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ĠRÁINNE.

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,



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PURSUIT OF DIARMUID  
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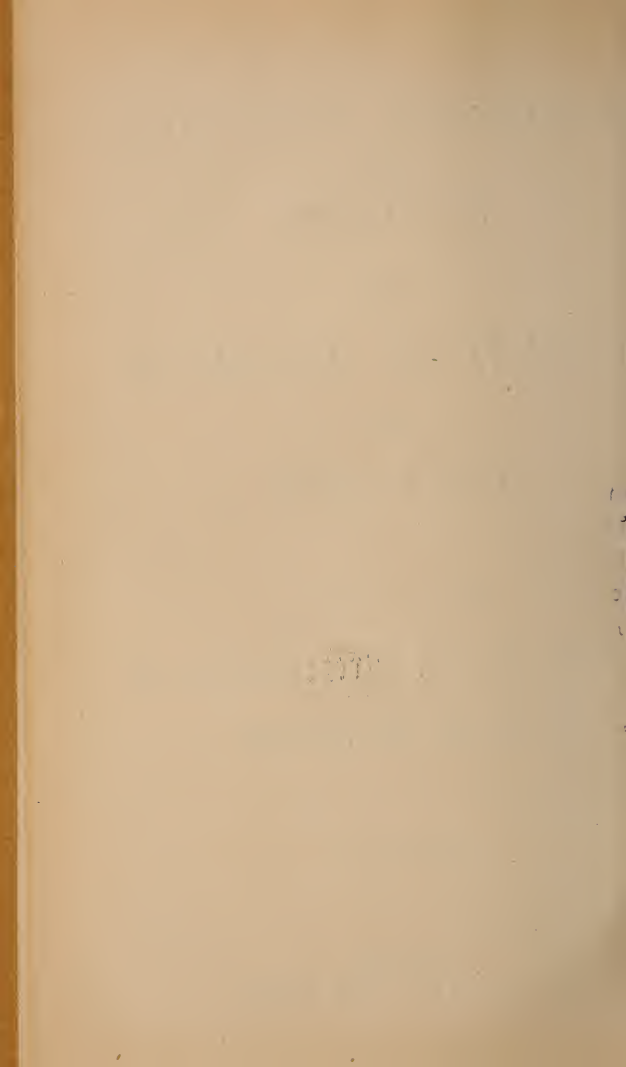
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## INTRODUCTION.\*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

terminations of verbs), more than anything else, have retained the forms proper to the modern literate language, as distinguished from the colloquial, such as the prepositions *riu* and *rie* (by or with) *iu* *bá* *re*, for *io* *bí* *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 “*Bolḡ an t-ráladáir* ;” 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 r̄geul̄air̄e," i.e., The Story-teller, and is entirely devoted to Fenian and other legends, of which it contains thirty-eight; some having been transcribed from manuscripts of 1749.\*

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

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

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

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

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

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

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

the other most probably three hundred years old.

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

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

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

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

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

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

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

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

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

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

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

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

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

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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 *riu* and *rie* (by or with) *riu* *bá* *rie*, for *ro* *bí* *rie* (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 “*bólḡ an t-ḡaladḡairi* ;” 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 r̃geul̃ar̃oe," i.e., The Story-teller, and is entirely devoted to Fenian and other legends, of which it contains thirty-eight; some having been transcribed from manuscripts of 1749.\*

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

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

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

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

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

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

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

the other most probably three hundred years old.

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

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

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

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

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

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

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

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

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

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

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

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

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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 meadóin oíche,” or the Midnight Court, written in 1781 by Bryan Merryman, a country schoolmaster of Clare, who had evidently some general acquaintance with literature. This is mentioned to show by an example that alliteration, when merely an accessory, and not the primary object of the poet, is an ornament. These lines are from the exordium of his poem—a passage of pure poetry:—

bA gnaic me a g riu bál le cumáir na h-a bann,  
 ar báinríg uir 'r an riuic gó trom ;  
 anáice na g-coillteasó, a g-cuim an t-rléib,  
 gan máirg, gan móill, ar foillre an lae.\*

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

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

ΔηδICE ηΔ β-πιοὸβΔὸ, Δ ζ-cuim Δη τ-τλειβ,  
 ζΔη ΔηIE ζΔη μοιλλ, Δη ποιλλIE Δη λΔε.

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

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

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

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

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

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

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

\* See Macaulay's *Essay on Addison*.

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

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

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

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

S. H. O'G.

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tóruigheacht dhiarmada agus  
ghráinne.



# ARGUMENT.

## PART II.

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

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

# Τὸ ρυιγθεαχτ ὀηιαρινυὸα ἀγυς ζηράιννε.

ΔΗ ὈΔΑΑ ΡΟΙΗΗ.

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1. Ρο λαβδαίη ἀοὸ μαε ἀνοαλαίηιε Μήόμνα;  
ἀγυρ ιρ ἐ μο μάρῶ, ζο m-b'φῆάρι λειρ βάρ  
ὀ'φάζαίλ ἀζ ιαρμιαὶὸ να ζ-αορι ριν ινὰ οὐλ  
ῑαρι Δ αἰρ ἀρ ὀύτῑαυ Δ ιμάῑαρι, ἀγυρ Δ  
οὐβδαίητ με h-Οἰρῖν Δ ιμυιητιρ ὀο ῑόιμευο ζο  
τεαῑτ ταρ Δ η-αἰρ ὀόιβ, ἀγυρ ὀά ὀ-τυιτρεαὶὸ  
φῆιν ἀγυρ Δ ὀεαριβ-βιμάῑαρι ραν τυμυρ ριν,  
Δ ιμυιητιρ ὀο ῑίοὸλααὶὸ ζο Τίρ ταιρηζυιε.  
ἀγυρ μο ῑιομηαὶοαρι ἀη ὀιαρ ὀεαζ-λαοῑ ριν  
ααὶὸ ἀγυρ αῑίλεαβῖαὶὸ ὀο Οἰρῖν ἀγυρ ὀο  
ῡαἰῑίβ να φῆιννε, ἀγυρ μο ζλυαἰρεαὶοαρι  
ηομπα, ζο ηαῑ η-αἰῑηιητεαρι Δ η-ιμῑτεαῑῑα  
νό ζο μάνζαὶοαρι Ρορ ὀά ῖοίλεαῑ, μυρ Δ μάρῶ-  
τεαρι λυιμνεαῑ ἀη ταν ρο; ἀγυρ νί η-αἰῑηιη-  
τεαρι Δ η-αοιὶὲαῑῑ ἀη οἰὶὲ ριν. Ρο ῑηρζεαὶοαρι  
ζο μοῑ ἀρ η-Δ ιμάριαῑ, ἀγυρ ηίορ ρζυιηεαὶοαρι  
νό ζο μάνζαὶοαρι Ὀυβῖορ Ο β-φῑαῑῖαῑ, ἀγυρ

ԲՅՈՒՆՈՒ ԼԵԱՇ-ՏԱՅԻՆ ՈՒ ՔԻՇՈՒՆ ԴՈՒՆ ԵՍ ԲԱՐԻ-  
 ԴՈՒՆ ԼՈՒՅ ՍԻՆԱՐԱՆՈՒ ԲՅՈՒ ՏԻՆԱՆՆԵ ԴՈՒ,  
 ԲՅՈՒ ՈՒ ԼԵԱՆԴՈՒ ԴՈՒ ԼՈՒՅ ՏՈ ՎՈՐԱՐ ՈՒ  
 ԲԻՆԲՈՒՇԵ ՈՒ ԻՆԻ ՍԻՆԱՐԱՆ ԲՅՈՒ ՏԻՆԱՆՆԵ.  
 ԴՈ ՈՒՇԱՅ ՍԻՆԱՐԱՆ ԻՆԴՈՒՆ ԲՅ ՇԵԱՇՇ ԸՄԻ  
 ՈՒ ԲԻՆԲՈՒՇԵ, ԲՅՈՒ ՇԱՅ ԼԱՄ ԷՐԱ ԼԱՇՈՒՆ ԷՐԱ  
 Ե ԼԵԱՇՈՒՆ-ԲԻՆԱՅ, ԲՅՈՒ ԲԻՆԱՅ ՇԱՅ ԻՆԴՈՒ Ե  
 ԲԱՐԱՆ ՎՈՐԱՐ. “ԴՈ ԸԼԱՆՆԱՅ ՈՒՆՆԵ ՔԻՆ,”  
 ԲԻ ՔԻՆ. “ՇԱ ՎՈ ԸԼԱՆՆԱՅ ՈՒՆՆԵ ՔԻՆ?”  
 ԲԻ ՍԻՆԱՐԱՆ. “ԼՈՒ ՄԱՇ ԼՈՒՆԱ ԻՆԻ  
 ՄԻՈՒՆ, ԲՅՈՒ ԼՈՒՆՆԱՐ ՄԱՇ ԼԻՐՇ ՕՅ ՄԻՇ  
 ՄԻՈՒՆ,” ԲԻ ՔԻՆ. “ՇԻՆՈՒ ԲԱՇ-ՇԱՅԲԱՐԻ  
 ՎՈՒ ՔԻՇՈՒՆ ՔՈ?” ԲԻ ՍԻՆԱՐԱՆ. “ՔԻՆՆ ՄԱՇ  
 ՇԱՄԱՅԼ ԵՍ ԸՄԻ ԲՅ ԻՆԻՆԱՅ ՎՈ ԸՆՆՆԵ  
 ՔԻՆ,” ԲԻ ՔԻՆ, “ՄԱՐ ԷՍ ՍԻՆԱՐԱՆ Օ  
 ՎՈՒՆՆԵ.” “ԻՐ ՄԵ ՏՈ ՎԵՐՈՒՆ,” ԲԻ ՍԻՆԱՐԱՆ  
 “ՄԱՐԵԱՇ,” ԲԻ ՔԻՆ, “ՈՒ ԻՆԻ ԼԵ ՔԻՆՆ ՏԱՆ  
 ՎՈ ԸՆՆՆԱՐ ՈՒ ԼԱՆ Ե ՎՈՒՆՆ ՎՈ ԸՆՆԱՅ  
 ԸՆՆԱՆՆ ՎՈՒՆՆԱՐ ՎԱՅԻՆ Ե Ն-ԷՐԱՆ Ե  
 Ե ԷՐԱ.” “ՈՒ ՔԱՐԱՐԱ ՎՈՒՆՆ ԸՆՆԱՐ ԼՈՒ  
 ՔԻՆ ՎԱՅԻՆ,” ԲԻ ՍԻՆԱՐԱՆ, “ԲՅՈՒ ԻՐ ՄԱՐՅ  
 ԲԻ Ե Մ-ԲԱՇ ՆԵՐԱՆ ԴՈ ՔԻՐ ՔԻՆ; ԲՅՈՒ ԻՐ  
 ԼՈՒՆՆ ՎԱՄԱ ՏԱՅԻՆ Ե ՄԱՐԲԱՇ ԲԱՐ Ն-ԼՈՒՆՆԱՇ  
 ՎՈ ՈՅՆԵ, ԲՅՈՒ ՈՒՆ ԲԵՅ ՎՈ ՔԻՆ ՄԱՐ ԷՐԱՆ  
 ՄԱՅԻՆ.” “ՈՒՆ ԲԵՅ ՎՈՒՆՆ,” ԲԻ ԼՈՒ ՄԱՇ  
 ԼՈՒՆԱ ԻՆԻ ՄԻՈՒՆ, “Ե ԲԵԱՆ ՎՈ ԲՐԵՇ Օ  
 ՔԻՆՆ, ԲՅՈՒ ՏԱՆ ՎՈ ԲԵՇ ԲՅ ՎԵՆԱՄ ՇԱՄԱՆ

αιρι.” “Νί μαρι έπιom α θείιμπε ρύo,” αι  
 Οιαριμυo, “αέτ oο έonηαιε α ιάηαιλ αιγε  
 oά oεunam αι Chonán mac Fhinn Liaéluaópa  
 ποίηe ρo, μαρι inneoρao oίβpe ανοιρ.”

2. “λάoάpαιb Fionn α o-Teamraiğ Liaópa,  
 αγυρ μαίτε αγυρ μόρι uairle Fhianh Éirionn  
 ina íocair, níori éian oο βάoαρ an tan ao  
 éoncaoαρ aon óγλαó móρι míleaóta meap-  
 óalmα α γ-ceipt-íneoóan aipm αγυρ éioiό oά  
 n-ionhraiğiό, αγυρ πο íiaipuiğ Fionn o’Fhian-  
 naib Éirionn an o-tuγaoαρ aítne αιρι. Α  
 ouβpaaoαρ cáó α γ-coitéinne náρι tuγaoαρ.  
 ‘Νί μαρι ρin oámpa,” αιρι Fionn, ‘aítuiğim  
 γυρι naíma oám féin é.’ Táiniγ an t-óγλαó  
 oο láóair iaρι ρin, αγυρ beannuiğear oóib.  
 Fhoétaρ Fionn rgeula oε, cia h-é féin, nó cá  
 éiri nó cá éalam oο. ‘Conán mac Fhinn  
 Liaéluaópa m’ainm,’ αιρι ré, αγυρ πο βά  
 m’áóairpe αγ μαριbáo t’áóairpa α γ-caó  
 Chnuca, αγυρ oο éuit féin ran ngíom ρin,  
 αγυρ oο iaipaiό α ionaiο α b-Fianhuiğ-  
 eaóó tángamapí oon oul ρo.’ ‘Oo γeubairi  
 ρin,’ αιρι Fionn, αέτ γo o-tuγairi éipic oámpa  
 am áóair.’ ‘Ná h-iaipí éipic αιρι,’ αιρι Oirín,  
 ‘αέό α áóairi oο éuitim leatpa.’ ‘Ní γeubao  
 ρin uaiό,’ αιρι Fionn, ‘óiri ní fuláiri oám tuille  
 éipce o’fáğail uaiό.’ ‘Cpewo an éipic áóoi

‘Δε γαρ ἰαυῖαι?’ ἀπὸ Conán. ‘Ní fúil áct enuim  
 céann-íeasáin Chéim iníe Oiliollá Oluim, á  
 ceann do tábairt leat á n-éiríe m’áit  
 cúgair,’ ἀπὸ Fionn. ‘Do beirim coimáirle  
 ináit úit, á Chonán,’ ἀπὸ Oirín, ‘í. uil maí  
 á h-oileadú tú, ásur gáin ríotcáin v’iaí-  
 maidú ἀπὸ Fhionn an fáio ináiríor ré.’”

3. “‘Cíeud í an énuim úo,’ ἀπὸ Conán,  
 ‘maí náe m-bairínníe á ceann v’í?’ ‘Átá,’  
 ἀπὸ Oirín, ‘uair v’áir éiríg Oiliollá Oluim ámac  
 ó Dhún Eocáiríníe, ásur Sáb iníon Chuinn  
 céutócáití, á beán ásur á bair-céile, á  
 maílle ír, ásur íad áiríon áiríon áiríon;  
 uo bá Sáb táobtíom tíríd á an ír,  
 ásur do éonáiríe rí éiríe v’áiríon ór á  
 éoníon á n-áiríe ásur á lán áiríe uíre.  
 Táiríe maí ná n-áiríe á Sháiríe, ásur  
 do éiríe Oiliollá an éiríe ír éiríe uáctáir  
 an áiríe, gáir í Sáb á léiríe v’íe.  
 Ro ílléadáir táir á n-áir á bair, ásur do  
 ír rí gáin iníon áluinn iníe-leat iníe  
 don tíom-tíeíe ír .i. Cíe maí Oiliollá  
 Oluim, ásur ír ír Cháiríe lúeíe ír  
 . v’á áiríe. Áct éeá, ír áiríe uo bá  
 an maí ír ásur tíeíe-íeíe táir á ceann áir,  
 ásur gáir bíeáir v’á m-beiríe an maí ír  
 do beiríe an tíeíe-íeíe bíeáir ír.’”

4. “Ro fáir ašur mo fóirbair Cían sur  
 flánuiš a fícté bliadóin, ašur mo bá oiaí  
 mac oile aš Oilíoll, ašur mo bá an triair  
 ingníomá an tan rin. Ro báóair triair eac-  
 lác .i. gíollairé, aco, ašur mo éuadóair na  
 gíollairé aimpri áiríšte go teac Sgáttáin  
 mic Sgánnláin arí doiréacá. Ro bá Sgáttáin  
 go maic mu an oiré rin, ašur a oubairt,  
 ‘atá fleacó ann arí teac go acoct fá cómair  
 fhinn mic Chumáill, ašur vo gíubtáiró báir  
 n-oóitín vo bíacó maic oile a n-eugmuir na  
 fleiré rin.’ Ro cáiteadair a g-cuir an oiré  
 rin, ašur o’éirgeadair go moct arí n-a máiac.  
 ašur vo éuadóair tarí a n-air go Oír Eocáir-  
 muige, ašur tárladair triair mac Oilíolla arí  
 an b-fáitcé iompa .i. Eogán móir, Coimac  
 Cair, ašur Cían, ašur mo fiarpuig Eogán oá  
 gíolla cá maib ré aréir. ‘Ro báómarí a  
 o-teac Sgáttáin mic Sgánnláin,’ arí an  
 gíolla. ‘Cionnur vo bíóótur ašuib ann?’  
 arí Eogán. ‘Vo bíóótur go maic,’ arí an  
 gíolla. Ro fiarpuig Coimac. ‘Go maic,’  
 arí an gíolla. Ro fiarpuig Cían an ceuna  
 oá gíolla. ‘Vo bíóótur go h-olc,’ arí gíolla  
 Chéin, ‘óirí vo máoiró ré orpuinn go maib  
 fleacó aige fá cómair fhinn mic Chumáill,  
 ašur ní cúg ré a blaróúinne.” ‘Ná cpeiré,’

Δι να γιολ্লাιὸε οίλε, ‘οίρι το βί ρέ γο μαίτ  
 λινν με céile.’ ‘Όο βευρφαὶὸ ρέ οίολ ὀαίηρα  
 ρά γαν α βειτ γο μαίτ lem γιολ्ला ρέιν,’ δι  
 Cιαν. ‘Να h-αβαιρ ριν,’ δι Cormac Cár,  
 ‘οίρι ιρ ρεαρ ριονηρα ὀαίηρα é, αζυρ ατά α  
 ράιτ το τίγεαρνα αίγε .ι. ριονν mac Chu-  
 mdaill.’ ‘Νί μίρθε λιον,’ δι Cιαν; ‘μαέφαο  
 ocm βεαρριαὸ cúige.’ Ιρ αίηλαιὸ το βί αν  
 Cιαν ριν, νίοι βεάρι don ουινε αριαίη é ναέ  
 m-βαιρφαὸ α céann oe; αζυρ το γλίαιρ  
 Cιαν ποίμε γο ούν Sγacάιν mic Sγannláin.  
 Ro tárla Sγacάιν δι αν β-φαίτce ποίμε,  
 αζυρ πο ριαρρuiγ Cιαν αρι α βεαρριαὸ. ‘Όο  
 ὀέν,’ δι Sγacάιν, ‘οίρι ιρ é ιρ ceάρρo ὀαίηρα  
 βεαρριαὸ το ὀευναιη, αζυρ ανη ρύο αν τεαγ  
 ινα n-οεινιμ é αζυρ éιρiγρε ποίηam ανη.’  
 αζυρ το γλίαιρ Cιαν ὀ’ιονηραίγiὸ αν τίγε.  
 Όο cúaiὸ Sγacάιν ὀ’ιονηραίγiὸ α τίγε co-  
 οαίτα, αζυρ το cúiri α αιρμ αζυρ α éιρφαὸ  
 αρι, αζυρ ανη ριν τυγ ργiαν αζυρ uirγε λειρ  
 ινα láim, αζυρ το cúaiὸ μαρ α ραίβ Cιαν.  
 ‘Cρευο ρά ὀ-τυγαιρ να h-αιρμ ριν λεατ?’ δι  
 Cιαν. ‘Όο cluinim,’ δι Sγacάιν, ‘γο μαρ-  
 βανν τυρα γαέ neac ὀά m-βεαρριανν tú,  
 αζυρ το ὀέν túρα το βεαρριαὸ ρεαρoα.’”

5. “‘Ιαρι ριν το ργacoiλ Sγacάιν αν cean-  
 γαί πο βά δι céann Chéin, αζυρ το ρυαιρ

oíuim-iall mói ón g-cluair go céile ari.  
 ‘An é ro aóðair fá a marbann tur a gá  
 neac óá m-beairiann tu?’ ari Sgáctán. ‘I  
 é go veimín,’ ari Cian, ‘a gair ní baogál vuitre  
 mé.’ ‘Óo beirimpe mo bairiáir,’ ari Sgánn-  
 lán, ‘go n-óenra aóðair mo marbáta leat  
 anoir nó go m-biaíó a fíor a gair creuo an  
 fáct atá a gair an ro.’ Iar rin tug ríor  
 oon ríein tair an oíuiméill gur ríinn  
 cnuim airoe, a gair ro éiríó go léim lúctmair  
 láineuotruim go ráiníó fíorimullac na  
 bairíne, a gair a gair túiríne anuair oi tairla  
 cmaidreac Chéin poimpe, a gair ro cun cmaid-  
 ínaómanna cóimóainíne oirígaolte uiríe  
 féin fá ceann na cmaidíne. Tair éir ceann  
 Chéin ro beairiáó ro cógair Sgáctán an  
 cnuim ro marbáó, acat a vubairt Cian gan  
 a marbáó go m-beiríáó féin gonuige Sairób  
 iníon Chuinn ceuo-cáctaió í, ‘óir ir ina  
 bairinn ro gairneac an cnuim rin.’”

6. “‘A h-aíle rin ro cun Sgáctán luir-  
 anna íce a gair leiríó pe cneadóib Chéin,  
 a gair ro gcluair Cian poimpe go Oún Eocair-  
 mairíne, a gair a cmaidreac fíor a beuláib aige,  
 a gair an cnuim ceangailte ói. Tairla Oílioll  
 Oluim a gair Sairób poimpe ari an b-fairíce, a gair  
 ro inoir Cian rígeula na cnuim oóib ó túir

50 ԾԵՊԵԱԾ. Ա ծԹԵԲԱՐԻՄ ՕԻԼԻՈԼԼ ՁՈ ՇՆԱՄ ԾՈ  
 ՄԱՐԻԲԱԾ, ՁԵՒ Ա ծԹԵԲԱՐԻՄ ՏԱԾԵՆ ՈՐԸ ՄԱՐԻԵՈԲ-  
 ԷՏԻՈԸ, ‘ՕՐԻ ՈՐԻՐՈՐ,’ ԱՐ իՐ, ‘ՈՐԸ ԻՈՆՁՈՆ ՄԱԸ  
 ՎԻ ԱՅՐ ԾՈ ՇԻԱՆ;’ ԱՅՐ ԻՐ Ի ԿՈՄԱՐԼԵ ԱՐ ԱՐ  
 ՇՈՆ ՕԻԼԻՈԼԼ ԱՅՐ ՏԱԾԵՆ .1. ԻՈՆՈՐԸ ՎԱՆՅԵԱՆ  
 ԸԼԱՐ ԾՈ ՇՐԻ ՈՐԱ ԿՈՄԸՈԼԼ, ԱՅՐ ԼԵԱՐՅՈՅԾ  
 ԱՅՐ ԼԱՆՇՈՐՄՅՈՅԾ ԵՐՈ ԱՅՐ ՎԻՅԵ ԾՈ ՇՐԻ ՇՐԻՈԸ  
 ՏԱԾ ԼԱ.’”

7. “ՔՈ ԻՐԱՐ ԱՅՐ ՈՐ ԻՐԻԲԱՐԻ ՁՈ ՇՆԱՄ  
 ԻՈՆՈՐՄ 50 Մ-ԵԱԾ ԷՆՅԵԱՆ ՁՈ ԻՈՆՈՐԸ ԾՈ  
 ԻՅԱՕԻԼԵԱԾ ՈՐԱ ԿՈՄԸՈԼԼ, ԱՅՐ ԿԵԱԾ ԿՈՄՈԼՆԷ  
 ԾՈ ՎԵՆԱՄ ՎԻ. ՔՈ ԻՐԱՐ ԱՅՐ ՈՐ ԻՐԻԲԱՐԻ ԱՐ  
 ԻՈ 50 ՇԵԱՆ ԵԼԻԱԾՈՐ, ԻՈՆՈՐՄ 50 ՄԱԻԵ ՇԵՐ  
 ՇԵԱՆ ՄԻՐԼԵ, ԱՅՐ 50 Մ-ԵԱԾ ՇՆԱԼ ԼԷԻ ՇԻԱ ՁՈ  
 ՇԵԱՆ ՈՐԱ Վ-ԿԵՆՅԵՈՄԱԾ ՁՈ ԵԼԱԾ ԾՈ ՇՐԻՎԻ  
 ՇՐԻՈԸ, ԱՅՐ ԾՈ ԻՐԻՅԻԼԵԱԾ ՇՐԻԱԾ ՈՐ ԼԱՕԸ 50  
 Ո-Ա ԱՐՄԱԻԵ ԱՅՐ Ա ԷՐԵԱԾ ՁՈՆ ՏԱԾ ՇԵԱՆ  
 ՇՐԱՐՇՈՅԱՆԿԱԾ ՎԱ ՄԱԻԵ ՄԻՐԼԵ.’”

8. “ԻՐ Ի ՈՐ ՄԱՐԻ ԱՅՐ ԱՐՄԻՐԻ ԻՐԱ Ա Վ-ԿԱՄԻՅ  
 ՄՅ ՇԻԱՐՄԻՐԵ ԼԱԾԻՐԱ ՎՐԻՐ Ա ԿՈՄՈԼԿԵԱ .1  
 ՇԻԱՆ ՄԱԸ ՕԻԼԻՈԼԼԱ, ԱՅՐ ՄԱՐ ՇՆԱԼԱՐՈ ԿԱՐՄԻՐ-  
 ՏԱԵԲԱԼ ՈՐ ՇՆԱՄԼԵ ԻՈ, ՈՐ ՇՆԱՐՈ ԾՈ ՎԵՆԱՄ  
 ԻՈՆՏԱՆԿՄԻՐ ՎԻ, ԱՅՐ ՎՐԻՄՅ ՈՐԱ ԻԵԱԲԱՄ ԱՐ  
 ԵԱՐԻ ՁՈ Կ-ԻՈՆՈՐԻՅ. ՄԱՐ ԻՐԱՐԻ ՁՈ ՇՆԱՄ  
 ՄԱԾԱՐԸ ԱՐԻ, ԿՅ իՐ իՐԱՆԿԱԾ ՈՄՆԵԱԾ ՈՐԱՄ-  
 ՎԵԱՄԱԼ ԱՐԻ, ՏՐԻ ԵԱՆ ՁՈ ՇՐ ՈՆ 5-ԿՈԼՐԱ  
 ԻՐՈՐ ՎԵ; ԱՅՐ ՄԱՐ ՇՈՆԿԱԾԱՐ ՄՈՐԱ ԱՅՐ

mionnadaime an báile an gníomh rin, mo teit-  
 adar uile aghur mo fágbadadar an tóin ina  
 fárad pólaím ina n-oidiú. Mar cúlaid  
 Oiliolll rin, a duibairt an énum do mairbhad  
 o'eadla go n-oidiúghad cuét fá mór iná rin,  
 aghur mo donuiú Sdób a mairbhad. Aghur  
 mar fuairadadar an teaghlac an cead rin mo  
 cuirleadar an tóin tré doigir doonn-juaid  
 deairg-lairiad ina timcioll. Ann rin an  
 uair o'airiú an énum teair na teinead agh  
 buain iua, aghur an teac agh tuirim uirre;  
 no éiríú do báidiléim eurtuim tré mullac  
 an tige iuar, aghur do gáb moimpe iuar aghur  
 an teaghlac ina oidiú, go máinú uaim doirca  
 fearina a n-iairtar Chorca Uí Ohuibne.  
 Ro cuaid arthead ran uaim, aghur do iúgne  
 fárad don tuuca ceud rin ina timcioll, go  
 nac lámair Fionn iná fiana Eirionn fearg  
 iná fiadac do deunaim ann le iade na cnuime  
 rin, aghur ir é a ceann rin iairiur Fionn  
 oirra, a Chonán,' ar Oirín."

9. "Mairiad,' ar Conán, 'ir fearir liom-  
 ra báir o'fágaíl agh iairiuid na h-éirce rin,  
 iná uil tar m'air mar ar h-oilead mé.'"

10. "Air rin mo tiomair ceud aghur céile-  
 adair agh Oirín aghur agh mairib na Féinne,  
 aghur do gluar moime go máinú an áit ina

րաւն ձոն ընում. Ըր ռ-ձ քաւրոն ոօ Chonán  
 յօ ըսրի ձ մեւրի ձ րսւիտնո իօօձա ձո չձօր  
 ծեւրչ, ձշւր մրբբբն տւչ յաքձտ ձո չձօր  
 ծեւրչ ոօ,” ձր Օւարմւո, “մար չլձար con-  
 ձլնբ ձշւր իձոօ րրր; Օրր ոօ ին ձ րօր ձշամ  
 ռձձ րաւն ձ մարնձօ ր ձո չ-քսւոննե մւնձ  
 մարբօնձօ ձո չձ յօարչ ի. ձշւր տւչ յօճձ  
 ձո սրձարր յօ չւր ըսրի տրբ ռ-ձ հ-ոմլոօնն է,  
 ձշւր յօ մարնն յձաւտարչ ձո սրձարր րոն ի,  
 ձշւր տւչ ձօոնն յձ ձօոննձլնն ոօ լձտարր  
 րհոն; ձշւր ձր ռ-ձաւտոն ձո ըոնն յձրհոնն, ձ  
 յօննարր ռձձ ռշօնձօ չձոն տւլլե էրբբ  
 յձրձձալ ռնձ ձտարր Օ Chonán. ր ի րոն սարր  
 ձշւր ձարրր տձոնչ րաօ րձտձ թօլսւոմնեձձ  
 յձոննրձալչոօ ռձ տւլձձ մար ձ րձննմարրնե  
 սւլե ձո տն րոն; ձշւր յօ լօոննմարր սւլե ձո  
 րաօ. Օօ ձոննարր Conán րոն, տւչ րչաձ  
 տար լօրչ յր ձո ի-րբոնն, ձշւր յօ լօոն րբոն  
 ձշւր րոնն ձո րաօ; ձշւր ռի րձաւտարր  
 րչօւսւրչօձձտ օրրձձ չօ րձոնչձօարր ձւչձոննե  
 սւոն ձրձտնոնձ ոօ լօ, ձշւր յօրբօնն թօլ-  
 մարչ ձո րաւոօ ձր Chonán ձ ռ-օւարոօ րհոնն,  
 ձշւր ռիօր յարր րոնն էրբբ ձր իտ ձր Chonán  
 Օ րօոն ձլէ: ձշւր յօարր ինն լձմարրբբ, ձ  
 ձլոննձ մհօրրնէ,” ձր Օւարմւո, “նի րբձօարր-  
 մար ձո յձ յօօոն ռօ յձ ձոմնօօօն յօ ինն  
 Conán րիտ յձրհոնն ձո լձ րոն, ձշւր յօարր լոոմ

níorí mór an eugcóir rin ina éiric a aitari  
 o'iarraio oiruibre, agus nár beas do mar  
 éiric gur a m-bruinn bá maitreac a bábair  
 ar o-tuitim bá n-daireac nír féin, gan bá  
 g-cuir o'iarraio caor caoréainn Dub-roir nó  
 mo éinne, óir ir é an ceann curaid iarrur  
 fionn oiruibre é; agus gíó bé aca beuir  
 fadó rib éirge, ní bíadó rít agusí b fá óeoiḡ."

II. "Creuo iad na caora úo iarrur  
 fionn," do ráio ḡráinne, "mar nac b-féoiri  
 a b-fáḡail do?" "Atá," ar Oiarraio, "crann  
 caoréainn o'fáḡail Tuata Dé Danann a  
 o-triuca ceuo O b-fidreac; agus gac caor  
 oá o-tig ar an g-crann rin bío buadó iomó  
 aco .i. bíonn meirge fionn agus fáram reir-  
 mór ann gac caor oíob; agus gíó bé éir-  
 fear trí caora oíob, oá m-badó rlan a ceuo  
 bliaóain do, do macfadó a n-doir a oíe  
 m-bliaóan rítead. ḡróaó, atá aacéiríor-  
 ḡrána o'fáiríona ag cóimeuo an caoréainn  
 rin, gac lá agá bun agus gac n-oíóe agá  
 bárr ina coola. Agus do migne ré fárac  
 oon triuca ceuo rin ina éiméill, agus ní  
 féoiri a mairbadó nó go m-buailtear trí  
 leura lánadóméile do luirḡfearraio iar-  
 raionn atá aige féin air, agus ir amlaio atá  
 an luirḡ-fearraio rin, agus fíó imreámar

יִדְּמִינִי תִּרְעֵה נ-א צֶאֱנִי, אָזְיִר אִי רִיֹּו תִּרְעֵה  
 נ-א צֹרִיפּ. רֹו בִּינִי רֵעֵה יִסְמֹרְיִיֹו וֹו צֹנְחִינִיֹו  
 וֹ'פִּיֹוֹנִי אָזְיִר וֹ'פִּיֹוֹנִינִיבֵי עִיִּיֹוֹנִי זֵאִי  
 רֵעֵלֵז אִי תִּיִּיֹוֹא צֶעֱוֹ רִינֹו וֹו רֹעֻנִיֹו, אָזְיִר  
 אִי וִיִּיֹו וֹו בִּאֲוֹרִיֹו רֵאֲ צֹיִלֵל אָזְיִר רֵאֲ זִיִּיֹוֹנִי  
 אָז פִּיֹוֹנִי וֹו רִיֹוֹיִיֹו צֶעֱוֹ רֵעֵלֵזֵה וִיֹוֹ, אֲצֵת  
 זֵאִי בִּינִי רִיִּי נֵא צֹרִיִיבֵי זֹו בִּיֹוֹאֲ. אָזְיִר אֲ  
 עֵלִיֹוֹנִי מִיֹוִּיִּיֹוֹנֵה," אִי וִיֹוִּיִּיֹוֹ, "בִּיֹוֹ בִּיִּי  
 רִיֹוֹא אָזְיִיבֵרֵה; צֹיִיֹוֹ צֹיִיֹוֹ רֵאֲ מֹו צֶאֱנִי,  
 נֹו וִיִּי וֹ'יִדְּמִיֹוֹ נֵא זֵ-צֹרִי אִי אִי אֲצֵאֲ."  
 'וֹיִ לִיֹוֹ מֹו עִיֹוֹאֲ אֲ בֵ-פִיֹוֹנִיֹוֹזֵעֵאֲצֵת,"  
 אִי עֵלִיֹוֹנִי מִיֹוִּיִּיֹוֹנֵה, "וֹו רֹעֻנִיֹו צֹיִיֹוֹ צֹיִיֹוֹ  
 אִי וֹ-תִיִּיֹוֹ."

12. יִדְּמִיֹוֹ רִיִּי רִיֹוֹ זֵאֲבֹאֲרִי נֵא וֵעֵאֲזֵלֹוִיֹוֹ רִיִּי .1.  
 עֵלִיֹוֹנִי מִיֹוִּיִּיֹוֹנֵה אָזְיִר וִיֹוִּיִּיֹוֹ, אֲ זֵ-צֹרִיֹוֹ-  
 צֹרִיֹוֹ יִנֵּא זֵ-עֵלִיֹוֹרֹוֹתִיבֵי אִיִּי זֵאִיֹוֹזֵה אָזְיִר  
 צֹיִיֹוֹיֹוֹ, אָזְיִר יִרֹו עֹיִיֹוֹ צֹיִיֹוֹ אִי אִי עִיִּינֵעֹאֲרִי,  
 צֹיִיֹוֹ צֹיִיֹוֹ צֹיִיֹוֹ-נֵעֵרִיֹוֹיֹוֹ וֹו רֹעֻנִיֹוֹ.

13. אֲצֵת עֶאֱנֵא, רִיֹוֹ עֶאֱנֵזֵאֵל וִיֹוִּיִּיֹוֹ יֹאֲוֹ  
 אִיֹוֹנִי אִי אִי לֹאֲצֵאִי רִיִּי. "יִרֹו מֹאִיֹוֹ אִי צֹיִיֹוֹ-  
 צֹיִיֹוֹ וֹו רִיֹוֹיִּיֹוֹ," אִי זִרֹוִּיֹוֹנֵה, "אָזְיִר יִרֹו בִּיֹוֹ-  
 צֹיִיֹוֹ וֹאִיֹוֹ וֹאֲ מ-בֹאֲוֹ נֹאֲ רִיֹוֹרֹוֹ עֵלִיֹוֹנִי  
 מִיֹוִּיִּיֹוֹנֵה וֹ'יִדְּמִיֹוֹ נֵא זֵ-צֹרִי רִיִּי, נֹאֲ לִיֹוֹזֵ-  
 רִיִּיֹוֹרֵה אֲוֹ לֵעֵאֲבֹאֲוֹ זֹו בִּיֹוֹאֲ מִיֹוֹנֵא בֵ-רִיֹוֹזִיִּיֹוֹ  
 עִיִּיֹוֹ וֹו נֵא צֹרִיִיבֵי רִיִּי, זִיֹוֹנִי זִיִּי עֶאֲרִיֹוֹ  
 מִיֹוֹ אִי נִיֹוֹ רִיִּי אִי אֲ בֵעִיֹוֹ צֹרִיֹוֹ; אָזְיִר  
 אֲצֵאִיֹוֹרֵה אִיֹוֹיֹוֹ צֹאֲוֵבֵתִיֹוֹ צֹרִיֹוֹ, אָזְיִר נִי

biao am beaṭaio muna m-blaipfeao na caora rin."

14. "Ná cuipre o'fidaib oim rít vo oipfeao ar an Seabán loclannac," ar Oidhmuio, "asur nac móire vo léigfeao ré liom iao." "Sgaoilre na cuibmge ro óinne," ar clanna Móirne, "asur macfamaoio leat asur beupfam inn féin ar vo fon." "Ní tiocfaio ríib liomra," ar Oidhmuio, "óir oá b-feicfeao ríib lán bair rúl oon aṭac úo buo oócáioe bair m-bár iná bair m-beaṭa é." "Maipfeao, vein gráira oipmuinn," ar riao, "an cuibieac vo bozaio oipmuinn, asur rinne ve léigion leat a n-uaisnear zo b-feicrimír vo cóimrac mair an aṭac rúl bainfir na cinn oáir meioe:" asur vo migne Oidhmuio amlaio rin.

15. Ann rin ro gluar Oidhmuio poime o'ionnraigio an t-Seabáin loclannais, asur tárla an t-aṭac ina coola poime. Tus buille oá coir ann zur tós an t-aṭac a ceann, asur o'feuc ruar ar Oidhmuio, asur ir é ro ráio; "an rít vo b'áill mao vo bupfeao, a mic Uí Ohuibne?" "Ní h-eao," an Oidhmuio, "aṭt Gráinne inḡion Chormaic aṭa taoḃtíom toimiac, asur vo ḡlac rí mian vo na caoraib ro azaora, asur





caoraidib ro, aghur abriaid le Fionn gur rib  
 féin do maidh an Seairbáin Lochlannac.”  
 “Do beirimís ár m-briaid,” ar ríad, “nac  
 beas linn a m-beuriam go Fionn oíob;” aghur  
 mo baidh Oidhimuid uaidé do na caoraidib  
 oíob. Annn rin tuagadai clanna Móinne  
 buiréadur aghur altuagad me Oidhimuid tar  
 éir na o-tíodlaicead do fuidadai uaidé,  
 aghur mo gludireadai mompd maidh a maidh  
 Fionn aghur Fianna Éimonn. Do éuidé  
 Oidhimuid aghur Siáinne iomoirio go báiri  
 an éadairéinn, aghur do luigeadai a leabaidé  
 an t-Seairbáin Lochlannaidé, aghur ní maidh áct  
 caoria reairbá annir na caoraidib ríor o’feu-  
 éadn na g-caor do bí fuidar ari an g-clann.

19. Do rángadai clanna Móinne go Fionn,  
 aghur mo fíarriuidé Fionn rgeula oíob ó túir go  
 veiread. “Ro maidhamairan Seairbáin Lochlann-  
 nac,” ar ríad, “aghur tuagadai caoria caor-  
 éinn Dubhoir éugadara a n-éiric t’adai,  
 má tá ríct aghuinn dá g-clonn.” Tuagadai na  
 caoria an tan rin a láim Fhinn, aghur mo aidnigé  
 ré na caoria, aghur mo éuir fá n-a ríóim idé,  
 go n-oubdairic me clannaidib Mhóinne, “do  
 beirim mo briaid,” ar Fionn, “gur ab é  
 Oidhimuid O Duibne do baidh na caoria ro,  
 óir aidnigim boladé cuir míc Uí Dhuibne

օրրէս; ճշար ի՞ր յօւնոն խոտ շար ձե՛ք ո՞ւ  
մարե՛ն ձո՛ Տօրե՛ն Լօճաճո՛ւ, ճշար յա՛ւ-  
բօրս ո՞ւ ի՞նչ ձո՛ մարե՛ն ի՛նչ ճշ ձո՛  
ճ-ճօրէ՛ն. Շրօ՛ւ, ո՛ր ի՛նչ ո՛ւր ո՛ւ  
ճօրս ո՞ւ ճօ՛ւր ճշարս, ճշար ո՛ր  
ե-իւրո՛ւ ի՛նչ ի՛նչ ո՛ւր ո՛ւր ո՛ւր ո՛ւր  
նա՛ւր ճշ ո՛ւր ո՛ւր ի՛նչ ի՛նչ ճշար ճշ  
ճշար.”

