

oidé cloinne tuireann

THE

FATE OF THE CHILDREN OF TUIREANN

EDITED BY THE

Society for the Preservation of the
Irish Language

WITH

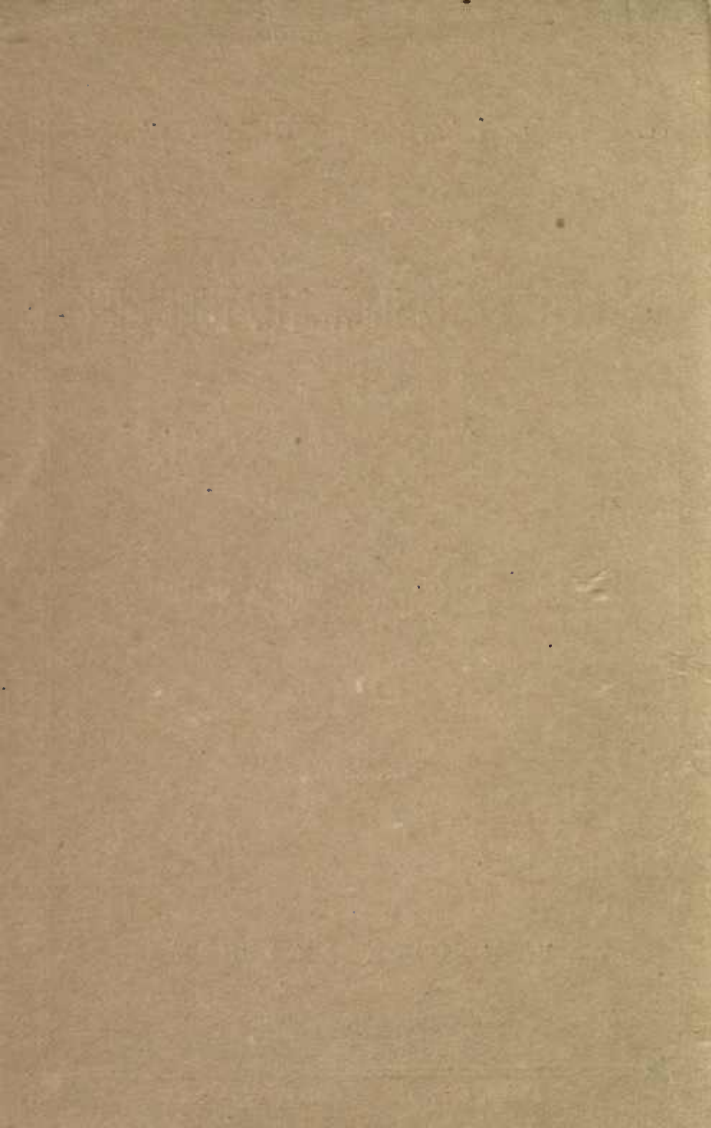
NOTES, TRANSLATION, AND A COMPLETE
VOCABULARY

BY

RICHARD C. DUFFY.

DUBLIN
M. H. GILL AND SON
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1901.

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Irene Dwen Andrews

Clonee

Co. Meath - 1924 -

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PREFACE.

THE "Fate of the Children of Tuireann" is the second of the "Three Sorrows of Story Telling" issued by the Society. Like the "Fate of the Children of Lir" (already published) the events which it narrates date back to the time of the Tuatha De Danann, whilst the third, the "Fate of the Sons of Uisnech," belongs to the Milesian period.

The story opens with an anecdote of the skill of two leeches in high repute amongst the Tuatha De Danann; but it has no direct bearing upon the text—at least in its present form. Towards the close of the story their names are introduced, when their aid is invoked by Brian, one of the Sons of Tuireann; but unless we regard

this as the sequel to the anecdote, its introduction would seem altogether pointless.

The legend then recounts the events that led up to the murder of Cian, the father of Lugh of the Long Arms, a warrior of high renown and king in destiny. For this murder Lugh imposed upon the Sons of Tuireann, in the presence of the Monarch and Court of Eire, an *eric*, so heavy, as to make its fulfilment all but an impossible task. It affords proof that the payment of the *eric* was not so much what Lugh sought as to try to compass the death of his adversaries in some one of the many dangers to which they would then be exposed. The *eric* consisted of eight separate and distinct obligations, to fulfil any one of which would be attended with extreme peril. The Battle of the Second Moytura was then pending, and Lugh, who planned it, included in the *eric* anything that might help him in his last

great struggle with the Fomorians. The Sons of Tuireann were successful in obtaining for him the prizes he coveted most, sometimes by stratagem, sometimes by diplomacy, at other times by force of arms. Lugh, apprised of their success, makes them oblivious of the balance of the *eric* on which he had set little value, and induces their return home. They present him with the fruits of their adventures in many strange and distant lands; but they are immediately reminded that the full measure of their debt is not yet discharged. They push out their *curach* once more "from the blue-streamed shores of Eire;" again they are successful, but in complying with the last condition of the *eric* they are dangerously wounded. They hasten swiftly home, in the hope of getting from Lugh one of the charmed trophies of their early victories, which had the power of restoring them to renewed life and vigour. But

Lugh is implacable; he refuses their request; and they succumb to their injuries. Tuireann, their father, overcome by grief, falls dead beside the lifeless bodies of his sons; and in the language of the text, "they were buried at once in the one grave."

Such is a brief outline of the present text. "To the student of mere history," says O'Curry, "the value of such stories consists in the records of ancient topography, and in the glimpses of life, manners, and customs which they contain," while, he adds, "their chief claim, after all, to attention would be found to lie in their literary merits, and in the richly imaginative language in which they are clothed." MS. Materials, pp. 318-319.

Some few years ago, Dr. P. W. Joyce, LL.D., M.R.I.A., published an entertaining work, entitled, "Old Celtic Romances,"* which contained a popular translation of

* Kegan Paul and Co., London, 1879.

this and other Irish stories, some of which had not hitherto been given to the public in an English dress.

The Irish text was once printed some years ago in the *Atlantis*, vol. iv., a "Register of Literature and Science of the Catholic University." This text, with a translation, was edited by Eugene O'Curry, M.R.I.A. from a MS. in his possession. In an introductory notice to the "Three Sorrows of Story Telling" (*Atlantis*, vol. iii., pp. 377-397), O'Curry noticed in detail whatever reference he found, direct and otherwise, to this story in the Books of Lecain, Leinster, and Lismore. To the student desirous of tracing the ancient and still existing foundations of this story this information will be found most useful and valuable.

Nov. 1901.

οἷοε εἰοἰηηε τῠηρεδηη.

Δηηηο ῖοη.

ARGUMENT.

1. King Nuadh Airgidh Lamh and his one-eyed door-keeper. 2. Door-keeper meets with doctors. Novel surgical operation. 3. They are introduced to the king, whose arm, afflicted by a daol, they remove. 4. They procure and set another arm for the king. 5. The king's political power; the Fomorian tribute and penalty for its non-payment. The assembly at Uisneach; coming of Lugh Lamhfhada and his Fairy Cavalcade. 6. The Fomorians come to collect the tribute. 7. Deference paid them by the king and his court distasteful to Lugh, who annihilates almost the entire number of Fomorians. He spares some to publish his prowess. 8. Departing to Lochlainn, their native country, they tell the fate of their associates, to Balar, their king. 9. Balar takes counsel. Breas, his son, undertakes to avenge the insult. 10. Breas prepares to depart. 11. He arrives at Eas Dara, and devastates the territory of Bodhbh Dearg, King of Connaught. 12. Lugh tries, but without success, to secure Nuadh as an ally against Breas. 13. Lugh enlists the aid of the three sons of Cainte, who undertake to concentrate the Fairy Cavalcade. 14. They depart for this purpose, each his own way. Cian, one of their number, and father of Lugh, sees the Children of Tuireann, his deadly enemies. 15. Unwilling alone to meet them, he, by magic, tries to evade them, as a Druidical pig. Brian, one of the Children of Tuircann, meets this strategy by turning his brothers into two Druidical hounds, and sets them on the trail. 16. They overtake it, but previous to despatching it, Brian consents to allow it to resume human form. 17. Cian's reason for this request. His death, and the tragic circumstances of his burial. 18. Lugh's action in the interval. 19. He summons the Fomorians to disgorge the cattle spoils. Their refusal. Arrival of the Fairy Cavalcade and Bodhbh Dearg. 20. Lugh and his allies gird themselves for battle. 21. The battle. Success of Lugh, who, at the request of the Druids, gives quarter to Breas. Breas then departs to his own country. 22. Lugh's inquiries as to his father's (Cian's) safety. 23. Lugh and the Fairy Cavalcade go in search of Cian.

