. m.; gen. Lairgin, Leinster.

Láineuotriom or -trum, adj. very, perfectly, or exceedingly light; from lán, which in composition is an intensitive particle denoting perfection or superiority, and euotriom, not heavy; euo = in or un not and triom, heavy; prep. case fem. Láineuotrium.

Láimgeur, adj. very, exceedingly or perfectly sharp.

Láimheanmnaí, adj. exceedingly cheerful or high-spirited, quite or perfectly elated.

Láitneac, s. f. gen. of Látar, a spot or place of meeting.

Láin, s. f. a hand; gen. Láime; pl. Láma; prep. case pl. emph. form Láimaiþre.

Láimair, *v.* a. imperf. dared; imp. Láin, dare, presume; infin. do Láma.

Láiméadomnaó, s. m. protection, defence.

Lán, in composition signifies perfection, enough, well; Lán is used before words whose first vowel is slender.

Lán, s. m. full; gen. Lán: o'íarraið Lán duirn do na caoraið rín, to ask the full of a fist of those berries.

Lán is here the gen. governed by the infin. o'íarraið.

Lánairbmeil or Lánairbél, comp. adj. very great, wonderful terrible; Lánairbmeile, fem. gen.

Lánbuille, s. f. a heavy stroke or blow.

Láncoiruigð, s. plentiful portion, a full share.

Lantroillre, s. f. full light, effulgence; gen. and pl. id. pl. also Lantroillriȝe.

Laoč, s. m. a hero, soldier, champion; gen. and pl. Laoic.

Laočða, indec. adj. heroic, warrior-like.

Laoiðe, s. f. gen. of Laoið, a poem, a lay; a h-aitle na Laoiðe rín, after that poem, the gen. after comp. prep.

Larfair, s. f. a flame; gen. Larfraí, pl. Larfraða.

le, prep. with; leir before a vowel; also ne and riȝ.

Láctair, s. f. presence, company; generally as an adv., do Láctair, a Láctair, presently, soon.

Leabða or Leabða, s. f. a bed; gen. Leabða; prep. case Leabðið, pl. Leabða.

Lean, *v.* a. imp. follow, pursue; infin. Leanaðmain, 1st pers. pl. perf. Leanaðmar, we followed.

Leanair, *v.* a. perf. 1st pers. sing.; relative or historical pres.

Leanb, *s. m.* a child; *gen. and pl.* Leinb.

Leanfao, *v. a.* future, I will follow.

Leannta, *s. f. pl. of* Lionn or Leann, ale, strong beer.

Leasugad, *s. m.* maintenance, rearing; *gen.* Leasugche, *pl. id.*

Leat, *s. f.* half, a moiety, piece, part; *gen.* Leite, *pl.* Leasteanna; *adj.* half, as Leat-plis, 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 aS oul oo Leat-taoib, going to one side.*

Leat, *prep. pron.* with thee; *emph. form* Leatfa, with thyself or yourself.

Leatfan, *adj.* wide, broad; *comp.* Leitne.

Leatfan-armsaib, *s. m. prep. case pl. of* Leatfan-arm, a broad arm or weapon; *gen.* -arm, *pl. id. and -arms.*

Leatfan-móir, *adj. fem. dat. of* Leatfan-móir, broad and great or wide expansive.

Léi, *prep. pron.* with her or it.

Léimeadac, *adj.* strong, robust, brave.

Léig, *v. a. imp.* suffer, permit, let, allow, give or put; *Léigfead, cond.* would let; *naC Léigfead, that I will not suffer or permit; Léigfimio, we will allow; infin. oo Léigean, Léigion, or Léigint.*

Léig also Léag, *v. a. imp.* throw, cast, knock down; Léigior, *pres. historical or relative form,* throws; *no Léig, perf. threw; infin. a Léigean or Léigead.*

Léigear, *s. m.* cure, remedy, medicine, healing; *gen. and pl.* Leigear.

Léigtear, *v. a. pres. pass. and imp. pass. of* Léig, *permit, allow, as Léigtear arteac é, let him be allowed in.*

Léim, *s. m.* a leap, jump, *gen.* Léime, *pl.* Léimeanna.

Léim, *v. n.* jump, leap; *infin.* oo Léimiò or Léimeac.

Léir, *adj.* open, plain, manifest; close, careful; *so Léir, adv. altogether, entirely.*

Leitceir, *s. f.* like, kind, *gen.* Leitceirœ; *oo òeunfaid an Leitceir ìrn o'feall, who would do that kind of treachery.*

Leitcio or Leitcead, *s. m.* breadth; *gen.* Leitcio.

lem, with my; *contraction of prep. le and poss. pron. mo, my.*

Leorðoistin *s. f.* sufficiency, enough.

Leur, *s. m. pl. of* Leur, a flash.

Lisat, *adj.* gray; *comp.* Leite.

Liachtuaċra, *adj.* land of the withered rushes; *from Liac*,
 gray, and **Luacra**, *gen.* and *pl.* of **Luacra**, a rush.
Lib, *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.* **Linnti**.
Liomṛa, *prep. pron. emph.* with myself; *emph. form of*
Liom; *if feárr* **Liomṛa**, it is better with me, *i.e.* I
 prefer.
Liomča, *adj.* polished, limber.
Lion, *v. n. and a.* fill; *no Lion*, *perf.* he became filled; *infin.*
Lionat.
Lioninap, *adj.* full, copious, numerous, plenty.
Lionn, *s. f.* ale, beer; *gen.* **Leanna** or **Lionna**.
Lo, *dat. case of Lá*, a day; *do Lo*, *adv.* by day.
Ločlannaċ, *s. m.* a foreigner, a Dane; *gen.* **Ločlannais**.
Loiṛgħne, *s. pl.* vibrations.
Lón, *s. m.* food, provision, store; *gen.* **Lóin**.
Long, *s. f.* a ship; *gen.* **Luinge**, *dat.* **Luing**, *pl.* **Longa**.
Loṛg, *s. m.* a track, trace, or footprint, a print; *gen. and pl.*
Luṛg; *do fuadawda* **Loṛg** *Diarmuidu* *an*, they
 found the track of Diarmuid there; a log of wood,
 club, staff; *anuadip* *fá luainig* *an Loṛg* *é*, when the
 club reached him.
Luadail, *s.* motion, exercise, vigour.
Luċċa, *s. m.* people, folk, party, *gen.* **Luċċa**; *same as Aor*.
Luġa or *nior Luġa*, less; *comp. degree of adj.* beaq,
 little.
Luibeanna, *s. pl. of Luib or Luibeann*, an herb; **Luibeanna**
 ice, healing herbs.
Lurię, *v. n. inf.* to lie down; *imp.* **Luri**.
Lurię, *s. m.* position, situation; *da* **Lurię**, by my position.
Lurię, *s. m.* the act of lying or reclining, *gen. id.*
Luimneac, the name of the city of Limerick; *gen.* **Luimniż**.
Luiġ or **Luri**, *v. n. imp.* lie down, *no Luri*, *perf.* he lay
 down; **Luiġedawda**, they lay down; **Luiġfinnre**, *cond.*
emph. I myself would lie down.
Luing *dat. of Long*, a ship; *ap m-beċċ ollam* *do Luing* *no*
ġluadip *fein*, *o'ionnraġiżi* *na Luinge*, 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.
Luinnēac, *adj.* merry, jovial.
Lūireaċ *s. m. or f.* a coat of mail, breast-plate, armour; *gen.*
Lūiriaż and *Lūirigż*.

λυιρδ-φεαρραιο, *s. f.* a a mailed-club.

λυτζαιρεας; *adj.* glad, joyful, merry; *comp.* -μιζε

λυτμαιρ, *adj. prep. case fem. of λυτμαρ*, strong, nimble.

μ', written for poss. *pron.* μο before a sub. beginning with a vowel or ρ.

μα, *conj.* if; μα μαρβαιρο βιονν με, if Fionn kills me; μα always used with indicative mood.

μας, *s. m.* a son; *gen.* μις and μεις, *pl.* μασα; μας αν ιουιλ, son of the hazel, the name given to Diarmuid's hound; μας τιρε, a wolf; μας Θιαρμυσα, the son of Diarmuid; Αοδ μας Ανταλα μις Μηρμα, Aodh the son of Andala MacMorna; Αονγκυρ μας Αιρτ οις μις Μηρμα, Aonghus the son of Art og MacMorna.

μασα, the *pl.* of μας.

μαρδιμ, *s. f.* morning; *gen.* μαρδονε; αρι μαρδιμ αρι η-α μαρδας, upon the morning of the morrow.

μαιλλε, *prep.* with, along with: μαιλλε ιε, along with; μαιλλε ιοτ, along with thee; & μαιλλε βιυτ, along with him.