20. 1aṛi rin mo čuiri tioneól aḡur tiomruḡáó  
aṛi řeačt ḡ-cačaiḃ na ḡnaičřéinne aṛi don  
láčair, aḡur mo ḡluair moime ḡo mánuḡ  
Duḃuor O ḃ-řiačřiač; aḡur vo leaṇ loṛḡ  
Thiaṛmuoḃa ḡo bun an čaoričainn, aḡur  
řuair na caoṛia ḡan čóiṁeuo oṛičā, ḡuiri  
ičeaḃaṛi a n-oóičin oíob. Oo řuḡ an teař-  
ḃač móri oṛičā an taṇ rin, aḡur a duḃairi  
řionn ḡo n-aṇřaó aḡ bun an čaoričainn ḡo  
n-imčeočáó an teařḃač rin; “ óiri ačā a  
řior aḡam ḡo ḃ-řuil Thiaṛmuo a m-báiri an  
čaoričainn.” “ Ir móri an coṁairčā euoḃ  
óuicře, a řhinn, a imeař, ḡo ḃ-řaṇřaó Thiaṛ-  
muo a m-báiri an čaoričainn, aḡur a řior  
aiḡe tuřa ḃeič aṛi čí a ṁaṛiḃčā,” aṛi Oiriṇ.

21. Δ η-οὐδὲν δὲ κομμάτιον γινὼ το ὅσονταί  
 ὁρίν, πο ἰαπρ φονη φτῆσιλλ ὅδ ἡ-ἰμῖτ;  
 ἄγυρ ἂ οὐδαίητ με ἡ-Οἰρῖν, “ὅο ἰμεορῖν  
 φῆν ελῖτῆε λεατρὰ ἡμῖε πο,” ἀμ φῆ. Σὺγῖο

Δι γὰρ τὰς ὁσὺν ῥιτὶλλ .1. Οἱρὶν, Ἀγυρ  
Οἱρὶν, Ἀγυρ μαρ Λυγὸεαδ, Ἀγυρ Ὀιορμυιν  
μαρ Ὀοβαίρ ἡ βηλοῖρνε το ἑαδ, Ἀγυρ  
ῤιονν ὁσὺν τὰς οἰε.

22. Ὡς τῆς ἀδ, πο βάρει Ἀγ ἡμῖτ να  
ῤιτὶλλε γο ῤάτὰ ῤῖρῖλε Ἀγυρ πο ἑμῖ ῤιονν  
ἀν ἑμῖττε Δι Οἱρὶν Ἀ γ-αοι ναρ ῤαῖβ το  
βερῖτ το ἀδ ἀν βερῖτ ἀμῖν, Ἀγυρ ἱρ ἑ πο  
ῤαῖβ ῤιονν ; “ Ἀτὰ ἀν βερῖτ Ἀγ βερῖτ ἀν  
ἑμῖττε ὅμῖτ, Ἀ Οἱρὶν ; Ἀγυρ βῖοδ Ἀ ῤῖλὰν ῤά  
Ἀ β-ῤυῖλ ἀο ῤοβαίρ ἀν βερῖτ ῤῖν το ἑαδερῖτ  
οἰτ.” Ἀνν ῤῖν Ἀ οὐβερῖτ Ὀιορμυῖο Ἀ  
γ-αοῖ Ὡμῖννε, “ ἱρ τῖμαδ ῤομ ἀν ἑμῖ  
βερῖτ ῤῖν οἱτ, Ἀ Οἱρὶν, Ἀγυρ γὰν μέ ῤῖν  
Ἀγ τὰδερῖτ τεαδερῖτ να βερῖτ ῤῖν οἰτ.”  
“ ἱρ μερῤα ὅμῖτ ἑμ ῤῖν,” Δι Ὡμῖννε, “ το  
βερῖτ Ἀ ῤεαδερῖ ἀν τ-ῤερῖβῖν ῤοῤανναῖ  
Ἀ μ-βῖρ ἀν ἑαοῖτδῖν, Ἀγυρ ῤεαδτ γ-ατὰ  
να Ὡνῖτῤῖννε ἀο ἑμῖοῖ Δι ἑ το ῤερῖ-  
τὰ, ἡὰ γὰν ἀν βερῖτ ῤῖν Ἀγ Οἱρὶν.” ἱαῖ  
ῤῖν πο βῖν Ὀιορμυῖο αοῖ το να αοῖαῖβ,  
Ἀγυρ ὀῖμῖρῖ ἀν ῤερῖ βυδ ἑοῖ ἑογῖαῖ ;  
Ἀγυρ πο ἑογ Οἱρὶν ἀν ῤερῖ ῤῖν, Ἀγυρ πο ἑμῖ  
ἀν ἑμῖττε Δι ῤῖονν ῤαν ῤοῤο γ-αυοῖ.  
ἡοῖ β-ῤαδ γο ῤαῖβ ἀν ἑμῖττε ῤαν γ-  
αυοῖ ἀν ὀαῖ ἡ-υαῖ, Ἀγυρ ἀν υαῖ το  
ἑοῖνναῖ Ὀιορμυῖο ῤῖν πο βυαῖ ἀν ὀαῖ

ραοι ρι ρν β-ρερι βυò ρόιι το τóγβάιλ,  
 ργυρ ιο τóγ Οιρίν ρν ρερι ριν γυρ ρυι ρν  
 ρλυιτće ρευοη ρι ρηιονν. Ρο ρυι ριονν  
 ρν ρλυιτće ρν τρεαρ υαιρ ρι Οιρίν, ργυρ  
 ιο βυαίλ Όιαριμυο ρν τρεαρ ρραοι ρι ρν  
 β-ρεριυο βευιρδò ρν ρλυιτće υ'Οιρίν, ργυρ υο  
 τóγβδρα ρν ρηιανν γάιι ιόρι ράν γ-ρλυιτće  
 ριν. Όο λαβαρι ριονν, ργυρ ιρ é ρ υυβαιρτ  
 “ ιι η-ιονγνα λιοι ρν ρλυιτće υο βρειτ υυιτ,  
 ρ Οιρίν,” ρι ρέ, “ ργυρ ρ υίτćιολλ ργ Οργαρ  
 υά υευηαιι υυιτ, ργυρ υυτμαćτ Όηιορμαιγ,  
 ργυρ ράιτβεαιρτ ιιιρ λυιγòεαć, ργυρ τεαγδαργ  
 ιιιρ υί Όηυιβνε ργδρ.” “ ιρ ιο ιόρι ρν  
 τ-ευο υυιτρε, ρ ρηιινν,” ρι Οργαρ, “ ρ τυιγ-  
 ριν γο β-ραηραò Όιαριμυο Ο Όυιβνε ρ  
 ιι-βάρμαηćριοιιηρο, ργυρ τυραρ ράν-ρ ροιιαιρ.”  
 “ ρια ργυιιιιι ργ ρ β-ρυιλ ρν ρίριιιιι, ρ ιιιρ  
 υί Όηυιβνε,” ρι ριονν, “ ιιρε ιό Οργαν?”  
 ‘ ιίοι ράιλλιρρε τ'αιτνε ιιαιτ ιιαιι, ρ ρηιινν,”  
 ρι Όιαριμυο, “ ργυρ ρτáιιιιι ργυρ γριáιιιιι  
 ρνν ρο, ρ λαβαιò ρν τ-ρεαριβáιι λóćλαν-  
 νυιγ.” ρνν ριν υο ιυγ Όιαριμυο ρι  
 γηριáιιιιι, ργυρ τυγ τρι ρόγδ υί όρ ροιιαιρ  
 ρηιινν ργυρ ια ρέιιιιι. “ ιρ ιεαρδ λιοι  
 ρεαćτ γ-ραćδ ια γηáιτφέιιιιι ργυρ ριι  
 έριονν υ'φαιρνέιρ ορι ρν οιòće ιυγαιρ  
 γριáιιιιι ιιοτ ό Θεαιιριαιγ, ργυρ γυρ τυ

féin ba féar cóimeuota óam an oíche rin  
féin, iná a b-fuil ann ro o'fáirnéir oir;  
ašur do beirfáir do ceann ari ron na b-póš  
rin," ari Fionn.

23. Iar rin mo éiriuš Fionn ašur na ceitpe ceu  
amár do bí aige ari tuilliom ašur ari tuamár-  
dal, fá comairi Ohiamuroa do mairbáó; ašur  
mo cuiri Fionn a láim a láimib a céile tim-  
cioll an cāorēainn rin, ašur o'fuašairi oóib  
a b-péinn a š-ceann ašur a š-cóimeuota  
beačáó šan Oiamuro do léigion táirā  
amāc. Ro šeall oóib maille, šrō bé ouine  
o'fhianndib Éirionn do mārāó ruar ašur  
do beirfáó ceann Ohiamuroa Uí Ohuibne  
cuige, šo o-tiošmāó a airm ašur a éireāó  
óo, ašur ionāó a āčair ašur a šean-āčair a  
b-fiannuigeāčt rāoir do. Do fpeašairi  
šarib šléibe Cua, ašur ir é mo mārō, šur āb  
é āčairi Ohiamuroa Uí Ohuibne, Donn O  
Donnchurā, mo mairb a āčairi féin, ašur  
oā mōtin rin do mārāó oā oíogāl ari Ohia-  
muro, ašur mo šluairi moine ruar. Do foill-  
rišeāó tria o'āonšur an bmošā an t-éigion  
inā mairb Oiamuro, ašur tiz oā šurāčē  
šan fīor šan airmušāó don fhéinn; ašur  
mairi mārniš šarib šléibe Cua ruar a m-bāiri  
an cāorēainn tugš Oiamuro buille oā cōir

ann, ašur mo cait ríor a meafg na Féinne é, ionnurf gur bainiosadai anáir fhinn an ceann oe, óir do cúir dongur vealb Ohiamuosa air. O'ér a inaribda tainis a éirir féin air, ašur mo aicnis fionn ašur fionna éirionn é, go n-ouibadai gur ab é Šairb do tuit ann.

24. Ann rin a oubarit Šairb íléibe Ciot go macfaó do óioğal a ačar féin ar mac Uí Ohuibne, ašur mo gludair ruar ašur tug dongur buille dá cōir ann gur cait ríor a meafg na Féinne é, ašur vealb Ohiamuosa air, gur bainiosadai muintir fhinn an ceann oe. Ašur a oubarit fionn nac é Oiamuro mo bá ann ačt Šairb, ašur o'fíarfuiğ an tpeaf uair cia macfaó ruar. A oubarit Šairb íléibe Šuair go macfaó féin ann, ašur gur ab é Donn O Donnchuó mo inarib a ačair, ašur dá mōtin go macfaó dá óioğal ar mac Uí Ohuibne, ašur mo gludair poime a m-báir an cōir. Tug Oiamuro buille dá cōir ann gur cúir ríor é, ašur mo cúir dongur vealb Ohiamuosa air, ionnurf gur inaribadai an fhinn é. Ačt cēna, do maribad nŠairb na Féinne ar an moó rin a m-breigmoó me muintir fhinn.

25. Iomtúra fhinn, tar éir naoin nŠairb



ʒʉr mian leatpa ʒan anacail vo tadbairt  
 oam, ac̃t mo b̃ar vo tadbairt a n-ait̃ eĩʒin;  
 aʒʉr f̃or ó nac̃ liom ṽul ón ʒ-contadbairt ro  
 am ceann, vo b̃uĩʒ nac̃ b̃-fuil caipa iná com-  
 pránac̃ aʒam a ʒ-c̃m̃ioc̃áib̃ iñc̃iana an vo-  
 m̃ain m̃oir, noc̃ mac̃f̃ainn ari a anacail iná  
 ari a c̃oiricead̃, maʒ ʒʉr minic vo t̃uʒar a  
 n-ár̃ aʒʉr a n-eaʀb̃a ṽoṽ t̃oir̃eʀe. Oir̃ ní  
 maib̃ cat̃ iná com̃lann, ṽuad̃ iná ṽoc̃ar  
 oir̃pa mem̃ linn, nac̃ mac̃f̃ainn t̃ar̃ vo ceann  
 pa aʒʉr t̃ar̃ ceann na f̃éinne ann, aʒʉr f̃or  
 ʒo n-veininn com̃pac̃ moim̃ad̃ aʒʉr ad̃ ṽiaĩʒ;  
 aʒʉr̃ir̃ b̃mãt̃ar̃ ṽam̃pa, a f̃hinn, ʒo n-oir̃eo-  
 laora mé f̃éin ʒo maĩt̃ r̃ul ʒeub̃air̃e a  
 n-air̃ʒe mé.”

28. “Ir̃ f̃ior̃ vo Ohiar̃muir̃ r̃úṽ,” ari Or̃ʒar̃,  
 “aʒʉr tadbair̃ anacail a m̃ait̃im̃ ṽo.” “Ní t̃iu-  
 b̃ar̃,” ari f̃ionn, “ʒo b̃ruinn an b̃rá̃t̃a; aʒʉr  
 ní b̃-fuĩʒĩo r̃uam̃near̃ iná com̃nuir̃e c̃oir̃ce,  
 nó ʒo ṽ-tuʒaĩo ṽioʒal̃ ṽam̃pa ánn ʒac̃ mar̃-  
 lãṽ ṽa ṽ-tuʒ ṽam̃.” “Ir̃ m̃oir̃ an ṽuĩt̃ aʒʉr  
 an com̃ar̃t̃a euṽa ṽuĩr̃e riñ vo m̃ad̃,” ari  
 Or̃ʒar̃; “aʒʉr vo b̃eip̃m̃re b̃mãt̃ar̃ f̃ior̃-  
 laoĩc̃,” ari f̃é, “muña ṽ-tuĩr̃io na f̃ior̃ma-  
 meinte anuar̃ oim̃, nó an t̃alam̃ ṽ-or̃ʒail̃  
 f̃ám̃ c̃or̃aib̃, nac̃ léĩʒreaṽ ṽuĩt̃ f̃éin iná  
 ṽ-f̃hiannaib̃ ē̃ir̃ionn r̃uĩl̃uĩʒad̃ iná f̃oir̃-

Ծեսքստո՞ւ Ծեւնան ար; Դէսք Զձնան  
 Ըօրք Դէսք և անան ար Ըօմմիւքստո մօ Զօւե  
 Դէսք մօ Զարքե, Զօ մ-Եւրքստ րլն Լիօմ  
 Է Ծաննծօմն Ե-քարն ռ-Էրմօնն. Դէսք, և  
 Օհարմուք, տար անսար և ր ևն մ-Եւե, օ ռձ  
 Զիլ յե րմօնն անձարիլ Ծօ Ըձնարք Ծուք, Դէսք  
 Զձնարք ար մօ Ըօրք Դէսք ար մ'անան Էս,  
 ար մեձնձ Ծօ Ծեւնան օրք անու."

29. Ann rin o'éirigh Oidhmuir ina fearadain  
ar úirgéis do gheugab an bile, agus o'éirigh  
do bdoi léim eutruim eunadail o'úr lan-  
nab a c'adairéac, gur gab leicior a oá  
bonn don fearadain feuradaine ionnur do  
n-deacair imcain tair Fhionn agus tair  
Fhianndab Éirionn amac; mar ir léir anur  
an laoir ro rior gab impeardain agus gab  
briatair oá maib eatorra ó teacir gur an  
m-bile oóib nó gur r'adardair féin agus  
Oidhmuir me n-a céile, mar leand:

17 ԿԱՄԱՆ ԼՈՒՄ ԱՆ ԻՄԻՐԵ  
 ՈՐ ԵՎ ԱՅ ՔԼԱԻՇ ՈՒ Ե-ՔԻՃՈՒՆ ;  
 ԱՅ ՔԻՃՈՒՆ ԱՅՍԻ ԱՅՎ ՄԱԸ,  
 ԱՅ ԵՄԱՆ ԻՍԻՔ ՔԻՃԻ.

Do fuidéar féin cum cláir,  
mé féin agus mo óiar mac;  
le suadainn fhinn uí bhaoirgne,  
och! ir linn doib aic.

Do léigeadó eadruinn ann fiteáil,  
 roir éiríad aghur laoc;  
 do bádair na fíor aghur,  
 a'f níor b'í rúo an imirte báoc.

Léigior Diaimuid véirgeal  
 caoir anuair ar an g-clár;  
 éiríad Oirín é go tarraic,  
 a'f léigior fearr ina áit.

Fionn. Do ráid Fionn go véirgead,  
 “atá neac éiríon ran g-clár;  
 aghur buir h-í an éiríad anba  
 do bídair aghairn ina céann.”

Orzair. Ann rin labhair Orzair,  
 mac Oirín airméil úir;  
 “a mág, cia do na fearraib  
 neac ina b-fuill do dúil?”

Fionn. “Ná cuirre mé ar meairbál,  
 a fíor, gíó maic do lám;  
 gur ab í an éiríad anba  
 do bídair aghairn fá clár.”

Orzair. “Ná h-abair rin, a mág,  
 a'f ná bíod fála gnáit do gnuir;  
 oá m-bad beag oir Diaimuid,  
 buo cóir a léigíon dúinn.”

Ψολάν. Ἀντ' τὴν λαβῆναι Ψολάν,  
 ἄγυρ ἐ ἄγ' ἡγορευζαὶ να ζαίηζε ;  
 “νὶ λείηριμὶο Ὀδιρμυρο  
 λε νεαὶ ὡὰ β-φυλ να βεαῖται.”

Ἄρ' μαίβ' μαίτ' ἀγαστα, ἀ Ὀρζαιρ,  
 ἀ ἥρ' ἡγορευζέτε ζαῖα καῖα ;  
 ἀ ὡερ' ζο m-βευρὰ λαοὶ λεατ,  
 ὡ' αἰμῶεοιν υαίμ φέιν 'ρόμ αῖται.”

Ὀρζαιρ. “Ταρ ἀνυαρ, ἀ Ὀδιρμυρο,  
 ζαβδαίμ πόρ ἐν ὡο λαιμ ;  
 ζο m-βευρὰ ὡρὰ ρλάν  
 ὡ' αἰμῶεοιν ὁ φηιανναίβ ἔριονν.”

Ζολλ. “Ἰρ μόρ ἀ λαβῆναι, ἀ Ὀρζαιρ,”  
 ὡο μαίτ' Ζολλ τειρρεαίμναιλ να  
 m-βέιμνν ;  
 “ἀ μαίτ' ζο m-βευρὰ λαοὶ λεατ  
 ὡ' αἰμῶεοιν ἀ τιονόλ β-φειρ n-  
 ἔριονν.”

Ὀρζαιρ. “Νὶ τὺ ἡγορευζειρ ὡρμ, ἀ Ζολλ,  
 να clanna μεαρὰ μόρζηνίον ;  
 clanna ὡόρῶιν ἀρ' Ὀδιρμυρο,  
 clanna ταζαίτα τρευνλαοί.”

Ζολλ. “Μάρ μαρ τὴν ἀ ὡερ' ἐ,  
 ἀ λαοί να ζ-comlann ὡεααίρ ;  
 ὡεαίβταρ ὡύινν τ' ὡρλνῶε  
 ραν ζ-cóimpe τὴν ὡο ζλααίρ.”

Coirruioill. Ann rin a labhair Coirruioill  
 do shuic mór le h-Orzair;  
 “an cóimriúge rin do glacadair,  
 caitéir uil dá corradh.”

Orzair. Annrin mo labhair Orzair,  
 aghur doib é rin an rreagaird  
 boirb;  
 “geáirrfadur bair g-cnádha,  
 ioir mác aghur aitéir.”

Léimear mac Uí Thuibne  
 anuair ar bárr an bile;  
 a corp ceangailte da cáit-  
 éiread,  
 doib é an torradh iongantac.

Cúig ceud, a pháirruig,  
 gior líonmair dá mairtib;  
 do coirg mac Uí Thuibne  
 ruil máirig Orzair.

Ro éarradig Orzair a éirdeac,  
 mar fuidm gaoite a’r gleanna;  
 nó mar fuidm lice a’r uirge,  
 a’r é ag rgailead na gairge.

Conán. Ann rin labhair Conán,  
 a’r é a g-coimnairde ina fála;  
 “léigir do clannairb bhairgne  
 cuir a céile do gearradh.”

Fionn. Nò ladbair Fionn go déiseadach,  
 “cuimh corf ar bair n-armaidib;  
 ná bíod clanna Móinne in bair  
 n-uaidh,  
 go t-téiréí go h-Almuin.”

‘Imtígh uainne ie céile  
 Uaimuio déiseal O Thuibne;  
 agus Oradar na móirghníomh  
 o’fúis rinn go crialóioch.

30. A h-aiclé an cónaidic rin, do mánis  
 Oradar agus Uaimuio pompa san fuilugadh  
 san foirdearugadh ar neac dca, agus ní  
 h-aicirtear rgeulugedat orrta nó go  
 mánugadur gur an m-brugh ór bóinn, agus  
 ba luctáirneac láimneanmnaic a bá Tráinne  
 agus Dongur pompa. Ann rin do innir  
 Uaimuio a rgeula dóib ó túir go veirneac,  
 agus ní mór náir tuic Tráinne a t-táimneu-  
 laib buanmairbta báir le h-uaiman agus le  
 h-uachtbair an rgeil rin.

31. Iomtúra Fhinn, iar n-imteadac míc  
 Uí Thuibne agus Oradar, do fuair naonbair  
 tadoirneac agus veic g-ceuo laoc ina g-cor  
 fair éirí, agus mo cuir gac don do bí mleig!  
 go h-aic a leigirte, agus mo tócail fearc  
 fórfairing, agus mo cuir gac don do bí



Ro fearaidò fàilte mho chàir moim Fhionn a g  
 an muigh, a gair do cuim Fionn ma fhuir ma  
 ionad fèin. Iar rin mo d'ailidò meadò fèime  
 ro chàitme, a gair deoch gairid g'adaltò d'òib,  
 a gair do cuim an muigh fìor ar an g-cuir oile do  
 muinntir Fhinn, a gair d'fear fàilte momp  
 ran d'ùn. Ann rin mo innir Fionn a t'oirid  
 a gair a t'uir do muigh ó t'uir go deireadò,  
 a gair gur ab d'iarraidò comairle a gair con-  
 ganta t'ainid fè fèin don cor rin a n-a'gaidò  
 m'ic Uí Dhuibne. "A gair ir maidò do d'ligidò  
 d'uitre f'luadg do t'adairt d'ainid, óir ir é  
 Dairmuir O Duibne do mairb t'adair a gair  
 do d'air deairb'adairid, a gair m'òran do  
 maidib ar ceudna." "Ir fìor rin," ar an  
 muigh, "a gair do b'air mo d'air m'ac fèin a gair  
 m'ile do f'luadg t'inciol g'ad f'ir d'òib d'uit."  
 B'ad l'it'g'airid Fionn don t-ro'airid rin t'uir  
 muigh Alban do, a gair céileadair Fionn a gair  
 a muinntir don muigh a gair d'ad'g'ad, a gair  
 f'ad'g'ad iom'coim'id adò beadò a gair f'lainde  
 adò, a gair mo cuim'id ar an ceudna leo.  
 Gh'adair Fionn a gair a cuim'id, a gair ní  
 h-adairidair f'geulid'ad oirid go m'angad-  
 air gur an m-b'uir ór d'òinn, a gair t'ainid  
 fèin a gair a muinntir a d-t'ir. Iar rin  
 cuim'id Fionn t'ad'ad go t'ad'ad d'angair an

briosa o'fuaighrad cáta ar Ohiarmuio O  
Ohiubne.

32. “Cneuo a deunradora uime rúo, a  
Orghair?” ar Ohiarmuio. “Do deunradam  
aradon cat roghailte feolrghaoilte do tadhairt  
oóib, agus gan eadlaic beačad do léigion ar  
oíob gan mairbhad,” ar Orghair.

33. Ar maidoin ar n-a márac mo éirigh  
Ohiarmuio agus Orghair, agus do ghábharaí a  
g-caomcorpa ina g-culaíochtí arim ghairge  
agus comraic, agus do ghluairadar an t-á  
tírimílead rin do látair an comlainn rin,  
agus ir mairg beag ina móran buíone ag a  
o-táinig an t-iar deag-laoc rin fá feirg.  
Ann rin mo ceangail Ohiarmuio agus Orghair  
teoranna a rghač ina céile go nac n-veileo-  
cáoir me céile ran g-cat. Iar rin o'fua-  
gharad cat ar Fhionn, agus ann rin a  
tubharad clanna iug Alban go macradair  
féin agus a muintir do comraciu ar o-túir.  
Tangadar a o-tír a g-ceudóir, agus do  
ghluairadar a g-coinne agus a g-comóail  
a céile, agus mo gab Ohiarmuio O Ohiubne  
rúta, tríota, agus tárra, amail do macrad  
reabac fá min-eunab, nó míol móir fá min-  
iarghab, nó mac tíre tíre móirtréuo caorac;  
gurab é rin rghaoilead agus rghannrad agus



timcioll Fhinn agus na Féinne, go nac maid  
 rior as fearaid Einninn a m-beit ann. Dob  
 é an lá roime rin do rgar Orgar le Dia-  
 muir, agus tarla do Dhiarmuir beit as  
 reilg agus as maid an lá ceuna. Ro  
 foillrigedó rin don cáilleg, agus ro cur  
 soludaim oiaidóedá fúite .i. uilleog  
 báidte, agus poll ina lá, a g-cormuileadó  
 bíon muilinn, gur éirg me gluaireadó na  
 gaoite glan-fuaire go n-veadair ór cionn  
 Dhiarmuir, agus gádar asá aimirugadó  
 tréir an b-poll do beairaid nime, go n-veair-  
 na oigbáil ro móir don curad a mearg a  
 airm agus a éirid, go nac maid uil ar aige  
 me méir an anróilainn rin; agus ba beag  
 gac olc dá o-táinig maid ari o'feucain an  
 uilc rin. Ir é ro rmuineadó ina meannaim  
 do, muna o-tigedó mur an cáillead o'amar  
 tréir an b-poll ro bá ari an uilleois, go  
 o-tiobaid rí a bá ari an látdair rin; agus  
 ro luid Dhiarmuir ari a o'uim agus an ga  
 veairg ina láim aige, agus ro cáit urcáir  
 ácurad úirneirug don ga, gur amair tréir  
 an b-poll an cáillead gur tuir maid ari an  
 látdair. Ro oitceannug Dhiarmuir ari an  
 látdair rin í, agus beirdeir a ceann mur  
 o'ionnraigidó don gura an bíogá.

35. Ro éiríúg Óiarmuio go moé ar n-a  
 inárad, ašur mo éiríúg Aonšur, ašur mo éuair  
 mar a raib Fionn, ašur o'fíarfuig óe  
 an n-óiongnadó ríe le Óiarmuio. Aoubairt  
 Fionn go n-óiongnadó gíó bé nóí a n-óiong-  
 nadó Óiarmuio í. Ann rin mo éuair Aonšur  
 mar a raib míg Éirionn o'íarraidó ríe óo  
 Óhíarmuio, ašur aoubairt Cormac go  
 o-óiongnadó rin óo. Ro éuair Aonšur aríí  
 mar a raib Óiarmuio ašur Šráinne, ašur  
 o'fíarfuig óo Óhíarmuio an n-óiongnadó ré  
 ríe íe Cormac ašur íe Fionn. Aoubairt  
 Óiarmuio go n-óiongnadó óá b-fuigeadó ré na  
 coméa o'íarraidó oríe. “Ceuo íao na  
 coméa?” ar Aonšur. “An triuá ceuo,”  
 ar Óiarmuio, “mo bá aš m'ádaíí .i. triuá  
 ceuo lí Óhuibne, gan reálš iná raóadó óo  
 óeunam o'fhionn ann, ašur gan éíor ina  
 éain óo míg Éirionn; ašur triuá ceuo  
 beinne Óamuir .i. Dubéarín a Láigrib mar  
 coméa óam fén ó fhionn, óíí íí íao na  
 triuáíóe ceuo íí reáíí a n-Éiríínn: ašur  
 triuá ceuo Ceíre Chóííííínn ó míg Éirionn  
 mar ííííí íe n-a inšín, ašur ííííí na coméa  
 le n-a n-óeuníííínn ríe mui.” “An m-bíadóíá  
 ríeíeíe líí na coméaíb rin óá b-fuigíeíe  
 íao?” an Aonšur. “Óo buó uráíóe líom

rít do ðeunadh iad rúo o'fághail," ar Oidh-  
 muid. Ro gluaigh Donnchur leis na rgeulaibh  
 rin maí a maibh nuí Eirionn agus Fionn, agus  
 tuair ré na coméa rin uadé go h-uile, agus  
 do mairéadair do an méir do nuíne an fáir  
 do bí ré fá céilt ar fearó ré bliadán deus,  
 agus tug Cormac a iníon oile maí mnaoi  
 agus maí baincéile o'fhionn do éionn léi-  
 gion do Oidhmuir, agus do nuíonodair  
 ríotcáin eatorra amlaio rin; agus ir é  
 ionad maí fuí Oidhmuir agus Sháinne, a  
 Ráe Sháinne a o-triuca ceo Cheire  
 Chorráinn a b-fao ó Fhionn agus ó Chori-  
 mac. Ann rin do nuí Sháinne ceatmaí mac  
 agus don iníon do Oidhmuir .i. Donn-  
 chad, Eochad, Connla, Seilbfeardac, agus  
 Oruime; agus tug triuca ceo beinne  
 daíuir .i. Dubcáin a Laignibh, don iníon  
 agus ro éirí bnuíad, biaótae, agus ban-  
 óglac as foígnadh ói ann. Ro bádar as  
 comal na ríotcána aca fára re céile, agus  
 a veiread daoine nac maibh a s-comaíuir  
 nuí fearí ba mó óir agus airígead, buair agus  
 bóctáinte, crío agus creada, má Oidhmuir.

36. Ann rin do laibair Sháinne le Oidh-  
 muir don do laetibh, agus ir é ro maí, go  
 m-bad náir doibh méir a muirne agus



βλιαῶδιν, πο βὰ Ὀδαρμυρο ἃ Ῥάτ Σηρίαννε  
 ἰνα ῥοῦλα; ἄγυρ ὅο ῥυαλα Ὀδαρμυρο ζυτ  
 ζαῶδιν τρέ η-ἃ ῥοῦλα ραν οἰῶε, ἄγυρ πο  
 βίοῶζ ριν Ὀδαρμυρο ἃρ ἃ ῥοῦλα, ζυρ ρυζ  
 Σρίαννε διρ. ἄγυρ ζυρ ῥυρ ἃ ὁά λάιν ἰνα  
 ῥιμῥιολλ, ἄγυρ πο ριαρρυιζ ὅε ϥρευο ὅο ῥον-  
 ναιρ. “ζυτ ζαῶδιν ὅο ῥυαλαρ,” ἃρ Ὀδαρ-  
 μυρο, “ἄγυρ ἱρ ἱογῆα λιομ ἃ ῥλορ ραν οἰῶε.”  
 “Σλάν ῥοίμευοτα οἰτ,” ἃρ Σρίαννε, “ἄγυρ  
 ἱρ ἱαῶ τυαῶτα Ὀέ Ὀανανν ὅο ῥῆν ριν οἰτῥα  
 ταρ ῥεανν Δονῥυρ ἃν ῥροῶα, ἄγυρ λυιζ ἃρ  
 η-ιομῶδιν ἃρίρ.” Σιῶεαῶ νίορ ῥυιτ ῥοῦλα  
 ρυαἰν ἃρ Ὀηδαρμυρο ἃν τράτ ριν, ἄγυρ ὅο  
 ῥυαλα ζυτ ἃν ῥαῶδιν ἃρίρ. Ὀο ῥῆορυιζ ριν  
 Ὀδαρμυρο, ἄγυρ ὅοβ ἃλ λειρ ὅυλ ρά ῥεανν  
 ἃν ῥαῶδιν. Ὀο ρυζ Σρίαννε διρ ζυρ ῥυρ  
 ἰνα λυιῶε ἃν ὅαρια η-υαἰρ ῃ, ἄγυρ ἃ ὅυῶδιν  
 ναιρ ῥυἰῶε ὅο ὅυλ ρά ζυτ ζαῶδιν ραν οἰῶε.  
 Ὀο λυιζ Ὀδαρμυρο ἃρ ἃ ἱομῶδιν, ἄγυρ πο  
 ῥυιτ ἃ ῥοιρῥιμ ρυαἰν ἄγυρ ράμῥοῦαλτα διρ,  
 ἄγυρ ἱρ ῃ ζυτ ἃν ῥαῶδιν ὅο ὅῡρζ ἃν τρεαρ  
 υαἰρ ῃ. Τάινζ ἃν λά ῥο η-ἃ λάντροιλλρε ἃν  
 ταν ριν, ἄγυρ ἃ ὅυῶδιν, “ῥαῥῥαῶ ρά ζυτ  
 ἃν ῥαῶδιν ὅ τὰ ἃν λά ἃνν.” “Μαιρεαῶ,”  
 ἃρ Σρίαννε, “ῥειρ ἃν Μόρμλλταῶ .ι. ῥλοῶεαἰν  
 Μῆανανῃν, ριοτ, ἄγυρ ἃν ῥα ὅεαρζ.” “ἡ  
 ῥευρῥαῶ,” ἃρ ρέ. “ἃῥτ ῥευρῥαῶ ἃν ῥεαζ-

álltað áður an gá buðe am láim liom,  
áður mac an cúill ar ílabbra am láim oile.”

38. Ann rin mo glúair Tharmuir ó Rát  
Thráinne amac, áður ní deárrnað oirpreaím  
na comuioe mír go ráiníz go mullac beinne  
Sulbain, áður vo fudair Fionn poiíme ann gan  
don ouine ina fárrnað ina na cúroeaéta.  
Ní deárrna Tharmuir beannaétað ar bít vo,  
áét mo fárruiz de an é ro bá ag oeunam  
na reilze rin. A ouðairt Fionn nári b’é,  
áto buðeantrluag o’éruiz amac tar éir  
meaðain oioce, “áður tárla loiz muice  
állta ar gáðar vár nagaðraibne, áður é  
rtaoílte me n-ár g-cuir, go nári feutorao a  
gabáil ó join ilé. Ir é toric beinne Sul-  
bain, iomorro, tárla poiím an nagaðar, áður  
ir oíomaoín toirg na Féinne vá leanaímáin;  
óir ir minic poiíme ro mo cúair ré uaéta, áður  
mo marbáð caogao óglac von Fhéinn mír ar  
ímáioín aniu. Aéta ré a n-agaíó na beinne  
anoir cúgaínn áður an Fhíann ar teiteað  
poiíme, áður fágbamaoirne an tulac ro vo.”  
A ouðairt Tharmuir nac ráéta ré ón  
tulag me h-eagla poiíme. “Ní cóir ouitre  
rin vo oeunam, a Tharmuir,” ar Fionn,  
“óir aetaí fá gaeiraib gan realg muice vo  
oeunam.” “Cneuo an fáét fári cuiréað na

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

39. "Lá n-ann dá o-tárla óam beic a  
n-Almuin leatannóir Laidgeann, agus reat  
ḡ-caṡa na ḡnáiṡféinne am timcioll, táinig  
ḡrian beag O buadócáin arteaṡ, agus  
o'fiarpuig óiomra nári cúimín liom gur dom  
ḡeapraib ḡan beic veic n-oróceada a n-oidig  
a céile a n-Almuin ḡan beic oróce ina h-eug-  
muir; agus ní tárladair na ḡeapra rin ár  
don uaine don fhéinn aṡt orim féin am  
donair. Do cúadodair an fhian arteaṡ don  
míog-halla an oróce rin, agus níor fan don  
uaine am foádair aṡt t'atdair agus beagán  
o'éigrib agus o'llamnaib na féinne, agus  
ár ḡ-cointe agus ár nḡadair. Ro fiarpuig  
ḡeapra féin dá maib am foádair an māt trin cá  
maṡramdair ar doiréaṡt na h-oróce rin. A  
oubairt t'atdair .i. Donn O Donnchuṡa,  
ḡo o-tioḡmadó doiréaṡt na h-oróce rin dam.  
'Dá m-badó cúimín leatpra, a fhinn,' ar  
Donn, 'an uair do bádarra ar foḡail agus  
ar forḡuadḡmadó uait féin agus ón b-féinn,  
tárla Criócnuit inḡion Churraig Life uaim  
torraṡ, agus ruḡ rí ḡein mín áluinn mic don  
trom-tóirreṡar rin, agus ro ḡlac donḡur an  
broḡa ar mac rin dá oileamain uaim. Do

ριουζ Cρiόcnuit mac oile ina óidaiḡ rin do Roc  
 inac Óhíocain, aḡur mo iairi Roc oimra an  
 mac rin do ḡlacadò, aḡur mo inac féin aḡ  
 Donḡur, aḡur ḡo o-tioḃmadò pρiόinn naonḃairi  
 ḡadà neoin aḡ teadḡ Donḡura. A ouḃairra  
 naḃairi cúibe liom mac an moḡdaiò do ḡlacadò,  
 aḡur mo cúirḃear imρiòe air Donḡur an mac  
 rin do ḡlacadò air óalṽadair. Ro ḡlac  
 Donḡur mac an moḡdaiò, aḡur ní fúil trád̃ ó  
 foin ilé naḃ ḡ-cuirḃeadò pρiόinn naonḃairi ḡo  
 teadḡ Donḡura fám cōimairre. Ad̃t cēana,  
 ní fēadair le bliad̃ain e, aḡur do ḡeubam-  
 daiò a ḃ-fúilmíò ann ro daiòead̃t na  
 h-oiòce anoḃt ann.'”

40. “Ro ḡluairḃear féin,” do maid̃ Fionn,  
 “aḡur Donn a h-daiḃle rin ḡo teadḡ Donḡura  
 an ḃmoḡa, aḡur mo ḃad̃airre arṽiḡ an oiòce  
 rin, a Óhiarmuir,” air Fionn, “aḡur mo ḃá  
 cion móρi aḡ Donḡur oim. Ro ḃá mac an  
 mead̃airre a ḡ-comlud̃airi leat an oiòce fúil,  
 aḡur ní mó an cion mo ḃá aḡ Donḡur oimra  
 iná an cion mo ḃá aḡ muinṽiri Donḡura air  
 inac an mead̃airre, ḡo maid̃ fōρmad̃ móρ air  
 t'ad̃airi fá n-a cionn rin. Níoir ḃ-fad̃a ina  
 óidaiḡ rin ḡur éiriḡ ḃriuiḡean ioiri óá cōin  
 doin cōnaiḃre timcioll biò ḃriurte mo daiṽead̃  
 cúca, aḡur mo cēit̃ioid̃airi mná aḡur mion-

uaoine pompa, zuri éiríodáir cáic d'á g-cuir  
 ó céile. 'Do éuairé mac an meáctaire ior  
 óá glúin t'áctarra as teiteadó moim na  
 conaib, asur tug ré fárgadó foirtíl feiðm-  
 láioir d'á d'á glúin ar an leabhb, ionnup zuri  
 máib do láctair é, ásur do teilt fá coirib  
 na g-con é. Iar rin táinig an meáctaire,  
 asur do fudair a mac máib, zuri léig éigedm  
 f'ad d'fíoréruas ar. Táinig dom láctair féin  
 ann rin, asur ir é mo máib; 'Ní fuil ran  
 teasg ro dnoct duine ir meara do rgar m  
 an m-bruigín ro iná mé féin, óir ní máib  
 do cloinn asam áct don mac amáin, asur do  
 máibad é; asur cionnup do zéubad éiric  
 uaitre, a fhinn?" A duáirtra m a mac  
 o'feudain, asur d'á b-fuigedó mian fadail  
 iná iongan con air go o-tioðrainn féin éiric  
 do ann. Ro feudad an leabhb, asur níoir  
 fíit mian fadail iná iongan con air. Ann  
 rin mo cuir an meáctaire mire fá zedraib  
 áta asur aionmille oimad oimaoideáta  
 muna o-tugainn fíor do cia máib a mac  
 'D'airrar féin fíctioll asur uirge do ábairt  
 éugam, asur o'ionnlar mo lámá, asur mo  
 cuiréar m'óirós fáam oéio fíre, zuri foill  
 rígeadó fíir fíreolac d'ám .i. t'áctaire do  
 máibadó míc an meáctaire ior a d'á glúin.