The earth reveals the circumstances under which he was killed, and the place of his burial. 24. Lugh has his father's body exhumed. The dirge of Lugh. 25. Re-interment of Cian, and erection of his monument, over which Lugh laments his father's fate. 26. Lugh's mournful predictions. He leaves for Tara. 27. His arrival at Tara, where he meets the Children of Tuireann. He suggests to the minds of the king and his court the fate that had befallen his father, and he elicits their views as to the punishment due to the crime. 28. The king tells the punishment he himself would inflict if Lugh's case were his. The court express approval, in which the Children of Tuireann join. Lugh determined to have *eric*. 29. The Children of Tuireann take counsel as to the course they should now pursue, and Brian, as the eldest, whilst denying their guilt, undertakes payment of an *eric*. 30. Lugh names the fine; its seeming smallness surprises Brian, who cheerfully undertakes its payment. 31, 32, 33' 34. Lugh then particularises the *eric*, which he divides into eight parts, and points out to Brian, one by one, the dangers and difficulties he will have to contend against in securing it. 35. Surprise of the Children of Tuireann. They seek and receive advice from their father. 36. Returning to Lugh, they ask a loan of the *Aonbharr Manannan*, as a help to them. He refuses it, but gives them a loan of the *Curach of Manannain*. They tell their father and sister the result of their mission to Lugh. 37. Leaving Tuireann, they set forward with their sister to the port where the *curach* was, and entering it prepare to depart. Their sister's sorrow. 38. They set sail for the Hesperides in search of the first portion of the *eric*, viz., the magic apples. 39. They decide to transform themselves into hawks, swoop down upon the apples, and carry them off, despite the vigilance of the guards. 40. They carry their designs into execution; but are pursued by the daughters of the King of the Hesperides in the form of ospreys. The sufferings of the hawks relieved by Brian, who transforms himself and them from hawks into swans. The ospreys cease pursuing them. 41. The second portion of the *eric*—the pig's magic skin. Plan of Brian and his brothers to secure it. Their arrival at the court of the King of Greece, to whom they introduce themselves as poets. 42. Their reception. Brian's poem. 43. He explains its meaning and import, and its connection with the object of their visit to the king. 44. The king declines to give the pig's skin, but offers as a substitute thrice its full in gold. Brian accepts the offer. 45. Brian, by force,

seizes the skin, kills its bearer, and he and his brothers deal havoc amongst the household of the king, whom Brian slays in single combat. The brothers rest on the scene of the conflict. 46. The third portion of the *eric*—the poisoned spear of Pisear, King of Persia. 47. The Children of Tuireann assume the garb of poets, and seek and get admittance to the king. Brian's poem. 48. On Brian explaining the poem, the king expresses his displeasure, whereupon Brian slays him with a magic apple. Slaughter of the household. The brothers find the spear, and bear it away. 49. The fourth portion of the *eric*—the two steeds and the chariot, in possession of Dobar, the King of the Island of Sigir. They resolve to present themselves before the king as mercenary soldiers from Eire. 50. Their reception by the king. They enter his service. Their hopes of seeing the steeds and chariot disappointed. They determine on interviewing the king, and signifying their resolve to depart. 51. The king dissuades them from departing, promising to show them his steeds and chariot. The steeds and chariot are brought before them. Brian dexterously springs into the chariot, kills the charioteer and the king, and his brothers slaughter the retainers. 52. The fifth portion of the *eric*—the seven pigs of Easal, King of the Golden Pillars. On the shores of his country Easal holds parley with the brothers, whose fame has preceded them. 53. Brian makes known the object of their mission. He induces the king to comply with his wishes. 54. The brothers land; Easal feasts them. Brian gracefully acknowledges, in a poem, the king's action. 55. The sixth portion of the *eric*—Failinis, the whelp of the King of Ioruaidhe. The brothers, accompanied by Easal, set sail towards Ioruaidhe. 56. Easal goes ashore, interviews the king, his son-in-law, and endeavours to disarm his hostility. His mission unavailing. 57. Conflict between the King of Ioruaidhe and the Children of Tuireann. Brian vanquishes the king in single combat, and brings him before Easal. Peace ensues; the king surrenders the hound, and the brothers, taking leave of Easal, depart. 58. Lugh, apprised of the success so far attending the Children of Tuireann, induces their return by a charm, and makes them forgetful of the remainder of the *eric*. Lugh withdraws secretly from Beann Eadair. The brothers' arrival there. 59. The brothers are welcomed by the king and the Tuatha De Danann. Messengers are sent for Lugh. He refuses to return, and instructs that the *eric* be paid to the king. 60. The brothers pay the *eric* to the king, on which Lugh presents himself, and demands the balance of the *eric*. 61. Dismay of the brothers. Taking counsel with their father, they again leave their country. The lament of

Eithne, their sister, on their departure. 62. The seventh portion of the *eric*—the cooking spit. Brian's marvellous adventures in search of it. His success. Returns to his ship. 63. The eighth portion of the *eric*—the three shouts from the Hill of Miodhchaoin. Encounter between the brothers and Miodhchaoin, its guardian. Brian slays Miodhchaoin. Arrival of Miodhchaoin's three children, who attack and wound the brothers, but are themselves slain. 64. The three shouts. The return to Eire. 65. Arrival at Beann Eadair, whence they journey to their father, whom they commission to see Lugh, give him the cooking spit, and obtain from him the gifted skin to restore their health. Brian's parting address to Tuireann. 66. The meeting between Tuireann and Lugh. A fruitless mission. Brian himself tries, but with no better result. He returns to his brothers. Death of the Children of Tuireann. The grief of Tuireann; his death and burial with his sons.

οἷοε ἄλοιννε τuireann.

Ἀνηφο γίογ.



RÍŠ roéiáé, raoim-éinéalaé mo žáb
flaitéar ašur foilámáar aii tūa-
táib ōaé-áille ōe ōanainn, ōar
buó cómáinnm nuááa aiišioúáim,
mac¹ eadéaiž, mic Oioáin, mic
Állaoi. Ášur ii ámlaió ōo bí an ríž iin
ášur leat-láim aiišio aii; ášur ōo bí ōóim-
reóii aii² leat-íúil áize.

2. Lá n-áon ōar éiuiž an t-óžláé iin ámaé
ó múiáib ná Teámiaé, ōo éonnaiic ré ōiaf
álainn, óž, ilóealbéaé 'ran b-faitéce ōa ionn-
raize; ášur ōo beannuižeaōar ōó,³ ášur
fuáiaōar an céaōna. Ášur ō'fiarfiáiz
an ōóimreóii ōioé ržéala. “Ca h-áit
ar a ō-tánžabáii a ōiaf óž, ilóealbéaé,”
ai ré?

“Leázáa maié iinn,” aii riao.

“Má'f maié ná leázáa ríé,” aii éiion,
“cuiiró rúil a n-ionáō mo íúla féim.”

“Ὁ κύριος φέιν γύμνῳ ἀν ἔσται ἡμεῖς ἡμεῖς
 ἡ-υῖτ ἁ ν-ιοναὺ το γύμνα,” ἀπ φεαρ ὀιοβ.

“Ὁ⁴ β'αῖτ λιον, ἡμεῖς,” ἀπ ἀν ὀιοιφεόρι.