μαιρη, *v. n. imp.* live, exist, endure; *infin.* μαρτδαιμ and μαιρεασταιμ; αν ιαρο μαιρριορ ρε, whilst he shall live; μαιρριορ, the *fut. relat. or hist.*

μαιρεοθασ, would kill, *cond. of μαρβ*, kill.

μαιρεοθεταιρε, *cond. pass.* should or would be killed; ηας μαιρεοθεταιρε, that it should not be killed.

μαιρδ, *s. f.* woe; *gen.* μαιρζε.

μαιρε, *s. f.* beauty; *gen. id.*; μαιρε μαιτ, excellent beauty.

μαιρεασ, *adv.* well, then, therefore; *comp. conj.* if it is so, if so it be, *i.e.* μα ιρ έασ.

μαιτ, *s. m.* a chief, leader, a noble; *pl.* μαιτε; *adj.* good, γιο μαιτ, however good, ηιορ φεαρη, better; γο μαιτ, *adv.* well.

μαιτ, *v. a.* forgive, remit; *infin.* μαιτεαμ; ρο μαιτεαθαρ, *perf.* they forgave; γο μαιτρεασ ρε, that he would forgive; μαιτιμ, I forgive, remit.

μαιτιμ, *v. s. m. gen. of μαιτεαμ*, forgiveness, pardon.

μαιτρεας, *s. f. gen. pl. of ματαιρ*, a mother; *gen. sing.* ματαιρ, *pl.* μαιτρεασ.

μαλαρτας, *adj.* variable, changeable, fickle.

μαιλλ, *s. m.* a putting off, a delay; *gen.* μοιλλ; *adj.* slow, *comp.* μαιλλ and μοιλλ.

μαναναν, *proper name, gen.* μαναναιν.

μαοιρο, *v. a. and n.* boast, brag, envy, grudge; *infin.* ρο μαοιρεαμ, ρο μαοιρο ρε ορμινη, he boasted against us.

μαοιύτε, *past part. of* μαοιό, boast.

μαοί, *adj.* bald, hairless; *comp.* μαοίλε.

μαρ, *adv.* as, like, wherein; μαρ ἀ (μαρ ἀ *before perf. tense*), where; μαρ ἀν δ-ευτονα, likewise, in like manner; μαρ ριν, *adv.* so, in that manner; μαρ ρο, like this, thus; μαρ λεαναρ, as follows; μαρ εόμαρτα ριοτέάνα, as a sign of peace; μαρ χυριρ, as you have planted; μαρ δον, *adv.* together, as one; μαρ δον ρε, together with.

μαριά, *s. f. gen. of* μαριρ, the sea; *and* η-οιλεάναις μαριά, in the islands of the sea.

μάριας, *adv.* to-morrow; *and* μάριας, to-morrow; ἀρ η-α μάριας, on the next day.

μαριβ, *adj.* dead; *v. a.* *imp.* kill, slay; *infin.* μαριβάρ, *perf.* μαριβ, *perf.* he killed; μαριβτα, *gen. of verbal sub.*

μαριβάρ, *and past part. of* μαριβ; αδβαρ μο μαριβτα, the cause of my slaying.

μαριβάρ, *v. s. m.* slaughter, killing, massacre; *gen.* μαριβτα; *nom.* μαριβάρα, to slay me; *the infin. of* μαριβ, kill.

μαριβαρ, *perf.* I killed; μαριβαν, *pres. hab.* wont to slay.

μάρ, *contraction of* μά, if, and ιη, it is; μάρ ε, if it be.

μαριλαρ, *s. m.* an insult, reproach, slander, abuse; *gen.* -αιρ, *pl. id.*

μάταιη, *s. f.* a mother; *gen.* μάταιρ, *pl.* μάτιρε and μάτιρεας.

με, *pers. pron.* I, me; με ρέιν, myself.

μεαβάλ, *s. m.* a plot, deceit, treachery; *adv.* μεαβάλ το δευναμ ὅπτ ανι, against treachery being done upon thee to-day.

μεαβλας, *adj.* deceitful, treacherous, fraudulent; *comp.* μεαβλαιγε.

μεαδά, *s. f. gen. and pl. nom.* μεαδό, mead.

μεανγας, *adj.* crafty, deceitful; *comp.* μεανγαιγε.

μεανμα, *s. f.* mind, memory, intellect; *gen.* μεανμαν, *dat.* μεανμαν.

μεαρ, *adj.* quick, sudden, sprightly; *pl.* μεαρα; *comp.* μιρε: να κλανα μεαρα, the swift clans.

μεαρβαλ, *s. m.* mistake, error, random; *gen.* -αιλ, *pl. id.* υρευρ μεαρβαλ, a random shot.

μεαργαλμα, *comp. adj.* active and brave.

μεαρ, *v. a.* esteem, think, suppose, consider, estimate, calculate, tax, weigh, count; *infin.* *id.*

μεαρ, *s. m.* estimation, regard; *gen.* μεαρτα.

μεαργα, *adj.* worse; *irreg. comp.* degree of olc, bad.

μεαργ or μεαρτ, *comp. prep.* among, amongst.

méid, *s. f.* number, quantity, magnitude, size; *gen.* méidé
ne méid, by the quantity, so much; an méid do
ríghe, all he had done; an méid tisob, as many of
them.

meidé, *s. a* neck, a body; na cinn tár meidé, the heads of
our bodies.

meidir-ğlóraç, *comp. adj.* hilarious.

meigse, *s. f.* drunkenness, exhilaration from drink; *gen. id.*;
also meigsead; aír meigse, drunk, exhilarated.

meigsead, *s. m. gen. of meigseac*, courage, confidence.

meoðan, *s. m.* middle, mean; *gen.* meoðan; meoðan-
oðce, the middle of the night, midnight.

meuř, *s. m.* a finger; *gen.* méir, *pl.* meuřa; meuř a cōire,
his toe.

mí, a neg. particle, written mío or mío before words whose
first vowel is broad, and means evil or bad.

mían, *s. m.* wish, pleasure, inclination, desire; *gen.* míana,
pl. id.

mic, *gen. and pl. of mac.*

míð, *s. f. gen. of mead*, mead.

miðe, *proper name*, the province of Meath.

míle, *s. m.* a thousand; *gen. id.*, *pl.* milte.

mílead, *s. m.* a soldier, a champion; *gen.* mílíd; *pl.* mílede.

míleadóta, *adj.* brave, soldierly, courageous; *comp. id.*;
go míleadóta, *adv.* courageously.

mílir-ğrítatráç, *comp. adj.* sweet-spoken, eloquent.

mílre, *adj. gen. sing. fem. emph. form of mílir*, sweet; *comp. id.*

mín, *adj.* small, fine, fair, tender, smooth; *comp.* mine;
mín as a prefix signifies small, and is written míon
before words whose first vowel is broad.

mineunaið, *s. m.* little birds, *dat. pl.* of mineun; *gen.* minéin.

mímař, *s. m.* a little fish; *gen.* minéir.

mimic, *adj.* often; *comp.* níor míonca.

mío, { negative particles, forms of mí, which see.

míodair, *adj.* loving, affable.

míodac, *proper name*, *gen.* míodaið; míodac mac
Cholgáin, Miodhach the son of Colgan.

míol, a general name for every animal; móř míol, a whale.

míomair, *s. f.* deformity, ugliness, from mío or míod, a
neg. part. and mair, beauty.

míonraoine, *s. m.* small people (see note).

míonnuið, *v. n.* swear; do míonnuið re, he swore.

míor, *irreg. s. f. gen. pl. of mí*, a month; *gen. sing.* míora
and míř, *pl.* míora.