Ro t'airgear féin éiric uaim ann an uair ro  
 foillirigeasó rin uaim, agus ro óiult an meac-  
 tairie rin; gumar éirgean uaim a innhin ro  
 gumar é t'at'airre ro inairb a mac. Aoub-  
 airc an meactairie nac mairb ran teagó uaine  
 uairab ura éiric ro t'abairc m'á t'at'airre;  
 óir go mairb mac aige féin arció, agus nac  
 ngeobasó éiric air bit acó turra ro t'abairc  
 ioir a óá coir agus a óá glúin ro, agus go  
 mairreabó ré a mac uá léirgeasó ré turra  
 rlan uairó. Fheargur Dongur t'ier an úirla-  
 b'asó rin leir an meactairie, agus ro breac-  
 airg t'at'air an ceann ro bain de nó gur  
 iuirreara uá óruim é. Ann rin t'áinir an  
 meactairie air agus rlat uoilbte uirairde-  
 eadca aige, agus ro buail a mac uon t-r'uit  
 rin go n-uairina muc inasol glar gan cluar  
 gan earbail de, agus aoubairc; 'Cuirimre  
 fá gearaib tu gumar ionann mae r'aoğail  
 uuirre agus ro Ohairmuir O Ohuibne, agus  
 gur leat a t'uirreara fá uairreabó.' Ann rin  
 o'uirig an toir ina fearain agus buairear  
 beul an uoirir amac. An uair ro cuila  
 Dongur na geara rin uá g-cuir oirra, ro  
 cuir tu fá gearaib gan reallg muice ro  
 uenain go brát, agus ir é an toir ro toir  
 beinne Gulbain, agus ní cóir uir anainain

Բի Բան Եւթաճ Իօ յիւր.” “Ո՛ր յա՛ւիթ քիօր իճ  
 իջեալ ին Բճամբա շօնաճե քօ,” Բի ՕԻմիւնս,  
 “Բճսր ի՛ն քիւճքիօ մե Բան Եւթաճ Իօ Բի Բ ԵաճԼա  
 իճ շօ Ե-Եիճիօ քե թօմ իօնիքաճիօ, Բճսր քաճքա  
 Եիւն Բճամ Բ Ե-քօճար ինի Բան Եւիլլ.” “Ո՛ր  
 քաճքա՛ն,” Բի քիօն, “Օ՛ր իր միւնի քօ Եւթաճ  
 Բան Եօք քօ Ե՛ն յօնի քօ.” Բօ ճԼսար քիօն  
 յօնի Բ Ե-ԵիճԼե ին Բճսր քաճքա ԵԻմիւնս  
 իճ իճԵ Բճսր ին Բօնար Բի միլլաճ իճ  
 Եւթաճ. “Եօ Եիւնս մօ Եիւթար,” Բի ՕԻմի-  
 մս, “Ճսր թօմ ինքաճօքա թօ յիճնի Բան  
 Ե-քաճԼ քօ, Բ քիօն; Բճսր մա՛ր Բան ԵԵ Բ  
 ի-Եան թան Եա՛ր Ե՛քաճԼ, ի՛ն քիւլ քիօմ Բճամ  
 Բ քաճԼա՛ն թօն Եօր քօ.”

41. ԵԻմիճ Բան Եօք քան Բան ին Բ ի-Բճա՛ն  
 իճ Եիւն Բնիօր, Բճսր Բան քիան ին Ե՛աճիճ.  
 Բօ քճա՛ւլ ՕԻմիւնս մաճ Բան Եւիլլ թա Ե-Եիլլ  
 ին Եօնի, Բճսր ի՛ն ԵԵարն քի յա՛ւիթ Եօ,  
 Օ՛ր իօր քան քի յիւր Բան Եօք, Բճսր քօ ինքիճ  
 յօնի. Բ Եւթար ԵԻմիւնս, “Իր մա՛րիճ  
 իճ ի-Եիւն Բան Եօնի ԵԵարն ԵԵաճ-մնա, Օ՛ր Բ  
 Եւթար քիան քօմ Բ մօճ-Եա՛լ իճ մա՛րն  
 Բան Բան մօրալլաճ Բճսր Բան քա ԵԵարն թօ  
 ԵԵարն քօմ.” Իճ ին քօ Եսր ՕԻմիւնս  
 Բ Եիճ-միւր թա՛ն-քա՛լ թօն-իօնաճ Բ  
 քա՛նի իօնա Բան ճա՛ւ Եւթե, Բճսր Եիճ քօճ  
 Բան քիար թօն միւ, Ճսր Եւթաճ Բ ք-Եարն-Եան

Δ ἡ-διζτε ἀγυρ Δ ἡ-ευδαίν ἰ; ζῶεαδὸ νίοι  
 ζεάρι δον ρυβε ιντε, ἀγυρ νί ὀεάρινα  
 ρυλιυζαδὸ μὰ ροιρὀεαριζαδὸ υιριε. Βα ἰνιρὀε  
 μεαημα Θηιαριμυοα ριν, ἀγυρ Δ ἡ-διτλε ριν  
 ρο τὰριμαινζ αν βεαζ-αλλταδ ἀρ Δ τριυαλλ  
 ταιρζε, ἀγυρ το βυαίλ λάνβυιλλε ὀε Δ η-οριυιμ  
 αν τυριε ζο μίλεαδὸτα μεαριδαίμα, ζο νάρι  
 ζεάρι δον ρυβε δον, ἀγυρ το ριζνε ὀά εῦο  
 τον εῖοιρὀεαῖν. Δον ριν τυζ αν τοριε ρίλ  
 νεῖμεαζλαδ ἀρ Θηιαριμυο ζυρ βαν αν ρόο  
 ρο βά ρά η-α εῖορὰιβ, ἀγυρ τὰριλα μυλλαδ Δ  
 εῖον ραοι, ἀγυρ ἀρ η-εῖριζιρὸ ὀο τὰριλα εῖορ ἀρ  
 ζαδ τὰοιβ τον τοριε οε, ἀγυρ Δ ἀζαίρ ριὰρ ἀρ  
 ὀειρεαδὸ αν τυριε. Ρο ζῖλυαιρ αν τοριε λε  
 ράηαδ αν εῖνυιε ρίορ, ἀγυρ νίοι ρεο Θιαρι-  
 μυο το εῖρι οἰ ρυρ αν ραε ριν. Ρο ζῖλυαιρ  
 ροιμπε Δ ἡ-διτλε ριν, νό ζο ράινιζ Εαρ ρυαίρ  
 ἰνιε Βηαδὀαιρην, ἀγυρ μαρ ράινιζ αν ριυτ  
 ρυαδὸ τυζ τρι λέιμεαηνα λυτῖμαρ τὰριρ αν εαρ  
 ἀηονν ἀγυρ ἀηαλλ, ἀετ νίοι ρεο Θιαριμυο  
 το εῖρι ὀά ὀριον ρυρ αν ραε ριν; ἀγυρ τάινιζ  
 α β-ρριτῖνζ ηα εοναριε εεοηα ζο ράινιζ ζο  
 ἡ-άρι ηα βειννε ρυαρ ἀρίρ. Αγυρ ἀρ ο-τεαδὸ  
 ζο μυλλαδ αν εῖνυιε οἰ το εῖρι Θιαριμυο ὀά  
 ὀριον, ἀγυρ ἀρ ο-τυιτιμ εῖμ λάρι το εῖζ αν  
 τοριε ρίτ ρανηταε ράριλάιριαι ἀρι, ζυρ λέιζ Δ  
 αβαδ ἀγυρ Δ ιονατὰρι ρε η-α εῖορὰιβ. Δετ

Δέτ έεαηα, αη β-φάγβάη ηα ηαλέα όη ηυγ  
 Όιαηηηηο ηηέαη άέηηαο ηο έύλ αη έλνηόηη  
 ηο έάηηα ηα έάηη αηγε, ζυη έέηγ α η-ηηηέηη  
 ηηα ζυη φάγαιβ ηαηβ ζαη αηαη ί, ζυη έάέ  
 ηα η-Αηηαηη αηηη ηα η-άηε αηά αη ηηηηάέ  
 ηα βεηηηε ό ηοηη ηέ.

42. Ηίοη έιαη α η-άηέηε ηηη ζο η-άηηηγ  
 Φηοηη αζυη Φιαηηα Έηηοηηη ηο έάέαηη, αζυη  
 ηο βάηαη αηηγεαηηα βάηη αζυη βηαηηεγα  
 αζ ηεαέέ αη Όηιαηηηηο αη ηαη ηηη. “Ίη  
 ηαηέ έηοη ηυ φάηηηη ηαη ηηοέέ ηηη, α Όηιαηη  
 ηηη,” αη Φηοηη; “αζυη Ίη ηηηαέ έηοη ζαη  
 ηηά Έηηοηηη ηοη φεαέαηη αηοηη: όηη ηυγαιη  
 ηαηηε ηαηέ αη ηηόηηαηηε, αζυη ηηόγ α ηεηέβε  
 αη όηοηέ-όεηέβ.” “Μαηηεαό, αηά αη ζ-αη  
 ηηη ηοηηηε ηηηε ηο έεηγεαη, α Φηηηη,” αη  
 Όιαηηηηο, “ηά η-βαό άη ηηοη φέηη έ.”  
 “Έηοηηηηηο έεηγηηηηηη έη?” αη Φηοηη. “ζο  
 ηαηέ,” αη Όιαηηηηο; “όηη αη ηαη ζέααηη  
 αη η-ηεοηη αηαέ έηηε φοη βήόηηη, ζηό βέ  
 ηεαέ ηά η-ηηόβηά ηεοέ ηοη βαηαηβ ηο βηαό  
 ηέ όγ ηέάη όη ηηέ ζάέαη ηά έηη.” “Ηίοη  
 έηηηηηηε ααηη αη ηεοέ ηηη ηο έαβάηηη ηοηη,”  
 αη Φηοηη. “Ηί φίοη ηηη,” αη Όιαηηηηο, “Ίη  
 ηαηέ ηο έηηηέαη ηαη ί; όηη αη ηαη έηα-  
 όαηηηε ζο ηεαέ Όηηηηη ηηη Όηοηηηηηηηη,  
 αζυη ηαηέ αζυη ηόηηηηηε Έηηοηηη αη

ʃoḥai, vo ḥaiṯeaiḥ ʃleiṯe aḡur ʃeurtā,  
 tāniṡ Ḥaiḥbie ʃiʃeāḥai maḥ Ḥoiḥmaiḥ miḥ  
 Aiṯ, aḡur ʃiḥ biḥeāḡiḥiṡe, aḡur miḥiṯe,  
 aḡur Ḥeaiḥmaiḥ, aḡur coḥaiḥmaiḥ teaiḥmaiḥ tin-  
 neiṯnaiḥ na Teaiḥmaiḥ timḥioliḥ na biḥiṡne  
 oiṯiṯ, aḡur tuḡaṯai ʃiṯ ʃiḥom-ḡāiṯā ṱi  
 āiṯo aṯ timḥioliḥ, aḡur iḥo ḥiḥeaiṯai teiḥe  
 aḡur teaiṯaḥiḥ iḥiṯe. Ro ēiḥiṡiṯiṯe aṯ  
 ʃeaiṯaiḥ iai ʃiḥ, aḡur iḥob āiḥ iḥoiṯo uḥiḥ aiḥāḥ;  
 aḥṯ a uḥbiṯiṯiṯ iḥoiṯo ʃaiḥaiḥmaiḥ aiṯiḡ aḡ ṱi  
 aḡur aḡ aiḥbiḥeaiṯ aḡur ḡo iḥāḥaiḥiḥ ʃēiḥ  
 aiḥāḥ uḥā ṱiṱiḡāḥiḥ oiṯiṯā. Aiḥiḥ ʃiḥ vo ḥiḥaiṯaiṯ  
 aiḥāḥ aḡur vo biḥāiṯ na teiḥiṯiṯe, aḡur tuḡaiṯ  
 ʃiṯ iḥeaiṡiḡ-iḥaiḥaiṯ timḥioliḥ na biḥiṡne, ḡur  
 iḥaiḥbiḥaiṯ aiḥiḡaṯ vo ḡāḥ iḥaiḥaiṯ ṱiṱiḥ, ḡo  
 n-iḥeaiḥaiṯ aiṯeaiḥ ḡaiḥ ʃuiḥiḡaṯ ḡaiḥ ʃoiḥi-  
 ṱeaiṡaṯ oiḥiḥ uḥā n-iḥēiṯ. Aḡur iṯ ʃuiḥiḥaiḥ,  
 ʃiḥḡāiṯeaiḥ, ʃaiḥiḥiḥaiḥmaiḥaiḥ, iḥo biḥā ʃuiṯaiḥ  
 iḥiḥaiḥ aiḥ oiṯiḥe ʃiḥ, a ʃiḥiḥiḥiḥ, aiṯ ṱiḥaiḥiḥiḥiḥ;  
 “aḡur uḥā m-baiṯ i aiḥ oiṯiḥe ʃiḥ ṱiḥaiḥiḥaiḥiḥiḥiḥe  
 iḥoiḥ oiṯ vo biḥiṯiṯā ṱiḥiḥ i, aḡur niṱiṯiṯ aiḥiḥ  
 ṱuiṯ aiḥ uḥaiṯiḥ ʃiḥ iḥā aiḥoiṯ.” “Ni ʃiṱiṯiḥ ʃiḥ,”  
 aiṯ ʃiḥiḥiḥ, “iṯ oiḥ vo ḥuiḥliṯ uḥaiḥ iḥoiḥ vo  
 ṱaiḥaiṯiṯ ṱuiṯ iḥā aiḥ niṱiḥ maiṯ vo ṱeunaiḥiḥ  
 ṱuiṯ; ṱiṯ aiḥ oiṯiḥe iḥo ḥiḥaiṯaiṯ ʃiḥom ḡo  
 Teaiḥiḥiḥiḥ, vo iḥaiḥaiṯ ḡiḥaiḥiḥ iḥoiṯ uḥaiḥ  
 a biḥaiḥiḥiḥiḥ biḥeaiṯ n-ēiḥiḥiḥiḥ, aḡur ḡur

tu féin ba féarí cóimeuota óráí uirre a  
o-Teaíuaidí an oíche rin.”

43. “Níorí éionntaí míre mór rin, a Fhinn,”  
arí Oidímuir; “áit geara do éirí Sháinne  
oirí, agus ní cáilírinne mo geara arí óirí na  
cruinne, agus ní fíorí uirre, a Fhinn, don  
nó órá n-abíuair; óirí ír maíe mo tuillearra  
uairí deoí do éabíuair óráí, órá m-baí éirí  
muot an oíche do migne Míódaí mac Choláin  
féadó bhuígne an éabíuair fíorí éirí  
Ro bá bhuígean arí éirí agus bhuígean arí  
éirí aige, agus mo éabíuair íe míg an  
éirí agus trí mígíe ínnre tuile gur an  
m-bhuígin mo bá arí éirí aige, fá éirí  
do éirí do éirí oíche. Ro bá an féadó  
órá éabíuair amáí arí an m-bhuígin mo bá arí  
éirí aige, agus tug íe éirí do agus  
do féadó g-caíuair na Sháíneíne uil ag  
caíeáí fíoríe go bhuígin an éabíuair.  
Ro éabíuair, tríd, agus buígean do maíeí  
na féinne maíle muot, do éabíuair na fíoríe  
rin go bhuígin an éabíuair, agus mo éirí  
Míódaí fá n-deaíá uirí ínnre tuile do éirí  
fíuair, ionnuir gur leanaíuair báí g-cora agus  
báí lámaí don talam; agus marí fíuair míg  
an éirí a Fíorí tuirí beíe ceangáíle marí  
rin, do éirí íe éabíuair ceoí óráí mairí

o'iaipiaio do cinnre. Ann rin do cuipirre  
 h-óiriois fáo úeir pise, agus mo foillirigeaó  
 fíir agus píreolur tuir. Ir í rin uairi tán-  
 asra féin do úiais go bpiuigin an ceariáinn,  
 agus tugairre aithe oim as teacé cum na  
 bpiuigne óam, agus o'foillirigir óam Miosóac  
 mac Choláin agus miz an doimain agus trí  
 mizte Inne tuile do beic a m-bpiuigin an  
 oileáin for Shionainn, agus nac b-faó go  
 o-tiocfaó tuine éigin uacá as iarpiaio do  
 cinnre, agus oá bpiet go miz an doimain.  
 Mar cuálarra rin do gábar comairceaó  
 h-anma agus do cuip oim go h-éiruio don  
 ló ar n-a máiac, agus do cuáóarra ar an  
 ác do bí le taoó na bpiuigne oá cornam."

44. "Ní cian do báóarra ar an ác go o-  
 táiniz taoircaó ceo do muintiri miz an do-  
 imain cugam ann, agus do comriacamair le  
 céile, gur báinearra an ceann de; agus do  
 cuirfar ar a muintire, agus tugar é go bpiu-  
 gin an oileáin mar a mair miz an doimain a n-  
 oáil óil agus doibneara agus trí mizte Inne  
 tuile ma focairi. Do báinear a g-cinn oíob,  
 agus mo cuirfar a g-comriainn mo rgeite iao,  
 agus tugar an corin cloó-óiró cúmuizte  
 go lán do feinmeaó foó-óltá do bí a b-  
 fiaónaire an miz am lánm éli. Ann rin do



ἄλλαιρε οἷρ na φέιννε, ἄγυρ ιρ μόρι μο  
 οἷτρε οἷτρε φόρ, ἃ φήνν.”

45. Ἄνν ριν ἃ οὐβδαίρε Ορῖδαρ, “ἃ φήνν,”  
 ἃρ ρέ, “ῖον ῖου ροίρε μο ῖαοῖ οἷτρε ινἃ  
 το Οἰαριμου Ο Οἰυῖνε, νί λέιρεαο λεατ  
 ῖαν οεοῖ το ἔαβδαίρε το Οἰαριμου; ἄγυρ  
 το βειρμυ μο βριαῖαρ λειρ, οἃ m-βαῖ δον  
 ῖρμονηρα ραν οοῖαν το οἷνραῖ ἃ λειτέρο  
 ριν ο’φελλ ἃρ Οἰαριμου Ο Οἰυῖνε, ναῖ  
 ιαῖραῖ ἃρ αῖτ ῖοῖ βέ ἄγυιννε βυῖ ἔρειρε  
 λάμ, ἄγυρ ταβδαίρε οεοῖ οἷρε ῖαν μοιλλ.”

46. “Νί h-αιῖνοῖ οἰαῖρα τοβδαρ ἃρ βιῖ ἃρ  
 ἃν m-beinn ρο,” ρο ιαῖο φιονν. “Νί ρίορ  
 ριν,” ἃρ Οἰαριμου, “οῖρ νί ρυῖλ αῖτ ναοι  
 ῖ-céimeanna υαίτ ἃν τοβδαρ ιρ ρεἃρρ ρίορ-  
 υιρε ἃρ βιῖ.”

47. Ιἃρ ριν τέοῖ φιονν ο’ιονηραῖῖοῖ ἃν  
 τοβδαρ, ἄγυρ ρο ἔοῖαῖβ λἃν ἃ οἃ βαρ λειρ  
 οον υιρε; αῖτ νί μό ινἃ λεαῖ ρῖῖε οε  
 ιάινοῖ ἃν υαίρ το λέιῖ ρέ ἃν τ-υιρε τριέ n-ἃ  
 βαραῖβ ρίορ, ἄγυρ ρο ιννορ νἃρ ρεοο ἃν  
 τ-υιρε το ἔαβδαίρε ρυρ. “Οο βειρμυρε μο  
 βριαῖαρ,” ἃρ Οἰαριμου, “ῖου οοο οἷον  
 ρεῖν το λέιῖρ υαίτ é.” Οο οἰαῖο φιονν ἃρ  
 ῖεανν ἃν υιρε ἃν αῖυαίρ, ἄγυρ νί μό ινἃ  
 ἃν ῖαῖο ῖεοηα τάινοῖ ἃν τἃν το λέιῖ τριέ

n-a b̃arab̃ é, ari muadinead̃ õo ari Zh̃iáinne. Ann rin mo t̃arriainz̃ Oid̃imuio or̃nad̃ boct̃ eugcom̃lainñ aḡá f̃aic̃rin rin õo. “Oo beir̃umpe mo b̃riat̃ari a b̃-f̃iadh̃aire m’ar̃im,” õo riáir̃ Oir̃ḡari, “muna o-tuḡari a luar̃ an t-uir̃ḡe muot̃, a fh̃inn, nac̃ b̃-f̃áḡar̃ĩo an tul̃ac̃ ro ac̃t̃ tur̃a nó m̃ipe.” O’f̃ill fh̃ionn an t̃iear̃ f̃eac̃t̃ ari an tob̃ari õo b̃ic̃in an c̃om̃riáir̃ rin õo muḡne Oir̃ḡari leir̃, aḡur̃ tuḡ an t-uir̃ḡe mur̃ ḡo Oid̃imuio, aḡur̃ aḡ teac̃t̃ õo l̃at̃ari õo mo ir̃ḡari an t-anam̃ me col̃ainñ Ohiad̃imuoa. Ann rin mo t̃óḡb̃ad̃ari an oir̃onḡ rin o’fh̃iannab̃ Éir̃ionñ õo bí õo l̃at̃ari t̃rí t̃iom-ḡár̃it̃a ad̃b̃al̃m̃ória óri áro aḡ caoinead̃ Ohiad̃imuoa Uí Ohiub̃ne, aḡur̃ o’f̃euc̃ Oir̃ḡari ḡo f̃ioc̃m̃ari f̃ear̃ḡac̃ari fh̃ionn, aḡur̃ ir̃ é mo riáir̃, ḡo m-bad̃ m̃ó an ir̃ḡéile Oid̃imuio õo beir̃ m̃ar̃ib̃ iñá eir̃ean, aḡur̃ ḡur̃ c̃aill̃ead̃ari fh̃ianna Éir̃ionñ a ḡ-cuinḡ caḡa õá t̃oir̃ḡ.

48. A oũb̃air̃t̃ fh̃ionn, “f̃áḡbam̃ an tul̃ac̃ ro ari ead̃la ḡo m-beur̃f̃ad̃ Aonḡur̃ an b̃rioḡa aḡur̃ Tuac̃a Oé Oañanñ oir̃iunñ; aḡur̃ ḡioñ ḡo b̃-f̃uil̃ cuir̃ aḡuinñ õo m̃ar̃ib̃ad̃ Ohiad̃imuoa, ní mórõe õo ḡeub̃ad̃ an f̃ir̃inne uainñ.” “Ir̃ b̃riat̃ari oad̃m̃ra,” ari Oir̃ḡari, “õá b̃-f̃ear̃f̃ainñipe ḡur̃ab̃ me h̃-aḡáir̃o

Thiamuosa do muḡuḡ fealtḡ beinne Sulbain,  
 nac̃ n-ṽionḡantá í ḡo bṽiáct̃.” Ann rin mo  
 ḡluair Fionn aḡuḡ Fiannã Éiuonn ón tulaiḡ  
 amać, aḡuḡ cú Thiamuosa .i. Mac an Chuill  
 a láñ Fhinn; aḡuḡ o’fíll Oirín, aḡuḡ  
 Oṽḡar, aḡuḡ Caoilte, aḡuḡ mac luḡóeac̃  
 tar̃ a n-aiṽ, aḡuḡ mo cúipead̃ar̃ a ḡ-ceit̃pe  
 bṽuit̃ a o-timćiol̃l Thiamuosa, aḡuḡ mo  
 ḡluair̃ead̃ar̃ pompa a h-áit̃le rin a n-ṽiaiḡ  
 Fhinn.

49. Ní h-áit̃ur̃tear̃ a n-im̃teac̃ta ḡo mán-  
 ḡad̃ar̃ Ráct̃ ḡhṽáinne, aḡuḡ mo b́a ḡṽáinne  
 amuiḡ pompa ar̃ m̃úit̃aiḃ an m̃áct̃a aḡ fui-  
 peac̃ pe ṽḡeul̃aiḃ Thiamuosa, o’f́aḡaíl, ḡo  
 b̃-peac̃aiṽ Fionn aḡuḡ Fiannã Éiuonn aḡ  
 teac̃t̃ cúice. Ann rin a ouḃaiṽt̃ ḡṽáinne,  
 óa m̃air̃pead̃ Thiamuosa nac̃ a láñ Fhinn do  
 b̃iaṽ Mac an Chuill aḡ teac̃t̃ von b̃aile ro;  
 aḡuḡ ir̃ am̃laiṽ mo b́a ḡṽáinne an tṽiáct̃ rin,  
 taob̃t̃rom̃ toir̃pac̃, aḡuḡ mo t̃uit̃ rí tar̃ m̃úit̃-  
 aiḃ an m̃áct̃a amać, aḡuḡ do muḡ rí tṽiar̃  
 m̃ac m̃ar̃ib̃ ar̃ an l̃áct̃air̃ rin. An uair̃ do  
 c̃onnair̃pe Oirín ḡṽáinne ar̃ an moṽ rin, mo  
 cúir̃ ré Fionn aḡuḡ Fiannã Éiuonn ón l̃áct̃air̃;  
 aḡuḡ aḡ f́aḡb̃aíl na l̃áit̃peac̃ o’Fhionn aḡuḡ  
 o’Fhiannaib̃ Éiuonn mo t̃óḡaib̃ ḡṽáinne a  
 ceanñ ruar̃ aḡuḡ mo iar̃ir̃ ar̃ Fhionn Mac an

Chuill o'rágbáil aice féin. A duibairt nac  
o-tiobhadó, agus náir mór leir an méir rin  
o'oisreacó míc Uí Thuibne do beir aige  
féin. Ar n-a élor rin do Oirín, mo bain an  
cú ar láimh fhinn agus tug do Shíainne í,  
agus mo lean féin a muintir.

50. Ann rin mo ba óearib le Síainne bár  
Thiamuosa, agus mo léis rí éigean fada  
fíoréruas aise, go m-bad élor fá iméian  
an baile í; agus táinig a banntriacé agus  
a muintir oile do látar, agus o'fíarraig oí  
ceud do cúir anoir na h-antriacéarib rin í.  
O'innir Síainne oóib gurab é Thiamuosa do  
cailleadó me toirc beinne Sulbain do éoirg  
reilge fhinn míc Chuimáil, "Agus ir truas  
nem éiríde féin," ar Síainne, "San mé ior-  
cóiriac me fionn, agus dá m-bidinn nac  
léigfinn rlan ar an látar é." Ar n-a élor  
ran do muintir Shíainne bár Thiamuosa,  
mo léigeadar mar an g-ceudna trí trom-  
gáiréa airméile tintíde arda mar don me  
Síainne, gur élor neuláib nime, agus a  
b-fíuicib na fíormaiminte na trom-loirghe  
rin; agus ann rin a duibairt Síainne nír na  
cúig ceud do éadglac mo bá aice, uil go  
beinn Sulbain agus coir Thiamuosa do  
éadairt cúice.

51. 1r í rin uairi ašur aimiri uo foillrižeadu  
 o'lonšur an briožda Oidarmuro uo beic mairb  
 a m-beinn Gulbain, óri ni mairb cóimeuo aše  
 airi an oioce ioime rin; ašur uo žluair a  
 ž-comaoin na žaoite žlan-řuairie žo mairiž  
 beann Gulbain a n-éinřeacť me muiniri  
 žhriáinne; ašur mairi o'aitnižeaduair teadžlac  
 žhriáinne lonšur, io cuirieduair earžcaoin  
 a řžiať amac mairi comairta řioťćána, ašur  
 o'aitniž lonšur iatoran. Ann rin, mairi mán-  
 žaduair air don lácairi aš beinn Gulbain, io  
 tóžbaduair řein ašur muiniri lonšura tri  
 triom-žáirta aťbál-mória uacťbářacća óř coirp  
 Oidarmuroa, ionnur žuri cłor a neułaiř neime,  
 ašur a b-řuťiř na b-řiořmairimeint n-aeirťa,  
 ašur a m-beannairi řléiře, ašur a n-oileánairi  
 mairi, ašur a ž-cóizeaduairi Eirionnair ceuona.

52. Ann rin uo labairi lonšur, ašur ir é  
 io mairi: “Ní mabář don oioce mairi ó murgar  
 liom tu žo briuž na bóinne a ž-ceann uo  
 naoi mior, nac m-biainn uo řairie ašur uo  
 řiořcóimeuo air t'earžcáiruiř žur airéiri, a  
 Oidarmuro Uí Ohuirne! ašur ir triuadž an  
 řeall uo mžne řionn oir tar ceann řioť-  
 ćána mř.” Žo n-ouřbairť an laoiť řo řioř:—

“Triuadž, a Oidarmuro Uí Ohuirne,  
 a ueuo-žłoin žeal-báin;



“óadò aifí, cuirfeadh anam ann ari coir go m-biadò ag labhairt liom gac lá.” A h-aiéle rin cuirfeadh Donchur iomcáir fán g-coirp a n-eiliotiom óròd, agus a fíleagá ór a éionn anáirde, agus mo glúair moine go máinís bhuí na bóinne.

54. Iomctúra teaghlais Shráinne, o’fíle leasdaí tair a n-aiir go Rát Shráinne, agus mo innfeadh naé léigfeadh Donchur coirp Ohiamuosa iuu, agus go ius féin leir é gur an m-bhuí ór bóinn; agus a buidairt Shráinne naé maib neairt aice féin ari. A h-aiéle rin cuiri Shráinne feara agus teacda ari éeann a cloinne go triucá ceud Chorca Uí Ohuibne, mar a maibdaí oá learuíadò agus oá láimcáomnao; agus ir amlaíó mo bá an élaonn rin Ohiamuosa agus biadac ag gac mac oíob, agus mic óglaé agus bhuíadac ag fógnaíó oíob, agus mo bá triucá ceud ag gac mac oíob. Donnchad mac Ohiamuosa Uí Ohuibne, iomoirio, an mac ba feinne oíob, agus ir oo oo géillioir na maca oile .i. Eocáíó, Connla, Seilbfeardac, agus Ollann ulc-fada mac Ohiamuosa .i. Mac ingine ius Láigean; agus níoir mó fearc agus ionnmuine Shráinne o’don uine oá cloinn féin iná oo Ollann. Ro glúairtoadri





“Beir a lúipead uaim o’Ollann  
rlán gada coir ina macaó.  
A gúar a rúad do Chonnla,  
don tí con<sup>na</sup> na ca<sup>ta</sup>.”

“Na cuada a gúar na <sup>o’</sup>onn,  
na copáin a gúar na <sup>o’</sup>all<sup>na</sup>;  
airge mná gan buíde, <sup>ne</sup>  
biaio a gáin uile am donar.”

“Maibáio mná a gúar miondaoina  
ar olcur re bair m-bíobáib;  
ná veinió feall ná meabáí,  
veinió deabáó a gúar imtead<sup>o</sup>.” Eirgíó.

56. A h-aítle na laoióe rin a buháir  
gháinne nu imtead<sup>o</sup> a gúar a b-foğluim go  
maid a g-ceáiróib goile a gúar gairge go  
m-baó inféad<sup>o</sup>ma ído, a gúar feal ná n-aímrir  
do cáiteam a b-foáir bholcáin .i. gába  
irunn.

57. Ro glúairíodar na deagmáca rin cum  
a n-aíroir, a gúar ceileabháio do gháinne  
a gúar ná teaglac, a gúar fágbaio iomcómaíre  
bead<sup>o</sup> a gúar rláinte aice, a gúar no cúiread<sup>o</sup>ar  
an ceutna leo: a gúar níor fágba<sup>o</sup>ar curáó,  
gairgíóeac, ná ban-gairgíóeac a g-críocáib

imcíanna an domhain, náir cáiteadair feall dá n-aimhir ina b-fochairi agus deunaim a b-foğ-lumtá go m-bad infeadóma as, agus do báodar trí bliadonna a b-foirir bholcáin.

58. Iomtúir a fhinn, iad in-beit dearbhta agus imtígeadair ar a fhinn rin Ohiamuosa ar an eadtra rin<sup>c</sup> airmíon fé dá b-fuad agus dá n-imeadla<sup>c</sup> b'íor; agus iur rin mo cúir tiorruğad a'í feadct g-caitib na gnaíctéinne ar gac áirio a maíadair, agus ar v-teadct ar don láchairi doib mo inuif fionn do guct áirio fólur-ğlan doib dáil an eadtra rin cloinne Ohiamuosa Uí Ohuibne ó túir go deiread, agus v'fíarriug doib cneuo do deunrad uime rin; "Oir ir ar tí oibfeirge do deunaim oimra mo cuadadair ar an eadtra hio." Ro labhair Oirín, agus ir é mo maíó: "Ní cionntac don duine iur rin acat tu féin, agus ní macfamaoione ag fearaim an gnaí na c n-deáirimair, agus ir olc an feall do riğuir ar Ohiamuosa O Ohuibne táir ceann ríotcána, agus Coimac ag tabhairt a inğine oile oirir tar ceann gan fala iná miorğair do beit agadra fá comair Ohiamuosa—do réir mar cúirir an daíri fneanc féin í." Ba túirfeac fionn ó na buadtraib rin Oirín, gídead nioir b-féirir leir corğ do cúir air.

59. Oo cónnadh fionn gur éirí Oirín  
 agus Orzár, agus clanna badoirgne ar  
 ceudna é, no rnuadh ina meánmáin féin naó  
 o-tiocfaó nír an t-imfíníomh rin do cór muna  
 o-tigeadó nír Sháinne do bneugadó, agus a  
 h-aiclé rin no cuaidó gan fíor gan céileab-  
 raó o'fhiannaib Éirionn go Ráit Sháinne,  
 agus beannuigear go céillíoe clíroe mílir-  
 briaétraó oí. Ní tús Sháinne doí iná aipe  
 óo, agus a oubairt nír a raóaric o'fágbáil,  
 agus no léis a teangá líomta lángeur faoi  
 uim an am rin. Áit ceana, no bá fionn ag  
 gabáil do mílir-briaétraib agus do cómraíó-  
 tib caoine caréannaóa uiríe, go o-tus ar a  
 toil féin í; A h-aiclé rin no gluar fionn  
 agus Sháinne pompa, agus ní h-aicléirtear  
 rgeuligeaóit oiréa go rángadóar fíanna  
 Éirionn; agus ar b-faicrin fhinn agus  
 Sháinne fán toicim rin oá n-ionnraigíó, no  
 léigeadóar don gáir ríge agus fonaíao  
 fúite, gur éiom Sháinne a ceann ne náipe  
 “Oar linne, a fhinn,” ar Oirín, “cóimeo-  
 fair féin Sháinne go maíe ar ro ruar.”

60. Iomtúra éoinne Oluarimua, tar éir  
 reáit m-bliadóanna do cáiteaín ag fogluim  
 a ngeirge, tángadóar ar érióaib iméiana an  
 doimáin móir, agus ní h-aicléirtear a n-iméaó-

7a ʒoránʒaðar Rát ʒhráinne. Oo éualðar  
 ʒur eulviʒ ʒráinne ʒe ʒionn mác Chumáil  
 ʒan céileaðrað vóib ʒein má vo ʒiʒ Eirionn,  
 a ouðraðar nað ʒaib máit ann. Oo éuaððar  
 a h-aicte ʒin ʒo h-Almuin ʒaiʒean a ʒ-ceann  
 ʒhinn aʒur na ʒéinne, aʒur o'ʒuaʒraðar  
 cað ar ʒhionn. "Eiriʒ, a Ohiopruing, aʒur  
 ʒiaʒruing vóib ʒreuo an méio iapriʒaio ʒað."  
 Téio Ohiopruing ann ʒin aʒur o'ʒiaʒruing  
 vóibʒan. "Ceuo ʒeap a n-aʒaio an ʒiʒ  
 aʒuinn, nó coʒmað aoinʒiʒ." Ro éur ʒionn  
 ceuo vo coʒmað ʒiu, aʒur maʒ ʒánʒaðar ʒo  
 láðar an coimlainn ʒin téioio na maca ʒin  
 ʒúða, ʒríoða, aʒur táʒra, aʒur ʒiʒneaðar  
 ʒiʒ caʒin vóib .i. caʒin vá ʒ-ceannaið, caʒin  
 vá ʒ-coʒpaið, aʒur caʒin vá ʒ-curo aʒim aʒur  
 éioio. "Ni buan ar ʒluaiʒte," "ar ʒionn,  
 má máibðeap ceuo ʒan lo vóib, aʒur ceuo  
 vo ðeunʒam ʒiu ʒúo, a ʒhráinne?" "Rað-  
 ʒaðra vá n-ionnʒaiʒio," ar ʒráinne, "o'ʒeu  
 éain an o-tioʒaio ðam ʒíoðéain vo éapriang  
 eaopuib." "Ouo máit liomʒa ʒin," ar ʒionn,  
 "aʒur vo ðeunʒainn ʒaoiʒe vóib aʒur vá  
 ʒlíoð ʒo bʒáð, aʒur ionað a n-aðar a  
 b-ʒiannuiʒeaðt, aʒur éur aʒur teannʒa  
 ʒiʒ ʒin vo coimáil vóib ʒiʒ bið ʒioi."

61. Téio ʒráinne vá n-ionnʒaiʒio, aʒur

ῥάιλιτζεαρ πομπα, αἷυρ το ἑαίρτς na ταιρτς-  
 ριονna μευηρίοτε ὀόιῃ. Δέτ ἑεαna, πο  
 ἑαίρταιρτς Ἡράινne ρίοἑἑάιν εατορτα ῥά  
 ὀεοίῃ, αἷυρ το μαοαὸ na cuiρ αἷυρ na  
 τεαηητα ριν ὀόιῃ, αἷυρ το ρααμαοαρ ιοηαὸ  
 a n-αἑαρ a ῃ-ῥιαηηιῃρἑἑτ ὁ ῥηιοηρ mac  
 Chumail. Ιαί ριν πο ὀάιλεαὸ ῥλεαὸ αἷυρ  
 ρευρτα ὀόιῃ ῃρ ῃa ηειρτε μεἑἑιρ-ῃἑἑἑἑἑ  
 ιαὸ, αἷυρ ὀ'ῥαη ῥιοηη αἷυρ Ἡράινne a  
 ῃ-ῥοἑἑἑἑ a ἑἑἑἑ ῃἑ ῃ-ῥααμαοαρ ῃάρ.

62. ῃἑἑἑ ἑ ριν τὀρμἑἑἑἑἑἑ Ὅηιαρμυαὸ  
 αἷυρ Ἡράινne ῃἑἑἑἑ ριν.



TRANSLATION.



# THE PURSUIT OF DIARMUID AND GRAINNE.

## PART SECOND.

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

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

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

2. "Of a day that Fionn was in Teamhair Luachra<sup>1</sup> 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.'<sup>2</sup> 'Thou shalt obtain that,' quoth Fionn, 'but thou must give me eric for my father.' 'Ask no further eric of him,' said Oisín, 'since his

father fell by thee.'<sup>3</sup> '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 ~~ne~~ 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 Luachra<sup>4</sup> 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.<sup>5</sup> They had three eachlachs, that is, servants,<sup>6</sup> and of a certain time the servants went to the house of Sgathan the son of Scannlan to be entertained. Sgathan used them well that night, and said, ‘There is a feast to-night in this house [prepared] for Fionn Mac Cumhaill, and ye shall be well and plentifully fed elsewhere, albeit ye come not to that feast.’ They ate their food that night, and arose early on the morrow, and returned back to Dun Eocharmhuighe, and the three sons of Oilioll Oluim were before them on the plain; that is, Eoghan mor, Cormac Cas, and Cian; Eoghan enquired of his servant where he had been the last night. ‘We were in the house of Sgathan the son of Scannlan.’ ‘How did ye fare there?’ asked Eoghan. ‘We fared well,’ said the servant. Cormac asked. ‘Well,’ said the servant. Cian asked his servant the same thing. ‘We fared ill,’ said Cian’s servant, ‘for he boasted to us that he had a feast [prepared] for Fionn 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 killest every one that shaves thee?' asked Sgathan. 'It surely is,' said Cian, 'and<sup>8</sup> thou needest not fear me.' 'I pledge my word,' said Scannlan, 'that I will now do what would cause thee to slay me, that I may know what reason thou hast here.' Upon that he gave a rip of the knife across the caul, so that a worm sprang out of it, and rose with a swift very light bound until it reached the very top of the dwelling; and as it descended from above it met the spear of Cian, and twisted itself in hard firm indissoluble knots about the head of the spear. After Cian's head was shaved Sgathan would fain have killed the worm, but Cian said not to kill it until he himself should have taken it to Sadhbh, the daughter of Conn of the hundred battles, 'for in her womb that worm was generated.' "

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

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

7. " "That worm grew and increased so that it was needful to open the enclosure round t, 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 heads<sup>9</sup> 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. ' " <sup>10</sup>

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 people<sup>11</sup> of the place saw that deed, they all fled and left the Dun desert and empty after them. When Oilíoll heard that, he said that the worm should be slain lest it might do some greater horror than [even] that, and Sadhbh consented that it should be slain. When the household had gotten that leave, they kindled the Dun into a dusky-red crimson-flaming blaze of fire around it [i.e. the worm]. Then when the worm perceived<sup>12</sup> the heat of the fire touching it and the house falling upon it, it rose upwards with an airy exceeding light spring through the roof of the house, and went its way westward with the household after it, until it reached the dark cave of Fearná in the cantred of Corca Uí Dhuibne.<sup>13</sup> It entered into the cave and made a wilderness of that cantred round about it, so that Fionn and the Fenians of Ireland dare not either chase or hunt there during the life of that worm; and its head it is that Fionn asks of thee, O Conan' said Oisín."

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

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

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

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

the foot of it, and to sleep every night at the top. Moreover he has made a desert of that cantred round about him, and he cannot be slain until three terrible strokes be struck upon him of an iron club that he has, and that club is thus; it has a thick ring of iron through its end, and the ring around his [i.e. the giant's] body; he has moreover taken as a covenant from Fionn and from the Fenians of Erin not to hunt that cantred, and when Fionn outlawed me and became my enemy,<sup>15</sup> 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.<sup>16</sup>

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, although<sup>17</sup> that is no fit thing<sup>18</sup> 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 glimpse<sup>19</sup> 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 guard<sup>20</sup> 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 head<sup>21</sup> [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 ;<sup>22</sup> 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 grudge<sup>23</sup> what we shall take to Fionn of them;" and Diarmuid plucked them a load of the berries. Then the children of Moirne spoke their gratitude and thanks to Diarmuid after the boons they had received from him, and went their ways where Fionn and the Fenians of Erin were. Now Diarmuid and Grainne went into the top of the quicken tree, and laid them in the bed of the Searbhan Lochlannach, and the berries below were but bitter berries compared to the berries that were above upon the tree.