Ἀγυρ το κύριεαυαπ γύμνῳ ἀν ἔσται ἁ ν-ιοναὺ
 γύμνα ἀν ὄγλαοιῶ ἀν ἡμεῖς. ἅ ἡμεῖς, ἀγυρ ἅ
 ἡ-ἀμῆαπ ὀιοραν ἡμεῖς; ὀιο ἀν τριάτ το β'αῖ⁵
 λειρ κοσλαὺ νό κομπαναὺ το ὀέδναμ, ἡ ἀν-
 ἡμεῖς το βίοσγὰὺ ἀν τ-γύμνῳ λε γμεαὺαπ να λυῖ,
 ἀγυρ λε ἡ-εἰτεαλλ να ν-ευν, ἀγυρ λε γλυαφὰτ
 να ἡβιννε; ἀγυρ ἀν τριάτ ἅ ἡμιαπ λειρ φεῖτιομ
 ἡμιαῖ no οἰμεαὺαπ το ὀέδναμ, ἡ ἀν ἡμεῖς το
 βίοσ'να τοιμῶμ ἡμιαπ ἀγυρ κοσλατ ἀγυρ.

3. Ἀγυρ το κύριὸ ἀρτεαῖ, ἀγυρ ὀιοι⁶
 ὀιο'η ἡμῖς γο ὀ-τάνγὰαπ λεάγὰ μαῖτε γο⁷
 τεαμιαῖ; “ὀιο το κύριεαυαπ γύμνῳ εἰτ ἁ
 ν-ιοναὺ μο γύμνα,” ἀπ ἡε.

“Ταβῶπ ἀρτεαῖ ἡμεῖς,” ἀπ ἀν ἡμῖς.

Ἀγυρ μαπ τάνγὰαπ ἀρτεαῖ, το κύριε-
 αυαπ οἰναὺ ἀὸβαλ τριμιαῖ. Ὁ ἡμῖς⁸ ἡμιαῖ, ἡ.
 φεαρ το να λεάγὰβ, “Ὁ κύριος οἰναὺ
 κύριὸ”

ἁ ὀιοιμτ ὀιοιμιαῖ ἡ. ἀν φεαρ οἰε,
 “ἡμῖς ναὺ οἰναὺ κύριὸ ὀιο εἰονη ὀιοι⁹
 ἡ, ἀτὰ ἀπ ν-ὀιοβαὺ το λεατ-ταοῖβ?”

ἡ ἀν ἡμεῖς τυγὰὺ ἀν ἡμῖς ἀπ ἀν ἡμεῖς ἁ
 ἡμιαῖ, ἀγυρ ὀιοεαὺαπ ἡ; ἀγυρ το τρι-
 μιαῖ φεαρ ὀιοβ ἀν ἡμιαῖ ὀιο ὀιο-ταοῖβ¹⁰ ἡμιαῖ

αιζε, αζυρ το ρζηγ οαολ αιρτε αιρ ραο να
 εατριαδ; αζυρ ο'ειρηζεαοαι αν τεαζλαδ αζυρ
 οο μαριβαοαι αν οαολ.

4. Αζυρ το ριορ Μιαδ α ραο αζυρ α εοιμ-
 μεοιαι οο¹¹ λαίμ ειλε οο εαβαιρτ ευιζε;
 αζυρ οο ριοραδ Τιαδα Θε Οαοαοη υιλε
 αζυρ ηφορ ριιτ¹² λαίμ α ο'φοζαιη οό αετ
 λαίμ Ηλοόαιη ηυιαιθε.

“Αη β-ροζαηραδ εηάηαιηλαδ α λαίμηε ρέηη
 οίβ,” αι ράε.

“Ιρ ι οοβ'ρεάηη¹³ ληηη,” αι ριαο.

Αζυρ οο ζλααιρ ουηη αιρ α ειοηη,¹⁴ αζυρ
 τυζ λειρ ζο Τεαηηαιζί, αζυρ τυζαδ οο Ημιαδ
 ι. Οοηαίο Μιαδ λε¹⁵ η-Οηηηιαδ, “Αη αίλ λεατρα
 αν λαίμ οο ρυφούζαδ ηο ουλ ο'ιαηηαιό λυρρα
 οοεουμ¹⁶ ρεολα οο εηη υηηηε.”

“Ιρ ρεάηη αν λαίμ οο ρυφούζαδ,” αι ρε.

Τέηο Μιαδ αιρ ρηη, ο'ιαηηαιό λυρρα, αζυρ
 τυζ λειρ ιαο; αζυρ οο ρύηοίζεαδ αν λαίμ
 ζο ηεαηηηηεαρβαδ ανη ρηη.

5. Ιρ αηηλαίο βί αν ηίζ ρο, αζυρ ειορ-εάηη
 ηοίη, ηηοη, αζ ρόηοηαιβ αιρ Τιαδα Θε
 Οαοαοη λε η-α ληηη; ηαιρ ατα, ειορ αιρ αν
 λοραιο αζυρ ειορ αιρ αν η-βηίοηη, αζυρ ειορ
 αιρ να ελοεαιβ¹⁷ ηηηεαβαηηα; αζυρ υηηζε
 ο'ορ αιρ αν ρηίοηη οο Τιαδα Θε Οαοαοη,
 αιρ Ηηυλλαδ Ηηηηηζ, αιρ αν ο-ταοιβ ριαρ οο

Ἐδαμῆραιζ. Ἀζυρ το βαινοίρ¹⁸ ἀν εἰορ ρῖν
 ἀμαε ζαε βλιαῶνα; ἀζυρ ἀν ρεαρ ναε ο-τιοβ-
 μαῶ ρῖν υαῖῶ, ἀν τ-ρῖόν το βαιν¹⁹ ὄν ἐεαν
 οέ. Ἰά οαρ κομόριαῶ ἀοναε λε ρίζ Ἐῖρεαν
 ἀρῖ ἐνοεάν βάλαιρ, ρῖρ ἀ ράιῶτεαρ²⁰ υῖρνεαε
 ἀ η-οιυ, ἀζυρ νίορ εἰαν το βάοαρ ἀν, ἀν
 ταν το ἐονεαοαρ οιορμα οεαζῖλυαζ ῖραν
 μάιζ ἀνοιρ ζαε²¹ η-οῖρεαε οα η-ιοηραιοε,
 ἀζυρ ἀον ἡαεαοῖ ἀ ο-τοραε να ορῖοηζ-
 βυῖῶνε, ζο ρο-ρμαετ υαῖῶ ἀρῖ εάε; ἀζυρ
 βα εορδαῖλ λε²² ρυνεαῶ ζῖρνε οεαλλῖαῶ ἀ
 αῖζτε, ἀζυρ ἀ ἐεοαῖν; ἀζυρ νίορ ρέοαοοαρ
 ἀ ζῖνῖρ ο'ρευεαῖν λε μέοο ἀ εαῖτεαῖν.
 Ἀζυρ ἱρ ἐ το βῖ ἀν, λυζ Ἰάμῖραοα,
 Ἰοηηβέιμῖοηναε, ἀζυρ ἀν Ἰαρῖα Σῖοῶ ὀ
 εῖρ Ἐαῖρῖηζῖρε, ἀ εοῖαεταῶα ρέιν .ι. εἰαν
 Ἰαηαηηάιν, μαρῖ ατῶ, Σοῖε Ἰεῖζεαλ, μαε
 Ἰαηαηηάιν; ἀζυρ Ραβῶε Σλαῖτῖν, ἀζυρ
 Ζεῖζεαλ Ζαῖβ; ἀζυρ Ζοῖεηε Ζοῖη-ῖῖῖεαε;
 ἀζυρ Σῖηε Σῖηοεαρῖ; ἀζυρ Ὀοῖηαἰ Ὀοηη-
 ρυαῶ; ἀζυρ Δοῶ μαε Εαεαἰλ. Ἀζυρ οοβ
 ἱ ρο οεῖρε λυζαῖῶ Ἰάμῖραοα .ι. ἀν τ-Δοηβῶρῖ
 Ἰαηαηηάιν ραοῖ ἀζυρβα εοῖμλυαῖε λε²³ ζαοῖε
 Ἰομῖραῖρ εαῖρῖαῖῶ, ἀζυρ βυῶ εοῖῶοεαρ οἰ
 μῖρῖ ἀζυρ εῖρ, ἀζυρ ηῖ μαῖβταοῖ ἀ μαῖραε
 ο'α μῖν; ἀζυρ Ἰῖρνεαε Ἰαηαηηάιν υῖμε,
 ἀζυρ ηἰ οεαρῖεταοῖ ρῖῖτε, να ταῖρῖ, να