míorðair, *s. f.* spite, hatred, aversion, enmity ; *gen.* -aíre.
 míroe, *adj.* worse, worst ; *a comp. form of olc*, bad ; *s.* care, heed, ní míroe liom, I care not.
 míre, I myself, *emph. form of the pers. pron.* me.
 mítin = bitin, *s.* account, sake.
 mna, *irreg. s. f. gen. and pl. of bean*, a woman ; *dat. sing.* mnaib, *dat. pl.* mnaib.
 mo, *poss. pron.* my ; *written m' before a word commencing with a vowel or f* ; mó, *adj.* greater, *comp. degree of the adj.* mó, great.
 moč, *adj.* early, timely ; *comp.* moíče ; *usually* go móč.
 moð, *s. m.* mode, manner, fashion ; *gen.* moða, *pl.* id. ; aři moð, *comp. conj.* so that ; aři moð go m-beurða-maořiř yis ēirionn tā teag, so that we may bring the king of Ireland to her home ; aři an moð yin, in that way.
 mořaiř, *s.* a labourer, a slave, a plebeian.
 móroe, *irreg. comp. degree of móř*, great, and ve, of—the greater of.
 mórioiř, *v. n.* vow, swear, assert ; do mórioiř re, he swore.
 móriueučt, *s. f.* great exploit, deed, or feat ; *gen.* móriueučta, *pl.* id.
 móriueučniom, *s. m.* a mighty action or great deed ; Óscar na móriueučniom, Oscar of the great deeds.
 móriueučto, *s. m.* a great flock ; *gen.* -eueučta, *pl.* id.
 móř, *adj.* great, mighty, large, extensive ; no móř, very great ; *comp.* nioř mó and móroe ; ní móř nár čuit Sjáinne, Grainne almost fell, literally, it was not great that Grainne did not fall.
 móřalltač, *s.* Diarmuid's sword.
 móřán, *s. m.* much, many, a quantity ; *gen.* móřáin ; móřán dooř māičib, many of your chiefs ; móřán buřone, much of a host ; móřán pleáčta, many descendants.
 móřna, *s. m.* Morna, a proper name, ancestor of Clanna Morna.
 óřuařle, *s. m.* great nobles, nobility, *pl.* oř móřuařal, a great noble ; *gen.* -ařařil.
 móřuioř, *v. a.* feel, perceive, know ; *infin.* móřuřařoř.
 muc, *s. f.* a pig ; *gen.* muice, *pl.* muca, *dat.* muic.
 muinigin, *s. f.* confidence, trust, hope ; *gen.* muinigne.
 muintir, *s. f.* also muinteár, a people, family, clan, tribe ; *gen.* -tipe.
 mullač, *s. m.* top, summit, chief of anything ; *gen.* -aře, *pl.* -aře : ſioř-mullač, the very top.

munā, conj. unless; munā m-beurffadō τριαοιόεαct ἀπόιν (buadō) αἱη, unless magic alone could conquer him, literally, obtain a victory upon him; munā o-tigseadō πιρ ἀν ἐσιλλεαc τ' αμαρ, 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. mūri, pl. mūrtā.

ná, 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-iárrí, do not ask; ná, contr. form of iná, in his, her, its or their.

nac, adv. not, that not; nac rai'b, that there was not; nac λέγεαdō οὐit, that I will not permit thee; ἀp iōo nac b-faiceadō Σηάinne é, so that Grainne might not see him; nac m-blairffeadora aon édoi οιοb, that I will not taste one berry of them; τε b̄riš nac b-fuil carla aȝam, because I have not a friend.

nacári, neg. part. that not, which not (= nac and no); a οὐb̄aρτ̄a nacári ēuibe liom, he said that it was not fitting for me: introduced in dependent sentences, and is often contracted to nári.

náim̄dean̄ail, adj. inimical, hostile, as an enemy.

náim̄toib, s. f. prep. case pl. of náim̄to, an enemy; pl. náim̄toe; aȝur iad̄ r̄in (a beit̄) ina náim̄toib aȝam̄ra, and they being my enemies; for explanation of idiom, see glossary-note to callaire.

náir, s. f. shame; gen. náire.

náim̄, s. f. an enemy, gen. id.; also náim̄to, gen. náim̄to, pl. náim̄toe.

náoi, num. adj. nine.

nári (= nac and no, sign of past tense) a neg. part. and contraction of nacári, that not, which not, and is introduced in dependent sentences, as nári b-féroir, that it was not possible; nári ēuit Σηάinne, that Grainne did not fall; nári beaȝ, that it was not little; nári ēuibe, that it was not fitting; nári b'ē, that it was not he, contracted from nári b̄uò é.

neac, indecl. pron. anyone, an individual, a person; gac neac, every person.

neam̄, neg. prefix used in composition; written neim before words whose first vowel is slender.

neapt, s. m. strength, power, ability; gen. neir̄t.

neártíðar, *adj.* strong, mighty; *comp.* neártíðaire.

neimh, *s. f.* poison; *gen.* neimhe.

neimh, a negative prefix; *see* neamh.

neimheaglaí, *adj.* fearless, unappalled; *comp.* neimheaglaíse.

neoin, *s. f.* evening; gáca neoin, every evening.

neul, *s. m.* a cloud; *gen.* néil, *pl.* neulta.

ni, *neg. adv.* not, generally prefixed to the present and future tenses; ni feasaig, I have not seen.

níð, *s. m.* a thing, matter, an affair; *gen.* neithe, *pl.* neitche.

níimead, *adj.* invenomed, deadly, waspish.

níor, (= ni and po) *neg. part* not, used with past tense; níor beárrh re, he did not shave; níor iárrh re, he did not ask; níor (buò) mó, it was not greater; níor b-fára, it was not long; níor fáit, there was not found; níor b-féirí, it was not possible.

no, *conj.* or, otherwise; no go, until.

nóir, *s. m.* a manner, a fashion; *gen.* nór, *pl.* nóra.

ó, *prep.* from; *conj.* since, since that, inasmuch as.

óglac or óglaoí, *s. m.* an attendant, servant, a young man, *gen.* óglaoí, *pl.* id. and óglacá.

oíoché, *s. f.* night; *gen.* id. *pl.* oíochéadha.

oíoe, *s. m.* professor, instructor, teacher; *gen.* id., *pl.* oíoe; oroe altromá, a foster father.

óig, *adj. mas. gen.* of óg, young; *fem. gen.* and *comp.* óige.

óigreacá, *s. f.* heirdom, birthright, patrimony, inheritance; *gen.* óigreacá, *pl.* id.

óil, *s. m. gen.* of ól, drink, drinking.

óile, *indecl. indef. adj. pron.* other, another, any other.

óileadó, *v. a. perf. pass.* was reared. *Imp. active* óil, nourish, rear, cherish, instruct; *infin.* óileamain.

óileán, *s. m. gen. and pl.* of óileán, an island; *dat. pl.* óileánaiib.

Oilioll, *s. m. proper name*; *gen.* Oiliolla. Oilioll olum was father of Cian.

óip, *conj.* for, because, since.

óip, *s. m. gen.* of óp, gold.

óipreamh, *s. f.* delay, delaying, stop, halt.

Oisín, *s. m. proper name.* The poet Oisin, son of Fionn MacCumhail.

olc, *adj.* bad, ill, wicked, vile; *comp.* níor meára; go h-olc, *adv.* badly.

olc, *s. m.* evil, harm, damage; *gen.* uilc.

ollamh or ullamh, *adj.* prepared, ready; *comp.* ollamhe.

ollamh, *s. m.* a learned man, doctor, chief professor of any science, *gen.* ollamhan, *pl.* ollamhna, *dat. pl.* ollamhnaib.

ollann, s. m. a proper name. He was the son of Οιάρμυντο 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.

óí, s. m. gold ; gen. óíp.

óncumhousigte, past. part. decorated or mounted with gold.

órrógs s. f. thumb ; gen. órróigé, pl. of órrógsa.

órrm, prep. pron. upon me.

órrta or órra, prep. pron. on them.

órrta, prep. pron. emph. form, of órrt, upon thee.

órrtaibhre or órraibhre, prep. pron. emph. form of órrtaibh or órraibh, upon ye or you.

órrtainn or órraínn, prep. pron. on us, of us.

óí, prep. over, above, upon.

óí, adv. since that, because that ; óí = ó and íf generally o'í, as óí tsearbh liom, since I am persuaded, literally, since it is certain or sure with me.

óí is prefixed to adjectives and to some nouns by which they become adverbs, as óí árto, loudly, publicly.

óí a cionn tím, adv., moreover, besides that, over and above.

óí cionn, comp. prep. over, above, in preference to.

órgail, v. a. imp. open ; infin. o'órglaí and o'órgailt.

Órgaí, s. m. proper name ; gen. Órgaíp. Órgaí was the son of Oisin.

ó jónn alé, comp. adv. from that time forward.

péim, s. f. dat. ; nom. pián, pain, torment, punishment ; gen. péime ; pl. pianta.

phádraing, s. m. proper name, voc. case ; nom. pádraing or pádraic, Patrick.

pionnra, s. m. artifice, skill, wile, cunning ; gen. id. pl. -airé ; fear pionnra, a fencer.

pógs, s. f. pl. of póg, a kiss ; gen. pójge.

poll, s. m. a hole, pit ; gen. puill, pl. id..

prionnra, s. m. a prince ; gen. id. ; pl. prionnrairé.

prionn, s. f. a dinner, meal ; gen. -ne, pl. -na.

pródaip, s. m. hurt, harm, damage ; íf pródaip liom, it is a harm with me, I am grieved.

prábamairne, v. neg. and interrog. form past tense 1st pers. pl. emph., we were.

prádaip, v. 1st pers. sing. past, I was ; ní prádaip aon oíoché miám, I was not one night ever ; see práib.

prádaí, v. n. cond. put for práctá, would go ; imp. téid ; ina práctá, upon whom it would go.

μαέφασ, *irreg. v. n. fut.* I will go; μαέφασ-το, *emph. fut.* I myself will go; *imp. τειό*, go.

μαέφασταοι, *irreg. v. n. cond.* they would go.