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

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

20. After that he caused the seven battalions of the standing Fenians to assemble to one place, and he went his ways to Dubhros of Ui Fhiachrach; and followed Diarmuid's track to the foot of the quicken tree, and found the berries without any watch upon them, so that they [all] ate their fill of them. The great heat [i.e. the heat of the noon day] then overtook them, and Fionn said that he would stay at the foot of the quicken till that heat should be past; "for I know that Diarmuid is in the top of the quicken." "It is a great sign of envy<sup>24</sup> in thee, O Fionn, to suppose that Diarmuid would abide in the top of the quicken and he knowing that thou art intent on slaying him," said Oisín.

21. After they had made this speech Fionn

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

22. Howbeit they were playing that [game of] chess<sup>25</sup> with skill and exceeding cunning, and Fionn so played the game against Oisin that he had but one move alone [to make], and what Fionn said was: "One move there is to win thee the game, O Oisin, and I dare all that are by thee to shew thee that move." Then said Diarmuid in the hearing of Grainne: "I grieve that thou art thus in a strait about a move, O Oisin, and that I am not there to teach thee that move." "It is worse for thee that thou art thyself," said Grainne, "in the bed of the Searbhan Lochlannach, in the top of the quicken, with the seven battalions of the standing Fenians round about thee intent upon thy destruction, than that Oisin should lack that move." Then Diarmuid plucked one of the berries, and aimed at the man that should be moved; and Oisin moved that man and turned the game against Fionn in like

manner. It was not long before the game was in the same state the second time, [i.e. they began to play again, and Oisín was again worsted], and when Diarmuid beheld that, he struck the second berry upon the man that should be moved; and Oisín moved that man and turned the game against Fionn in like manner. Fionn was carrying the game against Oisín the third time, and Diarmuid struck the third berry upon the man that would give Oisín the game, and the Fenians raised a mighty shout at that game. Fionn spoke, and what he said was: "I marvel not at thy winning that game, O Oisín, seeing that Oscar is doing his best for thee, and that thou hast [with thee] the zeal of Diórruing, 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 Cua<sup>26</sup> 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 nad put the form of Diarmuid upon him. After he was slain his own shape came upon him [again], and Fionn and the Fenians of Erin knew him, so that they said that it was Garbh who fell there.

24. 'Then said Garbh of Sliabh Crot<sup>27</sup> 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 Guaire<sup>28</sup> 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 Garbhs<sup>29</sup> of the Fenians, namely, Garbh of Sliabh Cua, and Garbh of Sliabh Crot, and Garbh of Sliabh Guaire, and Garbh of Sliabh muice,<sup>30</sup> and Garbe of Sliabh mor,<sup>31</sup> and Garbh of Sliabh Lugha,<sup>32</sup> and Garbh of Ath fraoich,<sup>33</sup> and Garbh of Sliabh Mis,<sup>34</sup> and Garbh of Drom mor,<sup>35</sup> 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 world<sup>36</sup> under whose safeguard or protection<sup>37</sup> 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.<sup>38</sup> 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 :<sup>39</sup>

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 ;<sup>40</sup>  
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 ?"<sup>41</sup>

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

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

Faolan. Then speaks Faolan,  
     And he inciting the heroes ;  
 " We will not let Diarmuid go  
     With any one that lives."

    " Foul fall thee, Oscar,  
     O man that incitest every battle ;  
     That sayest thou wouldst take with  
         thee a warrior,  
     In spite of me and of my father."

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

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

Oscar. "'Tis not thou that incitest against  
 me, O Goll,<sup>42</sup>  
 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 combat<sup>43</sup> 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,<sup>44</sup>  
 Like the sound of the wind and  
     glen ;<sup>45</sup>  
 Or like the sound of water [rush-  
     ing] over a flagstone,  
 Whilst he dispersed the warriors

Conan. Then speaks Conan,  
 Continually abiding in enmity ;<sup>46</sup>  
 "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."<sup>47</sup>

[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.<sup>48</sup> 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 knocker<sup>49</sup> 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 sons<sup>50</sup> 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 Tairrngire 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,<sup>51</sup> 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,<sup>52</sup> 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 Laighean<sup>53</sup> as gifts for myself from Fionn, for they are the best cantreds in Erin: and the cantred of Ceis Corrainn<sup>54</sup> 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,<sup>55</sup> 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,<sup>56</sup> 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 Beagalltach<sup>57</sup> and the Ga buidhe with me in my hand, and Mac and Chuill<sup>58</sup> by a chain in my other hand."<sup>59</sup>

38. Then Diarmuid went forth from Rath Ghrainne, and made no halt nor stopping until he reached to the summit of Beann Gulbain,<sup>60</sup> 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 out<sup>61</sup> 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 Currach of Life became pregnant by me, and bore a smooth beautiful man-child of that heavy pregnancy, and Aonghus an brogha took that son from me to foster him. Crochnuit bore another son after that to Roc Mac Roc Diocain,<sup>62</sup> 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 Reachtaire<sup>63</sup> 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 draoidheachta<sup>64</sup> that I should shew him who had slain his son. I asked for a chess-board<sup>65</sup> and water to be brought me, and I washed my hands and put my thumb under my tooth of divination,<sup>66</sup> 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 oftentimes this wild boar hath escaped him before." Fionn went his ways after that, and left Diarmuid alone and solitary upon the summit of the tulach. "By my word," quoth Diarmuid, "it is to slay me that thou hast made this hunt, O Fionn ; and if it be here that I am fated to die I have no power now to shun it."

41. The wild boar then came up the face of the mountain with the Fenians after him. Diarmuid slipped Mac an Chuill from his leash<sup>67</sup> 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,<sup>68</sup> 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,<sup>69</sup> 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.<sup>70</sup> 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-Amhrann<sup>71</sup> is the name of the place that is on the top of the mountain from that time to this.

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

the women of Erin are not now gazing upon thee : for thy excellent beauty is turned to ugliness, and thy choice form to deformity.’ “Nevertheless it is in thy power to heal me, O Fionn,” said Diarmuid, “if it were thine own pleasure to do so.” “How should I heal thee?” said Fionn. “Easily,” quoth Diarmuid; “for when thou didst get the noble precious gift of divining at the Boinn, [it was given thee that] to whomsoever thou shouldst give a drink from the palms of thy hands he should after that be young [i.e. fresh] and sound from any sickness [he might have at the time].” “Thou hast not deserved of me that I should give thee that drink,” quoth Fionn. “That is not true,” said Diarmuid, “well have I deserved it of thee; for when thou wentest to the house of Dearc the son of Donnarthadh, and the chiefs and great nobles of Erin with thee, to enjoy a banquet and feast, Cairbre Liffeachair, the son of Cormac, the son of Art, and the men of Breaghmhagh, and of Midhe, and of Cearmna, and the stout mighty pillars of Teamhair<sup>72</sup> 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 courses<sup>73</sup> 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 Colgan<sup>74</sup> 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 World<sup>75</sup> and the three kings of Innis Tuile<sup>76</sup> 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 Bruighean<sup>77</sup> 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,<sup>78</sup> 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.<sup>79</sup> Nor is it for thee that I grieve, O Fionn; but for Oisín, and for Oscar, and for the rest of my faithful fond comrades. And as for thee, O Oisín, thou shalt be left to lament<sup>80</sup> after the Fenians, and thou shalt sorely lack me yet, O Fionn."

45. Then said Oscar, "O Fionn, though<sup>81</sup> 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,"<sup>82</sup> 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.<sup>83</sup> 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 pity<sup>84</sup> that Diarmuid should be dead than [it would have been had] he [perished], and that the Fenians had lost their main-stay in battle<sup>85</sup> by means of him.

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

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

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

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

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

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

they held out the rough side<sup>86</sup> of their shields in token of peace, and Aonghus knew them. Then when they were met together upon Beann Gulbain, they and the people of Aonghus raised three exceeding great terrible cries over the body of Diarmuid, so that they were heard in the clouds of the heaven, and in the wastes of the firmament of the air, and on the mountain peaks, and in the islands of the sea, and in the provinces of Erin likewise.

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

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

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

\*       \*       \*       \*       \*       87

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

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

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

talk to me each day.”<sup>88</sup> 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 Oglachs<sup>89</sup> and of Brughaidhs serving them, and each son of them had a cantred. Now Donnchadh the son of Diarmuid O’Duibhne was the eldest son of them, and to him the other sons were subject, that is, Eochaidh, Connla, Seilbhshearcach, and Ollann, the long-bearded, the son of Diarmuid, that is, the son of the daughter of the king of Laigheán; 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,<sup>91</sup> 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;<sup>92</sup>  
 May your adventure be prosperous to you,  
 The tidings of a good man have come to  
 you."<sup>93</sup>

“ 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 ;<sup>94</sup>  
 [They are] a woman’s treasure without  
 thanks,  
 I alone shall have them all.”

“ Slay ye women and children,<sup>95</sup>  
 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.<sup>96</sup>

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-hero<sup>97</sup> 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 Oisín, nevertheless he could not hinder him.

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

they gave one shout of derision and mockery at her, so that Grainne bowed her head through shame. "We trow, O Fionn," quoth 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 mer 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.<sup>98</sup>



## NOTES.



## NOTES.

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<sup>1</sup> 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*.

<sup>2</sup> The Irish frequently use the first pers. pl. for emphasis.

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

<sup>4</sup> 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.

<sup>5</sup> *inġníomā* is of the same meaning as *inġeāðomā*, from *in*, fit for, and *ġníom*, a deed or exploit.

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

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

8 Here the writer should have had but, or, however. Owing to carelessness of style *agus* (and) is often used in place of other conjunctions, e.g. *mórán do mairbhad agus do bádao* (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.

<sup>15</sup> Literally, when Fionn had me under the wood and under displeasure.

<sup>16</sup> i. e. By the strength of their hands alone, without weapons.

<sup>17</sup> *ḡion ḡur*, *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 *ḡrò nađ*, so that the above sentence would read *ḡrò nađ ceárru mná an nír riu*. Sometimes it is affirmative, of which there is an instance further on in the story.

<sup>18</sup> *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.

<sup>19</sup> *One glimpse*. Literally, the full of your eyes.

<sup>20</sup> Literally, when Diarmuid did not see the giant minding himself. The Irish often transpose the negative, even in speaking English, as, "When he *diá* not tell me to go," meaning, since he told me not to go. The use of the negative with *œiriuim* (I say) corresponds exactly to the Greek usage of *οὐ* and *φήμι*.

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

<sup>22</sup> This is a notable instance of redundancy of language,

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

23 *We grudge*. Literally, We think it not little; the converse of which is *ní mór 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 mór linn a ród, a deunadh, &c.* Instead of these negative expressions might be used the positive ones, *is mór 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*.

<sup>26</sup> *Sliabh Cua*. In ancient times this name was applied to the mountain now known as *Cnoc Maoldomhnaigh*, Anglicè 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.

<sup>27</sup> *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.

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

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

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

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

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

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

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

34 *Sliabh Mis*.

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

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

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

<sup>37</sup> *Coimirceadh*. This was the technical word for the protection a chief owed to his tribe in return for coigny and ivory, bonnacht and other duties. The English writers rendered it by commerycke.

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

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

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

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

<sup>42</sup> Oscar means that no one would mind what Goll said to them.

<sup>43</sup> *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.

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

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

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

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

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

48 Alba, i.e. Scotland.

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

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

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

52 i.e. The present barony of Corca Ui Dhuibhne (Corkaguiney) 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,

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

<sup>55</sup> *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.

<sup>56</sup> *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.

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

<sup>58</sup> 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 bhrogha. Vide *Feis Tighe Chonain*.

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

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

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

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



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

74 According to the romance of Bruighean an chaorthainn, or the enchanted fort of the quicken-tree, Colgan was king of Lochlin, and the cause of his expedition to Ireland was that he considered "King of the Isles," (*Rígh na n-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 Connmara*, p. 32, v. 11. J. O'Daly, Dublin.

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

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

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

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

79 Diarmuid prophesied rightly, the Fenians were crushed at the Battle of Gabhra, See *Transactions*, Vol. I.; also *CAOIRÉ OIRÍN A N-UIAIG NA FÉINNE*.

80 *CALLAIME .i. bOLLRGAIME nó fear gARMA*. P. Connell's *Ir. Dict. MS.* There is also a verb *CALLAIM*, to call, of which the old form would be *calbAIM*, probably from the Danish *kjælde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e. g. *róo*, a road, which is explained in Cormac's glossary.

81 Here *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*.

<sup>83</sup> 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.

<sup>84</sup> *Sgeile*, pity. This word having become obsolete the people have supplied its place by *sgéul* (a story), which is not very dissimilar in sound, so that they say *í r mór an rsgéul é* for *í r mór an rsgéile 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 fíadh*, which must have originally been *Ata a fhios ag Fíadha*; *Fíadha* meaning *good God* (.i. *ῥοδία* 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 *fíadh*, (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 *fíadh* is used instead of *Dia* (the only difference in the sound of the words being in the first letter, so that the meaning of the asseveration is still plain). This phrase also they actually translate into English, saying “The deer knows”

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

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

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

1ṛ mairṡ Δ òuirṡeab ṡuinn ṡur n-aiṛc.

no òionnṡab ṡab Δṛcaoin ṡur 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 óḡláç, and modern scribes most commonly write it óḡlaoç, considering it to be derived from óḡ, young, and lāoç, 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 *carchra* is an obsolete form of εαρτρα, a drinking goblet.

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

“ní deirírat ban-eicta ban,  
sluaḡ emna, aipeict ulad.”

The host of Emania, the host of Ulster,  
Have never committed woman-slaughter. (*B. of Mugh 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.

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### 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 Munhan, 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 DHIARMUOA UÍ DHIUBHNE  
SUNN.

míto óam uil re reanóar,  
do óearbáir saltaíir chaitill;  
ní bíu, síon gur ab oíle m'áitne,  
ní búir fáire ina h-áíáib.

Saltair éinnleirneac Chaiрилл,  
 beic na h-aghaidh ir dhuigear;  
 eolac mé an t-saltair fuaiteoir,  
 eolac í ar uairlibh eirionn.

Eolac mé fuaite reanchar,  
 (níor b'í an céar go ran moc-céar.)  
 ar gheinealac b-fear n-Alban,  
 ir b-fear n-arm-ghlan n-eirionn.

Ornam díobh ar fliocht na g-Colla,  
 fá h-iaid roga gada buirne;  
 a'r ornam d'uairlibh an iardair,  
 ó a b-fuil Diarmaid O Duibne.

Fá mac do Chorc Diarmaid,  
 fuair fé diaidair ir doghruing;  
 Donn fá mac mic do Chaiirbhe,  
 fear nár iad cairde comlainn.

Corc, níor b'oircear a dhearmad,  
 biaid a fheantar ar cuinne,  
 (ir Eardaidhe Muinán ná cáinteas,)  
 ó a ráiteas Corca uí Dhuibne.

Lugaidh allatac nórmair,  
 laoc maid do mhórad dáma;  
 níg Muinán, teap a fainuil,  
 doob aitar do mhogá láina.

Rí Muinán na n-deap g-caomhglar,  
 doob é an fear raomhglan fuirgead;  
 Cairbhe crom-céann na ngeal-ghlac  
 do rú ba deagmác luigthead.

Mac Eoirrgeoil níg gaothál,  
 nár cuir don fear ar cáirde;  
 Conaire doob fear níg,  
 fá mac fíne Cairbhe.

Χαίρειε Πονν-μόρ αν δεδξ-φεαρ,  
 νά φυαι νά σινεδά νάιρε;  
 ρί Μυήαν αν δέαο δαιτ-ζεαλ,  
 έ τοδ άτδαι το Χαίρειε.

Χαίρειε ρά ηάε το Χοναίρε όορν-μόρ,  
 ρί μάιζε αζυρ Μυήαν;  
 αζ ριν οίβ μαρ το όεαρβδρ,  
 βλοό το ρεανόαρ να ζ-κυραό.

Αζ ριν ρεανόυρ υί Όhuiβne,  
 λε αρ όοιλζε céim αρ ζ-κύλαιβ;  
 διαρμαιο τονν-ρολταό δέιτοζεαλ,  
 νάρ λέιζ έιζιον να όύιτέε.

Ο ειοιρζεολ φυαι ριρε,  
 (εολυρ ναό ριρθε όάηρα);  
 ζαβάλтур να β-ρεαρ β-ρλεαόάε,  
 ζο h-αίlin έρεαόάε έάλμα.

Ceitpe ρί ρο ζαβ Μυήα,  
 υim, αν ρουαζ ηγυρμαρ η-δεαζόα;  
 αρ τρι ρί το ζαβ ροολα,  
 υim αίlin έρόόα έέατονα.

Οιζε αν μόριφειρ ηίλεαό,  
 κορβόιρ οίλιορ ζαό δάιηε;  
 το βραιτ έ αρ ρλιοότ να η-δεαζ-φεαρ,  
 ειρion α leiτ α λάιηε.

Μιότο δάηρα τεαότ ται Όηιαρμαιο,  
 α λυαό ζιό διαέαιρ linne;  
 μαρ το βί όάηη να έαρραιζ,  
 ολιζim βειτ άηηλαιο υime.

Ρεαραό μέ αρ βάρ υί Όhuiβne,  
 ηί οοιλζε liom léan οile;  
 το ηάριβ ριρε αν τ-όζ αρηη-ζλαν,  
 αρ το ηάριβραν αν ηηuc ηime.

Seancár ír uairle a leabrais,  
 craoibheancár ír leor gile;  
 veig-jíol eabha ar dódaim,  
 ruar go máchtair Rí g neimhe. mícra

---

[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,<sup>1</sup>  
 To oppose it will cause regret:  
 I am versed in the speckled Psalter,<sup>2</sup>  
 It is versed in the nobles of Erin.

<sup>1</sup> 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."

<sup>2</sup> *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 ;)<sup>3</sup>  
 In the genealogy of the men of Alba,<sup>4</sup>  
 And of the bright-weaponed men of Erin.

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

<sup>3</sup> *No swineherd's art.* That is, no ignoble or plebeian art.

<sup>4</sup> *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.

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

Diarmaid was son to Corc,  
 He suffered gloom and woe ;<sup>6</sup>  
 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,)<sup>7</sup>  
 From whom is named Corca Ui Dhuibhne.<sup>8</sup>

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

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

<sup>6</sup> That is, Diarmuid was persecuted by Fionn Mac Cumhaill.

<sup>7</sup> *The Earnuidhe*, that is, the descendants of Oilíoll 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.

<sup>8</sup> 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.

<sup>9</sup> *Lughaidh Allathach* (or Allathain), according to O'Flannerty, 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.

<sup>10</sup> 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 Eidirsgéol <sup>11</sup> king of the Gael,  
 Who never put off any man ; <sup>12</sup>  
 Conaire, <sup>13</sup> the best of kings,  
 His true son was Cairbre. <sup>14</sup>

<sup>11</sup> *The son of Eidirsgéol.* Eidirsgéol, 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.

<sup>12</sup> 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 panegyric 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.

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

<sup>14</sup> *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,<sup>15</sup> 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,<sup>16</sup>  
 King of Maigh and of Mumha ;<sup>17</sup>  
 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 Baschaoín, from whom came the Baiscniagh (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.

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

<sup>16</sup> *Cairbre Dornmhor*, that is, Cairbre the big-fisted.

<sup>17</sup> 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,<sup>18</sup>  
 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,<sup>19</sup>  
 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.

<sup>18</sup> That is, Diarmuid.

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

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

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

tribe settled in the East. This probably arose from the coincidence between the name of his grandfather,<sup>2</sup> Duibhne, and that of the territory of Corca Ui Dhuibhne, in Kerry. Although Diarmuid is called O'Duibhne, which is a patronymic, it means simply the grandson of Duibhne, and ought therefore, strictly speaking, to be written O or Ua Dhuibhne,<sup>1</sup> 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.

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The *fiéicéioill* or chess-board is thus referred to by Dr. O'Donovan in his notes to *leabhar 'na g-ceairt*:—"The frequent mention of chess in this work shows that chess-playing was one of the favourite amusements of the Irish Chieftains. The word *fiéicéioill* is translated "*tabula lusoria*" by O'Flaherty, where he notices the bequests of Cathaeir Mor, Monarch of Ireland "Ogygia," p. 311. In 'Cormac's Glossary' the *fiéicéioill* 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

<sup>1</sup> 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 O Briain* means Donough O'Brien; but *Donnchad O bhriain* means Donough, Brian's grandson, who might be an O'Neill or anyone else.

the very old one called *τοῦ μαριου εταμε*, preserved in *λεαδαι na h-uirí*, a MSS. of the twelfth century in which the *ῥιττιολλ* 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 Eochaidh. "To play *ῥιττιολλ* with thee," replied he. "Art thou good at *ῥιττιολλ*?" said Eochaidh. "Let us have the proof of it," replied Midir. "The Queen," said Eochaidh, "is asleep, and the house in which the *ῥιττιολλ* is belongs to her." "There is here," said Midir, "a no worse *ῥιττιολλ*." 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 *ῥιττιολλ*. "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:—

Δοιρ Cμιορτ, οα céo ochtmoḡat a trí. Δρ a ré décc  
 oo Cαιρβε. Fionn ua Bαιρccne oo éuιτm la hαιchleá  
 mac Oυιδορenn, q la macoib uιrḡreno, oo luaiḡuib  
 Temḡac, occ áth breá for bóinn, oia noebḡad.

Ro bí, fíno, ba oo ḡaib,  
 ḡo nōiach ḡuín,  
 oo áll áichleach mac Oυιδορenn  
 a éenn oo mac Mochtamuin.

mmbad Cailti corccair,  
 oo bu buaid ar cech fírḡliad,  
 po badh corccrath lar in triar  
 ilach in chenn ino mḡa madi.

## [TRANSLATION.]

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

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

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

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

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

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

### CORMAC ULFHADA RO CHAN.

1r mipe CORMAC UA CUINN,  
 aRUM áIRIOIRÍ FOR THEAMRAÍG ÉRUIN;  
 RO FEALLRAD OIRM, MAILLE,  
 MO BEAN AGUR MO REACÉTAIRE.

EITNE INGION CHACAIL ÉÁIN,  
 MO MUOGAIPA DO LAIGNIB;  
 DO ÉUAIÓ NA GNÚIR TRÉ ÉOIRE  
 FÁILBE RUADÓ MO REACÉTAIRE.

1r eol DAIIPA (IÁÓ SAN GÁOI),  
 NA TRÍ NEIÓTE MÍLLIOIR MHAOI;  
 A FEAR FÉIN SAN BEIÓ DÁ RÉIR,  
 LÁNAIMNAR LAG, AR LUAIÓ-MÉIN.

1r eol DAIIPA (IÁÓ SAN GÁOI),  
 NA TRÍ NEIÓTE RÍAIRAR MHAOI;  
 A CIAIL FÉIN, TEAGARZ A RIR,  
 AGUR LÁUAIMNAR LÁIOIR.

RO AO FRIÓ AGAMP, MAILLE,  
 NA TRÍ NEIÓTE RIN UILE;  
 CIA DO RIN RE A LINN LÁ,  
 MO BEAN OLC TAP MO ÉANUPE.

MO MÁLLACÉ Ó ANUG ZO BRÁÍ  
 AR AN TÉ COILLFEAR AN FÁÍ;  
 DO DÉANA OLC AR LOR MNÁ,  
 MÁ TÁ OIOMAD A GNÍOMA.

Don céatmar gan éad nem linn,  
 táinig o ghaoiúiole go srinn;  
 Oilioill a' r feargúr maille;  
 Conn céadéadac a' r míre.

[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,<sup>1</sup>  
 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.

<sup>1</sup> 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.

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### OILIOLL OLUM.

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

his sons had issue; Eoghan Mor is the ancestor of the numerous tribes called collectively Eoghanachta, such as the *EOĠANAĊT CHAIRL* and *EOĠANAĊT LOĊA LEM*; Cormac Cas is the ancestor of the tribes of North Munster or Thomond, who are known to this day by the celebrated name of *ṪAİL ǵ-CAIR*, (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-bhog Oluim fílaíteamail árra ǵo h abáinn na  
leádam-leac mórglan.

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

#### 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 *ṪIARMUṪO* is always represented in speaking or writing English by Darby or worse still, by Jeremiah; *Ṫonnċáð*, by Denis; *Ṫáðǵ*, by Thady, Timothy, Thaddeus; *Coṛmac* and *Caċal*, by Charles; *Muirċearċáċ*, *Muirċáð*, by Mortimer; *Ṫomnaċċ*,

<sup>1</sup> i. e. to the *Abá ċámaoipeáċ*, or Morning-star river, which falls into the Maigue below Bruree, on which is the little village called in Irish *An t-áċ leáċáċ*, the Ford of the flag-stones, and in English Athlacca.

by Daniel and Dan; *Ḃṙman* is in many cases used in English, but is often, especially in particular families, turned into Bernard and Barney; *Εοḡan* is often correctly enough rendered Owen, but frequently Eugene; *Ḃudaleτac*, Dudley; *Ḃeṙlīmṙb*, Felix; *ṙinḡin*, Florence; *Concṙbap*, 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. *ṙionu* (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-báile, in a town.  
 á *poss. pron.* his, her, its, their; á bean, his wife, á ceann, her or its head; á g-cuid, their share; á muinntir, her or their people; dá g-cuid ó céile to put them from one another, viz. to separate them, dá (-oo á) g-cuid, literally signifies to their putting.  
 a, *rel. pron.* who, which, that, all who, all that.  
 a, *prep.*, put for á, at, to.  
 a, *the sign of the perfect tense and infin. mood.*  
 a, *is sometimes used as a sign of the pres. tense, example* á labraíir thou speakest.  
 a, *interj. (sign of the vocative case), oh!*  
 ab, *subj. mood of assertive verb* ir; it is usually joined to gur; as gur ab é ádair Dhiarmuid Uí Dhuibhne, that he was the father of Diarmuid O'Duibhne.  
 abác. *s. m.* the entrails; *gen.* abáic and abáig.  
 abair, *v. a. imp. mood. 2nd person sing., from irreg. verb,* oirim, I say, speak; *infin.* oo raó.  
 a b-fao, *comp. adv.* afar.  
 a b-foáir, *comp. prep.* by, along with, am' foáir, along with me.  
 abraio, *v. a. irreg. 2nd per., pl. imp. of* oirim.  
 abraann, *v. a. pres. hab. form of* abraim, I say, speak.  
 abraannaig, *s. m.* death. fuair abraannaig, he died.  
 áca, *prep. pron.* at or with them.  
 áceile, *indef. pron.* each other.  
 áco, *prep. pron., put for* áca.  
 áct, *conj.* but, except, also ác, áco.  
 ao, *prep. pron., put for* ann oo, in thy; as ao leabair, in thy bed.  
 aó, *an intensifying particle, very or exceeding. Written* aó *before words whose first vowel is slender.*  
 aóbalainóir, *adj. pl. mas. and fem. very or exceeding great, sing.* aóbalainóir.

ἄττβαρ, *s. m.* cause, reason; *gen.* ἄττβαίρ, *pl. id.*

ἄττνατῶ *v. infin.* mood, to bury; *imp.* ἄττνατ.

ἄερτᾶ, ἄερτᾶ and ἄερτᾶνᾶιλ. *adj.* airy, aerial.

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

ἄςᾶ, *put for* ἄς ᾶ, at his, her, its, their.

ἄςᾶτ and ἄςᾶτ, *prep. pron.* at, or with thee.

ἄςᾶτῖρᾶ, *emp. form of foregoing.*

ἄςᾶτῶ, *s. f.* face; *gen. and pl.* ἄςᾶτῶ; *gen. also* ἄςᾶτῶε; *πῆ* ἡ-ἄςᾶτῶ, with a view or intention; ᾶ ἡ-ἄςᾶτῶ *comp. prep.* against, in opposition to, in the face of.

ἄςᾶμ, *prep. pron.* at or with me.

ἄς ῖρῶ, *adv.* there, yonder.

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

ἄςῖνῖρε, *emp. form of foregoing.*

ἄςῖνῖνε, *prep. pron.* at or with us; *εἰς* ἄςῖνῖνε, which o. us.

ἄςῦρ, *conj.* and.

ἄςῖε or ἄςῖ, *prep. pron.* with her, with it.

ἄττῖνῖῖλ, *adj.* terrible, fearful.

ἄττῖνῖῖλε, *adj. gen. fem. sing. and nom. mas. and fem. pl. of* ἄττῖνῖῖλ, which see.

ἄττῖνῖῖλεῖ *adj.* sorrowful.

ἄττῖνῖῖλτε, *verbal s. gen.; nom.* ἄττῖνῖῖλεῖτῶ, destruction, ruin. Derived from verb ἄττῖνῖῖλμ, I destroy: *πᾶ* ἄςᾶρᾶνῖ ᾶτᾶ ἄςῦρ ἄττῖνῖῖλτε, under bonds of danger and ruin.

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

ἄςῖτε, *s. f. gen. and pl. of* ἄςᾶτῶ.

ἄιλ, *s. f.* pleasure, desire, will; *νὶ* ἡ-ἄιλ, it is not a pleasure; *gen.* ἄίλλε.

ἄίλλε, *adj.* more beautiful, *comp. degree of* ἄίλλῖν, beautiful.

ἄττῖνῖῖεοῖν, *s. f.* unwillingness, reluctance; *gen.* ἄττῖνῖῖεοῖνε.

from ἄττῖνῖ a negative particle used in composition and *εοῖν*, will, consent, concord.

ἄττῖρῖ, *v. a. perfect tense*, he aimed; *imp.* ἄττῖρῖ; *inf* ἄττῖρῖῖτῶ.

ἄττῖρῖ *s. f.* time, weather, season; *gen.* ἄττῖρῖε; *pl.* ἄττῖρῖῖῖ, ἄττῖρῖῖῖ, or ἄττῖρῖῖῖῖ, last form seldom employed.

ἄττῖρῖῖῖτῶ, *v. a. inf.* to aim at, ἄςᾶ ἄττῖρῖῖῖτῶ aiming at him; *imp.* ἄττῖρῖῖ.

ἄττῖνῖ *s. f.* a name; *gen.* ἄττῖνῖ; *pl.* ἄττῖνῖῖῖ.

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

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

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

áíðgeað and áíðgið, *s. m. silver, money; gen. áíðgið.*

áíðgeanna, *s. m. pl.; nom. sing. áíðgeann*, a symptom, sign, indication.

áíðgi, *v. a. imp. feel, perceive; 'áíðgið re*, he felt, perceived, *perfect tense; infin. áíðgiðað.*

áíðgiðe, *adj. certain, sure, formed from verb áíðgiðim*, calculate, note.

áíðgiðað, *verbal sub. mas. notice, perception; gen. áíðgiðe;*

áíðim, *s. m. gen. and pl. of áíðm*, a weapon; *pl. also áíðma*, arms, weapons.

áíðneað, *s. f. gen. pl. of áíðne*, a sloe; *nom. pl. áíðniðe.*

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

áíð, *adv. back; ðáíð áíð, áíð áíð*, backward.

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

áíðoið, *s. m. gen. case of áíðoeðíð or áíðoiðoið*, a journey, a travelling.

áíðge, *s. f. a present, donation; á n-áíðge*, as a free gift or present, for nothing, *gen id. pl. áíðgeaðað.*

áíð, *s. f. a place; gen. áíðe, pl. id.; prep. case, pl. áíðib.*

áíðbeoðað, *v. a. inf. to revive, to restore to life; imp áíðbeoðuið.*

áíðe, *s. f. gen and pl. See áíð.*

áíðeðíð, *virtue, admonition, advice.*

áíðim, *for áíðne, s. f. knowledge, áðgið áíð n-áíðim* an éinn 'ó'fhionn, Fionn having known the head, *literally upon there being a knowledge of the head to Fionn. Idiom of the dative absolute.*

áíðle, *prep. after; á h-áíðle þín, comp. prep. after that.*

áíðne, *s. f. knowledge, acquaintance, gen. id.; also áíðnið.*

áíðniðgiðim, *v. a. pres. tense, 1st. per. sing. I know; imp áíðniðgið; infin. áíðniðgiðað*, to know. *áíðniðgeaðaðíð*, *perf. they knew.*

áíðneð, *s. m. gen. pl. of áðíðíð*, a father, an ancestor.

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

áíð *adv. o þoin áíð*, from this time forward.

áíðban *s. f. Scotland, gen. of áíðba.*

áíðniðneðíð, *prep. case pl.; nom. áíðniðneðíð, s. m. a foreigner, a Dane; gen. áíðniðneðíð; pl. áíðniðneðíðe.*

áíðleð, *adj. wild, savage, fierce.*

- Ἀλτρομ, *v. a. inf.*; *imp.* Ἀλτρομ, foster, rear.  
 Ἀλτῦῖα, *verbal s. m.* thanks, thanksgiving; *gen.* Ἀλτῦῖτε,  
*pl. id.*  
 Ἀλῡνν, *adj.* fair, handsome, beautiful; also Ἀλᾶν, *comp.*  
*degree* Ἀλλε, or Ἀλλνε.  
 Ἀμ, *s. m.* time; *gen. id.* and Ἀμα; *pl.* Ἀμᾶννα.  
 Ἀμ, *prep. pron.* put for Ἀνν μο, in my. *Will have initial*  
*of following word, if of aspirable class, aspirated.*  
 Ἀμαῖ, *adv.* out, out of, *used with verb of motion only.*  
 Ἀμᾶν, *adv.* only, alone.  
 Ἀμᾶρ, and Ἀμῡρ, *s. m.* a mercenary soldier, a recruit; *gen.*  
 Ἀμᾶρ and Ἀμῡρ, *pl.* Ἀμῡρα.  
 Ἀμεᾶρ, *prep.* among, amongst.  
 Ἀμῡᾶ, *adv.* thus, so, in like manner.  
 Ἀ μοῖ or Ἀρῡ μοῖ *adv.* in order, to the end that.  
 Ἀμῡρᾶν, *s. gen.* of Ἀμῡρα, the hilt of a sword, sword-hilt.  
 Ἀμῡῖ, *adv.* without, outside, *used with a verb of rest only.*  
 Ἀν, *art.* the; *gen. sing. fem.* να; *pl. mas. and fem.* να.  
 Ἀν, *v. n. imp. mood. 2nd per. sing.* stay, remain, same as ῡᾶν.  
 Ἀν, *inter. part.* whether.  
 Ἀναῖᾶ, *s. f.* protection, relief, mercy; *gen.* Ἀναῖᾶ, *pl. id.*  
 Ἀνᾶῡῖ, *adv.* on high, upwards, up.  
 Ἀναῡῡ, *adv.* from beyond, hither, to this side, *the opposite*  
*of Ἀνῡῡ, to that side, always joined to a verb of*  
*motion only; Ἀναῡῡ Ἀῡῡ Ἀνῡῡ, hither and thither,*  
*to this side and to that.*  
 Ἀναμ, *s. m.* life, soul; *gen.* Ἀνμα; *pl.* Ἀνμᾶννα.  
 Ἀναμᾶν, *v. n. inf.* to remain; *imp.* Ἀν.  
 Ἀνᾶ, *adj.* prodigious, terrible, great.  
 Ἀ ν-ῡᾶῖ, *comp. prep.* after; also Ἀνν ῡᾶῖ, *relates to*  
*place and position.*  
 Ἀνῡᾶ, *v. n. cond.* would stay or remain. *See Ἀν.*  
 Ἀνῡῡᾶν, *s. m.*; *gen.* of Ἀνῡῡᾶν, oppression, puissance,  
 great power.  
 Ἀνῡῡ, *adv.* up, from below, *used always with a verb of*  
*motion.*  
 Ἀνῡ, *adv.* to-day; also Ἀ νῡῖ and Ἀ ν-ῡῡ.  
 Ἀνμα, *gen.* of Ἀναμ.  
 Ἀνν, *adv.* there, therein; Ἀννῡν, there; *prep. pron.* in him  
 or it.  
 Ἀννῡῡῖ, *s. pl.*; *nom.* Ἀννῡῡῖ, a ship's anchor, *gen. id.*  
 Ἀννᾶῖᾶ, *s. f. prep. case, pl. of Ἀννᾶῖ; gen.—ῡᾶ,*  
 great grief, a fit of crying.  
 Ἀνῡ, *prep.* in, *form of prep.* Ἀνν *used before a vowel.*

ΔΗΗΡΑΙΘΕ, *adj. comp. degree*, dearer, more beloved; *pos.* 1ονημιν, dear, beloved. ΘΕ is affixed as a sign of the *comp. degree*.

ΔΗΗΡΙΝ, *adv.* there.

ΔΗΗΡΟ, *adv.* here; also ΔΗΗΡΟ.

ΔΗΗΡΥΘ, *adv.* yonder, there.

ΔΗΟΘΤ, *adv.* to-night.

ΔΗΟΙΡ, *adv.* now.

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

ΔΗΤΑΝ, *adv.* when; ΔΗ ΤΑΝ ΡΟ, now; ΔΗ ΤΑΝ ΡΙΝ, then.

ΔΗΥΑΙΡ, or ΔΗ ΥΑΙΡ, *adv.* when.

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

ΔΟΘ, *s. m.* Hugh; *gen.* ΔΟΘΑ.

ΔΟΙ, *s. f.* respect, honour; *gen. id.*; ΝΙ ΘΥΖ ΉΡΔΙΝΝΕ ΔΟΙ ΜΑ ΔΙΡΕ ΘΟ, Grainne gave neither respect nor attention to him.

ΔΟΙΒΝΕΑΡ, *s. m.* joy, delight; *gen.* ΔΟΙΒΝΕΑΡΑ and ΔΟΙΒΝΙΡ.

ΔΟΙΘΕΔΩΤ, *s. f.* hospitality, entertainment; *gen.* ΔΟΙΘΕΔΩΤΑ; ΔΞΥΡ ΝΙ Η-ΔΙΤΡΙΥΤΕΑΡ Δ Ν-ΔΟΙΘΕΔΩΤ ΔΗ ΟΙΘΕ ΡΙΝ. and their entertainment (the manner of their entertainment), that night is not recounted.

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

ΔΟΙΝΉΡΙ. *s. m. gen. compounded of ΔΟΝ, one and ΉΑΡ, a man; nom.* ΔΟΙΝΉΑΡ; κοήραδ ΔΟΙΝΉΡΙ, the strife of one man, i. e., single combat, a duel.

ΔΟΙΡΕ, *s. f. gen. case and pl. of ΔΟΡ, folk, people; Δ Ν-ΔΟΡ ΉΡΔΙΘ, their friends or confidants; age, ΘΟ ΡΕΙΡ ΔΟΙΡΕ, according to age.*

ΔΟΝ, *num. adj.* one, also ΔΕΝ; ΔΟΝ ΝΕΔΩ, an individual, a person, anyone.

ΔΟΝΑΡ, *adv.* alone, formerly a sub. signifying one person; ΜΑ ΔΟΝΑΡ, by himself.

ΔΟΝΞΥΡ, *s. m.* a man's name; *gen.* ΔΟΝΞΥΡΑ.

ΔΟΝΤΥΙΞ, *v. n. imp.* consent, agree; ΡΟ ΔΟΝΤΥΙΞ, he consented; *inf.* Θ'ΔΟΝΤΥΙΞΘ.

ΔΡ, *poss. pron.* our; *gen. pl. of pers. pron.* μέ.

ΔΡ, *v. def.* says, quoth.

ΔΡ, *s. m.* slaughter, *gen.* ΔΙΡ, *pl. id.*

ΔΡ, *prep.* on, upon, put for ΔΙΡ.

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

ΔΡΑΟΝ, *adv.* both, together.

ἄλτο *adj.* high, great, mighty; *s. f.* a height, direction, *gen.* αἰπός.

ἀρτομόρι, *adj.* very or exceeding great.

ἀρ ὁ-τιυρ, *adv.* at first, in the beginning.

ἀρείρ, *adv.* last night; also ἀραοίρ.

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

ἀρίρ, *adv.* again.

ἀρμαιβ, *s. m. prep. case, pl. of* ἀρμ, an arm, a weapon, *gen.*

ἀρμ; *pl.* ἀρμα and ἀρμ.

ἀρμ-ḡλαν. *s. m.* bright weapon.

ἀρ, *prep.* out of.

ἀρῶδ, *prep. pron. pl.* out of them.

ἀρ ριν, *adv.* thence.

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

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

αῖ, *s. m.* a ford; *gen.* αῖδ; and αῖτ, *pl.* αῖααα.

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

αῖδ, *irreg. verb, sub.* is, are, for τδ, *imp.* bi.

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

αῖδ, *s. m. gen. of* αῖ a ford.

αῖδδ, *s. m.* giant, plebeian, clown, *gen.* αῖδαḡ, *pl.* αῖδαḡε.

αῖδαιμπε, *sub. irreg. verb, emph. form,* I am. See αῖδ.

αῖδαρ, *s. m.* a father, ancestor, *gen.* αῖδαρ, *pl.* αῖτρεαδδ and αῖτρε.

αῖδαρρε, *s. m. nom. emp. form of* αῖδαρ.

αῖδαοι, *sub. irreg. verb, 2nd pers. sing. pres. tense of* αῖδαμ, used instead of τδαρ or αῖδαρ.

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

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

αῖδαρρα, *s. m. gen. emph. form, nom.* αῖδαρ.