τήτε; Δγυρ Σζαβαλλ Ἰλθαναννάιν διρ εἰεῖτιν
 α οὐτα Δγυρ α υρβρυννε, ζο ηὰὸ ζαβῶδοιρ
 διρμ ζρειμ νε; Δγυρ Κατῆάρι ρά η-α ἔεανη
 ὅα ἰμῶθεαν, Δγυρ λιαζ λάνηαιρεὰὸ λόζηαιρ
 ἰονα εὐλ, Δγυρ α ὁὸ ὀιοῖβ ἰονα Δζαῖὸ Δγυρ
 βὰ εὐμῖοιλλρεὰὸ λε ζρεῖν α λὰ τιρμ ραμ-
 ραῖὸ ζηύιρ α διζῆτε Δγυρ α ἔαυαιη αν υαιρ
 ὁο λείζεαὸ αν κατῆάρι ρη νε; Δγυρ αν
 ρρεαζαριτὰὸ .ι. εἰοῖεαιη Ἰλθαναννάιν ταρ
 α ἔαὸβ εἰ, Δγυρ ηῖοιρ νεαριζαὸ²⁴ λειρ διρ
 νεὰὸ ηηαιη ὁο εἰορφαὸ βεὸ υαιὸ, Δγυρ
 ηῖοιρ ηοὐταὸ α η-ἰοναυ κατὰ ηα εὐμῖαιε
 αν εἰοῖεαιη ρη, ἰονα η-βεῖτ νεαριε ηηὰ
 ρεοἰτα α η-αση ὅα β-ραιορφαὸ ἔ, ὅα η-βιαὸ
 ηα Δζαῖὸ.

6. Ἰρ ανη ρη τάνζαυαι αν ὀιορμα ρη
 μαρ α ηαιβ ηιζ ηα η-ἔιρεανη²⁵ Δγυρ Τυατὰ
 Ὁε Ὁανανη διρ ἔεανη Δγυρ ὀ'ράιτιζεαυαι
 λε εἰλε. Δγυρ Ἰρ ζαηιρ ὁο βάυαι ανη, αν
 ταν ὁο εὐνεαυαι ὀιρεαιη ἰηοαριτὰ ἰιρζιαμ-
 ἀὸ ὅα η-ἰονηραιζε .ι. ηαοι ηασηβαιρ ὁο
 ἰηαορμιαβ ηα β-ρῶηορμιαὸ ὁο βῖ Δζ τεαὸτ
 ὀ'ἰαημιαῖὸ εἰορὰ Δγυρ εάηη β-ρφαρ ηα
 η-ἔιρεανη. Δζ Ἰο²⁶ ανηανηη αν ἔεατῖαιρ
 βὰ βυηῖβε, Δγυρ βὰ ὀαναιρῶα ὀιοῖβ .ι. Εἰμε,
 Δγυρ Εατῖαιτ, Κοηση Δγυρ Κομρ; Δγυρ
 ηῖ λείζεαὸ αν εαζλα ὁο νεὰὸ ὁο Τυατὰ Ὁε

Θανανν α μαc να α υαλτα το θυαλαο τρε
 ανημαcτ να μαοι ρη.

7. Αζυρ τάνζαοαρι ζο η-αον λάταρι λε
 ριζ έηιεανν αζυρ λειρ αν Μαριμα Σιοδα ;
 αζυρ ο'ειριζ ριζ να η-έηιεανν αζυρ Τυατα Θε
 Θανανν υιλε ριόμπα. Αζυρ ο'ριαφφιαζ Λυζ
 λάμψαοα υίοβ: “Cηέαο ράη²⁷ έηιζεαοαρι
 ροιη αν η-οηοιηζ ηιοοαριτα ηηηζιαηαc υο
 αζυρ ζαν έηιζε ριόηαιηηε?”

“Iη έηιζεαν ούιηη²⁸ ρηη το οέαηαηη,” αν
 ριζ έηηιεανη, “οίη οά η-βειτ μαc ηιόηα²⁹
 αζαιηηε ιοηα ρηιθε ριόμπα, ηιόηη βεαζ³⁰ leo
 το cύηρ οάη μαηβαο έ.”

“Iη ηηιαταρι οαηηα,” αν Λυζ, “ζο
 ο-τάηηηζ ηιαηη α μαηβτα οάηφειηη;” αζυρ λειρ
 ρηη α ουβαηηε Λυζ, ζο ο-τάηηηζ ηιαηη α μαηβ-
 τα αηη.

“Iη ηιό ρηη το τιοεφαο ζο η-ολε
 ούιηηη,” αν ριζ έηηιεανη, “οίη το ζέαβα-
 μαοιηηε αηη μαηβαο αζυρ αηη ηηλλεαο cηηο
 ρηη.”

“Iη ραοα αταταοι ραοι αν η-βηοιηο ρο,”
 αν Λυζ. Αζυρ ο'ειηηηζ αζά η-ειηιεαc, αζυρ
 αζα η-αταcυμαο, ηο ζυη μαηβαο οcτ ηα-
 οηβαηηη υίοβ, αζυρ το λείζεαο αν ηαοη-
 βαη ειηε ρά cαοαη αζυρ ρά cομαηηε ριζ
 έηηιεανη.

“Օո մսւրքոն րի՛ն,” ար Լսչ, “ ճ՛տ շարձ
բճար Լոմ րի՛ն ոօ օսլ ԼԵ րՅճԼԻՆՅ օօսւմ ռձ
ռ-Ալլմսրձ՛ նձ մօ շԵճ՛ՏԻՆՅ ք՛ն, Ըր ԵՃԼձ
Յօ Ե-քսիչօր ԵՃրօնօր.”

8. Իր ճոն րոն ոօ ջլսւրբԵՏՈՒՐ³¹ ճո ռձօ՛՛-
ԵՏ րոն րօմքձ ռօ Յօ րձճՅՏՈՒՐ Ը ԼօճԼճ՛-
ռԻՆՅ, մձր Ը րձԵՏՈՒՐ րոնԵ քօմօրձ՛, ճՅր
օ՛րոնրբԵՏՈՒՐ Ը րՅճԼձ օօի՛ն օ շւր Յօ
օԵրբԵՏօ; ճՅր ճմձԼ շձոնՅ ճո մձՑձօմ օՅ,
ԼՅԵՃԼԵՃ՛ Ը ռ-Էրոն, ճՅր շար մձրԵՏօ ռձ
մձօր ւԼԵ ԼԵր, ճ՛Տ ԼՏօ ք՛ն : “ ճՅր Իր ւԼԵ
օօ ԼճՅ ք՛ն րոնն Ըր,” Ըր րձՏ, “ Ըմ³² րՅճԼձ
օ՛րոնրոն օձօի՛նր.”

Ը օսւրքօ ԵՃԼձր, “ ճո Ե-քԵՏՈՒԵՏՈՒՐ
ՑԻձ Ի-Է?”