μαέφαστη, *irreg. v. n.* I might go, *1st pers. sing. cond.* of τειό, go; ναέ μαέφαστη, that I would not go.

μαέφασταοι, *1st pers. pl. fut.* we will go.

μαέφασταοι, *irreg. v. n. 1st pers. pl. cond.* we would go; εά μαέφασταοι, where would we go?

μαό, *irreg. v. ac. inf. cf imp. αβαιή, say; νο μαό λει, to say to her.*

μασαό, *v. a. pass. perf.* was or were delivered up or given.

μασαρή, *s. m. sight; gen. and pl. μασαρής, prospect, view.*

μαε, *s. f. time, also με; gen. id. and μέ, pl. μέτε; μαε, space of time; μή αν μαε ριν, during that space (of time); Δαγής πιορ φευο Τιαρμυιο νο ζυρ νά ριομ μή αν μαε ριν, and (the boar) was not able to throw Diarmuid during that space of time; μαε, life, lifetime, μαε να ενυινε ριν, during the lifetime of that worm; μαε, duration, ιοναν μαε ραοζαίλ, an equal duration (length) of life.*

μαίβ, *subj. mood of sub. v. was or were; used in asking, denying or demanding, the present tense of which is φιλ; ιμά β-φιλ νο θύιλ, upon whom your wish is; ναέ μαίβ, that there was not; ζο μαίβ, until there was; νά μαίβ εατορρά, which was between them; ιμά μαίβ Τιαρμυιο, in which Diarmuid was; ιόρ μαίβ μαίτ Δασορά, that good (prosperity) may not be at thee.*

μαίό, *irreg. v. a. perf. of αβαιή, say; ιρέ μο μαίό, it is what he said; this tense is formed from μάιόιμ, I say; another form of the perf. is τυβαίρητ.*

μάιότεαρ, *v. a. pres. pass. is or are told or called; imp. active, αβαιή; τειρτέαρ is also used as the pres. pass.*

μάιμις, *irr. v. ac. or n. perf. arrived, reached; imp. μις; μάιμις, proceeded; νο μάιμις Ορσαρ Δαγής Τιαρμυιο ρομπα, "Osgar and Diarmuid proceeded onwards."*

μάιγασταρ, *they reached, past tense, 3rd per. pl. of μις, reach.*

ματ, *s. m. a prince's seat, a fortress; gen. ματα, pl. id. and ματανα.*

ματα, *s. m. gen. of ματ, good luck, prosperity.*

με ορ λε, *prep. with, to, by, about; με η-α ζοραιβ, about his feet; με η-όρ γ-σοιρ, by our side.*

μις, *irreg. v. a. and n. reach, attain, arrive; infin. νο μαίταιν or νο μάταιν, perf. μάνγαρ or μαίταρ.*

πεδέταιρε, *s. m.* a steward, a rector, a lawgiver; *from πεδέτη*, right, law; *gen. id. pl.* πεδέταιριδε: *see note.*

πεδίμαρι, *adj.* thick, stout, gross; *comb.* πειμήρε.

πειρίδε, *adj. pl.* of πειρό, prepared, ready; *comb. id.*

πειρή, *prep.* according to, but generally used in the form of the *comp. prep.* ο πειρή, or οο πειρή, after, according to. *rem for πειρή, with my.*

πευμπάριδε, *indec. perf. part.* aforesaid, forecited.

πιά, *prep. pron.* with her, with it; τυγ Τιαρμυιο υρέαρι δένγρας γο έύλ άν έλοροιη,—ζυρ λέις ά ή-ιννέιη πιά, Diarmuid gave a victorious cast of the hilt of his sword,—so that he dashed out her brains *with her.*

πιατή, *adv.* ever, at any time up to the present; *also ο πιατή or ο πιατή, which see.*

πιαν, *s. m.* a trace, a track, a path; πιαν πιασαιλ, trace of a tooth.

πιάς, *s. m.* a king; *gen. id. pl.* πιάστε.

πιάσνε, *irreg. v. ac. past or perf. indic.* made, did make; *imp. νέαν or νέαν; ιφ αιτένιο οιαντρα γυραβ έ μαρβάρι θαρ η-αιτήρεας οο πιάσνε, I know that it was he, who accomplished (οο πιάσνε) the murder of your fathers.*

πιάσνεασαρ, } they did, they made; *imb.* νέαν.

πιάσνηρ, *irreg. v. a. perf. 2nd pers. sing.* thou didst make, thou didst do.

πιάστε, *the pl. of πιάς, a king.*

πιοέτη, *s. m.* plight, state, form, condition of pain or affliction; *gen. πιοέτα, pl. id.*

πιοζά, *indec. adj.* royal, kingly, princely; *comb. id.*

πιοζ-βρυιζνε, *s. f. gen. of πιοζ-βρυιζνη, a palace, a royal residence; from πιοζά and βρυιζνη.*

πιοζ-хала, *s. f. a kingly hall; pl. -халарде or -халларде.*

πιομ, *prep. pron.* with me; *modern form, ιιομ.*

πιοτρα, *emphatic form of πιοτ, prep. pron., modern λετ, with thee.*

πιτ, *prep. pron.* with him, to him; with it, to it; *modern form, λειτ.*

πιυ, *prep. pron.* with them, unto them; *modern λεο.*

πο, *sign of the past tense; πο λαθαιρ άοδ, Aodh spoke, in the modern language οο is used for πο, but in this work οο is sometimes used for the perf. sign, but more frequently for the fut. and cond.: intens. part. very.*

ποβ *for πο βά, there was; ποβ άιλ πιοτ ουλ άμαρ, there was a desire with thee to go out, i.e. thou didst wish to go out.*

Roic, a man's name.

rochtam, *v. s. f.* reaching, arriving, coming to; *from* rocht, *v. n.* arrive at, come to, reach; so rochtam so Tír Tairngire, until the arriving at or to Tir Tairngire.

rogha, *s. f.* a choice, selection, the best; *gen.* rogha; *pl.* rogha; rogha teilbe, choice form; rogha an urcáir, active or well-selected aim.

romh, *prep.* before; i ré torc, tárla romh an uigdúar, it is the boar (that) happened before the hound, *i.e.*, happened to come before the hound so as to meet him.

rompre, *prep. pron.* before her; rompa, before them.

romm, *s. f.* a division, a part, a share; *gen.* romne; *gen. and pl.* romna; *also v. ac. imp. and infin.* to divide, to share; romnreá tóra, *fut. emph.* I myself will divide.

romr, *gen. of* rom, *s. f. and m., which see.*

romar, *prep. pron.* before thee; *adv.* forward.

romam, *prep. pron.* before me; romne, before him.

rompa, *prep. pron.* before them; agur ro gluaireadar rompa, and they went forward.

rom, *s. m.* an isthmus, a promontory, *gen.* rom or ruim; *pl. id.*; romdá foileac, the headland of the two Sallows ruadá, *adi. red: gen. mas.* ruadá, eair ruadá inic bhadairn, the Cascade of the red son of Bhadhairn; *comp.* ruadáde.

ruadár, *gen.* ruadair, *s. m.* a sally, a sortie, a course, a skirmish; ruadár eigin, disaster, depredation.

ruig, *irreg. v. ac. perf. of* beir, bear, give birth to, seize, catch hold of, overtake; do ruig an teaghdáic móir oirne, the great heat overtook them.

ruigdair, *2nd pers. sing. perf. of preceding*, thou didst take.

ruigar, *1st pers. sing. perf.* I took; ó ruigar liom tú, since I took you with me.

ruibe, *s. m.* a hair, a bristle; *gen. id. pl.* ruibeada.

Saób, a woman's name, Sabia, *gen.* Saób.

ráit, *s. f.* enough, satiety, sufficiency; *gen.* ráite; atá a ráit do císeárla aige, there is his sufficiency of a chief with him; *i.e.*, his chief is capable of avenging him.

ral, *s. m.*, speech, speaking.

rám, *adj.* pleasant, still, calm, tranquil; *comp.* ráimne.

rámáil, *adj.* like, such; *comp.* rámla.

rámcoóla, *s. m. gen. of* rámcoóla, sweet-sleep; rám mild, and coóla, sleep.

ραν, *a contr. of* ΔΑΝΝΥ ΑΝ, *in the.*

ραννταć, *adj.* rapacious, eager, covetous; *comp.* ραννταιđe.

ραοđal, *s. m.* life; *gen.* ραοđail, *pl. id.* and ραοđalte.

ραοιρре, *s. f.* freedom, liberty; *gen. id.*

ραοř, *adj.* free; *comp.* ραοире.

ρόп-λάюиř, *adj.* exceeding-strong or mighty; (*see* λάюиř).

ράραι, *s. m.* satisfaction, comfort; *gen.* ράраріо and ράрта.