αῖδουαδῶ, *s. m.* a bend, a crook, *gen.—*αῖδῶ, *pl. id.*

αῖδḡαιρῶ, *s.* shortness; *πο ḡλουρδαοαρ να μαδδ ριν αḡυρ*  
*α μυντιρ ρομπα α η-αῖδḡαιρῶ ḡαδδ κοναίρε,*  
 these (her) sons and her people went their ways in  
 the shortness of every path, *i. e.*, by short cuts.

αῖτουαρ, *adv.* again, a second time.

αῖτυραδ, *adj.* also αῖταραδ, triumphant, victorious.

βδ, *past tense, indic. of asser. verb,* 1r; βδῶ, *cond.*; as τδ μ-βδῶ, if it were.

βδβαν, *v. sub. perf. tense, 2nd pers. pl.* ye were; modern form is βῖδεαβαν; βδῶαν, they were, *3rd pers. pl.*; modern βῖδεαοαρ.

בָּאֹדָרָא, *v. sub. perf. 1st pers. sing. emph. form*, I myself was ; *modern* בִּידְעָרָא : אָן וְאִין דִּוּ בָּאֹדָרָא אִין פֿוֹגֶאָל אָגור אִין פֿורפֿואַגְרִאָד, when I myself was in offence and under edict ; בָּאֹדָרָע, *2nd pers. sing. emph.* ; *modern* בִּידְרָע.

בִּאֹדָרָא, proper name.

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

בָּאִיִּבֶטע, *past part of בָּאִיִּב, v. a imp.* drown, quench, extinguish, perish.

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

בִּאִין, *v. a.* cut off, take ; *no* בִּאִין רע, he cut off.

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

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

בִּאִינְרִאָט, *s. f.* the ladies of a household ; *gen. -אָטא, pl. id.*

בִּאִינְרִאָט, *s. f.* a servant maid, a female attendant.

בִּאִינְרִאָט, *s. m.* danger, peril ; *gen. -אָטא.*

בִּאִינְרִאָט, *s. f.* an airy wild leap ; *gen. בִּאִינְרִאָטע.*

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

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

בִּאִין or בִּאִין, *poss. pron.* your.

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

בִּאִין, *s. m.* death ; *gen. בִּאִין, pl. id.* ; בִּאִין דִּי פֿאַדֿאַל, to die literally, to find death.

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

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

בִּאִין, *v. a. perf.* I extinguished, quenched.

בִּאִין, *adj.* little, small ; *comp. nior* לִזְגָּא ; *sub. adj.* few ; בִּאִין מִן מִרְיָאן בִּאִין, few or many of a multitude.

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

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

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

בִּאִין-אַלֿטֿאָט, *s.* the small fierce (sword) which Diarmuid carried.

בִּאִין-אַלֿטֿאָט, *verbal sub. same as* בִּאִין-אַלֿטֿאָט, a blessing, a benediction.

בִּאִין-אַלֿטֿאָט, *v. a. perf. tense of* בִּאִין-אַלֿטֿאָט, bless, greet, salute,

- beap, *s. m.* a spear, javelin; *gen.* bīp, *pl.* beapa, *dat. pl.* beapaib.  
 beápp, *v. a.* shave, shear, cut, clip; *inf.* Δ beáppað, to shave; *perf. neg.* nīop beápp, he did not shave; beáppann, *hab. pres.* wont or accustomed to shave.  
 beapτ, *s. f.* a move; *gen. and pl.* beipτε.  
 beaτa, *s.* life; *gen.* beaτað, *dat.* beaτaið. beaτa is very often written in its *nom.* form, for all cases of the *sing.*  
 beinne, *s. f. gen. and pl.* of beann.  
 béimionn or -eann, *s. f. gen. pl.* of béim, a stroke; *gen.* béime; *pl.* béimeanna.  
 beip, *v. a. irreg.* get, obtain, bear-away, acquire, bring or bring forth, bear, carry, produce, *perf.* puḡap, *inf.* oo bpeit.  
 beip, *v. a. irreg.* give; *perf.* tuḡap; *inf.* Δ tabḡapτ; *imp.* form also, tabḡap.  
 beipeað, *v. a. imperf.* of beip.  
 beipim, *v. a. pres. tense, 1st pers. sing. of irreg. verb beip,* give.  
 beipτε, *gen. and pl. of beapτ.*  
 beit, *inf.* of bí, be thou.  
 beul, *s. m.* a mouth; *gen.* béil, *pl. id.*; o'fīll féin aḡur Δ mūmτip beul na fāipḡge amač, he himself and his people retired outside the mouth of the sea, i.e., into the deep. beul na fāipḡge means an inlet or mouth of the sea.  
 beppa, *v. a. 1st pers. sing. emp. form future,* I myself will give; *imp.* tabḡap or beip, give. used for beáppaτopa.  
 beulaib, *prep. case pl. of beul,* a mouth; ap beulaib, *comp. prep.* before, in front; ap Δ beulaib, before him; as, aḡur Δ čpaoppeač for Δ beulaib aḡge, and his spear was at him before or in front of him, i.e., he had his spear before him.  
 beuppaib, *v. a. future 3rd pers. sing.* he shall give; *imp.* beip.  
 beupfam for beupfamaoio, *future 1st pers. pl. of beip.*  
 bí, *v. sub. imp.* be thou; *inf.* oo or Δ beit, to be, cum Δ or cum oo beit, in order to be; bí, *perf.* was.  
 bīað, *sub. verb cond.* would be; *modern form* beibeað, ap Δ m-bīað neapτ an fip ip, upon whom the strength of that man would be.  
 bīað; *s. m.* food, meat; *gen.* bīð.  
 bīað, *1st pers. sing. future,* I shall be; ni bīað am beaτaið, I shall not be alive, literally I shall not be in my life. See glossary-note to callaḡpe; another and more usual form of this tense is beibeaτ.

biaðtác, *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.* biaðtací.

biaið, *modern form* beirð, *sub. verb. fut.* shall be; no *50* m-biað Δ *fi*or Δ*5*am, until its knowledge shall be at me, i.e., until I know; biairre, *2nd pers. sing. emp.* thou shalt be.

biainn, *v. sub. cond. 1st pers. sing.* I would be; *modern* beiröinn, “Δ*5*ur ir trua<sup>5</sup> nem c<sup>o</sup>iröe féin,” Δ<sup>o</sup> *5*ráinne, “*5*an mé ioncóm<sup>o</sup>rac ne *fi*onn Δ*5*ur óá m-biainn ná<sup>o</sup> léi<sup>5</sup>finn r<sup>o</sup>lán Δ<sup>o</sup> an lá<sup>o</sup>air 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, óo beirð, understood, a construction often occurring in this work, and used with verbs denoting motion or gesture, or with the verb-substantive óo beirð, to be 5an mé (óo beirð) ioncóm<sup>o</sup>rac 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. Óá, if, requires always the conditional and causes eclipse. (See Second Irish Book, page 70 and 71.)*

bið, *s. m. gen. of* biað, food.

bið, or bí, *v. sub. perf. tense,* was.

bismeur, a little finger; *gen.* bisméir.

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.

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

bioðbad, bioðba, *s. m.* enemy; *gen.* bioðban, *pl.-airöe, prep. case, pl.* bioðbaib.

bioð<sup>5</sup>, *v. a. perf. of* bioð<sup>5</sup>, start, rouse.

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

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

bireac, *s. m.* increase, *gen.* biris; Δ<sup>5</sup>ur *5*ac bireac óá m-beireac an mac rin, óo beireac an *o*ruim-iáll bireac leir, and every increase which that son was wont to obtain, the caul (also) obtained an increase with him.

- bíc, *s. f.* life, existence, being; *gen.* beac̃a; *an* or *air* bíc, *adv. phrase*, at all, in existence.  
 bícín, *s. f.* being, existence; *to* bícín, on account of or by virtue of.  
 blas, *s. m.* taste, flavour; *gen.* blas, *pl. id.*  
 blas, *v. a.* taste; blasrao, *1st pers. sing. future*, I shall taste; *inf.* blaira. *id.*  
 blasán, *s. f.* a year; *gen. and pl.* blasóna, contracted from blasánna.  
 boct, *adj.* poor, needy, distressed; *comp.* boic̃te.  
 bog, *v. a.* move, stir, loosen, slacken; *inf.* a bogao.  
 boinn, *s. m. gen. pl.* of boinn, a big stone, a rock.  
 bolao, *s. a* smell, scent; *gen.* -aio, *pl. id.*  
 bolcán, *s. m.* Vulcan; *gen.* bolcáin.  
 bonn, *s. m.* base, bottom, foundation, sole; *gen.* buinn, *pl.* boinn.  
 boib, *adj.* haughty, fierce, savage; *comp.* buirbe.  
 boir, *adj.* great, large.  
 bócam, *s. f.* a prey of cattle, *gen.* bócamne, *pl.* bócamnte.  
 bran, *s. f.* the name of a hound; *gen.* braín.  
 brat, *s. m.* a cloak, a garment; *gen.* bruit, *pl. id.*, brait, and brata.  
 brát, *s. m.* judgment; *gen.* bráca; *to* brát, *adj. phrase*, signifying for ever, literally, to the day of judgment; *to* bruin an bráca, to all eternity.  
 brácar, *s. m.* a brother; *gen.* brácar, *pl.* bráic̃re and bráic̃rea. *id.*  
 breac̃nuig, *v. a.* look, behold, perceive, conceive, think, design  
 bréig̃rioct̃, or -oct̃, *s. m.* a disguise, false appearance; *gen.* -octa.  
 breic̃, *v. a. inf.* of irreg. verb beir; beirao, *cond.* would take.  
 breug̃, *v. a.* soothe, flatter, decoy, delude, entice; *to* bréug̃ao, *inf.*; muna o-tigeao ñr Grainne *to* breug̃ao, unless it might come with him to soothe Grainne, i.e., unless he could soothe Grainne.  
 bríacar, *s. m.* a word, an expression, a word of honour, a judgment, a sentence; *gen.* breic̃re; *pl.* bríac̃ra.  
 bríac̃rac̃, *adj.* verbose, talkative; milir-bríac̃rac̃, sweet-spoken.  
 bríg̃, *s. f.* virtue, essence, power, efficacy, strength; *gen.* bríge, *pl.* bríge; *oé* bríg̃, *ad.* because, by virtue that.  
 bríoct̃, *s. m.* a spell, a charm, amulet; *gen.* bríocta; bríoct̃ o-raoibeacta, a spell of magic.  
 b̃uir, *v. a.* break, dismember, disunite; *inf.* a b̃uirao; *past part.* b̃uirte.

bpoğΔ, *s. m. gen. of* bpuğ.

bpon, *s. f. gen. of* bpo, a quern, a handmill; *dat.* bponn, *pl.* bponnte.

bpuğ, *s. m.* a palace, a distinguished house, a royal residence; *gen.* bpoğΔ, *pl.* bpuğΔ; bpuğ na bóinne, the palace of the Boyne, now New-Grange; it was also an ancient burial-place of the kings of Ireland.

bpuğΔiò, *s. m.* a farmer, husbandman; *gen. id. pl., -Δiòige.* (See note for distinction between a bpuğΔiò and a biòtΔc.)

bporouğΔò (Δğ), *pres. part.* inciting, arousing; *imp.* bporouig; *inf.* Δ bporouğΔò.

bpuigean, *s. f.* strife, quarrel; *gen.* bpuigne.

bpuigean, *s. f.* a palace, a royal residence; *gen.* bpuigne.

bpuigin, *s. f., same as* bpuigean.

bpuigne, *s. f. gen. of* bpuigean or bpuigin, a strife, a quarrel; and of bpuigean, *s. f.* a palace.

bpuinn, and bpu, *s. f. irreg.* a womb; *gen.* bpuinne and bponn, *dat.* bponnn, *pl.* bponna.

buaò, *s. f.* victory, power, virtue; *gen.* buaiòe, *pl.* buaòΔ; oo bpeiò buaò, to obtain or take victory, i.e. to conquer or overcome.

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

buaòcán, *s.* a proper name; *gen.* buaòcán.

buaılteap, *v. a. pres. pass.* is struck; *imp.* buaıl.

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

buaıneuğΔ, *s. f. gen. of* buaıneuğ, lasting death.

buaıııapbècΔ, *s. gen. of* buaıııapbèc, lasting death.

buaıı, *adj.* lasting, durable; pıopbuaıı, everlasting.

buaıı, *s.* cattle of the cow kind.

buò, *past tense of assertive verb* ıı, it is.

buròe, *indec. adj.* yellow.

buròe, *s. f.* thanks; *gen. id.*

buròeΔcuy, *s.* thanks.

buròean, *s.* troop, company, crowd, multitude; *gen.* buròne, *pl. id.*

buròeantııuağ, *s.* company.

buıııe, *s. m.* a cast, a blow; *gen. id., pl.* buııııòe.

buııme, *s. f.* a nurse; *gen. id.*

bun, *s. m.* base, bottom, foundation; *gen.* boın, *pl.* buın.

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

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

cáil, *s. f.* a spear, a javelin; *gen.* cáile; τρυαξ (τά) το  
 εἰς τοῦτο cáil, το εἰς τοῦτο εἰς τοῦτο εἰς τοῦτο εἰς τοῦτο, O  
 woe! your blood is under (upon) your spear, the  
 blood of your body has been shed.

caillfinnre, *v. a. emp. form. cond. 1st per. sing.* I would lose,  
 ní caillfinnre mo geara ar ór na cruinne, I would  
 not lose my bonds for the gold of the world; *imp.*  
 caill, lose; *inf.* do cailleamain.

caillig (oo'n), *s. f. dat.* to the hag; *nom.* cailleac, a hag,  
 an old woman; *gen.* caillige; *pl.* cailleaca.

caillire, *v. a. perf. tense, 2nd per. sing.* thou didst lose;  
*imp.* caill; níor caillire t-aicne inait niam a  
 fhinn, *literally*, thou didst not lose ever (you never  
 lost) thy good judgment, O Fionn.

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

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

caitead, *v. a. perf. pass. of* caic, throw, hurl, cast, fling.

caiteadar, *v. a. perf. tense, 3rd per. pl.*, they ate, consumed;  
*imp.* caic; *inf.* do caiteam.

caiteam, *verbal s. m.* wearing, wasting, consuming, expen-  
 diture; *gen.* caicte and caicne: gan cóimáirim ar a  
 g-caiteam, without a calculation on their expenditure.

caiteam, *inf. of* caic, spend, consume, eat; ag caiteam,  
*pres. part.* enjoying, consuming, eating; taréir reacht  
 m-bliadonna do caiteam, *literally*, after to spend  
 seven years: *an idiom to be rendered by translating the*  
*infinitive, do caiteam, passively, seven years were*  
*spent.*

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

caicfead, *v. a. future, relative form of* caic; grib bé caic-  
 fead trí caora oib, whoever shall eat three berries  
 of them.

caicfir, you will be obliged.

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

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

callaire, *s. m.* a crier, one who laments; *gen. id. pl.* -aib: agur  
 biairre féin a Oisín do callaire déir na féinne,  
*literally*, and you yourself, O Oisín, shall be in thy  
 crier (= shall be as one who laments) after the Fenians.  
*An instance of the substantive verb táim (biairre*  
*being its future tense) ascribing a predicate to its sub-*  
*ject by means of the possessive pronoun do, com-*  
*pounded with the prep. ann. do = ann do.*

CAOĠAD, *num. ord. adj.* fifty.

CAOI. *s. m.* a way, a method, a manner, *gen. id.* ; Δ Ġ-CAOI. in a way or manner; *adverbial expression equal to* "so."

CAOIME, *adj. pl. comp. id.* ; *nom. sing.* CAOIM, gentle, mild, kind, pleasing.

CAOIMEAD, *v. a. and n. inf.* ; ΔĠ CAOIMEAD, lamenting; *imp.* CAOIM, cry, lament, weep.

CAOIMΔ, *adj. pl.* ; *nom. sing.* CAOIM, fair; Δ Ġ-COPHAIḂ CAOIMΔ cumrouiġte, in fair well-wrought goblets.

CAOPΔ, *s. f. gen. and pl.* ; *nom. sing.* CAOP, a berry; CAOPΔ, *s. f.* a sheep, *gen.* CAOPΔC.

CAOPΔC, *s. f. gen. of.* CAOPΔ, a sheep; *pl.* CAOIPUĠ.

CAOPΔIB. *s. f. prep. case pl.* ; *nom.* CAOP a berry.

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

CAPΔ, *s. m.* a friend; *gen.* CAPΔO; *pl.* CΔIPPOE.

CAPBΔO, *s. m.* a chariot, carriage, coach, litter, waggon, *gen.* CAPBΔIO, *pl. id.*

CAPTΔNNAĊA, *adj. pl.* ; *sing.* CAPTΔNNAĊ, friendly, kind, charitable; *comp.* CAPTΔNNAIġE.

CΔP, *s. m.* a cause, strait, case; *gen.* CΔIP.

CΔT, *s. m.* a battle, an Irish battalion of 3,000 men; *gen.* and *pl.* CΔTΔ.

CEΔCTAP, *indef. pron.* each, either; CEΔCTAP ΔCO, either of them.

CEΔO, *s. m.* leave, permission; *gen.* CEΔOΔ; *pl. id.*

ĊEANA, *adv.* however, howbeit; ΔCT ĊEANA, nevertheless.

CEANGΔIL, *v. a. imp.* bind, tie, join, secure; *inf.* OO ĊEANGΔIL to bind.

CEANGΔILTE, *past part.* bound, knotted, tied; *imp.* CEANN ĠΔIL.

ĊEANGΔIL (PO), *v. a. perf. tense*, he bound.

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

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

CEANN, *s. m.* a head; *gen. and pl.* CINN : IAP PIN OO PĠΔOIL SĠATHAN AN CEANGΔIL PO BΔ AP ĊEANN Chéin, then Sġathan loosed the binding (which) was on the head of Cian; PΔ ĊEANN, about the top or head; CEANN OΔ CEANNAIB, one of its heads, *literally*, a head of its heads; end, termination or limit, as ĠO CEANN BLI-ΔONA, to the end of a year; Δ Ġ-CEANN NA PΔE ΔĠUP NA H-ΔIMPIPE PIN, at the end of that time and season : INΔ ĊEANN, *adv. phrase*, against him.

ceann, *when preceded by the simple prepositions, a, ari, and ar, and connected with verbs denoting motion, generally signifies "to," or "for;"* cuirre ríor ašur teac̃ta a š-ceann t-inšine, send (put) knowledge and messengers to thy daughter, *literally*, on the head of thy daughter; a h-aic̃le riñ cuir̃ šráinne fear̃a ašur teac̃ta ar̃ ceann a cloinne, after that Gráinne sent (put) word and messengers for her children.

ceann, tar̃ ceann, *comp. prep.* notwithstanding, in spite of, in opposition to; tar̃ ceann ríotc̃ána, in spite of peace.

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

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

céaro, *s. f.* art, trade, business, function; *gen. and pl.* ceir̃oe.

céarob̃, *s. f. dat. pl. ; nom. céaro.*

ceart-lár, *comp. s. m.* fair or exact centre, very middle; *gen. ceartlár, pl. id.*

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

céile, *indef. pron.* each other, one another, other; ašur ro cuir̃ ríonn a lám̃a a lám̃ab̃ a céile, and Fíonn put their hands into the hands of one another; ó'n š-cluair̃ šo céile air̃, from (one) ear to the other of it, *viz.*, from ear to ear of it; ón ló šo céile, from (one) day to the other, *viz.*, from day to day; o céile, from one another, asunder, separated; *s. m.* associate, companion; fear̃-céile, a man-companion, *viz.*, a husband; re, or le céile, *adv. phrase*, together.

féileab̃rað, *s. m.* farewell, adieu; *gen. -rað.*

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

céill̃r̃oe, *adj.* sensible, rational, wise, prudent; šo céill̃r̃oe *ad.* prudently.

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

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

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

ceirt̃-meoðan, *comp. s. m.* the very centre or middle; *gen. ceirt̃meoðain ; pl. id.*

ceit̃re, *num. adj.* four; ceit̃re ceuo, four hundred,

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

ceud-*ca*taig, of the hundred battles, *adj. gen. case mas.* from ceud, a hundred, and *ca*taic, belonging to battles.

ceudna, *indec. adj.* the same; *ma*r an g-ceudna, likewise.

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

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

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

ciannor and cia an nor, *adv.* how? what way or manner?

Ciarruide, *s.* Kerry.

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

cinn, *v. a. perf.* he resolved; *ir* í cómhairle ar ar cinn Oilioill agus Sadb, the counsel upon which Oilioill and Sadbh determined is.

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

cinnead (no), was appointed or determined on, *the perf. passive*: *imp. active*, cinn, decree, assign; *inf.* *o*a cineaíam, to resolve.

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

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

cion, *s. m.* love, fondness; *gen.* cin, agus no bá cion móir ag Aongus ort, and great was the love Aongus had for you; *literally*, and the love was great at Aongus 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 rin, on that head, on that account; *ma* tá rí ag uinn oá g-cionn, if peace is at us on their account (*viz.*, if we may have peace for their sake); *or* a cionn, over his head; *'na*r g-cionn, in our company; *or* cionn, *comp. prep.* overhead, over, above, in preference to.

cionntaic, *adj.* guilty, criminal; *comp.* -taige.

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

ciorbad, *v. a. perf. passive*, has been shed, or taken away, *imp.* ciorab.

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

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

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

lár, *s. m. a board, a table ; gen. cláir ; pl. id. and clá-  
raḃa ; cláir, pl. more correct.*

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

cli, *indeclin. adj. left ; am' lárín cli, in my left hand.*

clirṑe, *indeclin. adj. expert, active.*

cloḃ-óirḃa, *comp. adj. golden-jewelled.*

cloirḃeáin, or cláirḃeáin, *s. m. a sword ; gen. cloirḃín ; pl.  
cloirḃínṑe.*

clóinn, *s. f. dat. sing. ; gen. clóinne, pl. clanna, chil-  
dren, descendants, a clan ; nom. sing. clann ; óir  
ní raibḃ do clóinn aḡam aḃt don ináḃ amáin, for  
there was not of children at me but one son only,  
viz., I had only one son.*

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

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

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

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

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

cneadḃ, *s. f. a wound ; gen. cnéirḃe ; pl. cneadḃa.*

cneadḃaib, *s. prep. case pl. ; nom. sing. cneadḃ, a wound.*

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

cnir, *gen. of cneaṛ.*

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

cnuin, *s. f. a worm ; gen. cnuime ; dat. cnuin ; pl. cnuina ;*

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

coḡaib, *s. m. gen. ; nom. coḡaḃ, war ; pl. coḡaib and  
coḡta.*

coirḡeadaib, *s. dat. pl. ; nom. sing. coirḡe, and -eadaḃ, a pro-  
vince, a fifth.*

coirḃe, *adv. for ever (time to come), aḡur ní b-ruiḡirḃ  
ruaimnear ina coinnirḃe coirḃe, and he shall not  
get for ever (he shall never get) peace nor rest.*

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

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

cóimeuo, *s.* guard; *gen.* cóimeuota; Δευρ πυαιη να εαοηα  
ζαν cóimeuo ορητα, and he found the berries with-  
out a guard upon them.

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

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

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

cóimneara, *adj. comp. degree*, nearer, or next; *positive*, cóim  
φοσυρ.

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

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

coingiall, *s. m.* condition, a covenant, obligation; *gen.*  
coingill; *pl. id.*

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

cointe, *pl. of cú*, a hound.

cóir, *adj.* just, right, good; ní cóir θαίρηα πεαλλ το θευ  
nam ort, it (is) not right for me to do treachery upon  
thee; *comp. degree*, cóira.

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

coitcínne, *adj. pl.* universal, public, common, general, *sing.*  
coitceann; Δ ζ-coitcínne, *adv. phrase*, one and all,  
altogether, in common; Δ ουβηαοαρ εάε Δ ζ-coit-  
cínne náρ ευζαοαρ (αιcne αιρ); they all said in  
common, that they did not give knowledge upon  
him, *i. e.*, that they knew him not.

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

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

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

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

coimaimiri, *s. f.* same time; *gen.* coimaimiri; Δ ζ-coimaim-  
iri, *adv. phrase*, at the same time, contemporaneously.

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

comairpeaθ, *s. f.* protection, mercy.

cóimáimom, *s. m.* a calculation, a reckoning; *gen.* co-  
máimom.

comairpe, *s. f.* counsel, advice; *gen. id.*; *pl.* -leaθα.

comairpe, *s. f.* presence, *emph. form*; pá cóimair, in pre-  
sence of.

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

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

comaoim, *s. f.* company, a favour; *gen.* comaoine; Δ 5-comaoim, along with, *literally*, in company of.

cómairc̃a, *s. m.* a mark, a symbol; *gen. id.*; *pl.* comairc̃ũoe,

com̃óáil, *s. f.* a convention, meeting; *gen.* com̃óála.

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

com̃óalc̃a, *s. m.* foster-son, foster-brother; *gen. id. pl.* -áíoe.

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

cóm̃lann, *s. m.* a duel, a combat, fight; *gen.* cóm̃lann; *pl. id.*; Δ λαοι̃c̃ na 5-com̃lann deac̃air̃, O warrior of the hard fights.

com̃luad̃ar̃, *s. m.* company; *gen. and pl.* com̃luad̃air̃.

cóm̃-m̃aoĩóte, *s. m. gen. case*; *nom.* cóm̃-m̃aoĩóeas̃m̃, from cóm̃, together, and m̃aoĩóeas̃, or m̃aoĩóeas̃m̃, joy—common or mutual joy, congratulation.

cóm̃nuíoe, *s. m.* rest; *gen. id.*; also written cóm̃nnaíoe, rest, a tarrying, a dwelling; *gen.* cóm̃nnuí̃te: mó̃r̃áir̃ cóm̃nnuí̃te, much rest; *literally*, much of rest; Δ 5-com̃nnaíoe, *adv. phrase*, always, continually.

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

comó̃rac̃, *v. a. inf.* to prepare; *imp.* comó̃r̃, gather, assemble.

comó̃rtair̃, *s. m. gen. of comó̃rtar̃*, emulation; Δñ óa f̃lẽr̃o comó̃rtair̃ riñ, these two feasts of emulation, that is, one emulating the other.

cóm̃p̃ánãc̃, *s. m.* a companion, comrade, associate; *gen.* cóm̃p̃ánuĩ̃; *pl.* cóm̃p̃ánuĩ̃ge and cóm̃p̃ánãc̃a.

com̃rac̃, *s. m.* a fight, conflict, combat; *gen. and pl.* com̃rac̃; Δ 5ur̃ ir̃ é com̃rac̃ ar̃ ar̃ c̃innead̃ar̃, com̃rac̃ c̃roib̃-near̃t̃m̃ar̃ õõ óeuñam̃, and the strife or combat upon which they resolved is, to make a contention (to fight) by their strong hands.

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

cóm̃rac̃am̃ar̃, *v. n. 1st per. pl. perf. tense*, we fought; com̃rac̃am̃ar̃ lẽ c̃eile, we fought with one another.

cóm̃ráí̃õ, *s. m. gen. and pl.*; *nom.* cóm̃ráí̃õ, a discourse, dialogue; *prep. case pl.* com̃ráí̃õtib̃.

com̃raínñ, *s. m.* a division, point of meeting; Δ 5-com̃raínñ mõ r̃g̃é̃te, in the hollow of my shield.

com̃t̃a, *s.* a condition; *gen. id.*; *dat. pl.* com̃t̃aib̃.

com̃t̃p̃uã̃̃, *s. f.* great pity; *gen.* com̃t̃p̃uã̃̃ge.

conaiβre, *s. dat. pl. emph. form* ; *nom. sing.* cu, a hound.  
 εἰμιζ βναιζεαν τοιυ ὀά κοιν το'μ conaiβre, *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.*

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

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

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

conγanta, *s. m.* help, assistance, *gen. case* ; *nom. sing.* conγnam or conγnaθ, a verbal noun.

conγbála, *s. gen. case* ; *nom. sing.* conγbáil ; το έεαν-  
 γλαθαρ an long το έυαλλιθιβ conγbála an έυam,  
*literally*, they made fast the ship to the poles of support of the harbour (mooring-poles).

conγbar, *v. a. relative or historical present* ; *imp.* conγab, keep, hold ; το'η τι conγbar na caθα, to the individual (who) keeps the battalions ; *inf.* το conγbáil.

connaipe, *irreg. v. a. perfect tense*, he saw ; *imp.* peic ; *inf.* ο'peicpin.

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

connraθ, *s. m.* an agreement, a covenant ; *gen.* connraiθ, *gen. also and more regular form*, connraθα ; *pl. id.*

contaβairc, *s. f.* peril, danger ; *gen.* -τε, *pl.* -τεαθα.

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

córa, *adj. comp. degree of cóir* ; εγυρ noír córa θuit an uair rin ma ανοir, and (it) was not juster for you that time than now.

copn, *s. m.* a drinking-cup or horn, a goblet ; *gen. and pl.* cuipn and coipn ; *dat. pl.* copnaiβ.

corp, *s. m.* a body, a corpse ; *gen.* cuipr ; *pl.* coipr ; *dat. pl.* copraiβ.

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

cor, *s. f.* a foot ; *gen.* coire ; *pl.* cora : pe n-ár γ-coir by our side, alongside us.

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

corγ, *s. m.* an impediment, hindrance, restriction ; *gen.* coirγ ; *pl. id.*

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

corγar, *s. m.* slaughter, havoc, overthrow ; *gen. and pl.* cor-  
 γair ; *gen. also* corγarθα.

coṛnuileācō, *s. m.* similitude, likeness, co-resemblance, fashion; *gen.* -eācōa.

coṛnam, *verbal sub. m.* defence, protection; *gen.* coṛanta.

coṛnam, *v. a. inf.* to defend; oá coṛnam, to defend it; *imp.* coṛam, defend, contend.

crann, *s. m.* a tree, a stave, a mast; *gen.* crannn, *pl. id.*; *dat. pl.* crannaib.

crab, *s. f.* a branch, a bough; *gen.* craba and crabiḃe; *pl.* craba.

craspeac, *s. f.* a spear, javelin; *gen.* craspeige; *pl.* craspeaca.

craspeacōganac, *comp. adj.* greedy-ravening.

creaca, *s. f. or m. pl.* plunder, booty, spoils of war; *nom.* creac; *gen.* creice.

creo, *v. a. imp.* believe; *inf.* creiteamain, to believe.

creo, *inter. pron.* what? for ca peao, what thing? creo fā' o-tāngabair don fīoḃa ro? under what (why) have ye come to this wood?

críoacib. *s. f. dat. pl.*; *nom. sing.* críoac, a territory, a country, a boundary, end; *gen.* crice; *pl.* críoac.

cro, *s. m. irreg.* a fold, a flock; *gen.* croi, *pl.* cróite.

cro, *s. m.* death; *gen. id.*; *pl.* crai.

crob, *s. m.* a hand, a paw; *gen.* croib, *pl. id.* and crobana.

croib-neaprtmar, *comp. adj.* strong-handed.

croiḃe, *s. m.* heart; *gen. id.*; *pl.* croiḃe.

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

croinn, *s. m. gen.* an croinn ro, of this tree; *nom.* crann, a tree; *pl.* crannn.

croim, *v. a. imp.* bend, bow, stoop; *inf.* ro croim, to bend.

croic (roo), *v. a. perf. tense*, he shook; *imp.* croic.

cro, *s. f.* blood, gore; *gen. id.*

crudōfnaḃmanna, *comp s. m. pl.* hard knots, from crudō, *adj.* hard, and fnaḃm, *s. m.* a knot, tie, band; *gen.* crudōfnaḃma; agus ro cuir crudō fnaḃmanna com-ḃaingne doṛgaoilte uirpe féin fā ceann na craspeige, and it put hard knots of indissoluble strength upon itself about (under) the top of the spear.

cruinne, *s. f.* earth, globe; *gen. id.*

cruiḃ, *s. f. dat.*; *nom.* cruiḃ, form, state; *gen.* croḃa and cruiḃe; *pl.* cruiḃa.

cú, *s. m. or f. gen.* cun, con; *dat. case*, cum, com; *pl.* cum, com, or cona, comte; a hound.

cuadōar, *v. n. irreg. perf. tense 3rd per. pl.* they went; *imp.* téirō; *inf.* ro ōul

- cùaiò, *v. n. irreg. perf. tense, of* τείρò, he went.  
 cùailliòib, *s. f. prep. case, pl.; nom. sing.* cùail, a pole, stake, post; *gen.* cùaille; *pl.* cùaillete.  
 cùalaidò, *irreg. v. a. perf. tense*, he heard; *imp.* cluin, hear.  
 cùca, *prep. pron.* to them.  
 cùgaoṛa, *prep. pron. emph. form of* cùgao, or cùgac, to thee.  
 cùganne, *prep. pron. pl.* to ourselves; *emph. form of* cùgaim, to us.  
 cùgamṛa, *prep. pron. sing.* to myself; *emph. form of* cùgam, to me.  
 cuibe, *indec. adj.* meet, fit, *comp. id.*  
 cuibreaḃ, *s. m.* a band, bond, fetter, manacle; *gen.* cuibṛiḡ.  
 cuibṛiḡe, *pl. of foregoing.*  
 cúice, and cúici, *prep. pron.* unto her, unto it.  
 curo, *s. f.* a part, remnant, portion of food, a supper; *gen.* cota.  
 curoeáct, *s. f.* company; *gen.* curoeácta.  
 cúig, *num. adj.* five.  
 cúige, *prep. pron. sing.* unto him, unto it.  
 cúigior, *indef. s.* five persons.  
 cúimilear, *v. a. perf. tense*, I rubbed; *imp.* cuimil; *inf.* do cuimil.  
 cuimin, *s.* remembrance.  
 cuimneá, *s.* remembrance; ní linn naḃ cuimneá com-  
 tṛuaḡ, there is not with us any remembrance so  
 sad. naḃ is here used for don, any; comtṛuaḡ,  
 equally, or so sad.  
 cuing, *s.* a yoke, duty, obligation. See Note.  
 cuir, *v. a. imp.* put; do cuir, *perf. tense*, hath, or has put;  
*inf.* do cuir.  
 cuir, *s. m. pl.; nom. sing.* cuir, a surety, a guarantee.  
 cuireadò, *the perf. passive.* was, or were put or sent, of,  
 cuir.  
 cuireadair, *v. a. 3rd per. pl. perf. tense*, they put.  
 cuirear, *v. a. present historical tense, or relative present*, he  
 puts or places.  
 cuirear, *v. a. 1st per. sing. perf. tense*, I have put or placed.  
 cuirearra, *v. a. 1st per. sing. perf. tense, emph. form*, I my-  
 self have put or placed.  
 cuirfeadò, *v. a. 1st per. sing. future tense*, I will put.  
 cuirib, *v. a. imp. put, 2nd pers. pl.; cuirib corḡ ar bar*  
 n-armuib, put a stop or check upon your arms.  
 cuirre, *v. a. imp. 2nd per. sing. emph. form*, put.  
 cuirri, *v. a. imp. tense passive*, was wont to be sent or put.

- cupad, *s. m.* a hero, a champion; *gen.* cupaid; *pl. id.*
- cúl, *s. m.* a back; *gen. and pl.* cúil; cúil-báire, a reserve, something held back.
- culaidéib, *s. m. prep. case pl.; nom. sing.* culaid, suit, apparel; *gen. id. and culad; nom. pl.* culaidéada.
- cum, *prep.* to, for, governs *genitive*.
- cuma, *indec. adj.* indifferent, equal: *agus go m-bad cumad le cial an ceann ina o-teingeomad an baid do cuirte cúice*, 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.
- Cumail. See under Fionn, "additional notes.
- cúmhúighe, *past part.* burnished, well-wrought.
- cumr, or cumar, *s. m.* strength, power; *gen.* cumair.
- Cuprad, *s. m.* a proper name; *gen.* Cupraid.
- óá, *conj.* if, and sign of the *cond.*, as *óá b-feicead sib*, if ye would see.
- óá, *rel. pron.* who, which, that; what, that which, all that as, *óá o-táinig muid air*, of all that, up to this time came upon him.
- óá, a contraction of *do*, *prep.* with the *poss. pron.* *a*, his, to his, to hers, to its, to their, as *óá deunaim* (= *do a deunaim*), to do it, literally, to its doing; also of the *prep.* *de*, of and *a*, as *óá síolla*, of his servant (= *de a síolla*), and of the *prep.* *do*, by, with, as *óá deoin* with his consent or concurrence; it also occurs compounded with the *prep.* *do*, in its signification of on, upon, and the *rel.* *a*, which, as *lá raib Fionn a o-teaimraid*, a day upon which Fionn was at Tara. *óá*, is sometimes used instead of *as*, the sign of the *pres. part.* (see *deargad*.)
- óá, *card. adj.* two; *lán a óá lám*, the full of his two hands: *óá*, precedes and qualifies nouns. For an explanation of the distinction between the two forms *ó* and *óá*, see Second Irish Book, page 29.
- óáil, *s. f.* a meeting, a convention; *gen.* óáile.
- óáil, *v. a.* deal, give out; *inf.* óáilead; *perf. pass.* óáilead, was dealt-out.
- óaimdeoin, *adv.* against, in spite of.
- óaingean, *adj.* strong, firm, fortified; *comp.* óaingne.
- óair, *s. f.* an oak; *gen.* óarad, *pl.* óarada, sometimes óairge.
- óaitheal, *comp. adj.* white-coloured.
- óalta, *s. m.*, a foster-son; *gen. id. pl.* óalta.
- óaltachar, *s. m.* fosterage, fostering; *gen.* óaltachar.
- óaimr, *prep. pron. emph. form*, to myself.

Ὀδμήυρ, *s. m.* proper name ; *gen.* Ὀδμήυρ.

Ὀάν, *s. m.* fate, destiny, lot ; *gen.* Ὀάνη ; *pl.* Ὀάντα.

Ὀάν-οείρ, after them.

Ὀάν-ιονηραιζήρ, towards them.

Ὀδοίη, *s. m. pl.* of οἶνη.

Ὀάρ *combination of Ὀά, relative pron., and ῥο, a sign of the perf. tense, as Ὀάρ ξεῖλλαιρρα which I have promised.*

Ὀάρ, of which, upon which, whose, whereof, to or of whom or which, *i.e.* ὅε or ὅο, the *prep.* α, the *rel. pron.* which usually becomes ἄρ when placed before ῥο a sign of the *perf. tense.*

Ὀάρ, of our (= ὅε, *prep.* of, and ἄρ, *poss. pron.* our) ; to our = ὅο, *prep.* to and ἄρ, *poss. pron.* our).

Ὀάρ, *prep.* by, through ; used in swearing, as Ὀάρ βάρ λαίηαιβρε, by your hands.

Ὀαρα, *indec. ord. adj.* second ; ἀν Ὀαρα ἡ-υαίρ, the second time.

Ὀαραβ and Ὀαρβ, *dat. of the rel. pron.* α, to or for whom or which, ῥο the sign of the *perf.* and βα the past tense of assertive verb ἵρ, as Ὀαραβ ὑρα εἶρῑο ὅο ἔβδαιρτ, for whom it was easier to give eric.

Ὀαρ λιον, *impers. verb.* it seems to me, methinks, I know.

ὅε, *prep. pron.* of him ; *prep.* of ; ὅε ῥῑν, thereat.

ὅεβδᾶῶ, *s.* dispute, a debate.

ὅεῖῇρ, *v. n. irreg. imperf. subj. of* τέρῶ, go, escape ; ζοναῖ ἡ-ὅεῖῇρ ῥεαρ, so that a man did not escape ; ἱοννυρ ζο ἡ-ὅεῖῇρ ἱμῇαν ταρ ῥῑονν, so that he (Diarmuid) went a great distance over Fionn. The conj. ζο requires this mood after it instead of the *imperf. of the indic. which is* τέρῶεῶ.

ὅεῇαιρ, *adj.* difficult, hard ; *comp.* ὅεῇρα

ὅεῇ, *adj.* good, used only in composition, as the first part of a compound word, as ὅεῇ-λαοῖ, a good warrior, in contradistinction to ὀροῖ, bad ; ὀείζ is substituted for ὅεῇ, when placed before nouns whose first vowel is slender.

ὅεῇ-ἱννα, *s. f. gen.* of a good wife ; *pl. id. nom.* ὀείζ-βεαν.

ὅεῇβ, *s. f.* visage, countenance, face, form, frame, figure ; *gen.* ὀεῇβε ; *dat.* ὀεῇβ.

ὀεῇαν, or ὀευναν, *v. s.* doing ; *gen.* ὀεῇννα.

ὀεῇρα, *s.* notice, remark ; *gen. id.*

ὀεῇρβ, *adj.* sure, certain, true ; ὀρ ὀεῇρβ 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 ὀεῇρῶ.

ԾԵՐԽ, *v. a.* prove, confirm ; *inf.* ԾԵՐԽԾԾ.

ԾԵՐԽԻՐԱՅԻՐԵԱՇ, *s. m. gen. pl.* of ԾԵՐԽԻՐԱՇԱՐ, a brother ;  
*gen. sing.* ԾԵՐԽԻՐԱՇԱՐ ; *pl.* -ձԻՐԵ and -ձԻՐԵԱՇԱ.

ԾԵՐԽԵՇԱՐ, *v. a. imp. pass. or pres. pass. of* ԾԵՐԽ ;  
ԾԵՐԽԵՇԱՐ ՕՍՈՒՆ Ե-ՍԻՆՈՒՇԵ, let thy blows be proved to us.

ԾԵՐՅ, *adj.* red, bloody, sanguinary, intense, inveterate, severe, great ; *comp.* ԾԵՐՅԵ.