“Օ՛ քԵՏՈՒՐՁ,” Ըր ՑԵՒԼՅՅՅՅՅ .1. ԵՃՅՑԵԼԵ
ԵՃԼձր : “ Իր մձՑ մճոնԵ օսւրքԵ ճՅր օձմրձ
Է րսօ; ճՅր ճՏձ Ը Ե-քօճձր ճՅր Ը Ե-քձր-
օրոն օսոն, օ օօ շոՑքՏօ րսօ Ը ռ-Էրոն
ռձ՛ մ-ԵԻՏօ ռԵՐԵ ճՅձոն Ը ռ-Էրոն Յօ
Երձ՛.”³³

9. Իր ճոն րոն ոօ ԸձՏՈՒՐ մձրք րոնԵ
քօմօրձ Ը Յ-ՑօմձրԼԵ, .1. ԵՃ ւձ ՈճՅՅ, ճՅր
ՏԵՃՅՑՅ ւձ ՈճՅՅ, ճՅր ՏօՏձ ՏձԼմօր ճՅր
ԼսձրԼԵՃԵՏՈՒՐՑձձ, ճՅր Երոնօր ԵրքձՏձ,
ճՅր Լօրքոն ԼօմճԼւնԵՃ՛, ճՅր Լսձ՛-
ԼսձԵՃ՛, ճՅր ԼօԵՐ օրձօ, ճՅր Լձ՛ՅԼԵՃձ

mac lobair, zo naonbair rileda a gur
 realraimna rditeamla riorada na b-foimrad,
 a gur balair baile-beimeanna r'ein; a gur
 an da bealbanda oedg meic balair a gur
 Ceitlion Cairriadaid .i. beahriozaib balair.
 Ir ann rin do maio bpear mac balair:
 "Radraora a gur readt muo-daia mo-moia
 do imicria rine foimrad a n-Eiynn, a gur
 do beir cae do Iolodand, a gur bainrio a
 ceann de, a gur do beir liom cuzaibre e, ari
 rdite na beirbe loclannaidge."

"Do buo cuibe uirtre rin do oednam,"
 ari idorin.

10. Ir annrin a uibairt bpear: "Coiuz-
 teari mo lonza a gur mo luait-bairca dam,
 a gur cuirteari biao a gur lon ionnta."

Ir annrin do rziobadair a lonza, a gur
 a luait-bairca, zo luait, a gur zo deaztara;
 a gur do cuirteari a leoiuioitin bit a gur
 oize ionnta; a gur do cuirteari luaitlin-
 ead a gur luaitleabaircam do tionol a
 rluaid cuize. A gur mar maizadair zo h-don
 ladair, do gleadair a n-eairiaoa, a gur a
 n-eirdea, a gur a n-airim zarzio; a gur
 do gluaradair moira o'ionnraize na h-Ei-
 eann.

A gur do lean balair id do cum an cum,

Δξυρ Δ ουβδαιρτ : “ Ταβηαίό κατ το’ν Ιολωάν-
 δέ, Δξυρ βαιητό Δ έεανη νε ; Δξυρ εεανη-
 λαιό αν τ-οιλεάν ρη, ρη Δ ηάιότειαί Έηρε, Δ
 η-οιαίξ βυρ long, Δξυρ βυρ η-οεάξ-βαιρ ;
 Δξυρ λείγιό το’η³⁴ υηξε ιομαλλτιυξ τεαέτ
 ιοηα η-ιοηαο ; Δξυρ κυητό αι ηυαιρειαρτ
 Ιοείλανη ί, Δξυρ ηί λεανηαιό ηεαέ το Έυαέα
 Όε Όαηανη ζο ηρυνη αν ηραέα ανη ί. ”

11. Ιρ ανηηηη το κυηεαό Δ long Δξυρ Δ
 λυαέβαιρα ο’η ζ-ευαν αμαέ, Δξυρ το λιοηα-
 οδαι το ρις,³⁵ Δξυρ το έύηρ, Δξυρ το ηιοηη ιαο ;
 Δξυρ το έυηεαοδαι Δ ηεόλ-βηέηοε ηυέβλαέα
 ηυαίτέεανηταέα Δ η-άηηο ; Δξυρ τυζηαο
 βλοηρ-βέηη ηανηταέ ο’η ζ-ευαν Δξυρ ο’η
 ζ-εαλαόρρρτ, αι αν ο-τίη ηαέ ο-τρεαβέαι,
 αι αν β-ηαιηξε ηηλείτιη, Δξυρ αι αν β-ηυαι-
 αιόβέηρ ιοηζανηταίξ, Δξυρ αι αν όρηνέλαόαιβ
 ηα οίλεαηηα, Δξυρ αι η λείβτιβ ηλυέ-άηηοα
 ηυαηηηειηηεαέα ηα ηαιηξε ηίοη-όοηηηε ;
 Δξυρ ηίοη ηζυηηεαοδαι νε’η τ-ηεόλ-ηέηη ρη
 ζυη ζαβδαοδαι ευαν Δξυρ εαλαόρρρτ Δ η-εαρ-
 οδαια. Δξυρ το ηζαοηλεαοδαι ηλυαξ ηά³⁶
 ιαιέαι Έονηαέτ, Δξυρ ο’αιηηεαοδαι ζο
 λείη έ.

Δξυρ ηρ ε βα ηίξ αι η Έονηαέτ αν ταν
 ρη ηοόβ Όεαιηξ, ηαο αν Όαξοα.

12. Δξυρ ηρ ανη το βί λυξ λάηηαοα αν ταν

ρην Δ Ὁ-Τεαῖρηαιζ Δ ἅ-φοῶρι ρίζ να Η-ἔρη-
 εανη. Δζυρ ὁο φοιλλριγεαῶ ὁό ζο Ὁ-τάνηζ-
 αῶαρι Fine φομοριαῶ Δ Ὁ-τίρη Δ η-εαρῶαρι,
 Διτ Δρη³⁷ εῖτε Ὅαρι Θεαρηζ, ὀριαοι ὀ' φομορι-
 ῶαιβ ὁο Λάμη Λόζα Λάμηφαῶα. Δζυρ Δρη³⁸
 ἅ-φάξαιλ να ρζέαλ ρην ὁο Λυζ ὁο ὀεαρηαιζ
 αν τ-Δονῆαρη Μῆανανηαιη Δ ζ-κοῖρηιαῶ αν
 λαε Δζυρ να Η-οιῶε; Δζυρ ὁο ῶαῖῶ ἀρτεαῶ
 μαρι Δ ραιβ ρίζ ἔρηεανη, Δζυρ ὀ' ινηρη ὁό ζο
 Ὁ-τάνηζαῶαρι Αλλῆμηρηαιζ Δ Ὁ-τίρη Δ η-εαρῶαρι,
 Δζυρ ζυρη Δρηγεαῶαρι ἅοῶβ Θεαρηζ, Δζυρ
 'οοβ' ἀίλ λιομ cunηηαιῖ^{38a} ὀ' φάξαιλ υαῖτ-ρη,"
 Δρη ρέ "οοῶum caῖα ὁο ῶαβαιρη ὀοῖβ."

"Ἰί εῖυῆρη," Δρη αν ριζ, "ὀρη αν ζηῖοῖη ναῶ
 η-οεάρηηαῶ³⁹ ὀρη ηῖ ραῶφαῶ ὀά ῶορηαιῖ."^{39a}

13. Ο ὁο ῶαδαιῶ Λυζ Λάμηφαῶα αν ὀποῶ-
 φρηεαζρηαῶ ρην, τεεῶ Δρη ῖαρηαιζεαῶεῶτ, Δζυρ
 ὁο ζλυαιρ ὀ Θεαῖρηαιζ ριαρη, Δζυρ ὁο ῶοηηαιρη
 τηαιρ οζλάῶ Δρηηῶα εῖοιζῶε ῶυηζε,⁴⁰ .ι. τηῖ
 ηιε ῶάηηε; Δζυρ ὁο ἅεανηυηζεαῶαρη ὀό.

"ῶρηεῶ αν ῖοιῶ-εῖρηζε ρην ορη," Δρη ριαῶ.

"Ἰη ῖορη ῖο ῶύρη," Δρη Λυζ, ".ι., Αλλῆμηρηαιζ
 ὁο ῶεαῶτ⁴¹ Δ η-ἔρηρηηη, Δζυρ ἅοῶβ Θεαρηζ,
 ηαῶ αν Ὅαζῶα ὀ' Δρηζαιη ὀοῖβ; Δζυρ ῶρηεῶ
 αν cunηηαιῖ ὁο ἅεαρηφαῖῶ ριβ ὀα η?"

"Ὅιοηηηαιῖ," Δρη ριαῶ, "ῶεῶ οζλάῶ ζαῶα
 ρρη ὀοῖτηα ραν ζ-ῶαῶ."