ράрuiđe, *past part.* satiated, satisfied; *imp.* ρáрuiđ, *v. a.* satisfy, satiate, suffice.

ρáčać, *adj.* satiated, full; *comp.* ρáčaiđe.

ρé, *pers. pron.* he, it; *card. num.* *adj.* six.

ρeаbac, *s. m.*, a hawk; *gen.* ρeаbаic, *pl. id.*

ρeаčnađ, *v. a. infin.*, of ρeаčai, avoid; *adj.* ρeаčnađ, *pres part.* avoiding; *adj.* ρeаčnađ, avoiding him, being on the alert; *an* υaиř nać ү-ρeаcaио Ҕiaрmuиo *an* τ-αćać *adj.* ρeаčnađ, when Diarmuid perceived not the giant on the alert, not avoiding him.

ρeаčt, *card. num. adj.* seven.

ρeаl, *s. m.* time, awhile; *gen.* ρeаla, *pl. id.* and ρeаlta.

ρeаlз, *s. f.* a hunt, a chase; *gen.* ρeilze, *pl.* ρeаlзa; ρeаlз do ḫeunam, to hunt; *an* ρeаlз do ḫeunam not to hunt; *v. a.* hunt.

ρeаn-αćař, *s. m., gen. of* ρeаn-αćaiř, a grandfather.

ρeаriba, *adj. pl. of* ρeаrib, bitter, sour, disagreeable; *comp* ρeiribē.

Seařban ločlannać, *s. m.*, the sour foreigner; ločlannać a Dane.

ρeаrc, *s. m. and f.* love, affection; *gen.* ρeirc and ρeirce, *pl.* ρeаrca.

ρeаrař, *s. m.* a standing: *gen.* ρeаrađ; iná ρeаrař, in his standing (position), *i.e.*, upright, erect.

Seilbjeařcāć. *s. m.* a man's name; ρeilb, possession ρeаrcāć, affectionate.

ρeilze, *s. f. gen. of* ρeаlз.

ρeimne, *adj. pl. or gen. fem. of* ρeim, mild; *comp* ρeimne.

ρeim-miđ, *comp. s. f. gen. of* ρeаn-međ, old mead.

ρeimne, *adj.* older; *comp.* degree of ρeаn, old; *also gen. fem.*

ρeirze, *adj.* worn, consumptive.

ρeoiř, *s. f.* a talisman, a jewel, a precious thing.

ρeol-čpoinn, *s. m. gen. of* ρeol-čpann, a mast; ρeol, a sail, and čpann, a tree.

ρeun, *s. m.* prosperity, success, a magical source of protection in battle, a charm; *gen.* ρein.

rgaipéadó, *v. s. m.* a scattering, dispersion.

rgannrað, *v. s. m.* a dispersion, confusion.

rgaol, *v. a. imp. and perf.* loose, disarrange, untie, free, scatter; *apí rí* do rgaoil Sgatán an ceangal, thereafter Sgathan loosed the binding.

rgaoileadó, *v. s. m.* a separating, an untying, a scattering; *gen. rgaoilte, pl. id.*; from the verb rgaoil, disarrange, untie.

rgaoileadó, *v. a. infin.* to scatter, to spread, to enlarge, to extend; *tonnur go m-bað éigean an tonnac do rgaoileadó*, so that it was necessary to extend the enclosure.

rgaoilre, *v. a. imper. emph. of rgaoil*; *infin. rgaoileadó*.

rgaþ, *v. a. part, separate*; *no rgær, perf. parted, separated; infin. rgaoð and rgapamuin; rgaparðar, perf. 3rd. pers. pl. they parted*.

rgáð, *s. m.* a shade, protection, shadow; *gen. rgáða, pl. id.*; *apí rgáð, comp. prep. on account of*; *go n-veárrhnað ré viogbáil veipneoil apí rgáð a rgéite, so that he did him little injury on account of his shield*.

rgaðað, *v. s. m.* lopping, pruning, *gen. rgáðe, pl. id.*

Sgatán, a man's name; *gen. Sgatán*.

rgéil, *gen. of rgéul, s. m.* word, news, tidings, a story; *pl. rgéula*.

rgéile, *s. grief, pity*.

rgéim, *s. f. dat. of rgian, a knife*.

rgéite, *gen. of rgiað, s. f. a shield, a wing*.

rgéula, *pl. of rgéul, s. m. tidings; rgéulaib, prep. case*.

rgéuluirgeaðct, *s. f. tidings; gen. rgéuluirgeaðct*.

rgian, *s. f. a knife; gen. rgéime, dat. rgéim, pl. rgéana*.

rgiað, *s. f. a shield, a wing, a cover, a protection; gen. rgéite, pl. rgáða; rgiað tær lórg, a shield across or over the track, i.e. a rere guard to cover the retreat of an army*.

rgíge, *s. f. jeering, derision, mockery, scoffing; gen. id.*

rgínn, *v. n. skip, bound, spring; infin. rgíinneadó*.

rgor, *s. m. a scar, a cut, a score; gen. rgóir, pl. id.*

rguábaib, *s. f. prep. case pl. of rguab, brushwood, a broom; gen. rguáibe, pl. rguába*.

rguir, *v. n. cease, desist; infin. rgúir*.

rguirheadðar, *v. n. 3rd. pers. pl., they ceased*.

ri, *pers. pron. she, it; emph. form, ríre, she herself*.

rið, *pers. pron. 3rd. pers. pl. they, them; emph. form riðan, they themselves*.

riar, *adv.* backward, behind ; *also* westward.

rib, *pers. pron.* ye or you ; *emph. form* ribre, you yourselves.

riȝ, *s. f.* a bound, a spring.

riȝ, or riȝt, *s. f.* peace ; *gen.* riȝe, *pl.* riȝta.

riȝe, *adj. pl.* of riȝ, fairy ; ȝarȝa riȝe, fairy shouts.

rin, *a demon. indec. pron.* that ; an rin, there ; an tan rin, then, at that time ; mær rin, so, in that manner.

rin, *v. a.* stretch, lengthen, cast ; no rin, *perf.* stretched.

rinne, *pers. pron. pl.* we ; *emph. form*, rinne, we ourselves.

riȝta, *s. m.* silk ; *gen. id.* ; *adj.* silken.

riȝt, *adv.* down, downwards ; *generally used with a verb of motion.*

riȝtċāin, *s. f.* peace ; *gen.* riȝtċāna.

Sionānn, *prep. case of Sionān, s. f.* the river Shannon ; *gen. -āinne.*

riȝt, see riȝ, peace.

riȝtēaċ, *adj.* peaceful.

rlāim-cƿeuċtaċ, *adj.* unscathed ; *from* rlān, safe ; *ana cƿeuċtaċ* wounded.

rlāinte, *s. f.* health, soundness ; *gen. id.*

rlāimra and rlāb̄ra, *s. m.* a chain ; *gen. id. pl. -ruiðe.* *prep. case, -ruiðib̄.*

rlān, *s.* a challenge, a defiance ; *as* ȝagur bioð a rlān fá a b̄-ruil að ȝoċaīr, and let it be in defiance of all who are by thee (in thy presence) ; *adj.* healthy, sound, whole, complete, *as* ȝá m-bað rlān a ȝeuð bliaððam do, if his hundred years were complete to him.

rlānuȝ, *v. a.* heal, save, complete, make whole, attain the age of ; *infin.* rlānuȝað ; no fá ȝagur no ȝorþaīr Cian ȝupi rlānuȝ a riċċe bliaððam, Cian grew and increased till he completed his twenty years.

rlat, *s. f.* a rod ; *gen.* rluite, *dat.* rluit, *pl.* rlata.

rlæċta, *s. m. pl.* descendants, posterity ; *nom. sing.* rlæċt, *gen.* rlæċta.

rlæga, *pl. of rlæg, s. f.* a spear, a lance ; *gen.* rlæiȝe.

rlæraib̄, *s. m. prep. case pl., nom.* rlioȝ, a seat, a bench.

rlæmāin, *adj.* unruffled, smooth, sleek.

rlæiȝe *gen. of rlæb̄, s. m.* a mountain ; *pl.* rlæiȝte.

rlæȝe, *s. f.* a way, a road, a pass ; *gen. id. pl.* rlæȝte.

rlioċt, *s. m.* seed, offspring, posterity, family ; *gen.* rlæċta ; *pl. id.*

rløȝ, *v. a. imp.* swallow, eat, devour ; *infin.* rløȝað rløȝfeðað, *cond.* would swallow.

rluað, *s. m.* a host, an army ; *gen.* rluaȝ, *pl.* rluaȝte.

rluaȝ, *gen. of rluaȝ.*

ſluit, dat. of ȝlat, a rod.

ſluasigte, pl. of ȝluas.

ȝmuam, v. a. and n. think, meditate, consider; þo ȝmuam, perf. he thought, considered; infin. ȝmuamead.