ԾԵՐՅ-ԼԱՐԻԱՇ, *comp. adj.* red or crimson flaming.

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

ԾԵՐՈՒԱ, *irreg. v. a. subj. perf. of* ԾԵՈՒ, or ԾԵՈՒՆ, do, make.

ԾԵՐՍՅԾԾ, *pres. part. and inf. of* ԾԵՐՍԻՅ, *v. a.* prepare, get ready ; ԾՈՒ Ն-ԾԵՐՍՅԾԾ, in their preparation, i. e., preparing them, same as ՏՅՈՒ Ն-ԾԵՐՍՅԾԾ.

ԾԵՐ ընդ. *ord. adj.* ten.

ԾԵՐՈ, *s. f. dat. of* ԾԵՐՈՒ, a tooth ; *gen.* ԾԵՐՈՒ, *pl. id.*

ԾԵՐՈ-ՇԵՂ, *comp. adj.* white-toothed.

ԾԵՐՇԵՂԱՇ, *adj.* last ; *comp.* -ՁԻՇԵ.

ԾԵՐԼԼԻՅ, *v. a.* leave, part from, separate ; ԾԵՐԼԵՕՇԱՐՈՐ, *cond. 3rd. pers. pl.* they would separate ; ՇՈ ՆԱՇ Ն-ԾԵՐԼԵՕՇԱՐՈՐ, that they would not separate.

ԾԵՐԻՄՈՒՆ, *adj.* certain, sure, true ; ՇՈ ԾԵՐԻՄՈՒՆ, *adv.* certainly, truly ; ԻՐ ԾԵՐԻՄՈՒՆ ԼԻՈՒՄ, I am sure.

ԾԵՐԻՄԻ, *v. a. 1st pers. sing. pres. tense,* I do, for ԾԵՐԻՄԱՄ ; *imp.* ԾԵՐԻՄ.

ԾԵՐԻՄՈՒՆ, *v. a. imperf. of* ԾԵՐԻՄ, I used to do or make : the *imperf. of this verb, as formed from* ՇՐԻՈՒ, *is more generally used.*

ԾԵՐԻՄԻՐԵ, I myself say ; *pres. emph. of* ՁԵՐԱՐ.

ԾԵՐԽ, see ԾԵՐԽ.

ԾԵՐԽԻՐԵԱՇԻՐԱՇ, *s. f. gen. sing. of* ԾԵՐԽԻՐԵԱՇԱՐ, a sister ; *pl.* ԾԵՐԽԻՐԵԱՇԻՐԱՇԱ.

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

ԾԵՐԻՔԾԾ, *irreg. v. a. imperf.* was or were wont to say ; *imp.* ՁԵՐԱՐ, *inf.* ՇՈ ՐԱՇԾ, to say ; ԾԵՐԻՄԻՐԵ, *1st pers. sing. present emph. form,* I myself say.

ԾԵՐԵՕԻԼ, *adj.* little, slight, poor, weak ; *comp.* -ԼԵ.

ԾԵՐՅ, *adj. gen. mas. of* ԾԵՐՅ, red ; ՏՈՒ ՇՁՈՒ ԾԵՐՅ, of the red javelin.

ԾԵՐ, *comp. prep.* after ; ԾՈՒ Ն-ԾԵՐ, after them.

ԾԵՕՇ, *s. f.* a drink ; *gen.* ՕՐՇԵ, *dat.* ՕՐՇ, *pl.* ԾԵՕՇԱ.

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

ԾԵՕՈՒՆ, *s. f.* will, consent, accord ; *gen.* ԾԵՕՈՒՆԵ.

- Եսուն, *irreg. v. a.* do, make; *imperf.* ցնւոմն and Եմմն; *perf.* ուցնար, *inf.* Եսումն  
 Ե, *prep. pron.* to or for her; Ե, of it; placed before verbs, participles, and adjectives it is a negative particle.  
 Եւս (ս), *comp. prep.* after; Եւ Եւս, after thee; Եւս Եւս, after them.  
 Եւսմուն, *s. m.* a man's name—the hero of the tale; *gen.* Եւսմուն. For an account of the race of Diarmuid, see additional notes.  
 Եւս, *indef. s.* two, a pair, also Եւ.  
 Եւբարդս, *s. m.* a rebel; *gen.* Եւբարդս, *pl.* -Եւս.  
 Եւբարդ, *s. f. gen.* of Եւբարդ, rebellion, anger, indignation, vengeance.  
 Եւբ, and Եւս, *prep. pron. emph. form,* to ye or you.  
 Եւս, *s. f. gen.* of Եւս.  
 Եւսում, *v. a. future 1st pers. sing.* I will avenge; *imp.* Եւսում: Եւս Եւսումս մե քեւ Եւսում, that I will avenge myself well.  
 Եւս, *adj. emph.* fond, dear, beloved.  
 Եւս, *emph. prep. pron.* to us, of us.  
 Եւս, proper name, *gen.* Եւս.  
 Եւսում, *v. a.* revenge; *inf.* Եւսում; Եւսումս, *2nd pers. pl. imp.* avenge ye, do ye avenge.  
 Եւսում, *s. f.* damage, destruction, harm, injury; *gen.* Եւսում.  
 Եւսումս, *adj.* hurtful, noxious; *comp.* Եւսումս.  
 Եւս, *s. m.* satisfaction, redress, propitiation, remuneration; *gen.* Եւս, Եւս Եւսումս քեւ Եւս Եւսումս, he shall give me satisfaction; sufficiency as, Եւս քեւ Եւս Եւս, do you yourself cut-off your sufficiency of them (i.e., the berries.)  
 Եւսում, *adj.* idle, foolish, frivolous; *comp.* -Եւս.  
 Եւսումս, *v. a. 2nd pers. sing. cond.* of Եւս, do, make; Եւս Եւսումս Եւս Եւսում, that thou wouldst never have made it.  
 Եւսումս, *s. f.* a match, an equal; *gen.* Եւսումս.  
 Եւսում, *v. a. cond.* would make; *imp.* Եւս.  
 Եւսումս, *comp. prep.* to, towards; Եւս Եւսումս, towards them; *irreg. infin. of the verb* Եւսումս, attack, approach.  
 Եւսումս, *s. m.* a proper name.  
 Եւսում, *prep. pron. emph. form,* from thyself.  
 Եւսումս, *v. a.* behead, decapitate.  
 Եւսում, *s. m.* endeavour, utmost, best; *gen.* Եւսում.  
 Եւս, *s. f. emph.* want, loss, need; *gen.* Եւս.

ἄνυτο, *v. a. perf. tense* of ἄνυ, deny, refuse, oppose.

ἔλγεται, *impers. verb conditional used passively; pres. pass.*  
ἔλγεται, it is lawful; ὅσο ἔλγεται σοι, it would be right or lawful for you, you ought or have a right.

ὅσο, to or by, the *prep. used with the dative absolute*, as ἄν ἡ δὲ παύσῃ ὅσο Chonan, Conan having observed it, literally, upon the observing of it (i.e. δ, referring to cnum, which is fem. and consequently does not affect the initial letter of the word following), by Conan.

ὅσο, *prep. of, as* ὅσο ἡ δὲ παύσῃ of, the berries; for, as ἡ δὲ παύσῃ ἡ δὲ παύσῃ ὅσο Grainne, he plucked the berries for Grainne; with, as ὅσο βέλγας, with darts.

ὅσο, a sign of the infinitive mood, as ὅσο κοίμῃ, to guard, and of the *perf. as*, ὅσο βέλγας, they were, and sometimes of the present, future, and conditional, as, ὅσο βέλγας, I give; ὅσο ἔσθῃ, thou shalt obtain; ὅσο βέλγας, he would bring.

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

ὅσο, 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.

ὅσο, for ὅσο βέλγας or βέλγας, it was, *past tense of assertive verb* ἔσθῃ; ἔσθῃ ὅσο δὲ, it is pleasant it was with us; δὲ is here an *adj.* meaning pleasant, pleasing, joyful, glad.

ὅσο ἔσθῃ, *comp. conj.* because; ὅσο ἔσθῃ ἔσθῃ, because that since that.

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

ὅσο ἔσθῃ, *comp. degree of the adj.* ὅσο ἔσθῃ likely, probable, ἔσθῃ, is affixed as a sign of the comp., the preceding vowel being thrown in to comply with the rule *καὶ ἔσθῃ*.

ὅσο ἔσθῃ, *s. m.* hurt, loss, mischief; *gen.* ὅσο ἔσθῃ, *pl. id.*

ὅσο, a compound of the *prep.* ὅσο, with, for, or ἔσθῃ and the *poss. pron.* ὅσο, thy, as ὅσο ἔσθῃ, for thy love; ὅσο ἔσθῃ, with your own will.

ὅσο ἔσθῃ, *s. f.* anguish, perplexity; *gen.* ὅσο ἔσθῃ, *pl.* ὅσο ἔσθῃ, ἔσθῃ; ἔσθῃ ὅσο ἔσθῃ, full of anguish.

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

- ὀρίον, *adj.* hostile.  
 ὀρίγι, *s.* a flame.  
 ὀρίβκέ, *s.* sorcery, *gen. id.*  
 ὀριν-ιονθανά, *comp. adj.* brownnailed.  
 ὀρινρεοι, *s. m.* a doorkeeper, *gen.* ὀρινρεοια.  
 ὀρίτι, *s.* sufficiency, fill, plenty.  
 ὀο λάται, *adv.* presently, to the presence, before; ὀο λο,  
*adv.* by day.  
 ὀομ, *a compound of the prep. ὀε of or ὀο and the poss. pron.*  
 μο, my.  
 ὀομᾶν, *s. m.* the world; *gen.* ὀομᾶιν, *pl. id.*  
 ὀον, *a union of the prep. ὀε, or ὀο, and ᾶν, the.*  
 ὀονν, *s. m.* a proper name.  
 ὀονν, *adj.* brown; ὀονν-ῖαδ, *comp. adj.* brownish red.  
 ὀοννηδ, *s. m.* proper name; the eldest son of Diarmuid.  
 ὀορέα and ὀορέ, *adj.* black, dark, dusky, *comp. id.*  
 ὀορῖν, *s. m.* a fist; *gen.* ὀοιρῖν, *pl. id.* and ὀορινα.  
 ὀοριρ, *s. m.* a door, a gate, boundary, *gen.* ὀοριρ, *pl.*  
 ὀοριρε.  
 ὀοφαίριονα, *adj.* foul or ill to behold or look upon.  
 ὀορζαοιτε, *part.* indissoluble, difficult to be loosed.  
 ὀοριόρεα, *s. f.* magic. sorcery, divination; *gen.*  
 ὀοριόρεατα.  
 ὀοριόρι, *s. m. gen. of ὀοριόρεα, the black thorn or slow-*  
*tree.*  
 ὀορ, *adj.* bad, evil, *used only in composition as the first part*  
*of a compound word, and is written ὀοριό before*  
*words whose first vowel is slender. It has also the*  
*meaning of the English prefixes in and un.*  
 ὀοριόρειβ, *s. f. dat. of ὀρειβ, deformity; gen.* ὀοριόρειβε.  
 ὀοριό-μεανμα, *s. f. dat. of ὀοριό-μεανμα, faint-hearted-*  
*ness, low spirits, languor, gen.* ὀοριό-μεανμαν (*see*  
*μεανμα).*  
 ὀορμ, *s.* a spell.  
 ὀορῖ, *s. f.* a company, a tribe, *gen.* ὀοριῖ.  
 ὀοριμ, *s. m.* back, *gen.* ὀοριμα, *pl.* ὀοριμᾶνα.  
 ὀοριμε, *s. f.* proper name; the daughter of Diarmuid.  
 ὀοριμ-ιαλλ, *s. m.* a caul or covering for the head; *gen. and pl.*  
 ὀοριμ-έλλ; *in a compound word the 2nd part only*  
*changes to express its relations by case to other parts of the*  
*sentence, except where it is necessary to comply with*  
*the rule καὶ ἢ καὶ ἄγῃ λέγειν ἢ λέγειν.*  
 ὀοαδ, *s. m.* difficulty, strait, sorrow.  
 ὀοβαριτ, *v. a. perf. of irreg. verb ἄβαρι, say; ὀοβῖαδαι*  
*3rd pers. pl. perf, they said.*

Θυβέδαρη, *s. m.*, proper name; *gen.* Θυβέδαρη.

Θυβριορ, *s. m.* proper name, *gen.* Θυβριορ.

θύη, *s.* a wish, desire, hope.

θυλλεός, *s. f.* a leaf; *gen.* θυλλεόγῃ, *dat.* θυλλεόῳ  
*pl.* θυλλεόγῃ.

θυμῆ, *s. m.* a man, person; *gen. id. pl.* θαομῆ, θυμῆ  
εἰσιν, a certain person, somebody, someone.

θυμῆ, *s. m. gen. of* θυμῆ.

θύρις, *v. n.* awake, *inf.* θύρις.

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

θυ, *v. n. infin. of irreg. v.* τεῖν, go; *s. m.* an excursion,  
an expedition; *gen.* θυ.

θύη, *s. m.* a fort, *gen.* θύη and θύη, *pl. id.*

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

θύτταρ, *s.* diligence, assiduity, zeal; *gen.* θύτταρ.

ε, *pers. pron. acc. case,* him, it.

ε, *pers. pron.,* he it; *the nom. case when used with the asser-*  
*tive verb* ἵρ, *and also with passive verbs.*

εαδλαδ, *s. m.*, a servant, messenger, post-boy, courier; *gen.*  
εαδλαδ; *pl.* εαδλαδ; *no* βάρη τριαρ εαδλαδ  
αο 1 γιολλαδ, *literally,* three messengers were at  
them, *i.e.* attendants. They had three messengers,  
*i.e.* attendants. *Observe that* τριαρ *influences* εαδλαδ  
*in the sing. number, but that* γιολλαδ, *in apposition to*  
*it, is in the plural.*

εαδταρ, or εαδταδ. *s. m.* an adventure.

εαδ, *pers. pron.* he, it; *always used with the verb* ἵρ, *ex-*  
*pressed or understood:* *ní h-εαδ,* it is not

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

εαδταρ, *prep. pron.* between us.

εαδλα, *s. f.* fear, terror, timidity; *gen. id.*

εαδταρ, *s. f. gen.* εαδταρ, a proper name.

εαρball, *s. m.* a tail; *gen.* εαρball, *recte,* ιαρ-ball,  
*from* ιαρ, behind, *and* ball, a member.

εαρταρ, *s. pl. of* εαρταρ, *an obsolete sub.,* a cup.

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

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

εαρβα, want, destitution, loss; *gen. id. pl.* εαρβαδ or  
εαρβαδ, *α n-αρ αγυρ α n-εαρβα,* their slaughter and  
destitution.

εαρταρ, *from* εαρ, not, *and* ταρ, smooth, the wrong  
side or inside of anything.

- εαργαίμοιο, *s. dat. pl. of εαργάια*, foe, from εάρ, a neg. particle, and αίμοιέ, *pl. of αία*, friends.  
 εατορία, *prep. pron.* between them.  
 έίθεαδ, *s. m.* armour, clothing; *gen.* έίτοιο; *more regular form* έίτοιγε, *pl. id.*  
 έίτοιο, *gen. of foregoing.*  
 έίγιον, *s. m.* force, distress, strait; also έίγεαν and έίγιν; *gen.* έίγιν.  
 έίγεαν, *see foregoing.*  
 έίγεαή, *s. f.* a shout, cry, call, *gen.* ειγίη, *pl. id.*  
 έίγιν, *gen. of έίγιον and ειγεαν.*  
 ειγριβ, *s. prep. case of ειγρε*, a bard or poet; βεαζάν ο'ειγριβ, a few of the bards.  
 ειλιотром, *s. m.* a hearse, bier, a coffin; *gen.* ειλιотρομ.  
 έίλλ, *s. f., dat. of, ιαλλα* leash, a thong, a latchet, *gen.* έίλλε.  
 έίμφεαδ, *adv.* at once; α η-έίμφεαδ, together, with.  
 έίρις, *s. f.* ransom, fine, eric (money fine, principally for murder), retribution, restitution; *gen.* ειρς, *contracted, form of ειρς*, τuille ειρς, more eric, *literally*, more of eric.  
 έίρις, *v. n. imp.* arise; έίρις, *perf.* went; έίρις Οίλιολλ Ολουιμ αμαδ Οίλιολλ Ολουιμ went forth.  
 έίριςιο or έίριςιο, to arise, *infinitives of foregoing.*  
 έίριςιοεαρ and έίριςγεαδεαρ, *v. n. perf. 3rd pers. pl.* they arose.  
 έίριςιρρε, *v. n. perf. 2nd per. sing. emph. form*, thou didst rise or you arose.  
 έίριςρε, *emph. form of imp.* έίρις. Ο'έίρις, *the perf. tense*, he arose.  
 έίριονη, *s. f. gen. case*; also έίρεαη, *nom. sing.* έίρε Ireland; *dat.* έίριονη.  
 ειρλιαδ, *s. m.* destruction, slaughter; *gen.* ειρλις.  
 ειρ, *prep.* after, behind *from an obsolete sub. signifying a trace or track*; τρειρ, *comp. prep.* after *literally* in the track of.  
 ειρεαν, *pron. emph.*, he himself.  
 Εοδαιο, a man's name, *gen.* Εοδαο.  
 Εοζαν, a man's name.  
 ευδ, *s. f.* an accident causing sorrow, catastrophe; *gen.* ευδς.  
 ευο, *negative particle in composition* = not.  
 ευοδ, *s. gen. case of ευο*, jealousy, envy, suspicion.  
 ευοδαιη, *s. m. gen. case of ευοδαν*, the forehead.  
 ευοτρυμ and εαοτρυμ, *adj.* light, nimble, brisk.  
 ευς, *in composition equals* "in," or "un," not.

eugcomlann, *s. m. gen. of eugcomlann*, oppression, in justice, injury.

eugcôir, *s. f. wrong, injustice; gen. eugcôira, from eug, "in" a neg. par., and côir, justice.*

eugmuir, *comp. prep. without: Δ n-eugmuir na flierôe rin, without that feast.*

euluis, *v. n. fly, escape: 'euluis, he fled.*

eunamail, *adj. bird-like, light as a bird.*

fá or faoi, *prep., under, as fáfeirg, under angel; about, upon, or along, after a verb of motion, as no rin an fiô iarriainn no bá fá céann an dtáig, the ring of iron stretched which was upon the head of the giant; go m-bad élor fá iméian an bailé, so that it was heard about the distant parts of the town; fá óeoirg, adv., finally, at last; fá n-a cômair, in his presence; fá comair adv. before; fá deirnead, adv. at length, lastly, fá ceudóir, adv. immediately, at once.*

fá, *indic. mood, perf. tense of assertive verb ir, used for bá, it was; 'fôirgail doirur fá neaira óo, he opened the door which was nearest to him.*

fá céann, *comp. prep. for; oul fá céann an gádair, to go for the hound.*

fao, *s. tall, long; gen. faio; air fao, entirely; Δ b-fao ó, far from.*

fao, *a contraction of prep. fá and poss. pron. 'oo, thy.*

fág, *sometimes fuis, irreg. v. ac. imp. find, obtain, get; infin. 'fágail or 'fágáil, perf. fuair, pres. fágaim or geibim, cond. géadbainn or geobain and in some instances only fágainn or fuiginn, pass. infin. le fágail, to be found; báir 'fágáil, to die.*

fág, *v. a. imp. leave, quit, forsake, desert; imp. emp. fágra; infin. 'fágáil, gur fág, so that he left; nífágfao, I will not quit; another form of this verb is fágáib, and sometimes fuis.*

fágáib, *v. a. imp. leave, quit, forsake, abandon; 'fágáib, perf. he left, gur fágáib, so that he left; no fágbaodar, 3rd pers. pl. perf., they left; fágbaio, 3rd. pers. pl. pres. they leave; fágbamaoirne, cond. 1st. pers. pl. emph. we would leave; fágbam, or fágbamaoir, let us leave; fágbar, pres. historical leaves.*

fágáil, *v. a. infin. of fág; v. s. getting, obtaining, finding, nac b-féirir Δ b-fágáil, that it is not possible their obtaining or to obtain them; also fágáil.*

բձցբա՛ւ, *v. s.*, leaving, quitting, forsaking; *այր Ե-բձց-բա՛ւ* or *աջ բձցբա՛ւ*, upon leaving; *the infin. of բձց.*  
 բձցբա՛ւ, *v. a. 1st. pers. sing. fut.* I will leave; *նի բձցբա՛ւ*, I will not leave.

բա՛ւրբա՛ծ, *v. a. cond.* would see; *imp. բա՛ւր.*

բա՛ւրիմ, *v. a. infin. and part of բա՛ւր*, see; also *բա՛ւրիմ.*

բա՛ւ, *s. f.* length; *ան բա՛ւ*, as long as, whilst.

բա՛ւլե, *s. f.* welcome; *gen. id. pl. -ւիցե and -ւեած.*

բա՛ւլից, *v. a.* welcome, salute; *infin. բա՛ւլիւնցա՛ծ*; *բա՛ւլիցեալ*  
*hist. pres.*, welcomes.

բա՛ւրե, *v. a.* watch, guard; *infin. id. Ծօօ բա՛ւրե*, to watch thee.

բա՛ւրիցե, *s. f.* sea; *gen. id.*

բա՛ւրնէր, *v. a.* relate, publish; *infin. id.*

բա՛ւրժե, *s. f.* an exercise ground, or green, a lawn, a plain,  
 a field; *gen. id.*

բա՛ւրժեար, *comp. s. f.* skilled knowledge, from *բա՛ւր*, *s. m.*  
 skill, wisdom, and *բար*, which here signifies, judg-  
 ment, discernment.

բա՛ւ, *s. f.* displeasure, spite, grudge, treachery.

բա՛ւմ, contraction of *prep. բա՛ւ*, and *poss. pron. մօ.*

բա՛ւ, *v. n.*, stay, wait, await; *infin. Ծ'բա՛ւմամ* or  
*Ծ'բա՛ւրեա՛ծ*; *ցօ Ե-բա՛ւրա՛ծ, cond.*, that he would stay;  
*մօր բա՛ւ*, he did not await; *բա՛ւր, pres. hist.*, stays,  
 remains.

բա՛ւ, contraction of *prep.*; *բա՛ւ* or *բա՛ւ* and *ան*, the; properly  
*բա՛ւ* or *բա՛ւ ան*.

բա՛ւա՛ծ, *s.* an incline, a descent; *gen. բա՛ւարօ.*

բա՛ւա՛ւր, *s. m. gen.*, of *բա՛ւա՛ւր*, the edge of a sword; *յօլբա՛ւ-  
 ա՛ւր*, various sharp-edged weapons; *Ծօ յա՛ւրեալ  
 բա՛ւա՛ւր-ժեալ* *ամ շուրջով*, he wrought sword dex-  
 terity round about.

բա՛ւ Ե-բա՛ւր-ժեալ, *comp. s. m.*, sword dexterity, a skilful display  
 of swordsmanship; *ժեալ*, a feat.

բա՛ւ ան, *s. m.* proper name; *gen. բա՛ւան.*

բա՛ւր, contraction of *prep. բա՛ւ* or *բա՛ւ* and *relative pron. ա*  
 (*ա* before *perf. tense of verbs*) as *արեւօ ան բա՛ւ բա՛ւր  
 ա՛ւրեա՛ծ ինչ զարա՛րի օրիմ*, what is the reason for  
 which these bonds were put upon me?

բա՛ւրա՛ծ, *s.* a company; *ինչ բա՛ւրա՛ծ*, in his company.

բա՛ւր, *v. n.* grow, increase; *infin. id. յօ բա՛ւր, perf.*, he grew.

բա՛ւր, *s.* growth, increase.

բա՛ւրա՛ծ, *s. m.* a desert, wilderness; *gen. -ա՛ւց, pl. -ա՛ւցե and  
 բա՛ւրա՛ծ.*

բա՛ւրցա՛ծ, *v. a. infin.* to squeeze, press, or wring; *imp. բա՛ւրց.*  
*v. s. m.* a squeeze, a wringing.

- řát, *s. m.* cause, reason; *gen.* řátá, *pl. id.*  
 řátáč, *s. m.* a giant, prudence, skill; *gen.* -čáig, *pl.* -čáigě,  
 řo řátáč, with skill; *adj.* mighty, powerful.  
 řeáč or řeuč, *v. a.* look, examine, view, behold, compare;  
*irreg. infin.* o' řeáčain or o' řeáčaint, o' řeuč, *perf.*  
 he looked, řo řeučáò, *perf. pass.* was examined;  
 řeáčar, *perf.* I have seen; ní řeáčar, I have not seen;  
 náč b-řeáčáiò, that he saw not; oòo řeučain, to see  
 thee.  
 řeáčt, *s. f.* time, place, turn; *gen.* řeáčta; an třeap řeáčt,  
 the third time.  
 řeáò, *s. f.* length, duration, continuance; áir řeáò, *comp.*  
*prep.*, during.  
 řeáðarman, *def. v.* we know; *used only negatively, as*  
 řeáðarman, we know not.  
 řeáðma, *gen. of řeíðm, s. m.* exertion, effort, service, use,  
 power; *pl.* řeáðmanna, lučt řeáðma, fighting men;  
 třeín-řeíðm, a mighty effort.  
 řeáll, *s. f.* treachery, deceit; *gen.* řeállě.  
 řear, *v. n. and a.* rain, pour, give, send, happen; *infin.*  
 o' řearčain, o' řear, *perf.* he gave; řo řearáò, *perf.*  
*pass.*, was poured out, was made.  
 řearann, *s. m.* land, ground, country; *gen.* -áinn.  
 řearř, *s. m.* anger; *gen.* řearř:  
 řearřáč, *adj.* wrathful, angry.  
 řearřt, *s. m.*, a grave, a tomb, a trench; *gen. and pl.*, řearřta  
 řearřur, *pres. hist.*, grows angry, *modern řearřar.*  
 řeárř, *adj.* better; *irreg. comp. of maít, good*; ir řeárř  
 liomřa, I myself prefer.  
 řearřna, *s.* proper name; *gen. id.*  
 řearřaiò, *s. f.* a spindle; luirř-řearřaiò, a club.  
 řear, *see řior*; *v. a.* know, *infin.* o' řear or o' řior, to know.  
 řeara, *s. m. gen. of řior*, intelligence, knowledge.  
 řearòá, *adv.* henceforth, in the future.  
 řearřainnře, *cond. 1st. pers. sing.*, I would know; *imp.*  
 řior or řear.  
 řeic, *irreg. v. a. imp.* see; *pres.* čim, číòim, řaicim or  
 řeicim, *imperf.* číòinn, *perf.* čonnarcar, *infin.*  
 o' řaicin or o' řeicin, *subj.* řaicim; oá b-řeicřeáò  
 řib, if ye would see, řo b-řeicřimir, that we may see.  
 řeíoir, *s. f.* power, ability; ir řeíoir liom, it is possible  
 with me, I can; ní řeíoir a inarbaò, it is not pos-  
 sible to kill him, he cannot be killed, řo inmir ře nář  
 b-řeíoir buáò oò břeit áin, he said he could not  
 conquer him.

feòim, *s. f.* power, exertion, effort; *gen.* feòma, *pl.* feòmeanna.

feòmláioir, a strong effort.

féin, self, *an emphatic affix of the personal and poss. pronouns and of prep. pronouns*; 'fíll féin, he himself returned.

feinne, the Fenii, *s. f. gen. and pl. of* fiann.

feirg, *s. f. dat. of* fearg, anger, *gen.* feirge.

feirpoe, *adj. comp. degree of* maic, *feirp being put for* fearp *on account of the slender vowel e following, and* oe, *of*; the better of.

feirpoe or feirte, *s. f.* accommodation, entertainment; *Δ* οὐδαίρε πε ν-α λυέτ feòma *Δ* long οο éur *Δ* b-feirpoe, he told his fighting men to put his ship in equipment.

feolmaicg, *s. m. gen. of* feolmaic, flesh meat.

feolrgaoilte, *comp. adj.*, flesh-rending.

feurao, they have been able; níor feuo, he could not, he was unable; no innir náir feuo nír, he said that it was not possible with him, *i. e.* he was not able; feuoaim, I can, I am able; feuráio núb, it will be able with ye.

feuruaicne, *comp. adj.*, grass-green.

feuroa, *s. m.* a feast; *gen. id.*, *pl.* feurtaio.

fiac, *s. m.*, obligation, debt; *pl.* fiaca, *prep. case pl* fiacaib; ná cuirre o'fiacaib oim, do not put your obligations upon me; do not compel me.

fiacraic, *s. m. gen. of* fiacra, a man's name; Tir fiacraic, *i. e.* Tireragh, county Sligo.

fiab, *s. m.* a deer, a stag; *gen.* fiab.

fiabac, *s. m.* a hunt; *gen.* fiabaicg.

fiabnaire, *s. f.* witness, testimony; *gen. id.*; *Δ* b-fiabnaire *comp. prep.* in presence of, before.

fiapraicg, *v. a. imp.* ask, inquire, question; *irreg. infin.* o'fiapraicgíob, *perf.* o'fiapraicg, or no fiapraicg, he asked; fiapraicgear, *pres. hist.* inquires, asks; no fiapraicgear, they asked.

fianboic, *s. f.* a hunting lodge; *gen.* fianboicte.

fiann, *s. f.* a soldier of the ancient Irish militia; *gen.* feinne, *pl. id. and* fianna; fianna éirionn, the Irish Militia founded by Fionn Mac Cumhaill; fiannaib, *prep. case, pl.* *Δ* b-fiannuigearc, among the Fenians.

fiannuigearc, *s. f.* Fenian order or company.

fiob, *s. f.* a ring, rod, switch.

fíll, *v. a.* turn; *infin.* fílleao, no fílleaoar tar *Δ* n-aí, they returned.

- fíochmair, *adj.* fierce, cruel; *comp.* -aípe.  
 fíobda, *s. m.* a wood; *gen. id. pl.* -aíðe.  
 fíon, *s. m.* wine; *gen.* fíona.  
 Fíonn, *s. m.* a man's name; *gen.* Fínn; Fíonn mac Cúmhail, *see additional notes.*  
 fíor, *adj.* true, genuine, sterling, honest; *an intensitive prefix.*  
 fíorcáoin, *comp. adj.* truly gentle.  
 fíorcóimeuo, *v. a.* carefully keep or guard well; *inf. id.*  
 fíorieolaic, *comp. adj.* very learned.  
 fíorieolur, *s. m.* enlightenment.  
 fíorǵrána, *comp. adj.* exceedingly ugly.  
 fíorlaoic, *s. m.* a true hero; *gen.* -laoic.  
 fíormameint, *s. f.* the firmament.  
 fíorshullac, *s. m.* the very top, the summit of a hill.  
 fíorǵruaig, *comp. adj.* truly or exceedingly pitiful.  
 fíoruirge, *s. m.* spring water; *gen. id.*  
 fíor, *s. m.* knowledge, word, intelligence; *gen.* feara; no cuireadh fíor, word was sent; *v. imp. see fear.*  
 fír, *s. m. pl.* of fear, a man.  
 fírǵlic, *comp. adj.* very cunning, from fíor, which before a slender vowel becomes fír and ǵlic, *adj.* wise, prudent, cunning, crafty.  
 fírinne, *s. f.* truth; *gen. id.*; an fírinne, the truth.  
 fír, *see fíor.*  
 fíre, *s. f.* a dream, an art, divination; *gen. id.*  
 fítcé, *card. adj.*, also fíctó, twenty, a score.  
 fítcille, *s.* the game of chess; *gen. id.*, fear fítcille, a chessman.  
 fítcíoll, *s. f.* a chessboard; *gen. and pl.* fítcíll and fítcílle. For an interesting reference and description of the fítcíoll see "additional notes."  
 fílaic, *s. m.* a prince, a lord; *gen.* fílaic; *pl.* fílaice.  
 fíleadh, *s. f.* a feast, a banquet; *gen.* fíleadh, *pl.* fíleada.  
 fíleadh, *gen. of preceding.*  
 fochar, *s. f.* presence, company; ina fochar, along with him; am fochar, along with me; a b-fochar, *comp. prep.*, with, together with, along with; am focharre, *emph.* with myself; fochar, as a sub. is now obsolete, and is only used in such instances as are given here.  
 foctar, *v. a. hist. pres.*, asks.  
 fó, *s. m.* a sod; *gen.* fóro; *pl. id and fóda.*  
 fó-fairring, *comp. adj.* broad-sodded.  
 foǵail, *v. s. m.*, plunder, prey; *gen.* foǵla; a b-foǵail, in plunder, i.e., plundering.

բօջաւե, *adj.* destructive; Ծօ ծեւնքամ արածօն շտ  
բօջաւե քօլքցաւե Ծօ շտձարտ Ծօւն, we shall  
both make a destructive flesh-rending battle on  
them.

բօջլում, *v. a.* learn; *infin. id.*

բօջնամ *or* բօջնած, *v. a. inf. of* բօջան, serve, do good.

բօյցր, *irreg. comp. degree of the adj.* բօյսր, near; *other  
comp. form,* նօյս.

բօլլրից, *v. a. imp.* shew, announce, reveal, pro-  
claim, manifest; *infin.* Ծ'բօլլրիցած; Ծօ բօլլ-  
րիցած, *perf. pass.* was shown; բօլլրիցիր, thou  
didst make known.

բօր, *see* բօր.

բօրծարցած, *v. s. from* բօրծարց, wound, make red.

բօրու, *adj.*, strong, hardy, able : *comp.* բօրուե,

բօւամ, *adj.* empty, void, vacant ; *comp.* բօւմե.

բօւամնեւծ, *adj.* very swift, nimble, active, prancing.

բօւաման, *s. f.* flight, giddy motion, skipping, bustling,  
distraction.

բօւամած, *s. m.* mockery, jeering ; *gen.* բօւամած.

բօր, *an intensitive particle, written* բօր *before words  
whose first vowel is slender ; prep. =* ար,  
upon.

բօրծար, *v. n. imp.* increase, grow, enlarge; Ծօ բօրծար,  
*perf.* enlarged.

բօրմած, *s. m.* envy, emulation ; *gen.* բօրմած.

բօր, *adv.* yet, still, moreover ; ձտ բօր, but yet.

բօրցաւ, *v. a. imp.* open ; Ծ'բօրցաւ, *perf.* he opened ; *infin.*  
Ծ'բօրցած.

բրած, *s. m.* heather ; *gen.* բրածի.

բրեցար, *v. a. imp.* answer, reply ; *infin.* բրեցարած *and*  
բրեցարտ ; Ծօ բրեցար, he answered.

բրեցրած, *v. s. m. from preceding,* an answer, a reply ; *gen.*  
բրեցարտ.

բրեւ, *v. a. imp.* bend, crook ; *infin. id.*

բրր, *prep. pron., old form of* եւր *and* րր, with him, of him,  
through him, by him.

բրտ, *s. f.* a wild or waste ; *gen.* բրտե ; *dat. pl.* բրտիւ.

բրտ, *s.* profit, gain, advantage ; *v.* was found ; Ծօր բրտ  
there was not found.

բրտւոց, *s. f.* a relapse, a turning back.

բրաջար, *v. a. imp.* announce, publish, warn, proclaim ;  
Ծ'բրաջար, he proclaimed ; *infin.* Ծ'բրաջարած *and*  
Ծ'բրաջարտ, Ծ'բրաջարածար, they proclaimed.

բրամ, *s. f.* sound, noise ; *gen* բրամե, *pl.* բրամա.

բսւր, *irreg. v. a. perf. of* բճ, he found; բսարածար, they found; բսարսւր, *2nd pers. sing. perf.* thou hast found; բսւր ձերանմայ, he died, *i.e.*, he met a violent death.

բսարե, *adj. fem. gen. and comp. of* բար, cold; *comp. id.* բսարեաց, *v. s. f.* delaying, staying, waiting; *same as* բարեաց.

բստ, *s. m.* hate; *gen.* բստ.

բստ, *prep. pron.* under them.

բւն, *irreg. v. a. imp., another form of* բն. find, obtain, get; ռձ Բ-բւնեաց, *cond.* if he obtained; նի'Բ-բւնիւ ռԲ, *fut. subj. after* նի, ye shall not get; բւնն and բնան, *1st pers. cond.* I would get; մնա Բ-բւնն, unless I get; ռձ Բ-բւնեաց, if thou shouldst get.

բւն *v. a. imp., another form of* բն, leave; ռ'բւն ք, he left; նի բւնիւ մե, I will not leave.

բւլ, *v. is, the form of the pres. tense of* ԲԵ, used with negatives and interrogatives; *perf.* բալ.

բւլ, *s. f.* blood; *gen.* բոլ.

բւլիւցած, *v. s.* wounding, reddening with blood.

բարեաց, *v. s. f., from* բար, delaying, staying, waiting.

բւլար, *impers. verb; when it has the negative* նի, not, ռձ, that not, before it, it signifies obligation, as նի բւլար ռմ, it is requisite or necessary for me, I must, I am obliged.

բարեաց, *s. f.* comfort, relief, ease, help; *gen.* -ձոյ, ռձ բարեաց, to his relief.

բարար, *adj. emph., also* արար, easy; *irreg. comp.* ուր բար or ար.

բտ, *prep. pron.* under thee, to thee.

բիւ, *prep. pron.* of her, under her.

ճԲ, *v. a. perf. tense,* took; ճԲ is also the *imp.* seize, go, come; *infinitive* Բձ ճԲիւ; *pres. part.* ճճ ճԲիւ.

ճԲիւ, *v. a. inf. of* ճԲ, take.

ճԲ, *s. m.* a smith; *gen.* ճԲան; *pl.* ճԲիւն: ճԲիւ Իրն, the smith of hell.

ճԲան, *v. a. 1st pers. sing.* I take.

ճԲանք, *emph. form of foregoing.*

ճԲալ, fermented; ռոյ ճԲա ճԲալ, strong fermented drinks.

ճԲար, *historical pres., takes.*

ճԲ, *indec. pron.* every, each, each thing, each time; also ճԲ: ճԲ ձոյ, every one; ճԲ ուն, every; ճԲ ունեաց, directly; ճԲ Լձ, every or each day, daily.

ճԲար, *s. m. gen. and pl. of* ճԲար, a hound, a mastiff, a dog.

հօթրաւօնե, *s. m. prep. case emph. form. pl. of հօթր*, a hound. *Contracted form of հօթրաւօնե.*

հօր, *s. f. an outcry, shout; gen. and pl. հօրն.*

հօրցե, *s. f. heroism, valour; gen. id. Լուծ հօրցե*, brave men.

հօրցիւծեմ, *s. m. gen. -մից and -ից. pl. -միցե and -իցե*, a champion, a warrior, a knight.