“ 1r μαιτ̄ αν̄ cunɣnaĩn̄ ɣn̄,” αρ̄ ɣέ, “ Δɣυρ̄
 ατ̄ᾱ cunɣnaĩn̄ 1r̄ ɣε̄δ̄ɣɣ̄ ɭiom̄ 1n̄á̄ ɣn̄ ɔ̄’ɣ̄ά̄ξ̄αῑ
 ῡαῑβ̄, .1. αν̄ μᾱɣε̄ɣ̄ᾱ ɣīōōᾱ ɔō ε̄īon̄ōl̄ ε̄uɣ̄am̄
 αρ̄ ɣᾱc̄ á̄ιτ̄ ᾱ β̄-ɣῡῑɭīō.”

14. Δɣυρ̄ ɔ̄’ 1m̄t̄iɣ̄ Cū Δɣυρ̄ Cēītēann̄ būō
 ò̄ε̄αρ̄,⁴² Δɣυρ̄ ɔō ɣ̄ɭῡαῑɣ̄ Cīan̄ ’ɣ̄an̄ á̄ῑm̄ō būō
 ε̄ūαῑō,⁴³ Δɣυρ̄ n̄ī ɔε̄á̄ɣ̄n̄ᾱō̄ c̄ōm̄n̄αῑōē, ɣō
 ɣ̄á̄ῑm̄ɣ̄ M̄αῑɣ̄ M̄ῡῑt̄ēīm̄nē Δɣυρ̄ ɔō β̄ī Δɣ̄
 ɣīú̄β̄ᾱɭ̄ n̄ᾱ μᾱīɣ̄ē Δɣυρ̄ 1r̄ ɣε̄á̄ɣ̄ɣ̄ ɔō β̄ī αν̄n̄,
 αν̄ τ̄αν̄ ɔō c̄ōn̄n̄αῑɣ̄ε̄ τ̄ɣ̄ῑᾱɣ̄ ɔɣ̄ɭ̄á̄c̄ Δ̄ɣ̄m̄t̄ᾱ
 ε̄īōīɣ̄t̄ē Δ̄ῑɣ̄ ᾱ c̄ó̄m̄αῑɣ̄⁴⁴ Δɣ̄ ɣīú̄β̄ᾱɭ̄ n̄ᾱ μᾱīɣ̄ē;
 Δɣυρ̄ 1r̄ 1ᾱō ɔō β̄ī αν̄n̄ .1. τ̄ɣ̄ī m̄īc̄ T̄ῡῑɣ̄ε̄ann̄
 ɔ̄αρ̄ β̄’á̄ῑn̄m̄ θ̄ɣ̄ῑαν̄, 1ῡc̄ᾱɣ̄β̄ᾱ, Δɣυρ̄ 1ῡc̄ᾱɣ̄.
 Δɣυρ̄ 1r̄ Δ̄ῑm̄λ̄αῑō̄ ɔō β̄á̄ōαρ̄⁴⁵ τ̄ɣ̄ī m̄īc̄ C̄á̄ῑn̄tē
 Δɣυρ̄ τ̄ɣ̄ī m̄īc̄ T̄ῡῑɣ̄ε̄ann̄, ’n̄ᾱ 1ῡc̄t̄ ɣ̄ῡᾱt̄ᾱ Δɣυρ̄
 m̄īōɣ̄ᾱɣ̄ē ɔ̄á̄ c̄é̄īlē, 1ōn̄n̄αρ̄ ɣ̄ɣ̄īōβ̄é̄ á̄ιτ̄ ᾱ
 ɔ̄-τ̄ε̄ᾱn̄ɣ̄īm̄ᾱōᾱōīɣ̄ ɔ̄ᾱ c̄é̄īlē n̄ᾱc̄ ɣ̄īá̄c̄á̄īō̄ Δ̄ɣ̄,
 á̄c̄t̄ αν̄ ɔ̄ɣ̄ōn̄ɣ̄ β̄ᾱ ε̄ɣ̄ēīɣ̄ē ò̄īōβ̄.

15. 1r̄ αν̄n̄ɣ̄īn̄ ɔō ɣ̄á̄īō Cīan̄ : “ ɔ̄á̄ m̄-β̄ēīōīɣ̄
 m̄ō ò̄īᾱɣ̄⁴⁶ ɔε̄ᾱɣ̄īβ̄ɣ̄īá̄t̄ᾱɣ̄ αν̄n̄ɣ̄ō, 1r̄ c̄ᾱɭ̄m̄ᾱ αν̄
 c̄ó̄m̄ɣ̄ᾱc̄ ɔō ò̄ε̄un̄ɣ̄ᾱm̄ᾱōīɣ̄; Δɣυρ̄ ó̄ n̄ᾱc̄ β̄-ɣῡῑɭ̄-
 īō, 1r̄ μᾱīt̄ αν̄ c̄ó̄m̄αῑɣ̄īlē ò̄ᾱm̄-ɣ̄ᾱ τ̄ēīt̄ēᾱō.”
 Δɣυρ̄ ɔō c̄ōn̄n̄αῑɣ̄ε̄ m̄ᾱɭ̄-τ̄ɣ̄é̄ᾱō m̄ūc̄ 1ōn̄ᾱ
 ɣ̄ōīɣ̄ē, Δɣυρ̄ ɔō β̄ῡᾱīɭ̄ é̄ ɣ̄é̄īn̄ ɔō ɣ̄l̄ēīɣ̄ɣ̄
 ɔ̄ɣ̄īᾱōīōε̄á̄t̄ᾱ ᾱ ɣ̄īōc̄t̄ m̄ūīc̄⁴⁷ ɔō n̄ᾱ m̄ūc̄ᾱīβ̄,
 Δɣυρ̄ ɔō ɣ̄á̄β̄⁴⁸ Δɣ̄ ɔōc̄á̄īɭ̄t̄ n̄ᾱ τ̄ᾱɭ̄īm̄αν̄ Δ̄īm̄ᾱīɭ̄
 ɣ̄ᾱc̄ m̄ūīc̄ ɔō n̄ᾱ m̄ūc̄ᾱīβ̄ ēīlē.

17 ανηριν α τουβδιρε θμιαν μας Τιμη-
εανη : “ Δ οεαμβριάιτρε,” αμ ρέ, “ αν
β-ρακαβδιμ αν τ-ογλάε το βί αζ ριύβαλ να
μάιζε ό έιαναιβ;”⁴⁹

“ Οο έονηκαμαρ,” αμ ιαοραν.

“ Εμευο το μυζ αρ έ,” αμ ρέ.

“ Νί ρεαυαμ,” αμ ιαοραν.

“ 17 μίμηεανηναε όδοιβε,” αμ ρέ, “ ζαν
ρείτεαμ μαιε το όέεηαμ α η-αιμηρι κοζαιό
αμ ηνάιξιβ, αζυρ αμ ηείυτεαεάιβ; αζυρ ο’
ρεαυαμρα εμευο το μυζ αρ έ; όμ το βυαιλ
ρε έ ρέιν το ρλειρε όμθα, α μιοετ μυιε το να
μυαίβ ύο; αζυρ ατά ρέ αζ τοάιλε να ταλ-
ηαν αιηαιλ ζαε μυιε το να μυαίβ ειλε;
αζυρ ηί⁵⁰ αμια όύμνη έ.

“ 17 ολε ατά ρηη αζαιηηε,” αμ αν οιαρ
ειλε, “ όμ ηρ λε ηεαε έιζηη το Έυαεα Θε
Όαηανη να μυα, αζυρ οά μαμβραμαοιρ
υιλε ιαο τοεαηζμιαό το’η μυιε ομαιούεαετα
ουλ αρ, ρά όειηε.”