ȝmuamead, s. m. thought, mind; gen. ȝmuamte, pl. id.; ȝr ȝmuamead ȝo, upon a thought to him, i.e. he having thought or when he thought.

ȝo, indecl. dem. pron. this, this here; adv. here.

ȝocaitme, comp. adj. potable, pleasant to drink: from ȝo easy, and caitme, to consume.

ȝocair, s. m. relief, an obliging deed; gen. ȝocair, pl. id.

ȝocjairde, s. f. reinforcements, an army, a troop; gen. id. pl. ȝocjairdead.

ȝoileac, s. m. a willow, sallow; gen. ȝoileig, pl. ȝoileige; also ȝaileoȝ; gen. ȝaileoȝe, pl. ȝaileoȝa.

ȝoin, o ȝoin, since; o ȝoin ale, from that time to this.

ȝolur-ȝlan, adj. distinct, audible; from ȝolur, bright; and ȝlan, clear.

ȝon, s. m. sake, account; ȝr ȝon, for the sake of, on account of; ȝr ȝon ȝonra, for thy own sake, emph. form of ȝon.

ȝona, adj. happy, prosperous; comp. id.

ȝonnaac, s. m. a wall, a castle, a fortress.

ȝonnaig, s. m. gen. of ȝonnaac; ȝr ȝonra an t-ȝonnaig, on the top of the fort.

ȝoð-óltæ, adj. luscious; from ȝoð, easy, and óltæ, drinks.

ȝrré, s. f. the dowry of a wife; gen. id. pl. ȝrréadana.

ȝrón, dat. of ȝrón, s. f. a nose; gen. ȝrónme, pl. ȝróna.

ȝrotæig, adj. fem. dat. of ȝrotæ, streamy.

ȝrüt, s. m. a stream, a rivulet; gen. ȝrotæ, pl. id.

ȝtuaid-ȝeig a ȝnomæ, his mailed-clad back; ȝtuaid-ȝeig a ȝualann, his mailed-clad shoulder.

ȝuaidte, adj. weary, weak, pale; ȝuaidte mærb, deadly pale.

ȝuaidmæar, s. m. happiness, comfort, peace; gen. -neafæ, and -nir.

ȝuan, s. m. slumber, rest; gen. ȝuain.

ȝuaicnið, s. a string, a loop.

ȝuaf, adv. up, upwards, above; used with a verb of motion, as ȝ'feuc ȝé ȝuaf, he gazed upwards.

ȝuð, adv. yon, yonder, that; ȝs ȝuð ȝup ȝ-euro, there is your portion; ȝiu ȝuð, with them there or yonder: ȝan ȝuð an teag, there is the house, that is the house yonder: dem. pron. these, those, them, that; ȝao ȝo, these; ȝao ȝuð, those.

ruisde, *s. m.* a seat, a mansion; *gen. id.* ina ruisde, in his sitting (position).

ruisde, *v. n. imp.* sit; settle (as of persons moving from place to place); *infin.* do ruisde, do ruisdear. *perf. 1st pers. sing.* I sat down; do ruisgeasda, *pref. 3rd pers. pl.* they sat; do ruisgir, *pres. tense 3rd pers. pl.* they sit; inar ruisde riad, in which they settled.

rul, *adv.* before.

rul, *s. f. gen. pl.* of rulin, an eye.

t' is very often used for poss. pron. do, thy, before a vowel, as t' atairrha for o' atairrha, thine own father.

ta or atá, *sub. v. pres. tense, am, art, is, are; infin.* do beit, *imp. bi, consued. pres.* bióim, *perf.* bióear, *fut.* beirdeas, *cond.* beirinn.

tabair, *irreg. v. a. imp.* give, bestow, confer, grant; *pres. tense* beirim, *perf.* tuigear, *infin.* do tabairt; *also imp.* beir; no bá an fleas òá tabairt amac, the feast was being given out, *literally*, to its giving out.

tabhair, *v. a. pres. of tabair, give.*

tagairt, *s. m. gen. of tagra or tagrað a disputation, pleading, argument.*

táinneul, *s. m. slumber, faint, trance, ecstasy; gen. tainneul, pl. id.*

táimig or táimic, *irreg. v. n. perf. 3rd pers. sing. came; imp. tar or tig.*

tairbe, *s. f. fruit, profit, advantage, gain; gen. id., pl. tairbeadha; ní òeárnna rím tairbe do, that did not make profit for him, i.e. profited him nothing.*

tairge, *v. a. offer, proffer, bid; infin. tairgeir; tairgear, perf. I offered.*

tairgeir, *s. f. an offer, a proposal; gen. tairgeirionna, pl. id.*

tairige, *adj. pl. of tairige, loyal, trusty; comp. id.*

tairge, *s. f. a treasure, a store; gen. id.; a tairgeall tairge, its safe-keeping scabbard.*

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

tan, *s. m. time; used adverbially, as an tan, when; an tan rím, then; an tan ro, now.*

taobh, *s. f. a side; gen. taoibe, pl. taobha; do tabh agus do tabh oile, upon (one) side and upon the other; a o-taobh, comp. prep. concerning, with respect to, with regard to.*

taoirseac, *s. m. a chieftain, a general; gen. taoirseac, pl. taoirse; naonbair taoirseac, nine chieftains.*

ταραιό, *adj.* quick, active; *comp.* ταραιόε; *go* ταραιό, quickly.

ταρι or τις, *irreg. v. n.* come; ταρι απιαρι αρι αν m-bile, come down out of the tree; *perf.* τάνγαρ, *fut.* τιοct-ραο, *cond.* τιοctρανη, *infin.* α τεαέτ.

ταρι, *prep.* over, above, across, beyond; ταρι φιανναίb Ειριονη, over the Fenians of Ireland; ταρι before a vowel, as ταρι αν δάτ, across the ford.

ταρι χεανη, *adv.* moreover; *conj.* though, although; *comp. prep.* notwithstanding, despite.

ταρέιρ, *comp. prep.* after; governs the genitive; ταρι α λι-αιρ, after her; ταρι α η-αιρ, after them.

τάριλα, *def. verb*, it happened, chanced, fell out, came to pass, befell; οι τάριλαδαρι να γεαρα ριν το unction αρι αν τυινε τον φέινη αέτ οριμ φέιν αμ ανιαρι, these bonds happened not to be upon any one of the Fenians but upon myself alone; τάριλα δαμ, which happened to me; *used in the 3rd pers. sing. and pl. of perf. indic. and subj.*

ταρριανης, *v. a. imp.* draw, pluck; *infin.* *id.*, ταρριανησεα-ναρ, *3rd pers. pl. perf.* they drew; η ταρριανης Σράινη ριότεάιν εατοηρια, Grainne drew peace or effected peace between them.

τάριρα, *prep. pron.* over them.

τεαέ, *s. m.* a house; *gen.* τιγέ, *pl.* τιγέτε; τηε μυλλαέ ατ. τιγέ, through the top of the house.

τεαέτ, *v. s. m.* approach, coming, arrival; *gen.* τεαέτα; ο τεαέτ γυρ αν m-bile δοιb, from their coming to the tree, *literally*, from the coming to them to the tree; αρι τ-τεαέτ *go* μυλλαέ αν χνιικ τι, 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; το τεαέτ, *inf. of* ταρι or τις, *irreg. v. n.* come; αγ τεαέτ, *pres. part.* coming.

τεαέτα, *s. m.* a messenger, a courier, an ambassador, delegate, *used for* τεαέταιρε; *gen.* and *pl.* *id.*; also the *pl. of* τεαέτ.

τεαές, *s. m.* a house.

τεαέταιρης, *s. m.* teaching, instruction; *gen.* τεαέταιρης.

τεαέτλαέ, *s. m.* a household, a family; *gen.* τεαέτλαις, *pl.* -λιέ.