հօւ, *s. m. fierceness, valour; հօւլմ, adj. valiant, brave.*

հօւար, *s. m. disease, distemper, sickness; gen. հօւար.*

հօն, *prep. without. With infinitives it has the force of a negative; as, հօն ո՞ր Եւր, not to be; հօն թաւհ ու Եւնամ, not to hunt, literally, not to make hunting; հօն . . . no, either . . . or.*

հօւ, հօւեմ and հօւե, *irreg. sub. pl. forms; nom. sing. հօ, s. m. a javelin, a spear, gen. հօւ and հօւ.*

հօւե, *s. f. gen of հօւ, wind.*

հօւ, *s. m. a relation, gen. հօւ, pl. id.*

հօւ, *s. m. a proper name.*

հօւ, *adj. fierce, cruel, rough; comp. հօւցե.*

հօւմ, *s. m. gen. id. a shout, a great cry, clamour, noise.*

հօւ-Եւն, *adj. mas. and gen. of հօւ -Եւն, bright and fair.*

հօւ, *v. a. imp. promise; ու հօւ, he promised; inf. ու հօւմամ, to promise.*

հօւմ, *prep. case pl. of հօւ, a spell, a charm, a bond.*

հօւմ, *v. a. perf. tense, 3rd pers. pl. they obeyed; imp. հօւ, obey, serve, be-subject-to.*

հօւր, *adj. short; comp. formed irregularly ուր հօւր.*

հօւր, *v. a. cut, cut-down, mow, slice: ու հօւր, he cut; ուր հօւր, he did not cut.*

հօւրմ, *v. a. fut. tense. emph. form, 1st pers. sing. I will cut or hew; infin. ու հօւրմ.*

հօւ, *s. f. offspring, birth.*

հօւմ, *v. a. perf. tense pass. was begotten or generated; imp. active, հօւ; inf. ու հօւմամ.*

հօւմ, *v. a. fut. of հօւ, imp. get, obtain, find, receive.*

հօւմ, *pres. tense, I will take, for հօւմ; other form, հօւմ; ու հօւմ, might get.*

հօւմ, *fut. tense, 2nd pers. sing. you will receive.*

հօւմ, *thou shalt receive; ու հօւմ մ ի հօւմ me, ere thou shalt receive a present of me.*

հօւմ, *cond. I would have got, put for հօւմ.*

հօւմ, *fut. tense 1st pers. pl. we receive.*

հօւմ, *v. a. 2nd pers. pl. fut. and cond. ye shall or would receive or get. հօւմ is put for հօւմ.*

- ḡéiḡ, *s. f. prep. case of ḡéaḡ*, a branch or bough; *pl.*  
 ḡéuḡa, *gen. sing. ḡéiḡe*.  
 ḡeup, *adj.* sharp, keen, subtle; *comp. ḡéipe*.  
 ḡiò, *conj.* though, although, how-be-it, yet; ḡiò τῆα ἀέτ,  
*comp. conj.* however, howbeit, albeit; ḡiò ḡo, *comp.*  
*conj.* although that.  
 ḡiò bé, *indef. indec. pron.* whoever, whatever.  
 ḡiòeaò, *conj.* although, however.  
 ḡin ḡup, although not, *from ḡé*, although, ná, not, *and ḡo*,  
 that; ḡin, *also written ḡion*; ḡion ḡup, although, *for*  
 ḡiò ḡo.  
 ḡiolla, *s. m. sing. of ḡiollaíòe*.  
 ḡiollaíòe, *s. m. pl.* attendants, men-servants, pages; *also*  
*written ḡiollaíḡe and ḡiollaíòa*; *nom. sing. ḡiolla*,  
*gen. id.*  
 ḡlacáò, *inf.* to take; *imp. ḡlac*, conceive, take.  
 ḡlacaiṙ, *v. a. pres. tense*, thou undertakest.  
 ḡlacaiṙ, *v. a. perf. tense*, you undertook, *an ταν ḡlacaiṙ*  
*an τ-ṙeoíò*, when thou didst take (or get) the jewel.  
 ḡlacaiṙ, *v. a. perf. tense*, I took; *òo ḡlac ṙe*, he took.  
 ḡlan, *adj.* clean, pure, white; *comp. ḡlaine and ḡloine*.  
 ḡlan-ḡuaiṙe, *adj. gen. fem. of ḡlan-ḡuaiṙ*, clear-cold; *le*  
*ḡluaiṙeaét ná ḡaoiṙe ḡlan-ḡuaiṙe*, with the motion  
 of the clear cold wind  
 ḡleanna, *s. m. gen. of ḡleann*, a valley, a glen; *pl.*  
 ḡleannaṭa.  
 ḡloin, *adj. mas. and gen. or voc. sing. of ḡlan*; *comp. ḡlaine*  
 clear, white, pure; *put for ḡlain*.  
 ḡlotam, *s. f.* bosom.  
 ḡluaiṙeaét, *s. f. gen. -aétta*, motion, movement.  
 ḡluaiṙeaét *or ḡluaiṙaét*, *v. n. and a. inf.* to move; *imp.*  
 ḡluaiṙ, go, pass, move, set-out; *as ḡluaiṙeaét*,  
 setting-out.  
 ḡluaiṙeaóaiṙ *and -ioóaiṙ*, *v. n.* they went or departed, *perf.*  
*tense, 3rd pers. pl.*; *imp. ḡluaiṙ*, go, march: *òo ḡluaiṙ*  
*ṙe*, he went; ḡluaiṙeaiṙ, I went.  
 ḡlúin, *s. f. prep. case of ḡlun*, a knee; *gen. and pl. ḡlúine*.  
 ḡnáíṙḡeinne, *s. f. pl.* the standing Fenians.  
 ḡnáét, *adj.* ordinary, customary.  
 ḡní *or ḡniò*, *irr. v. a. imperf. of óéan or óeun*, accomplish,  
 bring to pass; *òo ḡniò*, he effected; *inf. òo óeunam*.  
 ḡnímeuctaét, *adj.* deed-doing, adventurous.  
 ḡmoín, *s. m.* a fact, deed, action, exploit; *gen. ḡmoíma*; *pl.*  
 ḡmoímaṙṭa *and contracted-mṙa*.  
 ḡnúiṙ, *s. f.* face, countenance; *gen. and pl. ḡnúiṙe*, *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 ro: no go, until; go rânḡadap rianna, until they reached the Fenians.

goile, *s. f. gen. and pl. of goil*, prowess, valour, virtue, chivalry.

goll, *s. m.* a man's name, *gen.* goill.

gona, *conj.* so that; gona í rin tóruigeaḡt Dhiarmuda aḡur ḡhráinne gonuige rin, so that up to this is the pursuit of Diarmuid and Grainne.

gonuige or nuige, *comp. prep.* to, until, unto, so far, up to this.

gorr, *adj.* blue: *comp.* gurme; *s. m.* the colour blue *gen.* gurm.

graoḡ, *s. m. gen. of graoḡ*, love, trust; *gen. also* graoḡa.

ḡráinne, *s. f.* proper name, Grace; *gen. id.*

ḡrára or ḡrár, *s. m.* grace, favour, aid, help, succour:

ḡmoruḡ, *v. a, perf. tense*, stirred-up, provoked, inflamed, excited; *imp.* ḡmoruḡ; *inf.* ro ḡmoruḡaḡ.

ḡruaim, *s. f.* displeasure, gloom, ill-humour, surliness, a frown; *gen.* ḡruaim,

ḡualainn, *s. f. prep. case of ḡuala*, shoulder; *gen.* ḡualann *pl.* ḡualne.

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 eaḡ, that it is or was.

gur, *prep.* to, towards; *form of the prep.* "go," used before a vowel; gur anu, *adv. phrase*, until to-day.

ḡuḡ, *s. f.* a voice; *gen. and pl.* ḡoḡa; *pl., also* ḡoḡanna.

ī, *pers. pron.* she, her; also a *prep.* in.

ī, the initial letter of the word ioḡon, *adv.* that is, namely to wit, videlicet.

īaḡran, *pers. pron.* they themselves, themselves, *emph. form of* īaḡ, they, them.

īall, *s. f.* a latchet, a thong; *gen.* éill, *pl.* īalla; ḡruim-īall, a caul.

īar, *adv.* after, afterwards; *s. indecl.* the west.

īarraioḡ, *v. a. infin. of* īarr, ask, demand, inquire, invite, entreat.

īarraimn, *s. m. gen. of* īarraimn, iron.

īarrur, *v. a. historical pres. or relative form of* īarr, ask modern form īarraḡ.

- 1ap̄c̄ap̄, *s. m.* the west country, *gen.* 1ap̄c̄ap̄; *from* 1ap̄ west, and *c̄ip̄* a country; *adj.* western, west.  
 1ap̄ac̄t, *s. m.* a loan, use; *gen.* 1ap̄ac̄ta; *Δ* c̄uḡ 1ap̄ac̄t to, literally, who gave a loan to him, *i. e.* who lent him; *ap̄* 1ap̄ac̄t, in loan, borrowed.  
 ice, *s. f. gen.* of ic, a cure, remedy, balsam.  
 1oip̄, *prep.* between; *adv.* at all; *conj.* both, *as* 1oip̄ māc *Δ*ḡur *Δ*c̄ap̄, both son and father; *also* e1oip̄.  
 1lé, *adv.* thenceforward; *o* ḡom 1lé, from that time to this.  
 1m̄c̄ian, *adj.* far, remote, long; *comp.* 1m̄céine.  
 1meaḡla, *s. f.* great fear, dread, terror; *gen. id.* *from* 1m, an *intensive prefix* and eaḡla, fear.  
 1meop̄uinn, *v. a. 1st pers. sing. cond.* of 1mip̄, play; *future* 1meóp̄aḡ.  
 1mip̄t, *v. a. inf.* of 1mip̄, play; *s. f.* a game, a play; *also gen.* 1mip̄c̄a.  
 1mlioc̄aine, *s. f. gen.* of 1mlioc̄an, the navel.  
 1mpeam̄ap̄, *adj.* very thick, fat, fleshy or plump; *comp.* 1mpeim̄pe.  
 1mpeap̄an, *s. m.* strife, contention; *gen. and pl.* 1mpeap̄an; *also* 1mpeap̄, *gen.* 1mip̄, *pl. id.*  
 1mteac̄t, *s. f.* departure, progress, migration, adventure, a feat; *gen.* 1mteac̄ta, *pl. id.*  
 1mteōc̄aḡ, *v. n. cond.* should depart; *imp.* 1m̄c̄iḡ.  
 1m̄c̄iḡeaḡap̄, *v. n. perf. 3rd pers. pl.* of 1m̄c̄iḡ, go, depart, begone; *inf.* 1mteac̄t.  
 1n̄a, *adv.* than, *form* of 1on̄a, sometimes 'n̄a.  
 1na, *prep. pron.* in his, her, its, their, 1na ḡoc̄ap̄, in his presence, along with him; *also a combination of the prep.* in for *ann* and the relative *Δ*- in which or where, in which instance it is sometimes written 1nap̄ before the *perf. tense of verbs*; 1na ḡiaḡ ḡin, after that.  
 1na c̄éile, *adv. phrase*, joined, united together.  
 1nap̄, *combination of the prep.* in, the relative *Δ*, and ḡo, the *sign of the perf.* in which; *also* in our.  
 1na c̄im̄c̄ioll, *adv. phrase*, around him or it; 1na c̄im̄c̄ioll, around her or it.  
 1nc̄inn, *s. f.* the brain, brains; *gen.* 1nc̄inne.  
 1n̄peaḡma, *adj.* serviceable, fit for active service; *the prefix* in denotes fitness.  
 1nḡion, *s. f.* a daughter; *also* 1nḡean and 1nḡin; *gen.* 1nḡine, *pl.* 1nḡeana.  
 1nḡnioma *from* in, fit for, suitable, and ḡniom̄, a deed or exploit.  
 1nleiḡip̄, *adj.* that can be cured, curable.

- 1nn, *pers. pron. uc. case, we, us; form of nom. used with assertive verb 1r and with pass. verbs; 1nn fém, ourselves.*  
 1nn1r, *s. f. an island; gen. 1nnre. pl. 1nnreäðä.*  
 1nn1r, *v. a. tell, relate; 1nneoräörä, future emph. I will relate; ä 1nn1r, infin. to relate.*  
 1nn1r1rb, *s. dat. pl. openings.*  
 1nnre, *s. f. gen. of 1nn1r, an island.*  
 1nnrc, *prep. pron. in her, in it.*  
 1ol1äobä1r, *s. m. many-edged (weapons); 1ol, a particle signifying much, many, a variety, and 1äobä1r, the edge of a sword or tool; gen. 1ol1äobä1r. pl. id.*  
 1omčä1r, *v. a. infin. of 1omčä1r, carry, bear, behave, endure.*  
 1omčoi1nr1cäð, *s. f. entire or complete protection.*  
 1omðä, *adj. many, much; irreg. comp. n1or l1ä.*  
 1omðä1ð, *s. a couch, a bed.*  
 1omor1ro, *adv. moreover, likewise, indeed.*  
 1om1ä1ñ *verbal s. m. rowing; gen. 1omar1čä.*  
 1omč1rä, *adv. as for, concerning, with regard or respect to.*  
 1onäð, *s. m. a place, tryste; also 1onnad; gen. 1onnä1ð and 1onnä1ð, pl. id.*  
 1onän, *s. the same.*  
 1onäčä1r, *s. m. the bowels, entrails; gen. 1onäčä1r.*  
 1ončoi1nräc, *v. n. infin. able or competent to fight; 1on in compound words signifies fitness, aptness, maturity.*  
 1onḡä, *s. f. gen. of 1onḡä, a nail, claw, talon, hoof.*  
 1onḡäntäč, *adj. wonderful, strange; comp. -äḡe.*  
 1onḡäntu1r, *s. m. gen. of 1onḡäntu1r or -čä1r, a wonder, surprise, miracle; 1o čuä1ð 1e ðo ðeunä1ñ 1onḡäntu1r 1o, he went to make a wonder of it.*  
 1onḡnä, 1onḡnäð, and 1onḡäntä1r, *s. m. a wonder, surprise, miracle; gen. and pl. 1onḡäntä: 1r 1onḡnä l1om, it is a wonder with me, i. e. I marvel.*  
 1onnlä1r, *v. a. past, 1st pers. sing. of 1onnä1l, wash.*  
 1onn1ñu1r, *adj. dear, loving, courteous; comp. n1or änn1ä.*  
 1onn1räḡ1ð. *comp. prep. towards.*  
 1onnur, *conj. so that, insomuch that, however.*  
 1onnur ḡo and ḡur, *comp. conj. in order that, so that.*  
 1r, *the assertive verb it is: perf. tense bä or buð; future bur; subj. pres. äb; subj. perf. bäð: 1r äm1lä1ð, it is so.*  
 1r, *prep. in, under.*  
 lä, *s. m. a day; gen. läe, läo1: dat. lo; pl. läete and läeta*  
 läbä1r, *v. n. and ac. imp. speak, say, discourse; 1o läbä1r, perf. he spoke; infin. ðo läbä1rt and ðo läb1äð; äḡ läbä1rt, pres. part. speaking; lä1beöräð, fut. I will speak.*

ἑλβηται, *v. 2nd pers. sing. pres. of foregoing.*

ἑλβηται, *v. historical, relative pres. or perf. of ἑλβαι.*

ἑλβηται, *prep. case pl. of ἑλ:* ἑλβηται, literally one (day) of days, *i. e.* one certain or particular day.

ἑλβηται, *adj. strong, stout; comp. reg. ἑλβηται, and irreg. ἑλβηται.*

ἑλβηται, *s. m.; gen. ἑλβηται, Leinster.*

ἑλβηται or -τηται, *adj. very, perfectly, or exceedingly light; from ἑλβη, which in composition is an intensitive particle denoting perfection or superiority, and ἑλβηται, not heavy; ἑλβη = in or un not and ἑλβηται, heavy; prep. case fem. ἑλβηται.*

ἑλβηται, *adj. very, exceedingly or perfectly sharp.*

ἑλβηται, *adj. exceedingly cheerful or high-spirited, quite or perfectly elated.*

ἑλβηται, *s. f. gen. of ἑλβηται, a spot or place of meeting.*

ἑλβηται, *s. f. a hand; gen. ἑλβηται; pl. ἑλβηται; prep. case pl. emph. form ἑλβηται.*

ἑλβηται, *v. a. imperf. dared; imp. ἑλβηται, dare, presume; infin. ἑλβηται.*

ἑλβηται, *s. m. protection, defence.*

ἑλβηται, *in composition signifies perfection, enough, well; ἑλβηται is used before words whose first vowel is slender.*

ἑλβηται, *s. m. full; gen. ἑλβηται: ἑλβηται ἑλβηται ἑλβηται ἑλβηται, to ask the full of a fist of those berries.*

ἑλβηται is here the gen. governed by the infin. ἑλβηται.

ἑλβηται or ἑλβηται, *comp. adj. very great, wonderful terrible; ἑλβηται, fem. gen.*

ἑλβηται, *s. f. a heavy stroke or blow.*

ἑλβηται, *s. plentiful portion, a full share.*

ἑλβηται, *s. f. full light, effulgence; gen. and pl. id. pl. also ἑλβηται.*

ἑλβηται, *s. m. a hero, soldier, champion; gen. and pl. ἑλβηται.*

ἑλβηται, *indec. adj. heroic, warrior-like.*

ἑλβηται, *s. f. gen. of ἑλβηται, a poem, a lay; ἑλβηται ἑλβηται, after that poem, the gen. after comp. prep.*

ἑλβηται, *s. f. a flame; gen. ἑλβηται, pl. ἑλβηται.*

ἑλβηται, *prep. with; ἑλβηται before a vowel; also ἑλβηται and ἑλβηται.*

ἑλβηται, *s. f. presence, company; generally as an adv., ἑλβηται ἑλβηται, ἑλβηται, presently, soon.*

ἑλβηται or ἑλβηται, *s. f. a bed; gen. ἑλβηται; prep. case ἑλβηται, pl. ἑλβηται.*

ἑλβηται, *v. a. imp. follow, pursue; infin. ἑλβηται, 1st pers. pl. perf. ἑλβηται, we followed.*

ἑλβηται, *v. a. perf. 1st pers. sing.; relative or historical pres.*

λεανβ, *s. m.* a child ; *gen. and pl.* λεινβ.

λεανφαι, *v. a. future*, I will follow.

λεανντα, *s. f. pl. of* λιονν *or* λεανν, ale, strong beer.

λεαρυζαδ, *s. m.* maintenance, rearing ; *gen.* λεαρυζτε, *pl. id.*

λεατ, *s. f.* half, a moiety, piece, part ; *gen.* λειτε, *pl.* λεατεαννα ; *adj.* half, as λεατ-τλιζε, 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* αζ ουλ το λεατ-ταοιβ, *going to one side.*

λεατ, *prep. pron.* with thee ; *emph. form* λεατρα, *with thyself or yourself.*

λεαταν, *adj.* wide, broad ; *comp.* λειτνε.

λεαταν-αρμαιβ, *s. m. prep. case pl. of* λεαταν-αρμ, a broad arm or weapon ; *gen.* -αρμ, *pl. id. and* -αρμα.

λεαταν-ιμόιη, *adj. fem. dat. of* λεαταν-ιμόρ, broad and great or wide expansive.

λει, *prep. pron.* with her or it.

λειόμεαδ, *adj.* strong, robust, brave.

λείζ, *v. a. imp.* suffer, permit, let, allow, give or put ; *λείζρεαδ, cond.* would let ; *ναδ* λείζρεαδ, *that I will not suffer or permit ;* λείζριμιο, *we will allow ; infin.* το λείζεαν, λείζιον, *or* λείζιητ.

λείζ *also* λέαζ, *v. a. imp.* throw, cast, knock down ; λείζιορ, *pres. historical or relative form, throws ;* ηο λείζ, *perf.* threw ; *infin.* α λείζεαν *or* λείζεαδ.

λείζεαρ, *s. m.* cure, remedy, medicine, healing ; *gen. and pl.* λείζιη.

λείζτεαρ, *v. a. pres. pass. and imp. pass. of* λείζ, permit, allow, as λείζτεαρ αρτεαδ έ, *let him be allowed in.*

λέιμ, *s. m.* a leap, jump, *gen.* λέιμε, *pl.* λέιμεαννα.

λέιμ, *v. n.* jump, leap ; *infin.* το λέιμιο *or* λέιμεαδ.

λέιη, *adj.* open, plain, manifest ; close, careful ; ζο λέιη, *adv.* altogether, entirely.

λειτέιο, *s. f.* like, kind, *gen.* λειτέιοε ; το θευνφαι αν λειτέιο ηιν ο'φειλλ, *who would do that kind of treachery.*

λειτιοο *or* λειτεαο, *s. m.* breadth ; *gen.* λειτιο.

λεμ, *with my ; contraction of* *prep.* λε *and* *poss. pron.* μο, *my.*

λεοηδοίτιη *s. f.* sufficiency, enough.

λευφα, *s. m. pl. of* λευφ, a flash.

λιατ, *adj.* gray ; *comp.* λέιτε.

- lúacúacra, *adj.* land of the withered rushes; *from* lúac, gray, and lúacra, *gen. and pl. of* lúacair, a rush.  
 lúib, *prep. pron.* with ye or you.  
 lúice, *s. f. gen. of* leac, a flag, flat-stone, slate.  
 lúinn, *prep. pron.* with us.  
 lúinn, *s. f.* period, time, generation; *gen.* lúinne, *pl.* lúinntí.  
 lúiomra, *prep. pron. emph.* with myself; *emph. form of* lúiom; *ir* féárr lúiomra, it is better with me, *i.e.* I prefer.  
 lúiméa, *adj.* polished, limber.  
 lúion, *v. n. and a.* fill; *no* lúion, *perf.* he became filled; *infin.* lúionad.  
 lúiomhain, *adj.* full, copious, numerous, plenty.  
 lúionn, *s. f.* ale, beer; *gen.* leanna or lionna.  
 lúo, *dat. case of* lá, a day; *oo* lúo, *adv.* by day.  
 lúoclannad, *s. m.* a foreigner, a Dane; *gen.* lúoclannadig.  
 lúoirgne, *s. pl.* vibrations.  
 lúón, *s. m.* food, provision, store; *gen.* lúón.  
 lúong, *s. f.* a ship; *gen.* lúinge, *dat.* lúing, *pl.* lúonga.  
 lúorog, *s. m.* a track, trace, or footstep, a print; *gen. and pl.* lúirig; *oo* fuairadar lúorog Dhiarmada ann, they found the track of Diarmuid there; a log of wood, club, staff; *an*uair fá ráimig an lúorog é, when the club reached him.  
 lúadail, *s.* motion, exercise, vigour.  
 lúact, *s. m.* people, folk, party, *gen.* lúacta; *same as* aor.  
 lúga or níor lúga, less; *comp. degree of adj.* beag, little.  
 lúibeanna, *s. pl. of* lúib or lúibeann, an herb; lúibeanna íce, healing herbs.  
 lúiré, *v. n. inf.* to lie down; *imp.* lúiré.  
 lúiré, *s. m.* position, situation; *dar* lúiré, by my position.  
 lúiré, *s. m.* the act of lying or reclining, *gen. id.*  
 lúimnead, the name of the city of Limerick; *gen.* lúimnig.  
 lúig or lúiré, *v. n. imp.* lie down, *no* lúiré, *perf.* he lay down; lúigeadar, they lay down; lúigfinne, *cond. emph.* I myself would lie down.  
 lúing *dat. of* long, a ship; *ar* m-beir ollamh don lúing *no* glúair féin, *o'ionnradigiré na* lúinge, *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.*  
 lúinnead, *adj.* merry, jovial.  
 lúiréad *s. m. or f.* a coat of mail, breast-plate, armour; *gen.* lúirig and lúirige.

lun̄g-fer̄ar̄aio, *s. f.* a a mailed-club.

luc̄ḡaīreac̄; *adj.* glad, joyful, merry; *comp.* -r̄ige

lúct̄maīr, *adj. prep. case fem. of* lúct̄maīr, strong, nimble.

m', *written for poss. pron. mo before a sub. beginning with a vowel or f.*

má, *conj.* if; m̄á mārb̄aiō r̄ionn mé, if Fionn kills me; m̄á *always used with indicative mood.*

mac, *s. m.* a son; *gen.* mic and meic, *pl.* maca; mac an cúill, son of the hazel, the name given to Diarmuid's hound; mac t̄ipe, a wolf; mac ōh̄iarm̄uōa, the son of Diarmuid; dōo mac an̄oalā mic m̄h̄órna, Aodh the son of Andala MacMorna; dōngur̄ mac aīr̄c̄ óiḡ mic m̄h̄órna, Aonghus the son of Art og MacMorna.

maca, *the pl. of* mac.

maioin, *s. f.* morning; *gen.* maione; ar̄ māiōin ar̄ n-a m̄árac̄, upon the morning of the morrow.

maille, *prep.* with, along with; maille re, along with; maille r̄ioct̄, along with thee; a maill̄e r̄r̄ur̄, along with him.

maīr, *v. n. imp.* live, exist, endure; *inf.* mar̄c̄aīn and maīreac̄taīn; an̄ f̄aiō m̄aīr̄r̄ioīr̄ r̄é, whilst he shall live; maīr̄r̄ioīr̄, *the fut. relat. or hist.*

maīreob̄aō, would kill, *cond. of* mar̄b̄, kill.

maīreob̄c̄aīōe, *cond. pass.* should or would be killed; nac̄ maīreob̄c̄aīōe, that it should not be killed.

maīr̄ḡ, *s. f.* woe; *gen.* maīr̄ge.

maīre, *s. f.* beauty; *gen. id.*; maīre m̄aīc̄, excellent beauty.

maīreac̄o, *adv.* well, then, therefore; *comp. conj.* if it is so, if so it be, *i.e.* m̄á īr̄ éac̄o.

m̄aīc̄, *s. m.* a chief, leader, a noble; *pl.* m̄aīc̄e; *adj.* good, ḡiō m̄aīc̄, however good, n̄ioīr̄ r̄eārr̄, better; ḡo m̄aīc̄, *adv.* well.

m̄aīc̄, *v. a.* forgive, remit; *inf.* m̄aīc̄eāīn; ōo m̄aīc̄eac̄oar̄, *perf.* they forgave; ḡo m̄aīc̄r̄eac̄o r̄e, that he would forgive; m̄aīc̄īm, I forgive, remit.

m̄aīc̄īm, *v. s. m. gen. of* m̄aīc̄eāīn, forgiveness, pardon.

m̄aīc̄r̄eac̄, *s. f. gen. pl. of* m̄áct̄aīr, a mother; *gen. sing.* m̄áct̄ar̄, *pl.* m̄aīc̄r̄eac̄a.

mal̄ar̄c̄ac̄, *adj.* variable, changeable, fickle.

mall, *s. m.* a putting off, a delay; *gen.* moill; *adj.* slow, *comp.* maill̄e and moill̄e.

manan̄án, *proper name, gen.* manan̄áin.

raoiō, *v. a. and n.* boast, brag, envy, grudge; *inf.* ōo m̄aoiōeāīn, ōo m̄aoiō r̄e op̄ruinn, he boasted against us.

μαοιῶτε, *past part. of* μαοιῶ, boast.

μαοῖ, *adj.* bald, hairless; *comp.* μαοίε.

μαρ, *adv.* as, like, wherein; μαρ Δ (μαρ Δρ *before perf. tense*), where; μαρ Δη ὅ-θενονα, likewise, in like manner; μαρ ῖν, *adv.* so, in that manner; μαρ ῖο, like this, thus; μαρ ἑαυταρ, as follows; μαρ ὁμόμαρτα ῖοτῶάνα, as a sign of peace; μαρ εἰμῖν, as you have planted; μαρ Δον, *adv.* together, as one; μαρ Δον ῖε, together with.

μαρνα, *s. f. gen. of* μῆρ, the sea; Δ η-οἰλεῖναις μαρνα, in the islands of the sea.

μάραδ, *adv.* to-morrow; Δ μάραδ, to-morrow; Δρ η-Δ ἡμάραδ, on the next day.

μαρβ, *adj.* dead; *v. a. imp.* kill, slay; *inf.* μαρβᾶδ, ῖο ἡμαρβ, *perf.* he killed; μαρβῶτα, *gen. of verbal sub.* μαρβᾶδ, and *past part. of* μαρβ; Ἀῶδαρ μο ἡμαρβῶτα, the cause of my slaying.

μαρβᾶδ, *v. s. m.* slaughter, killing, massacre; *gen.* μαρβῶτα; ῖομ ἡμαρβᾶδῶρα, to slay me; *the inf.* of μαρβ, kill.

ἡμαρβαρ, *perf.* I killed; μαρβανν, *pres. hab.* wont to slay.

μάρ, contraction of μά, if, and ῖρ, it is; μάρ εἰ, if it be.

μαρλαδ, *s. m.* an insult, reproach, slander, abuse; *gen.* -αῖδ, *pl. id.*

μάτταρ, *s. f.* a mother; *gen.* μάτταρ, *pl.* μάττρε and μάττρεᾶδ.

με, *pers. pron.* I, me; με ῖεἰν, myself.

μεαβαλ, *s. m.* a plot, deceit, treachery; Δῖρ μεαβαλ ῖο ὅενανῖν οῖτ Δνῖν, against treachery being done upon thee to-day.

μεαβλαδ, *adj.* deceitful, treacherous, fraudulent; *comp.* μεαβλαῖγε.

μεαῶτα, *s. f. gen. and pl. nom.* μεαῶ, mead.

μεανῖαδ, *adj.* crafty, deceitful; *comp.* μεανῖαῖγε.

μεανμα, *s. f.* mind, memory, intellect; *gen.* μεανμαν, *dat.* μεανμᾶιν.

μεαρ, *adj.* quick, sudden, sprightly; *pl.* μεαρη; *comp.* μῖρε: να ὁλᾶννα μεαρη, the swift clans.

μεαρβαλ, *s. m.* mistake, error, random; *gen.* -αῖ, *pl. id.* ὑρῆν μεαρβαῖλ, a random shot.

μεαρῶλμα, *comp. adj.* active and brave.

μεαρ, *v. a.* esteem, think, suppose, consider, estimate, calculate, tax, weigh, count; *inf.* *id.*

μεαρ, *s. m.* estimation, regard; *gen.* μεαρτα.

μεερα, *adj.* worse; *irreg. comp. degree of* οἰε, bad.

μεαρῖ or ἀμεαρῖ, *comp. prep.* among, amongst.

méio, *s. f.* number, quantity, magnitude, size; *gen.* méioe  
 pe méio, by the quantity, so much; an méio do  
 rigne, all he had done; an méio oíob, as many of  
 them.

meíoe, *s.* a neck, a body; na cinn oár meíoe, the heads of  
 our bodies.

meíoir-ḡlóraċ, *comp. adj.* hilarious.

meirge, *s. f.* drunkenness, exhilaration from drink; *gen. id.*;  
 also meirgeaċ; aīr meirge, drunk, exhilarated.

meirmig, *s. m. gen. of* meirneaċ, courage, confidence.

meoðan, *s. m.* middle, mean; *gen.* meoðain; meoðan-  
 oíoe, the middle of the night, midnight.

meur, *s. m.* a finger; *gen.* méir, *pl.* meura; meur a coire,  
 his toe.

mí, *a neg. particle, written* míoð *or* mío *before words whose*  
*first vowel is broad, and means* evil *or* bad.

mian, *s. m.* wish, pleasure, inclination, desire; *gen.* miana,  
*pl. id.*

mīc, *gen. and pl. of* mac.

míð, *s. f. gen. of* meað, mead.

míoe, *proper name, the province of* Meath.

míle, *s. m.* a thousand; *gen. id., pl.* mílte.

míleaċ, *s. m.* a soldier, a champion; *gen.* mílīð; *pl.* mílīoe.

míleaċta, *adj.* brave, soldierly, courageous; *comp. id.*;  
 ḡo míleaċta, *adv.* courageously.

mílir-briaċraċ, *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* mion  
*before words whose first vowel is broad.*

mineunaib, *s. m.* little birds, *dat. pl. of* mineun; *gen.* minéin.

minarḡ, *s. m.* a little fish; *gen.* minéirḡ.

minic, *adj.* often; *comp.* níor mionca.

mío, } *negative particles, forms of* mī, *which see.*  
 míoð, }

míoeaīr, *adj.* loving, affable.

míoeaċ, *proper name, gen.* míoeaig; míoeaċ mac  
 Cholḡaīn, Miodhach the son of Colgan.

míol, a general name for every animal; móir míol, a whale.

míomaire, *s. f.* deformity, ugliness, *from* mío *or* míoð, *a*  
*neg. part. and* maire, beauty.

míonḡaome, *s. m.* small people (*see note*).

míonnuiḡ, *v. n.* swear; do míonnuiḡ re, he swore.

míoir, *irreg. s. f. gen. pl. of* mí, a month; *gen. sing.* míors  
*and* mīr, *pl.* míora.

- míorḡair, *s. f.* spite, hatred, aversion, enmity; *gen.* -airē.  
 míroē, *adj.* worse, worst; *a comp. form of* olc, bad; *s.*  
 care, heed, ní míroē liom, I care not.  
 míre, I myself, *emph. form of the pers. pron.* me.  
 mírín = bírín, *s.* account, sake.  
 mná, *irreg. s. f. gen. and pl. of* bean, a woman; *dat. sing.*  
 mnaoi, *dat. pl.* mnaiḃ.  
 mo, *poss. pron.* my; *written m' before a word commencing*  
*with a vowel or f*; mó, *adj.* greater, *comp. degree of the*  
*adj.* mór, great.  
 moč, *adj.* early, timely; *comp.* moiče; *usually* ḡo moč.  
 moð, *s. m.* mode, manner, fashion; *gen.* moða, *pl. id.* ;  
 ar moð, *comp. conj.* so that; ar moð ḡo m-beurfa-  
 maoir nūḡ éirionn oá teaḡ, so that we may bring  
 the king of Ireland to her home; ar an moð rin, in  
 that way.  
 moḡair, *s.* a labourer, a slave, a plebeian.  
 móirē, *irreg. comp. degree of* mór, great, *and* oē, of—the  
 greater of.  
 móirōiḡ, *v. n.* vow, swear, assert; o moirōiḡ re, he swore.  
 móirēuct, *s. f.* great exploit, deed, or feat; *gen.* móirēucta,  
*pl. id.*  
 móirḡniom, *s. m.* a mighty action or great deed; Orcar na  
 móirḡniom, Oscar of the great deeds.  
 móirēreuo, *s. m.* a great flock; *gen.* -ēreuoða, *pl. id.*  
 mór, *adj.* great, mighty, large, extensive; ro mór, very  
 great; *comp.* níor mó and móroē; ní mór nár cuit  
 ḡrainne, Grainne almost fell, *literally*, it was not  
 great that Grainne did not fall.  
 móraileac, *s.* Diarmuid's sword.  
 móran, *s. m.* much, many, a quantity; *gen.* móran;  
 móran oob mairiḃ, many of your chiefs; móran  
 buirne, much of a host; móran rleaceta, many  
 descendants.  
 mórna, *s. m.* Morna, a proper name, ancestor of Clanna  
 Morna.  
 óruairle, *s. m.* great nobles, nobility, *pl. of* móruairle,  
 a great noble; *gen.* -uarail.  
 mócuḡ, *v. a.* feel, perceive, know; *inf.* mócuḡað.  
 muc, *s. f.* a pig; *gen.* muice, *pl.* muc, *dat.* muic.  
 muimḡin, *s. f.* confidence, trust, hope; *gen.* muimḡne.  
 muintir, *s. f.* also muintear, a people, family, clan, tribe;  
*gen.* -tipe.  
 mullač, *s. m.* top, summit, chief of anything; *gen.* -aiḡ, *pl.*  
 -aiḡe: ríor-mullač, the very top.

*muna*, *conj.* unless; *muna m-beurpað* *þraoiðeacēt amáin* (*buað*) *air*, unless magic alone could conquer him, *literally*, obtain a victory upon him; *muna* *þ-tigeað* *þur an cailleac* *þ'amair*, 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.* *múr*, *pl.* *múrta*.

*na*, *gen. sing. fem. of the art.* *an*, the; and its form *mas. and fem. for all cases of the pl.*

*ná*, a contracted form of *ioná*, than, sometimes written *'ná*; *conj.* than, either, or; also *neg. particle used with imp. mood*, not, let not; as *ná h-air*, do not ask; *ná*, *contr. form of iná*, in his, her, its or their.

*nað*, *adv.* not, that not; *nað þaib*, that there was not; *nað léigfeað* *þuit*, that I will not permit thee; *air moð* *nað b-þaicefað* *þráinne é*, so that Grainne might not see him; *nað m-blairfeaðora* *don cador* *roib*, that I will not taste one berry of them; *þe þrig náð* *b-þuil* *cara* *agam*, because I have not a friend.

*naðair*, *neg. part.* that not, which not (= *nað* and *þo*); *a* *þubairtra* *naðair* *cuibe* *liom*, he said that it was not fitting for me: introduced in dependent sentences, and is often contracted to *náir*.

*naimþeaimal*, *adj.* inimical, hostile, as an enemy.

*naimþib*, *s. f. prep. case pl. of náimair*, an enemy; *pl.* *naimþe*; *agam* *iað* *þin* (*a beic*) *ina* *naimþib* *agamra*, and they being my enemies; for explanation of idiom, see glossary-note to *callaire*.

*náir*, *s. f.* shame; *gen.* *naípe*.

*naíma*, *s. f.* an enemy, *gen. id.*; also *náimair*, *gen.* *naimair*, *pl.* *naimþe*.

*naoi*, *num. adj.* nine.

*náir* (= *nað* and *þo*, sign of past tense) a *neg. part. and contraction of naðair*, that not, which not, and is introduced in dependent sentences, as *náir b-þeoir*, that it was not possible; *náir* *cuir* *þráinne*, that Grainne did not fall; *náir* *beag*, that it was not little; *náir* *cuibe*, that it was not fitting; *náir* *b'é*, that it was not he, contracted from *náir buð é*.

*neac*, *indecl. pron.* anyone, an individual, a person; *gað* *neac*, every person.

*neaim*, *neg. prefix used in composition*; written *neim* before words whose first vowel is slender.

*neair*, *s. m.* strength, power, ability; *gen.* *neirt*.

- neap̃t̃m̃aɹ̃, *adj.* strong, mighty; *comp.* neap̃t̃m̃aɹ̃e.  
 neim̃, *s. f.* poison; *gen.* neime.  
 neim̃, *a negative prefix; see* neam̃.  
 neimeag̃lač̃, *adj.* fearless, unappalled; *comp.* neimeag̃laɹ̃e.  
 neom̃, *s. f.* evening; g̃ač̃a neom̃, every evening.  
 neul̃, *s. m.* a cloud; *gen.* néil̃, *pl.* neul̃ta.  
 ní, *neg. adv.* not, generally prefixed to the present and future tenses; ní feac̃aɹ̃, I have not seen.  
 ño, *s. m.* a thing, matter, an affair; *gen.* neite, *pl.* neite.  
 nim̃eac̃, *adj.* invenomed, deadly, waspish.  
 ñoɹ̃, (= ní and ɹo) *neg. part* not, used with past tense; ñoɹ̃ beáɹ̃ɹ̃ fe, he did not shave; ñoɹ̃ ɹaɹ̃ɹ̃ fe, he did not ask; ñoɹ̃ (b̃uò) m̃ó, it was not greater; ñoɹ̃ b̃-ɹaòa, it was not long; ñoɹ̃ ɹp̃ič̃, there was not found; ñoɹ̃ b̃-ɹéioɹ̃, it was not possible.  
 no, *conj.* or, otherwise; no g̃o, until.  
 nóɹ̃, *s. m.* a manner, a fashion; *gen.* nóɹ̃, *pl.* nóɹ̃a.  
 ó, *prep.* from; *conj.* since, since that, inasmuch as.  
 óg̃lač̃ or óg̃laoc̃, *s. m.* an attendant, servant, a young man, *gen.* óg̃laoič̃, *pl. id.* and og̃lač̃a.  
 oíòce, *s. f.* night; *gen. id. pl.* oíòceað̃a.  
 oioe, *s. m.* professor, instructor, teacher; *gen. id., pl.* oioiòe; oioe aɹ̃ɹoma, a foster father.  
 óig̃, *adj. mas. gen. of* óg̃, young; *fem. gen. and comp.* óige.  
 oig̃ɹeac̃t̃, *s. f.* heirdom, birthright, patrimony, inheritance; *gen.* oig̃ɹeac̃ta, *pl. id.*  
 óil̃, *s. m. gen. of* ól̃, drink, drinking.  
 oile, *indecl. indef. adj. pron.* other, another, any other.  
 oileað̃, *v. a. perf. pass.* was reared. *Imp. active* oil̃, nourish, rear, cherish, instruct; *inf.* oileam̃am̃.  
 oileáiñ, *s. m. gen. and pl. of* oileáñ, an island; *dat. pl.* oileáñaib̃.  
 Oílioll̃, *s. m. proper name; gen.* Oíliolla. Oílioll̃ Olum̃ was father of Cíañ.  
 óɹ̃, *conj.* for, because, since.  
 óɹ̃, *s. m. gen. of* óɹ̃, gold.  
 oir̃ɹeam̃, *s. f.* delay, delaying, stop, halt.  
 Oir̃íñ, *s. m. proper name.* The poet Oisín, son of Fionn MacCumhail.  
 olc̃, *adj.* bad, ill, wicked, vile; *comp.* níor̃ meara; go h-olc̃, *adv.* badly.  
 olc̃, *s. m.* evil, harm, damage; *gen.* uilc̃.  
 ollam̃ or ullam̃, *adj.* prepared, ready; *comp.* ollam̃e.  
 ollam̃, *s. m.* a learned man, doctor, chief professor of any science, *gen.* ollam̃añ, *pl.* ollam̃na, *dat. pl.* ollam̃naib̃.

Ollann, *s. m.* a proper name. He was the son of *Diarmuid* 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.

óir, *s. m.* gold ; *gen.* óir.

óiréimúighe, *past. part.* decorated or mounted with gold.

oróos *s. f.* thumb ; *gen.* oróoise, *pl.* of oróosa.

orim, *prep. pron.* upon me.

oriréa or orira, *prep. pron.* on them.

oriréa, *prep. pron. emph. form,* of orir, upon thee.

oriruibre or oriruibre, *prep. pron. emph. form of oriruib or oriruib,* upon ye or you.

oriruib or oriruib, *prep. pron.* on us, of us.

ór, *prep.* over, above, upon.

ór, *adv.* since that, because that ; *ór* = *ó* and *ir* generally *óir*, as *ór* *dearb* *liom*, since I am persuaded, literally, since it is certain or sure with me.

ór is prefixed to adjectives and to some nouns by which they become adverbs, as *ór áro*, loudly, publicly.

ór a *cionn rin*, *adv.*, moreover, besides that, over and above.

ór *cionn*, *comp. prep.* over, above, in preference to.

oróail, *v. a. imp.* open ; *inf.* *o'oróail* and *o'oróailt*.

Oróar, *s. m.* proper name ; *gen.* Oróair. Oróar was the son of Oisín.

ó *join alé*, *comp. adv.* from that time forward.

péin, *s. f. dat.* ; *nom.* pian, pain, torment, punishment ; *gen.* péine ; *pl.* *pianca*.

pháoruis, *s. m.* proper name, *voc. case* ; *nom.* páoruis or páorais, Patrick.

pionna, *s. m.* artifice, skill, wile, cunning ; *gen. id. pl.* *-aíde* ; *féar pionna*, a fencer.

póga, *s. f. pl.* of *póg*, a kiss ; *gen.* póige.

poll, *s. m.* a hole, pit ; *gen.* puill, *pl. id.*

ppionna, *s. m.* a prince ; *gen. id.* ; *pl.* ppionnaíde.

ppoinn, *s. f.* a dinner, meal ; *gen. -ne*, *pl. -na*.

puóair, *s. m.* hurt, harm, damage ; *ir puóair liom*, it is a harm with me, I am grieved.

rabamarne, *v. neg. and interrog. form past tense 1st pers. pl. emph.*, we were.

rabar, *v. 1st pers. sing. past*, I was ; *ní rabar don oíche nam*, I was not one night ever ; see *raib*.

racáó, *v. n. cond. put for racáó*, would go ; *imp. teró* ; *ina racáó*, upon whom it would go.