“ 17 ολε το μυζηεαβδιμ-ρε⁵¹ βυμ β-ροζλμμ
α ζ-αεάμ ηα ροζλμμετα,” αμ θμιαν, “ αν
τηάε ηαε αιτεόηταοι βειτεαόαε ομαιούεαετα
ρεαε βειτεαόαε αιαιηηετα.” Αζυρ ηρ κόμ-
μαίε⁵² το βί αζα μιάό ρηη αζυρ το βυαιλ
α όιαρ οεαμβριάεταρ⁵³ ρέιν το⁵⁴ ρλειρε οοιβεε
ομαιούεαετα, αζυρ το μυζηε οά ζαόαμ⁵⁵

ῥεανζα ῥιύβλαδά οἰοῦ, ἀζυρ το λαβριασarı
ζο ζάιβτέαδῖ ἀρη λοηζ να muice ὀραοιῶ-
εαδῖτα.⁵⁶

16. Ἀζυρ νίοη ἄιαν νο ζυρη ἔειτ να muca
uile δῖτ ἰ ῥέην ἀμῖοη; ἀζυρ το ἄονηαιρε ῥί
σοηρε coille, ἀζυρ ὀ'ιοηηραιζῖ ἐ; ἀζυρ ἀζ
ουλ ῥά'η ζ-coill ὀη,⁵⁷ τυζ ὀηιαν ηυῖαρη ὀα
ῥλειζ ὀη, ζυρη ἄυρη τηέ ἄονηρη ἄ cléib ἰ.⁵⁸
Ἀζυρ το ῥζηεαο ἀη ηιuc ἀζυρ ἄ ουῖαρητ:
“ἰρ ολε το ηιζηεαῖαρη μο ἔειλζεανη ὀ
αιῖηιζεαῖαρη μέ.”

“Ὀαρη λιοη,⁵⁹ ἰρ ηυηλαῖαῖο ὀαοηα ῥηη
ἀζατ,” ἀρη ὀηιαν.

“ἰρ ουηηε μέ⁶⁰ το ὀηηαῖο,” ἀρη ἐηρεαν,
“ἀζυρ ἰρ μέ Cιδη ηαδ Ἐαητε; ἀζυρ ταῖ-
ηαῖο ἀηααλ ὀαη”

“Ἢέαηαη ἄεαηα,” ἀρη ηυῖοηηα ἀζυρ ηυῖαρη,
“ἀζυρ ἰρ ολε ληηη⁶¹ ἀρη ὀαηη λεατ.”

“Ληηζηηηε ῥά⁶² να ὀείηῖῖῖ ἀεηῖοα,” ἀρη
ὀηιαν, “ὀα ὀ-τιζεαῖο ἀη τ-αηαη ῥεαῖτ
η-υαηηε ἰοηηατ, ζο η-ὀαηηηηηηηε ἀηατ ἐ.”

“Μαηηεαῖο,” ἀρη Cιαν; “ταῖηαῖο ἀηηζῖο
ὀαη.”

“Ὀο ὀέαηαη,” ἀρη ὀηιαν.

“Λέηζῖο ὀαη ουλ ἀη' ηιοῖτ ῥέην,” ἀρη
Cιαν.

“Λέηζῥεαηαοιῖο,” ἀρη ὀηιαν; “ὀηη ἰρ ηυηα

Liom-fém⁶³ duine do mairibadú go minic 'nád muc."

17. Δξυρ το έυαϊό Cιαν ινα μιοέτ φέμ αν-
ρην, Δξυρ Δ ουβαιητ; "Ταβραιό ανασαλ
μαϊέ όαμ ανοιρ," Δρ γε.

"Νι έιυβραιαμ," Δρ βραιαη.

"Μαιρεαό, το ιμεαλλ μέ ριβ," Δρ Cιαν,
"όρη τά m-βιαό Δ μιοέτ μυϊε το μυιρβ-
ρϊθε μέ, νι βιαό Δέτ έρηε μυϊε ιοηηαμ,
Δξυρ ό'ρ Δμ' μιοέτ φέμ μυιρβριζέαρι μέ,
νίορι μαρβιαό μιαη, Δξυρ νί μυιρβριζέαρι
έοιόέε,⁶⁴ νεαέ βυρ μό έρηε ιοηα μέ, Δξυρ
να η-Δρημ,⁶⁵ le Δ μυιρβριζέαρι μέ, ιηηεόρ-
αϊο Δη ζηίοηι τομ' ιηαε."⁶⁶

"Νι le η-Δρημαϊβ μυιρβριζέαρι έύ, Δέτ le
clocaib tulamair na talimian," Δρ βραιαη.
Δξυρ το ζαβδαρα⁶⁷ Δρ Δ η-Δϊέle ρηη ράηη-
ζλέαρ Δρη το clocaib go η-Δέζαηβ, Δξυρ go
η-Δηητεαηη, go η-θεάρηηαθαρη υίηηεαλλ θεαρη-
όηλ υιαη-βρηύητε το'η έυρηαό; Δξυρ το έυρη-
εαθαρη cubat ρηη ρά έαληαηη έ. Δξυρ νίορι
ζαβ⁶⁸ Δη ταλαηη Δη ριοηζαλ ρηη υαέα; Δξυρ
το έηηλζ Δρη υαέαρη να ταληαηη Δηίορ έ. Δ
ουβαιητ βραιαη go μαέφαό Δρηρ ρά έαληαηη;
Δξυρ το κυρηεαό Δη υαρηα ρεαέτ έ, Δξυρ
νίορι ζαβ Δη ταλαηη ληηρ.

Ζιό τηα Δέτ ο' Δόηηαεαθαρη Cλαηηη Τυρηεαηηη

ἀν κορυπέ h-υαίρε, ἀγυρ το οἰύλτ ἀν τάλαιμ
 ἐ; ἀγυρ⁶⁹ ἀν πεδὲτινὰδ ἡ-υαίρι το εἰπεδουαρ
 ρά τάλαιμ ἐ, το ζὰβ ἀν ἕρι λειρ. ἀγυρ το
 ζῆυαίρεδουαρ Ἐλαιν Τιυρεδαιν ἰόμπρα⁷⁰ ἀ
 η-οιαῖο Ἰυζαῖο Ἰάιμφαυα, οἰονηραῖζε ἀν
 ἐὰτὰ.

18. ἰομτῦρα Ἰυζαῖο; ἀρι η-οεαλύζαδ ἰε⁷¹
 η-α ἀταίρι, το τάιμζ ἰοἰιμε ὁ Ἐαῖναιριϋαρ,
 το ζῆιμῖο, ἀγυρ οἰζῆαῖμῖο, ἀγυρ οἰἀτ-Ἰυαῖν
 ἰοιε Ἰυζαῖο, ἀγυρ το Ὀέιριν ηα ἡ-εαυαριζάηα,
 ἰυρ ἀ ἰάιόττειρι Κορ Κομμάιν ἀν ταν ἰο,
 ἀγυρ ται Ἰάιζ Ἰυιρζ, ἀγυρ το Ἐορι-ἰλιὰβ
 ηα Σεαζῖρα, ἀγυρ το ἐεαιν Σεαντῖλείβε
 ἰυρ ἀ ἰάιόττειρι Ἐειρ Ἐοἰοην ἀν ταν ἰο, ἀγυρ
 τῖε ἐἰοῦαῖβ ἀν Ἐοἰοην ἐἰυτῖοἸυιρ, ἀγυρ ἀρ
 ἰιν ζο Ἰάζ Ἰόρι ἀν Δοηαῖζ, ἀιτ ἀ ἰαβδουαρ
 Ἀλλῖμυαῖζ, ἀγυρ εἰρεδὰ Ἐοηηαῦτα ἰύτα.

19. ἰρ ἀηηριν οἰέιμζ Ὀπειρ ἰαε Ὀαῖαιρι,
 ἀγυρ ἀ ουβαιριτ: “ἰρ ἰοηζηαδ ἰοημ,” ἀρ ἰε,
 “ἀν ζῖμδαν ἀζ ἐἰρζε ἀ η-ἰαρ ἀ η-οιυ ἀγυρ ἀ
 η-οιρ ζαῦα Ἰαοι εἰε.”

“Ὀοβ’ ἰεάρι ζο η-βυδ ἰ,” ἀρ ηα οἰαοῖτε.

“Ἐπειο εἰε” ἀρ ἰε.

“Ὀεαῖιαδ ἀῖζτε Ἰόζα Ἰάιμφαυα,” ἀρ
 ἰαυ.