Τεαμηαιρη, *s. f.* Tara; *gen.* Τεαμηραέ, *dat.* Τεαμηραις, Τεαμηαιρη λιαστηρα, the place called *Beal atha na Teamrach*, in the parish of Dysart, near Castle Island, in the county of Kerry, seems to point out the contiguity of this place.

teando^{la}, *s. m. pl. of teando^l*, a fire-brand.

teann^a, *adj. pl. of teann*, strong, bold, powerful; *comp. teinne*.

teann^{ta}, *s. securities, bonds, engagements.*

teaf^a, *s. m. heat, warmth; gen. teaf^a; teaf^a na teinnead^o, the heat of the fire.*

teaf^{ba}c^a, *s. m. heat, sultriness; gen. teaf^{ba}is^g.*

téi^o, *irreg. v. n. imp. go; infin. a òul; téi^oi^o, 2nd pers. pl. imp. do ye go.*

teil^g, *v. a. cast, throw, fling; no teil^g re, perf. he cast; infin. do teilgean or do teilgint.*

teine, *s. f. a fire; gen. teinead^o, pl. teince.*

teinead^o, *gen. of teine, fire.*

teingeoinad^o, *v. n. would go; a cond. form of the verb téi^o, go.*

teit^a, *v. n. imp. flee, escape; infin. tei^oead^o and teitead^o; no teitead^oil^a uile, perf. 3rd pers. pl. they all fled.*

teor^a, *s. m. and f. a border, a boundary; gen. teorann, pl. teoranna.*

ti, *s. principally used with the prep. aip, in the sense of about, to, as aip ti do beit^a, about to be; aip ti a mairb^a, about to kill him, literally, on the design or intention of his killing.*

tiag^aid^o, *pres. tense 3rd pers. pl. they go, of irreg. v. n. téi^o; properly téi^oid^a or téi^o; a g-ceann gáca rocadil^a tiag^aid^o, they lead to (a g-ceann) every advantage.*

ti^g, *v. n., see tair.*

ti^gead^o, *cond. of ti^g, might come.*

ti^gearna^a, *s. m. a lord, proprietor, chief ruler; gen. id., pl. -aighe, gen. pl. ti^gearna^{ad}.*

tim^cio^{ll}, *s. circus, compass, ambit; a o-tim^cio^{ll} Óthair-mu^{da}, around Diarmuid; comp. prep. about, around; tim^cio^{ll} an éaoir^cainn, about the quicken tree; ina tim^cio^{ll}, around her or it; iná tim^cio^{ll}, around him or it; a^o tim^cio^{ll}, about thee; ina tim^cio^{ll} féin, about himself.*

tinne^agru^ac^a, *adj. stout, strong; pl. tinne^agru^ac^a; comp. tinne^agru^aighe.*

tinti^oe, *adj. fiery.*

tio^bhrá, *thou would'st give; 2nd pers. sing. cond. from tairbair, give; b^eáirfá, the 2nd pers. sing. cond. as formed from b^eir.*

tio^bhrá^o, *cond. would give; another form is b^eáirfá^o; the first is formed from tairbair, the second from b^eir; na^c o-tio^bhrá^o re, that he would not give; go o tio^bhráin, that I would give.*

τιούλασάν, *v. a.* *infin.* of **τιούλας**, bestow, present.
τιούλαισάν, *v. s. m.* a gift; *gen.* **τιούλαιστε**, *pl. id.*
τιομάνιν, *v. a.* bequeath, bestow; *infin.* *id.* **πο τιομάνιν**
perf. bestowed.
τιομηγάν, *s. m.* a collection, a congregation; *gen.* **τιομηγάτε**.
τιονόλ, *s. m.* a gathering; *gen.* **τιονόλι** and **τιονόλτα**, *pl. id.*
τίπη, *s. f.* a country, a land, a nation; *gen.* **τίπη**, *pl. τιορτά*;
 mac **τίπη**, a wolf, son of the (wild) country; **Τίπη**
Ταιρηγίρη, the Land of Promise.
τιυθάρ, I will give; *1st. pers. sing. fut. of ταῦθαι*, give;
 bέαρφατ, *fut.* from **τέθη**, I will give; **νί τιυθάρ**, I
 will not give.
τλάιτνιν, *s. f.* weakening venom or benumbing poison;
 from **τλάιτ**, *adj.* weak, languid, and **νιν**, poison.
τλάτυιξ, *v. a.* reduce, weaken; **πο τλάτυιξ**, reduced or
 weakened in strength.
τοβάρ, *s. m.* a well; *gen.* **τοβαῖρ**, *pl. id.* and **τοιβ-**
ρεάσα.
τοχαῖλ, *v. a.* dig, scoop, root; **πο τοχαῖλ** *re perf.* he dug.
τόγ, *v. a.* raise, lift-up, build; *infin.* **τόγβαῖλ**, **τόγβαρ**, *pres.*
hist. raises; **το τόγβασαρ** *αν φιανν* **γάιρ** **τόρη** **ράν**
γ-κλυτέ *ριν*; the Fenii raised a great shout at that
 game; **τόγαῖθ**, *perf.* raised; **τόγαῖθ** *re λάν* *α θά* **θαρ**
λειρ *ρον* **υιργε**, he brought with him (*i.e.* carried
 away) the full of his palms of the water.
τοιćιμ, *s.* guise, plight; **ράν τοιćιμ** *ριν*, under that guise.
τοιγερε, *s. emph. of τοιγ*, fondness.
τοιρćιμ, *s.* heaviness, stupor; **πο τυιτ** *re α τοιρćιμ* *ρυαδιν*,
 he fell into a stupor (of slumber).
τοιργ, *s. f.* expedition, work, cause.
τονη, *s. f.* a wave; *gen.* **τυιννε**, *dat.* **τυινν**, *pl. τοννα*.
τοραῶ, *s. m.* fruit, figuratively virtue; **το τοραῶ** *μο ρατά*,
 by virtue of my prowess; *gen.* **τοραιῶ**; *pl.* **τοιρτε**.
τορη, *s. m.* a boar; *gen.* **τυιρη**, *pl. id.*
τορηαć, *adj.* pregnant, fruitful.
τοιρηćeαρ, *s. f.* conception, pregnancy, fruit; *gen.* **-ρα**.
τρα, *adv.* to wit, videlicet, likewise, also.
τράτ, *s. m.* time; *gen.* **τράτα**; generally used adverbially, as
 an **τράτ** *ριν*, then.
τράτηνόνα, *s. m.* evening; *gen.* *id.* *pl.* **τράτόναιδε**; **υιν**
τράτηνόνα, at eventime.
τρέ, *prep.* through, by, at; **τρέ** *η-α* **σορρ**, through his body;
 it becomes **τρερ**, before a word beginning with a vowel,
 as **τρέρ** *αν υρλαθηνά* *ριν*, through that speech.

τρεαρ, *num. adj.* three; *αν τρεαρ υαιη*, the third time; *αν τρεαρ όσορ*, the third berry; *αν τρεαρ όσαςτ*, the third occasion.

τρέισ, *v. a.* abandon, desert, forsake; *infin. τρέισεαν*.

τρέινιμιλεαδ, *s. m.* a mighty champion or soldier.

τρειρε, *adj. irreg. comp.* degree of *λάιοιη*, strong, *comp.* also *λάιορε*.

τρεун, *adj.* mighty, strong, brave, powerful; *comp. τρέιμε*.

τρεунλαοс, *s. m.* a brave hero; *gen. -λαοιс*.

τρι, *adj.* three; *τρι οσορα όσιοб*, three berries of them; *τρι οσιη όσιοб*, three cairns of them.

τριαр, *s.* three persons or things; *adj.* three, *as τριαр εαслаc*, three attendants.

τριаcт, *s. m.* a lord, a chief.

τρиc, *adj.* quick, nimble, dexterous; *comp. τρиce*.

τρиота, *prep. pron.* under them, through them.

τρиуcа ceuo, *s.* a cantred; *gen. id. pl. τρиуcарoе ceuo*.

τρом, *adj.* heavy, weighty, grave, serious; *comp. τρиуме*.

τρом, *s. m. and f.* a charge, a burden, blame, rebuke; *gen. τρуim and τρиуме*; *νi мaр τρом α νeиrимpe рuо*, it is not as a rebuke I say that; *γaн νo һeit αg νeunam τrуim aиη*, not to be rebuking him (making rebuke on him).

τρом-тоирceар *s. f.* heavy pregnancy.

τρом-зáрcа, *s. m.* loud shouts; *from τром, adj. heavy, and зáрcа*, a shout.

τром-тоирցne, *s.* heavy vibrations.

τриаc, *interjec.* woe, alas!

τриаll, *s. f.* a sheath, a scabbard; *gen. -le, -леаcа*.

τриум, *see τром*, *s. m.* a charge.

τриуме, *s. f. gen. of τром*.

тú, *pers. pron. 2nd. pers. thou*; *тú ρeин*, thou thyself: *тú*, *acc. case, and form of nom. used with pass. verbs and with the assertive verb 1р*.

туаiрceарт, *s. m.* the north; *gen. -ceирт*.

туаrаrоal, *s. m.* wages, hire; *gen. -aиl, pl. id.*

туаrиrзaбáil, *s. f.* a report, a rumour; *gen. тuаrиrзaбla*.

туаcа, *s. m. gen. of τуaсt*, a tribe, a people.

тuз, *irreg. v. a. perf. gave*; *imp. τaбaиp or һeip*.

тuиg, *v. a. and n.* know, understand, think; *infin. α тuиgriп*.

тuиgriп, *infin. v. a. and n. of тuиg*.