- ρεάκταιρ, *s. m.* a steward, a rector, a lawgiver; *from* ρεάκτ, right, law; *gen. id. pl.* ρεάκταιρῶε: *see note.*  
 ρεάμαι, *adj.* thick, stout, gross; *comb.* ρεάμπε.  
 ρέριε, *adj. pl. of* ρέριθ, prepared, ready; *comb. id.*  
 ρέιρ, *prep.* according to, *but generally used in the form of the comp. prep. Δ ρέιρ, or το ρέιρ, after, according to.*  
 ρεμ *for* ρε μο, with my.  
 ρεμῆράριε, *indec. perf. part.* aforesaid, forecited.  
 ρια, *prep. pron.* with her, with it; τῷ Διαρμυρῷ ὑπὲρ ἀτυράδ τοῦ ἐλ ἀν ἐλοῖριμ, —συρ λέις Δ ἡ-ιμνέμῃ ρια, Diarmuid gave a victorious cast of the hilt of his sword,—so that he dashed out her brains *with her.*  
 ριαῖν, *adv.* ever, at any time up to the present; *also* Δ ριαῖν *or* Δ ριαῖν, *which see.*  
 ριαν, *s. m.* a trace, a track, a path; ριαν ριακαίλ, trace of a tooth.  
 ριῖς, *s. m.* a king; *gen. id. pl.* ριῖςτε.  
 ριῖνε, *irreg. v. ac. past or perf. indic.* made, did make; *imp.* ρέυν *or* ρέαν; ἵρ διτῆρις ραίμῃρὰ συρὰβ ἐ μαρβὰθ βαιρ η-διτρεὰς το ριῖνε, I know that it was he, who accomplished (το ριῖνε) the murder of your fathers.  
 ριῖνεαδαιρ, }  
 ριῖνιοδαιρ, } they did, they made; *imb.* ρέαν.  
 ριῖνιρ, *irreg. v. a. perf. 2nd pers. sing.* thou didst make, thou didst do.  
 ριῖςτε, *the pl. of* ριῖς, a king.  
 ριοκτ, *s. m.* plight, state, form, condition of pain *or* affliction; *gen.* ριοκτα, *pl. id.*  
 ριοῖς, *indec. adj.* royal, kingly, princely; *comb. id.*  
 ριοῖς-βρuiῖνε, *s. f. gen. of* ριοῖς-βρuiῖν, a palace, a royal residence; *from* ριοῖς and βρuiῖν.  
 ριοῖς-ἡλλα, *s. f.* a kingly hall; *pl.* -ἄλλαριε *or* -ἑἄλλαριε.  
 ριომ, *prep. pron.* with me; *modern form,* λιომ.  
 ριोटρ, *emphatic form of* ριोट, *prep. pron., modern* λεατ, with thee.  
 ριρ, *prep. pron.* with him, to him; with it, to it; *modern form,* leiρ.  
 ριυ, *prep. pron.* with them, unto them; *modern* leo.  
 ρο, *sign of the past tense;* ρο λαβαιρ δοθ, Aodh spoke, *in the modern language το is used for ρο, but in this work το is sometimes used for the perf. sign, but more frequently for the fut. and cond.: intens. part.* very.  
 ροβ *for* ρο βά, there was; ροβ ἄιλ ριोट ουλ ἀμας, there was a desire with thee to go out, *i.e.* thou didst wish to go out.

Roc, a man's name.

ροῦταν, *v. s. f.* reaching, arriving, coming to; *from* ροῦτ, *v. n.* arrive at, come to, reach; ἕο ροῦταν ἕο τῖν ταιρηγίρε, until the arriving at or to Tir Tairngire.

ροῖα, *s. f.* a choice, selection, the best; *gen.* ροῖαν; *pl.* ροῖνα; ροῖα θειλβε, choice form; ροῖα ανηρεαιρ, active or well-selected aim.

ροιν, *prep.* before; ἡρέ τορε, τάριλα ροιν αν ηῖαῖαν, it is the boar (that) happened before the hound, *i.e.*, happened to come before the hound so as to meet him.

ροινπε, *prep. pron.* before her; ρόμπα, before them.

ροιν, *s. f.* a division, a part, a share; *gen.* ροιννε; *gen. and pl.* ροinna; also *v. ac. imp. and infin.* to divide, to share; ροινπεα ορα, *fut. emph.* I myself will divide.

ροιρ, *gen. of* ρορ, *s. f. and m.*, which see.

ροιναν, *prep. pron.* before thee; *adv.* forward.

ροιναν, *prep. pron.* before me; ροινε, before him.

ρομπα, *prep. pron.* before them; αῖγυρ ρο ἔλναιρεαοαν ρομπα, and they went forward.

ρορ, *s. m.* an isthmus, a promontory, *gen.* ροιρ or ρυιρ; *pl. id.*; ρορῶα ροιλεαῖ, the headland of the two Sallows.

ρυαῖ, *adi. red*; *gen. mas.* ρυαῖο, εαρ ρυαῖο ἡνιc βηαῖαν, the Cascade of the red son of Bhadhairn; *comp.* ρυαῖοε.

ρυαῖαν, *gen.* ρυαῖαν, *s. m.* a sally, a sortie, a course, a skirmish; ρυαῖαν ειγιν, disaster, depredation.

ρυῖ, *irreg. v. ac. perf. of* βειρ, bear, give birth to, seize, catch hold of, overtake; οο ρυῖ αν τεαρβὰc μόνρ ορηῖα, the great heat overtook them.

ρυῖαιρ, *2nd pers. sing. perf. of preceding*, thou didst take.

ρυῖαρ, *1st pers. sing., perf.* I took; ο ρυῖαρ λιον ἑυ, since I took you with me.

ρυιβε, *s. m.* a hair, a bristle; *gen. id. pl.* ρυιβεαῖα.

Σαῖβ, a woman's name, *Sabia*, *gen.* Σαῖοβ.

ράιῖ, *s. f.* enough, satiety, sufficiency; *gen.* ράιῖε; ατά α ράιῖ οο ἑῖρεαρνα αῖρε, there is his sufficiency of a chief with him; *i.e.*, his chief is capable of avenging him.

ραλ, *s. m.*, speech, speaking.

ράν, *adj.* pleasant, still, calm, tranquil; *comp.* ράννε.

ραναιλ, *adj.* like, such; *comp.* ρανλα.

ράνκοοαλτα, *s. m. gen. of* ράνκοοαῖο, sweet-sleep; ραν mild, and κοῖαῖο, sleep.

ran, *a contr. of annr an*, in the.

ranntac, *adj.* rapacious, eager, covetous; *comp.* ranntaige.

raoḡal, *s. m.* life; *gen.* raoḡail, *pl. id.* and raoḡalte.

raoirre, *s. f.* freedom, liberty; *gen. id.*

raor, *adj.* free; *comp.* raoirre.

ráir-láir, *adj.* exceeding-strong or mighty; (*see* láir).

rárain, *s. m.* satisfaction, comfort; *gen.* ráraið and rápta.

ráruḡte, *past part.* satiated, satisfied; *imp.* ráruḡ, *v. a.* satisfy, satiate, suffice.

rátac, *adj.* satiated, full; *comp.* rátaige.

ré, *pers. pron.* he, it; *card. num. adj.* six.

reabac, *s. m.*, a hawk; *gen.* reabac, *pl. id.*

reacnað, *v. a. infin.*, of reacain, avoid; *ḡ* reacnað, *pres part.* avoiding; *ḡá* reacnað, avoiding him, being on the alert; *an* uair nað b-reacaið Diarmuid *an* t-áac *ḡá* reacnað, when Diarmuid perceived not the giant on the alert, not avoiding him.

reacht, *card. num. adj.* seven.

real, *s. m.* time, awhile; *gen.* reala, *pl. id.* and realta.

realḡ, *s. f.* a hunt, a chase; *gen.* reilḡe, *pl.* realḡa; *realḡ* do ðeunaim, to hunt; *ḡan* realḡ do ðeunaim not to hunt; *v. a.* hunt.

rean-ácar, *s. m.*, *gen.* of rean-ácar, a grandfather.

rearbá, *adj. pl.* of rearb, bitter, sour, disagreeable; *comp.* réirbe.

Searbhan loclannað, *s. m.*, the sour foreigner; loclannað a Dane.

rearc, *s. m. and f.* love, affection; *gen.* reirc and reirce, *pl.* rearca.

rearam, *s. m.* a standing; *gen.* rearoa; *má* rearam, in his standing (position), *i. e.*, upright, erect.

Seilbhearác, *s. m.* a man's name; reilb, possession rearcác, affectionate.

reilḡe, *s. f. gen.* of realḡ.

réime, *adj. pl. or gen. fem.* of réim, mild; *comp.* réime.

reim-mið, *comp. s. f. gen.* of rean-mið, old mead.

reimne, *adj.* older; *comp. degree* of rean, old; *also gen. fem.*

reirḡte, *adj.* worn, consumptive.

reoir, *s. f.* a talisman, a jewel, a precious thing.

reol-époimn, *s. m. gen.* of reol-époimn, a mast; reol, a sail, and époimn, a tree.

réun, *s. m.* prosperity, success, a magical source of protection in battle, a charm; *gen.* réim.

րհալբեօծ, *v. s. m.* a scattering, dispersion.

րհանդիւծ, *v. s. m.* a dispersion, confusion.

րհաօլ, *v. a. imp. and perf.*, loose, disarrange, untie, free, scatter; Իսր իմ օօ րհաօլ Տգաժն ան քանչալ, thereafter Sgathan loosed the binding.

րհաօլեօծ, *v. s. m.* a separating, an untying, a scattering; *gen.* րհաօլե, *pl. id.*; *from the verb* րհաօլ, disarrange, untie.

րհաօլեօծ, *v. a. infin.* to scatter, to spread, to enlarge, to extend; Իոննր ցօ մ-եօծ էիցեան ան լոննաժ օօ րհաօլեօծ, so that it was necessary to extend the enclosure.

րհաօլիք, *v. a. imper. emph. of* րհաօլ; *infin.* րհաօլեօծ.

րհար, *v. a.* part, separate; լո րհար, *perf.* parted, separated; *infin.* րհարօծ and րհարանում; րհարածար, *perf. 3rd. pers. pl.* they parted.

րհաժ, *s. m.* a shade, protection, shadow; *gen.* րհաժ, *pl. id.*; ար րհաժ, *comp. prep.* on account of; ցօ ի-ծեալիւնաժ ըն օրօցեալ օրիւն ար րհաժ արհիւք, so that he did him little injury on account of his shield.

րհաժօծ, *v. s. m.* lopping, pruning, *gen.* րհաժե, *pl. id.*

Տգաժն, a man's name; *gen.* Տգաժն.

րհիւ, *gen. of* րհիւ, *s. m.* word, news, tidings, a story; *pl.* րհիւք.

րհիւք, *s.* grief, pity.

րհիւք, *s. f. dat. of* րհիւք, a knife.

րհիւք, *gen. of* րհիւք, *s. f.* a shield, a wing.

րհիւք, *pl. of* րհիւք, *s. m.* tidings; րհիւքիւք, *prep. case.*

րհիւքիւք, *s. f.* tidings; *gen.* րհիւքիւք.

րհիւք, *s. f.* a knife; *gen.* րհիւք, *dat.* րհիւք, *pl.* րհիւք.

րհիւք, *s. f.* a shield, a wing, a cover, a protection; *gen.* րհիւք, *pl.* րհիւք; րհիւք ար լորք, a shield across or over the track, *i.e.* a rere guard to cover the retreat of an army.

րհիւք, *s. f.* jeering, derision, mockery, scoffing; *gen. id.*

րհիւք, *v. n.* skip, bound, spring; *infin.* րհիւք.

րհիւք, *s. m.* a scar, a cut, a score; *gen.* րհիւք, *pl. id.*

րհիւքիւք, *s. f. prep. case pl. of* րհիւք, brushwood, a broom; *gen.* րհիւքիւք, *pl.* րհիւք.

րհիւք, *v. n.* cease, desist; *infin.* րհիւք.

րհիւքար, *v. n. 3rd. pers. pl.*, they ceased.

ի, *pers. pron.* she, it; *emph. form.* ի, she herself.

ի, *pers. pron. 3rd. pers. pl.* they, them; *emph. form* ի, ան, they themselves.

ῥίαν, *adv.* backward, behind; *also* westward.

ῥίβ, *pers. pron.* ye or you; *emph. form* ῥίβρε, you yourselves.

ῥίջ, *s. f.* a bound, a spring.

ῥίջ, *or* ῥίτ, *s. f.* peace; *gen.* ῥίτε, *pl.* ῥιότá.

ῥίγε, *adj. pl. of* ῥίջ, fairy; ῥίγε ῥίγε, fairy shouts.

ῥín, *a demon. indec. pron.* that; ánn ῥín, there; áñ τán ῥín, then, at that time; máñ ῥín, so, in that manner.

ῥín, *v. a.* stretch, lengthen, cast; ῥó ῥín, *perf.* stretched.

ῥínn, *pers. pron. pl.* we; *emph. form*, ῥínnε, we ourselves.

ῥίόσá, *s. m.* silk; *gen. id.*; *adj.* silken.

ῥίór, *adv.* down, downwards; *generally used with a verb of motion.*

ῥιότćáín, *s. f.* peace; *gen.* ῥιότćáíñá.

ῢíónáínn, *prep. case of* ῢíónán, *s. f.* the river Shannon; *gen.* -áínnε.

ῥίτ, *see* ῥίջ, peace.

ῥίτεáć, *adj.* peaceful.

ῥlám-čneučćáć, *adj.* unscathed; *from* ῥlán, safe; *ana* čneučćáć wounded.

ῥlámte, *s. f.* health, soundness; *gen. id.*

ῥlámíñá *and* ῥlábíñá, *s. m.* a chain; *gen. id. pl.* -ῥíuíćε, *prep. case*, -ῥáíuíć.

ῥlán, *s.* a challenge, a defiance; *as* áģur bíúć á ῥlán ῥá á ḃ-ῥuíł áć ῥććáíñ, *and let it be in defiance of all who are by thee (in thy presence)*; *adj.* healthy, sound, whole, complete, *as* úá m-ḃáć ῥlán á ćéúć blíáćáín úć, *if his hundred years were complete to him.*

ῥláníuíģ, *v. a.* heal, save, complete, make whole, attain the age of; *infin.* ῥláníuíģáć; ῥó ῥár áģur ῥó ῥćńḃáíñ Cíán ġur ῥláníuíģ á ῥíććε blíáćáín, Cíán ġlew and increased till he completed his twenty years.

ῥlác, *s. f.* a rod; *gen.* ῥlúíte, *dat.* ῥlúít, *pl.* ῥlácá.

ῥleáććá, *s. m. pl.* descendants, posterity; *nom. sing.* ῥlíćć, *gen.* ῥleáććá.

ῥleáģá, *pl. of* ῥleáģ, *s. f.* a spear, a lance; *gen.* ῥléíģε.

ῥleáῥáíć, *s. m. prep. case pl., nom.* ῥlíór, a seat, a bench.

ῥleáíñáín, *adj.* unruffled, smooth, sleek.

ῥléíβε *gen. of* ῥlíáć, *s. m.* a mountain; *pl.* ῥléíβε.

ῥlíģε, *s. f.* a way, a road, a pass; *gen. id. pl.* ῥlíģćε.

ῥlíćć, *s. m.* seed, offspring, posterity, family; *gen.* ῥleáććá; *pl. id.*

ῥlćģ, *v. a. imp.* swallow, eat, devour; *infin.* ῥlćģáć ῥlćģῥeáć, *cond.* would swallow.

ῥlúáģ, *s. m.* a host, an army; *gen.* ῥlúáuíģ, *pl.* ῥlúáuíģćε.

ῥlúáuíģ, *gen. of* ῥlúáģ.

ῥῆματ, *dat. of* ῥῆματ, a rod.

ῥῥῥῥῥῥ, *pl. of ῥῥῥῥῥῥ.*

*pmuam*, *v. a. and n.* think, meditate, consider; *po pmuam*,  
*perf.* he thought, considered; *infm.* *pmuaineab*.

ἰμναίνεσθ, *s. m.* thought, mind; *gen.* ἰμναίνετε, *pl. id.*;  
 ἀπὲς ἰμναίνεσθ ὁδοῦ, upon a thought to him, *i.e.*  
 he having thought *or* when he thought.

το, indecl. dem. pron. this, this here; adv. here.

počasítine, *comp. adj.* potable, pleasant to drink: *from* po easy, *and* casítine, to consume.

ροῦσιν, *s. m.* relief, an obliging deed; *gen.* ροῦσιν, *pl. id.*

ροῦμαι, *s. f.* reinforcements, an army, a troop; *gen. id. pl.* ροῦμαιεσθα.

roileac, *s. m.* a willow, sallow; *gen.* roilig, *pl.* roilige;  
also railléog; *gen.* railléoige, *pl.* railléoga.

join, o join, since; o join ale, from that time to this.

polur-ḡlan, *adj.* distinct, audible; *from* polur, bright;  
and ḡlan, clear.

ron, s. m. sake, account; Δι ρον, for the sake of, on account of; Διι το ροντα, for thy own sake, *emph. form of ρον*.

rona, *adj.* happy, prosperous; *comp. id.*

ronnać, *s. m.* a wall, a castle, a fortress.

ῥονηαῖς, *s. m. gen. of ῥονηαῖς*; ἀρ ἑάτη ἀν τ-ῥονηαῖς, on  
the top of the fort.

ροῖ-όλτα, *adj.* luscious; *from* ροῖ, easy, *and* ὀλτα, drinks.

ppré, *s. f.* the dowry of a wife; *gen. id. pl.* ppérédāna.

ῥῥόν, *dat. of* ῥῥόν, *s. f.* a nose; *gen.* ῥῥόνη, *pl.* ῥῥόνα.

*rrōčΔīš*, adj. fem. dat. of *rrōčΔč*, streamy.

ρρυτ, *s. m.* a stream, a rivulet; *gen.* ρροτς, *pl. id.*

ῥευαῖο-λεῖς Δ ὄπισθα, his mailed-clad back; ῥευαῖο-λεῖς  
Δ ἔυαλανν, his mailed-clad shoulder.

ῥυαῖοτε, *adj.* weary, weak, pale; ῥυαῖοτε μαρτῆ, deadly pale.

rušimneap, *s. m.* happiness, comfort, peace; *gen.* -neaps,  
and -nir.

руан, *s. m.* slumber, rest ; *gen.* руан.

ῥυαῖτῆρις, s. a string, a loop.

*puar*, *adv.* up, upwards, above; *used with a verb of motion*,  
as *o'feuc ré puar*, he gazed upwards.

ρύο, *adv.* yon, yonder, that; ἀγ ρύο ὑπὸ γ-κυρῶ, there is  
 your portion; μιν ρύο, with them there *or* yonder:  
 ἀνν ρύο ἀν τεαγ, there is the house, that is the  
 house yonder: *dem. pron.* these, those, them, that;  
 ἰαο ρο, these; ἰαο ρύο, those.

սիօն, *s. m.* a seat, a mansion; *gen. id.* մօսիսիօն, in his sitting (position).

յարծ, *v. n. imp.* sit; settle (as of persons moving from place to place); *inf.* յօյարծե, յօյարծեար. *perf.* 1st *pers. sing.* I sat down; յօյարծեալ, *pres. 3rd pers. pl.* they sat; յօյարծի, *pres. tense 3rd pers. pl.* they sit; մօսիսիսիսի, in which they settled.

յալ, *adv.* before.

յալ, *s. f. gen. pl. of* յալ, an eye.

է' is very often used for *poss. pron.* յօ, thy, before a vowel, as է' ճարար for յ' ճարար, thine own father.

էն or ճն, *sub. v. pres. tense*, am, art, is, are; *inf.* յօ ելի, *imp.* ելի, *consued. pres.* ելիմ, *perf.* ելեալ, *fut.* ելեալ, *cond.* ելին.

էնար, *irreg. v. a. imp.* give, bestow, confer, grant; *pres. tense* ելիմ, *perf.* ճար, *inf.* յօ էնարի; also *imp.* ելի; ուն ճն ճար ճն էնարի ճնար, the feast was being given out, literally, to its giving out.

էնարի, *v. a. pres. of* էնար, give.

էնարի, *s. m. gen. of* էնար or էնարի a disputation, pleading, argument.

էննեւ, *s. m.* slumber, faint, trance, ecstasy; *gen.* էննեւի, *pl. id.*

էննի or էննի, *irreg. v. n. perf. 3rd pers. sing.* came; *imp.* էնի or էնի.

էնի, *s. f.* fruit, profit, advantage, gain; *gen. id., pl.* էնիեալ; ուն ճարն ճն էնի յօ, that did not make profit for him, i.e. profited him nothing.

էնի, *v. a.* offer, proffer, bid; *inf.* էնիլ; *perf.* I offered.

էնիլ, *s. f.* an offer, a proposal; *gen.* էնիլի, *pl. id.*

էնիլ, *adj. pl. of* էնիլ, loyal, trusty; *comp. id.*

էնիլ, *s. f.* a treasure, a store; *gen. id.;* ճն էնիլի էնիլ, its safe-keeping scabbard.

էնի, *s. m. or f.* earth, soil, ground, land, country; *gen.* էնիան.

էն, *s. m.* time; *used adverbially*, as ճն էն, when; ճն էնի, then; ճն էն յօ, now.

էն, *s. f.* a side; *gen.* էնի, *pl.* էնի; յօ էնի ճար յօն էնի ուն, upon (one) side and upon the other; ճն-էն, *comp. prep.* concerning, with respect to, with regard to.

էնի, *s. m.* a chieftain, a general; *gen.* էնիի, *pl.* էնիի; ճնար էնի, nine chieftains.

- ταραιοῦ**, *adj.* quick, active; *comp.* ταραιοῦε; ἔο ταραιοῦ, quickly.  
**ταρ** or **τις**, *irreg. v. n.* come; **ταρ** ἀνωγὰρ ἀρ ἀν m-bile, come down out of the tree; *perf.* ἐάνῃς, *fut.* τιόσ-  
 ραο, *cond.* τιόσμαινῃ, *inf.* α τεαέτ.  
**ταρ**, *prep.* over, above, across, beyond; **ταρ** φηιανναιῖς  
 εἰριονν, over the Fenians of Ireland; **ταρ** before a  
 vowel, as **ταρ** ἀν ἄτ, across the ford.  
**ταρ** ἐεανν, *adv.* moreover; *conj.* though, although; *comp.*  
*prep.* notwithstanding, despite.  
**ταρ**εῖρ, *comp. prep.* after; governs the genitive; **ταρ** α ἡ-αῖρ,  
 after her; **ταρ** α η-αῖρ, after them.  
**τάρλα**, *def. verb.* it happened, chanced, fell out, came to  
 pass, befell; **νὶ τάρλαοδάρ** **να** ἔαρη **ῖν** **οὐ** **βεῖτ** **ἀρ**  
**δον** **οῖν** **εὐν** **φῆμν** **ἀτ** **οῖν** **ῖν** **ἀμ** **δον** **αῖρ**,  
 these bonds happened not to be upon any one of the  
 Fenians but upon myself alone; **οἶα** **ο**-**τάρλα** **ὀαμ**,  
 which happened to me; *used in the 3rd pers. sing.*  
*and pl. of perf. indic. and subj.*  
**τάρραινς**, *v. a. imp.* draw, pluck; *inf.* *id.*, **τάρραινς** **εα**-  
**οδάρ**, *3rd pers. pl. perf.* they drew; **ῖο** **τάρραινς**  
**ἔρ** **αῖν** **εὐ** **ὀτ** **εἰ** **εα** **οῖρ** **α**, Grainne drew peace or  
 effected peace between them.  
**τάρρ**α, *prep. pron.* over them.  
**τεαέ**, *s. m.* a house; *gen.* **τίς**ε, *pl.* **τίς**τε; **τρε** **ἡ** **μ** **υ** **λ** **λ** **α** **έ** **α** **ρ**  
**τίς**ε, through the top of the house.  
**τεαέτ**, *v. s. m.* approach, coming, arrival; *gen.* **τεαέτ**α;  
**ὀ** **τεαέτ** **ῖν** **α** **ρ** **μ**-**β** **ί** **λ** **ε** **ὀ** **ί** **β**, from their coming to  
 the tree, *literally*, from the coming to them to the  
 tree; **ἀρ** **ο**-**τεαέτ** **ῖο** **μ** **υ** **λ** **λ** **α** **έ** **α** **ρ** **ἡ** **έ** **ν** **υ** **ι** **ε** **οἶ**, 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; **οὐ** **τεαέτ**, *inf. of ταρ* or *τις*, *irreg. v. n.*  
 come; **α** **ς** **τεαέτ**, *pres. part.* coming.  
**τεαέτ**α, *s. m.* a messenger, a courier, an ambassador, dele-  
 gate, *used for τεαέτ*αῖρ; *gen. and pl. id.*; also the  
*pl. of τεαέτ*.  
**τεαῖς**, *s. m.* a house.  
**τεαῖς**αῖρς, *s. m.* teaching, instruction; *gen.* **τεαῖς**αῖρς.  
**τεαῖς** **λ** **α** **έ**, *s. m.* a household, a family; *gen.* **τεαῖς** **λ** **αῖς**, *pl.* **-αῖς**ε.  
**Τεαῖ**αῖρ, *s. f.* Tara; *gen.* **Τεαῖ** **ῖ** **α** **έ**, *dat.* **Τεαῖ** **ῖ** **αῖς**,  
**Τεαῖ**αῖρ **λ** **υ** **α** **έ** **ρ** **α**, the place called *Beal atha na*  
*Teamrach*, in the parish of Dysart, near Castle Island,  
 in the county of Kerry, seems to point out the con-  
 tiguity of this place.

ἑαννοῦλα, *s. m. pl. of ἑαννοῦλ*, a fire-brand.

ἑαννα, *adj. pl. of ἑανν*, strong, bold, powerful; *comp. teinne*.

ἑαννῦτα, *s. securities, bonds, engagements.*

ἑαρ, *s. m. heat, warmth; gen. ἑαρα; ἑαρ να teinneadō*, the heat of the fire.

ἑαρῖα, *s. m. heat, sultriness; gen. ἑαρῖαι.*

εἶθ, *irreg. v. n. imp. go; infin. εἶθ; εἶθ, 2nd pers. pl. imp. do ye go.*

εἵλ, *v. a. cast, throw, fling; πο εἵλ re, perf. he cast; infin. πο εἵλεσθαι or πο εἵλιν.*

εἵμε, *s. f. a fire; gen. εἵμεα, pl. εἵμε.*

εἵμεα, *gen. of εἵμε*, fire.

εἵμεσθαι, *v. n. would go; a cond. form of the verb εἶθ, go.*

εἵθ, *v. n. imp. flee, escape; infin. εἵθεσθαι and εἵθεσθαι; πο εἵθεσθαι uile, perf. 3rd pers. pl. they all fled.*

εἵρα, *s. m. and f. a border, a boundary; gen. εἵραν, pl. εἵρανα.*

εἵ, *s. principally used with the prep. εἵ, in the sense of about, to, as εἵ τί πο βεἶθ, about to be; εἵ τί εἵ μαρῖα, about to kill him, literally, on the design or intention of his killing.*

εἵλασθαι, *pres. tense 3rd pers. pl. they go, of irreg. v. n. εἶθ; properly εἶθ or εἶθ; εἵ-εἵ εἵλασθαι εἵλασθαι, they lead to (εἵ-εἵ) every advantage.*

εἵ, *v. n., see εἵ.*

εἵεσθαι, *cond. of εἵ, might come.*

εἵερα, *s. m. a lord, proprietor, chief ruler; gen. id., pl. εἵερα, gen. pl. εἵερα.*

εἵερα, *s. circus, compass, ambit; εἵ-εἵ εἵερα εἵερα, around Diarmuid; comp. prep. about, around; εἵερα εἵερα εἵερα, about the quicken tree; εἵερα εἵερα, around her or it; εἵερα εἵερα, around him or it; εἵερα εἵερα, about thee; εἵερα εἵερα, about himself.*

εἵερα, *adj. stout, strong; pl. εἵερα; comp. εἵερα.*

εἵερα, *adj. fiery.*

εἵερα, *thou would'st give; 2nd pers. sing. cond. from εἵερα, give; εἵερα, the 2nd pers. sing. cond. as formed from εἵερα.*

εἵερα, *cond. would give; another form is εἵερα; the first is formed from εἵερα, the second from εἵερα; εἵερα εἵερα re, that he would not give; εἵερα εἵερα, that I would give.*

τιοῦλασαῶ, *v. a. infin. of* τιοῦλασ, bestow, present.

τιοῦλαίσαο, *v. s. m.* a gift; *gen.* τιοῦλαίστε, *pl. id.*

τιομαι, *v. a.* bequeath, bestow; *infin. id.* πο τιομαι  
*perf.* bestowed.

τιομυζαῶ, *s. m.* a collection, a congregation; *gen.* τιομ-  
μυζτε.

τιονόλ, *s. m.* a gathering; *gen.* τιονόλ and τιονόλτα, *pl. id.*

τίρ, *s. f.* a country, a land, a nation; *gen.* τίρε, *pl.* τίρετα;  
μας τίρε, a wolf, son of the (wild) country; Τίρ  
Ταιρηγίρε, the Land of Promise.

τιυβαρ, I will give; *1st. pers. sing. fut. of* ταβαρ, give;  
βέαρραο, *fut. from* βέιρ, I will give; ní τιυβαρ, I  
will not give.

τλάιτνιμ, *s. f.* weakening venom or benumbing poison;  
*from* τλάιτ, *adj.* weak, languid, and νιμ, poison.

τλάτνιζ, *v. a.* reduce, weaken; πο τλάτνιζ, reduced or  
weakened in strength.

τοβαρ, *s. m.* a well; *gen.* τοβαρ, *pl. id.* and τοιβ-  
ρεαα.

τοαίλ, *v. a.* dig, scoop, root; πο τοαίλ रे *perf.* he dug.

τόζ, *v. a.* raise, lift-up, build; *infin.* τόζβάιλ, τόζβαρ, *pres.*  
*hist.* raises; πο τόζβαοαρ αν φηιανν ζάιρ θόρ φάν  
ζ-κλιττε ριν; the Fenii raised a great shout at that  
game; τόζαιβ, *perf.* raised; τόζαιβ रे लान् अ ठा बाρ  
लेिρ वोन विरजे, he brought with him (*i.e.* carried  
away) the full of his palms of the water.

τοιόिम, *s.* guise, plight; φάν τοιόिम ρिन, under that guise.

τοιζेरे, *s. emph. of* τοιζ, fondness.

τοιρөим, *s.* heaviness, stupor; πο ठुित रे अ ठोिरөим रुडान्,  
he fell into a stupor (of slumber).

तोिरज, *s. f.* expedition, work, cause.

τονन, *s. f.* a wave; *gen.* तुिन्ने, *dat.* तुिन्न, *pl.* तonna.

तोराठ, *s. m.* fruit, *figuratively* virtue; त्ठ तोराठ मो पात्ता,  
by virtue of my prowess; *gen.* तोराठ; *pl.* तोरिठे.

तोरे, *s. m.* a boar; *gen.* तुिरे, *pl. id.*

तोरपाठ, *adj.* pregnant, fruitful.

तोरिरेआर, *s. f.* conception, pregnancy, fruit; *gen.* -रा.

त्रा, *adv.* to wit, videlicet, likewise, also.

त्रात्, *s. m.* time; *gen.* त्रात्ता; *generally used adverbially, as*  
अन त्रात् ρिन, then.

त्रात्ठनोना, *s. m.* evening; *gen. id. pl.* त्रात्ठनोनाठे; उिम  
त्रात्ठनोना, at eventime.

त्रे, *prep.* through, by, at; त्रे न-अ कोरप, through his body;  
*it becomes* त्रेर, *before a word beginning with a vowel,*  
*as* त्रेर अन् उरिठवराठ ρिन, through that speech.

τρειαρ, *num. adj.* three; *an* τρειαρ υαιη, the third time; *an* τρειαρ ἔδοη, the third berry; *an* τρειαρ φεαῖτ, the third occasion.

τρέις, *v. a.* abandon, desert, forsake; *infin* τρέιζεαν.

τρέμνιλεαῖ, *s. m.* a mighty champion or soldier.

τρεϊρε, *adj. irreg. comp. degree of* λάϊοη, strong, *comp.* also λάϊορε.

τρευν, *adj.* mighty, strong, brave, powerful; *comp.* τρέιμε.

τρευνλαός, *s. m.* a brave hero; *gen.* -λαοιῖ.

τρί, *adj.* three; *τρι* цаора ὀίοβ, three berries of them; *τρι* цаиη ὀίοβ, three cairns of them.

τριар, *s.* three persons or things; *adj.* three, as *τριар* еαῖλαῖ, three attendants.

τριαῖ, *s. m.* a lord, a chief.

τριε, *adj.* quick, nimble, dexterous; *comp.* τριεε.

τριοῖα, *prep. pron.* under them, through them.

трица ceυo, *s.* a cantred; *gen. id. pl.* трицаῖοε ceυo.

тром, *adj.* heavy, weighty, grave, serious; *comp.* труιμε.

тром, *s. m. and f.* a charge, a burden, blame, rebuke; *gen.* труим and труιμε; *νί* μαη ἔтром Δ οειηιηηρε ῥύo, it is not as a rebuke I say that; *ξαν* οο βειτ Δξ οеунαи труим ай, not to be rebuking him (making rebuke on him).

тром-τοηρῖεαρ *s. f.* heavy pregnancy.

тром-ξάρῖα, *s. m.* loud shouts; *from* тром, *adj.* heavy, and *ξάρῖα*, a shout.

тром-λοηγνε, *s.* heavy vibrations.

тρυαξ, *interjec.* woe, alas!

тρυαλλ, *s. f.* a sheath, a scabbard; *gen.* -λε, -λεαῖα.

труим, *see* тром, *s. m.* a charge.

труιμε, *s. f. gen. of* тром.

τύ, *pers. pron. 2nd. pers.* thou; *τύ* φείη, thou thyself: *τύ*, *acc. case, and form of nom. used with pass. verbs and with the assertive verb* η.

туайрῖеар, *s. m.* the north; *gen.* -цеηт.

туарητοαῖ, *s. m.* wages, hire; *gen.* -αῖ, *pl. id.*

туарηγзаβῖαῖ, *s. f.* a report, a rumour; *gen.* туарηγзаβῖα.

туαῖα, *s. m. gen. of* туαῖ, a tribe, a people.

туз, *irreg. v. a. perf.* gave; *imp.* табай or беη.

туз, *v. a. and n.* know, understand, think; *infin.* Δ тузгην.

тузгην, *infin. v. a. and n. of* туз.

туиле or туилеаῖ. *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 tuillear-ra, I have  
 deserved; níor tuillirre, you have not deserved.  
 tuinn, *s. f. dat. of tonn*, a wave.  
 tuirinn, *s. m. gen. of tuiréann*, a spark of fire, a flash of  
 lightning.  
 túrling, *v. n.* descend, come down; *inf. id.* aḡ túrling,  
*pres. part.* descending.  
 tuirreac, *adj.* tired, weary, mournful, woful.  
 tuirreaimíal, *adj.* mournful, woful, sorrowful; also tired,  
 same as tuirreac.  
 túir, *s. f. dat. of túr*, a beginning; *gen.* túire; ó túir go  
 deiread, from beginning to end.  
 tuir, *v. n.* fall; *inf.* tuirim, tuirio, *pres. tense, 3rd. pers.*  
*pl.* they fall; tuirfead, *cond.* would fall; aḡ tuirim,  
*pres. part.* falling; anníon an uair o'airíḡ an énuim an  
 teac aḡ tuirim uirre, then when the worm perceived  
 the house falling upon it.  
 tuirfeas, *fut. hist.* shall fall.  
 tuirim, *v. s. f.* a fall, falling; *gen.* tuirime, ar o-tuirim,  
 upon the fall.  
 tulca, *s. f. gen. and pl. of tulac*, a hill, a hillock, knoll, a  
 mound; o'ionnraigib na tulca, to the hillock; ar  
 b-faḡbáil na tulca dí, upon the leaving of the tulach  
 to it, *i.e.* when it was leaving the tulach.  
 turur and turas, *s. m.* a journey, voyage, pilgrimage; *gen.*  
 and *pl.* turuir.  
 uacatar, *s. m.* the top, summit, upper part of anything; *gen.*  
 uacatar, *pl. id.*  
 uaire, *prep. pron. emph. form of uai*, from ye.  
 uai, *prep. pron.* from him.  
 uaignear, *s. m.* secrecy, privacy; *gen.* uaignoir.  
 uaim, *s. f.* a grave, cave, den, cavern, grotto; *gen.* uaimé  
 and uaima, *pl.* uaima.  
 uaim, *prep. pron.* from me.  
 uaimne, *prep. pron.* from us.  
 uair, *s. f.* time, hour; *gen.* uaine.  
 uairle, *s. m. gen. and pl. of uairal*, nobility, nobleman,  
 gentleman; do péir a n-uairle, according to their  
 nobility.  
 uaima, *s. m. gen. of uaim*, a grave, cave, den, a cavern; *gen.*  
 also uaimé.  
 uaiman, *s. f.* dread, awe, dismay; *gen.* uaimain.  
 uait, *prep. pron.* from thee; uait féin, from thyself.

- ualac, *s. m.* a burden, load, heavy charge, obligation.  
 uaral, *adj.* noble, high-born; *comp.* uairle; *s.*  
 uacá, *prep. pron.* from them.  
 uacáir, *s. m.* horror, terror; *gen.* uacáir.  
 uacáirac, *adj.* horrible, terrible; *comp.* uacáirac.  
 úo, *indef. demons. pron.* that, there, yonder.  
 úi *gen. sing. and pl. of O or ua*, a descendant of a tribe; **Δ**  
 míc úi Duibne, O son of O'Duibhne.  
 uim, *prep. pron.* around him or it; upon him or it.  
 úir, *s. m. gen. of úir*, mould, earth.  
 úirgéis, *s. f. dat. of úirgéas*, a high branch, or bough;  
*gen.* úirgéise.  
 úirmeirnis, *s. m. gen. of úirmeirneac*, great or exceeding  
 courage; *from úir*, great, *and meirneac*, courage.  
 uirre, *prep. pron.* upon her, upon it.  
 uirre, *prep. pron. emph. form of uirre*.  
 uirge, *s. m.* water; *gen. id.*  
 uile, *indef. adj.* all; go h-uile, all, entirely.  
 ulc-fada, *comp. adj.* long-bearded.  
 ullao, *s. m.* Ulster; *gen.* ullao.  
 ullam, *adj.* prepared, ready; *comp.* ullamne.  
 ullac, *adj.* belonging to Ulster, Ultonian.  
 úr *an intens. prefix.*, written úir, before words whose first  
 vowel is slender.  
 urcár, *s. m.* a cast, a throw, a shot, a fling; *gen.* urcáir;  
*also urcúr*, *gen.* -uir.  
 úrlabrad, *v. s.* speaking, speech.  
 úrlannab, *s. dat. pl. of úrlann*, a staff; *gen.* úrlann, *pl.*  
*id.*, úrlann pleas, the staff of a spear.  
 úrluibe, *s.* a skirmish, a conflict, a blow.  
 uraioe, *adj. comp. degree of furur or urur*, easy.

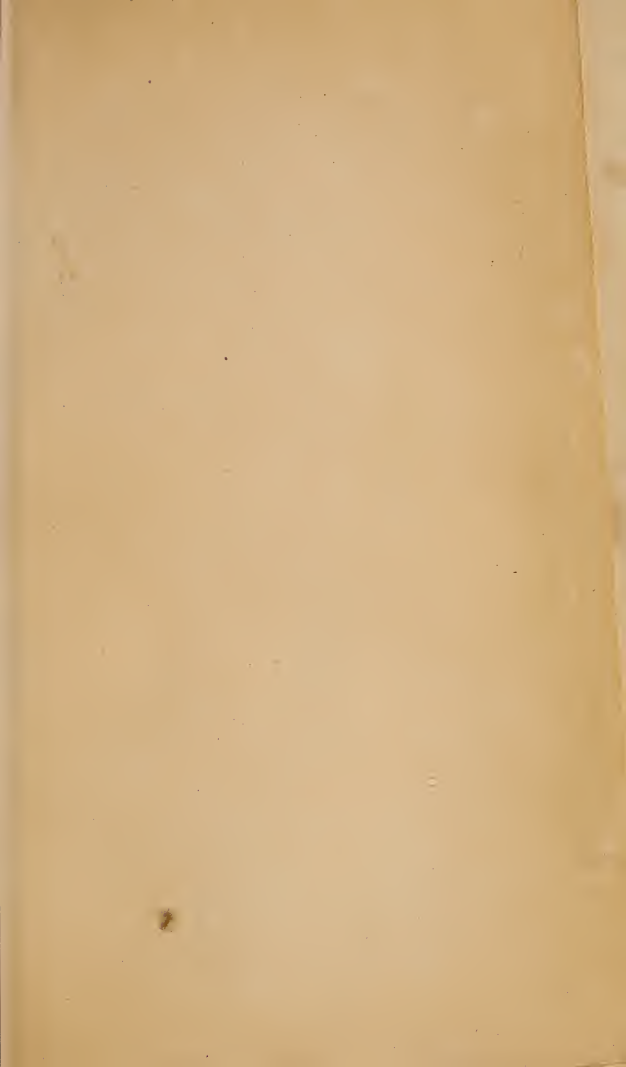
















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