туиле or туилеад. *s. m.* more, addition, remnant, a tilly.

tuillioin, *v. s.* merit, earning, desert ; *inf.* to deserve.
 tuillir, *2nd. pers. sing. perf.* you have deserved ; *imp.*
 tuill, deserve, earn, merit ; no tuilleair-řa, I have
 deserved ; niop tuillirře, you have not deserved.
 tuinn, *s. f. dat. of tonn*, a wave.
 tuirinn, *s. m. gen. of tuircean*, a spark of fire, a flash of
 lightning.
 túirpling, *v. n.* descend, come down ; *infin. id.* ၎᷑ tūirpling,
 pres. part. descending.
 tuirreac, *adj.* tired, weary, mournful, woful.
 tuirreasmal, *adj.* mournful, woful, sorrowful ; *also* tired,
 same as tuirreac.
 túir, *s. f. dat. of túr*, a beginning ; *gen.* tūirre ; ó tūir ḡo
 σειρεα᷑, from beginning to end.
 tuit, *v. n.* fall ; *infin.* tuitim, tuitio, *pres. tense*, *3rd. pers. pl.* they fall ; tuitreac, *cond.* would fall ; ၎᷑ tuitim,
 pres. part. falling ; ανηριν ἀν υαιρ ὁ'αιρι᷑ ἀν ἐνυμ ἀν
 τεα᷑ ၎᷑ tuitim υιρε, then when the worm perceived
 the house falling upon it.
 tuitreac, *fut. hist.* shall fall.
 tuitim, *v. s. f.* a fall, falling ; *gen.* tuitime, ၎᷑ ὁ-tuitim,
 upon the fall.
 tulča, *s. f. gen. and pl. of tulac*, a hill, a hillock, knoll, a
 mound ; ὁ'ιονηραι᷑ ᱥ᷑ να tulča, to the hillock ; ၎᷑
 b-řagbáil να tulča ḡi, upon the leaving of the tulach
 to it, *i.e.* when it was leaving the tulach.
 tuřur and tuřar, *s. m.* a journey, voyage, pilgrimage ; *gen.*
 and pl. tuřuir.
 uačtař, *s. m.* the top, summit, upper part of anything ; *gen.*
 uačtař, *pl. id.*
 uařbře, *prep. pron. emph. form of uařb*, from ye.
 uařo, *prep. pron.* from him.
 uařneac, *s. m.* secrecy, privacy ; *gen.* uařnir.
 uařim, *s. f.* a grave, cave, den, cavern, grotto ; *gen.* uařme
 and uařma, *pl.* uařma.
 uařim, *prep. pron.* from me.
 uařinne, *prep. pron.* from us.
 uařir, *s. f.* time, hour ; *gen.* uařire.
 uařle, *s. m. gen. and pl. of uařal*, nobility, nobleman,
 gentleman ; ὁ νέιρ ἀ n-uařle, according to their
 nobility.
 uařma, *s. m. gen. of uařim*, a grave, cave, den, a cavern ; *gen.*
 also uařme.
 uařman, *s. f.* dread, awe, dismay ; *gen.* uařman.
 uařit, *prep. pron.* from thee ; uařit řeim, from thyself.

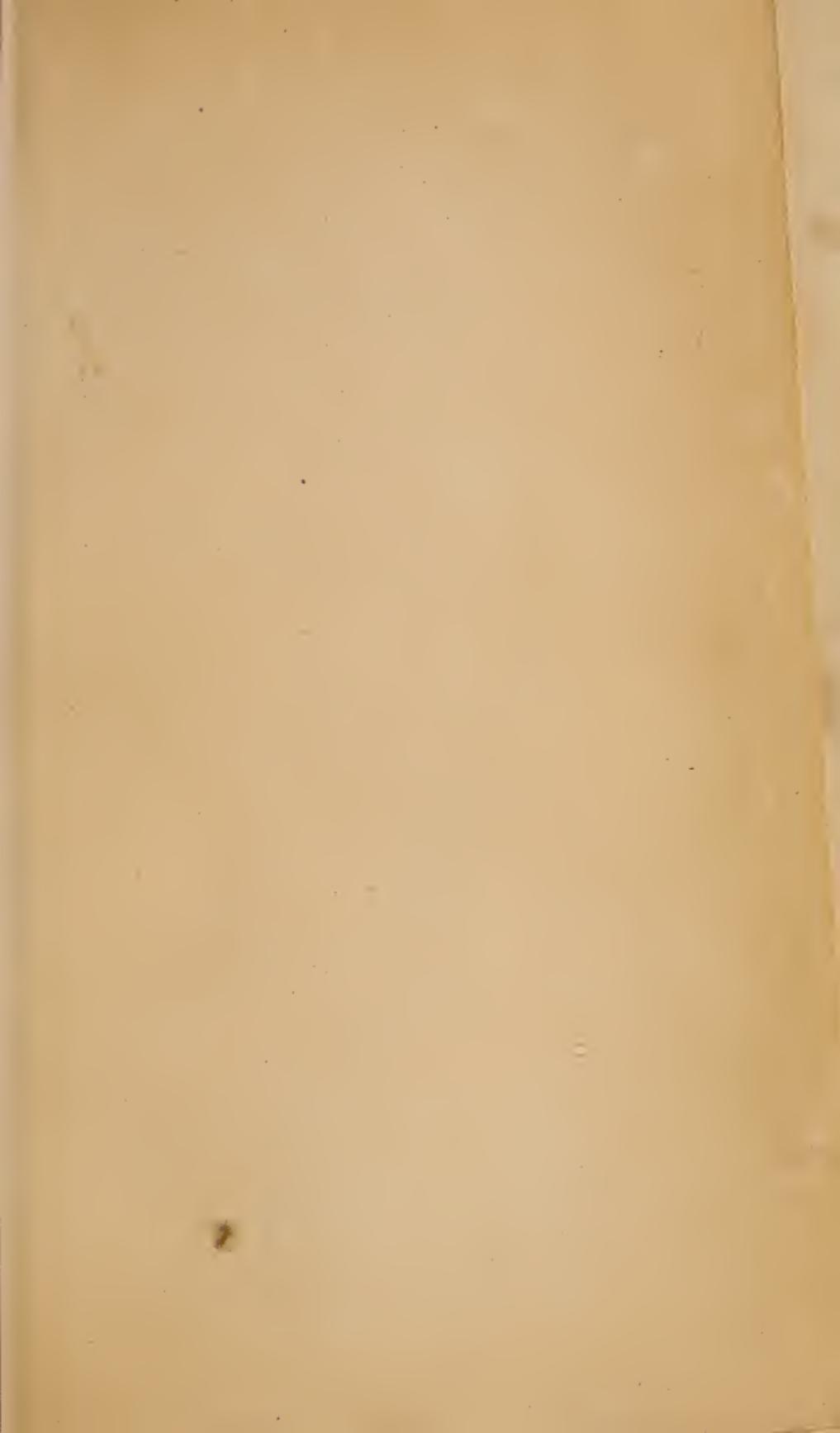
ualaċ, *s. m.* a burden, load, heavy charge, obligation.
 uaral, *adj.* noble, high-born; *comp.* uairle; *s.*
 uata, *prep. pron.* from them.
 uatbář, *s. m.* horror, terror; *gen.* uatbářiř.
 uatbářaċ, *adj.* horrible, terrible; *comp.* uatbářaře.
 úo, *indef.* demons. *pron.* that, there, yonder.
 ui *gen. sing. and pl. of O or Ua*, a descendant of a tribe; *amic* ui Duibne, O son of O'Duibne.
 uim, *prep. pron.* around him or it, upon him or it.
 úir, *s. m. gen. of úi*, mould, earth.
 úirzéiř, *s. f. dat. of úirzéař*, a high branch, or bough; *gen.* úirzéiře.
 úirmeiřniř, *s. m. gen. of úirmeiřneaċ*, great or exceeding courage; *from úir*, great, and meiřneaċ, courage.
 uirre, *prep. pron.* upon her, upon it.
 uirreře, *prep. pron. emph. form of uirre*.
 uirge, *s. m.* water; *gen. id.*
 uile, *indef. adj. all*; go h-uile, all, entirely.
 ulc-řařa, *comp. adj.* long-bearded.
 ullaiř, *s. m.* Ulster; *gen.* ullaiř.
 ullaiř, *adj.* prepared, ready; *comp.* ullaiře.
 ulltač, *adj.* belonging to Ulster, Ultonian.
 úi *an intens. prefix., written úi, before words whose first vowel is slender.*
 uirčař, *s. m.* a cast, a throw, a shot, a fling; *gen.* uirčaiř; *also* uirčuř, *gen. -uiř*.
 úirlařbař, *v. s.* speeching, speech.
 úirlannaiř, *s. dat. pl. of úirlann*, a staff; *gen.* úirlainn, *pl.*
id., úirlann rleřařa, the staff of a spear.
 úirluiře, *s.* a skirmish, a conflict, a blow.
 uiraiře, *adj. comp. degree of rupuř or uiruř*, easy.

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