ἰρ ἀηηριν τάιμζ ἀν τ-ἰοἸεδὰηαδ ἦηα ο-τιμ-
 εἰοἸἸ, ἀγυρ το βεανηυῖζ οἰῖβ.⁷²

“Cpeuo áòβδαι το βεαννουζτε” αι ιαο-
ραν.

“Ιρ μόρι άòβδαι μο βεαννουζτε όδοιβ,”⁷³
αι ρέ; “όιη νί ρυιλ άτ μο λεατ το Τυατδαιβ
’Οε ’Οανανη, αζυρ μο λεατ ’οδοιβρε, αζυρ
ταβηιδιό αιηοσ βλεατταό ρεαι να η-Έημεαν
’οαη,” αι ρέ.

“Νάηαβ μοσ ηαισιν όυιτ,” αι ρεαι όιοβ,
ζο ρεαιζαό ροιηηηηεαό αζ ρηεαζηαό ’όό,⁷⁴
“ρυλ το ζέαβδαι ρεαιζαό ηο βλεατταό
αηηρο.”

Ιρ αηηηηη το λέιζ λυζ ηηιοότ οηαιούεαότα
ρ’ά⁷⁵ ηα ρηεαόαιβ, αζυρ το έυηι α η-βλεαό-
ταόα ρέηη α η-οοηυρ ζαό αση ηιζε α η-Έηηηηη,
αζυρ ο’ρ’άζαιβ, ηα ρεαηαόα αα, ζο ηαό
β-ρ’ύιζηηοίρ αη ροηη ηηη ηό ζο η-βειηεαό⁷⁶
αη ηαηαηα Σίοόα οηηα. Αζυρ το βί λυζ
ηηί λά αζυρ ηηί η-οιόε ’ηα ο-ηηηαίολι, ηό ζο
ο-ηάηαζαοαι αη ηαηαηα Σίοόα, αζυρ το
ρ’υιόεαοαι α ο-ηηηαίολι λόζα. Αζυρ τάηηζ
’οούβ ’Οεαιη ηαα αη ’Οαζ’οα, αζυρ ηαοι αεοο
ρ’ίααο οα η-ιοηηηαίηε, αζυρ το ηάιό:
“Cpeuo άòβδαι βυη ηοιιιε ζαη αη ατ το
έυηι?”⁷⁷

“Αζ ρηηηεαό λεαηρα,” αι λυζ.

20. Ιρ αηηηηη το ζάβ λυζ λύηηεαό ηαηαηη-
ηάηη ηηηε; αζυρ ηί ’οεαιηζέαοι ρ’ύιτε, ηα ηηίτε

να ταιηρε διη νεαὶ ρά m-βιαὺ ρί. Ὁ ζάβ
 ρζαβαλλ Ἰλθαναννάνι υιμε ρά ἐαολ α ἰυιυιλ;
 αζυρ το ζάβ α ἐατῆδάηη ρηρ α ἰάιῶτεαρ
 Cιηηβερητ; αζυρ το βί οεαλληιαὺ να ζηέηη
 'να ζῆνύηρ ὁ ἐλαοῦλόθ αη ἐατῆδάηη; αζυρ το
 ζάβ α ρζιατ ουβ-ζοηη,⁷⁸ οατ-άλαιηη, οἶν-
 λεατῆη, οαολ-κοῆηραῆατ, ὄρ ρτυαηζλειηζ α
 ὀηομα,⁷⁹ το ὀίηη α ἐυηηρ; αζυρ το ζάβ α
 ἐλόηῶεαῆ ρορζαὺατ, ρῆηῶεαρ, ραοβ-ὀλίητ,
 ταη α ἐαοηβ ἐλί; αζυρ το ζάβ α ὀά ῖλεαζ⁸⁰
 εηο-ῖαηηηηηζε, εηαηηη-ηεαῆηα, εηυαηῶηεηῆ-
 ηεατῆ, διη να β-ρῶτῆηηζαὺ αη ρυηλ η-αηῆηεατ
 ηηηηε.⁸¹ αζυρ το ζάβδῶαη ηῖζτε αζυρ εηη-
 αηῶ ηεαη να η-ἒηηεαηη α ο-τῆηεαλλῆα εατῆ
 αζυρ εοῆλαιηη ηηηα; αζυρ το τῶζβδῶαη
 τυηητε βηοηατῆ το ῖλεαζαηβ ὄρ α ζ-εαηηηαηβ
 αζυρ το ηηζηεααη ηηβεαηηηα οῖηηε οαηηηηε
 ὀλίητε ὀ'α ρζιατῆηβ ηηα η-ἠηητῆηεηοηη.

21. αζυρ ὀ' ηοηηηηηηηεααη ηάζ ηῶηη αη
 Δοηαηζ; αζυρ ὀ' ῖηηεαζῆααηη να η-Αλλῆηηη-
 αηζ ἰαο; αζυρ το ἐαητεααηη α ῖλεαζα
 ζοηατῆ ζαηβτῆεατῆ διη α ἐέηηε; αζυρ
 αηη ζ-εοηῆβηηηηεαὺ α ῖλεαζ ὀόηβ το ἐαηηηη-
 εααηηη α ζ-ελοηῶηηε ελαηη-λεατῆηα εηοη-
 ὀηῶα⁸² αη α ο-τῆηαηηηηβ εηηῆαηη-ζοηηηα;⁸³
 αζυρ το ζάβδῶαη αζ τῆηηηη-τυαηηζαηη α
 ἐέηηε; αζυρ ὀ' ἒηηηηεααηη οοηηεαὺα οοηη-

Λαριαδά όρ α ζ-σιονν⁸⁴ ό νομ άριμ άζυρ
 ιολίραοβαρι να σ-τριέιηφειρι ριν. 1ρ άνηριη σο
 έονηαιριε λυζ άη ειό κατ⁸⁵ άηη ά ριαιβ θριεαρ
 μαε θάλαρι, άζυρ σ'ιθηηριυιζ ζο η-αιηηίν,
 αιηαιηίαιριτ⁸⁶ έ; άζυρ σο ζάβ άζ τριευν-
 τυαιριζαιη να σ-τριέιηφειρι ρην, ηο ζυρ τοριειαθ
 σά έείαθ λαοέ λειρ σο λυέτ έόηηευσα ηιε
 θάλαρι ηα ριαθηηιη. 1ρ άνηριη σο ηαιριε
 θριεαρ έομαηιηε αιη λυζ; “Τάθαιη η'άηηη
 σάη,” άη ρέ, “σο'η έοη ρο άζυρ σο βέη ρηη
 ρόηηοιαέ έυζατ, έυη κατ⁸⁶ ηίαιηε Τυη-
 εαθ;” άζυρ σο βέη ζηηαιη άζυρ έαρζα,
 ηηηη άζυρ Τηη, α ζ-εοηηιηζεάέτ⁸⁷ οηη ρέηη
 ρά έεάέτ⁸⁸ σο έόηηιαε λεατ άηηρ άέτ ηηηα
 β-ρμαιο ρηη ρόηηοιαέ ληοη.” άζυρ τυζ άη
 έοηηιηζεάέτ ρηη άηαεαλ α άηηηα θό. 1ρ άηη-
 ρηη α συβηιασαιη να σηηαιριέε ζυρ έόηη σο λυζ⁸⁹
 έομαηιηε σο έάθαιηιτ σόηβ ρέηη.

“1ρ βηηαέαιη σάηηηα,” άη λυζ, “σά η-σέαέ-
 σαιριη ρηηη ρόηηοιαέ υηε αιη βύηη ζ-έομαηιηε
 ηαέ ηηηηηέε ληοηηα ιασ.”

1ρ άνηριη σο ζηηαιηη θριεαρ ηαε θάλαρι άζυρ
 ηα σηηαιριέε ηόηηηα σ'ιθηηηιηηε α ζ-εηηέε ρέηη.

22. 1εηέηηηα Λόζα : Τάριηρ έοηηζαιη άζυρ
 βυαιέε άη έάέα ρηη, σο έονηαιριε σιαρ σ'ά
 βηαιέηηηβ, άζυρ σ'ριαρηηιηζ θίοβ, άη β-ραεα-
 σαιη α άέαιηη η'αηη ζ-εαέ.

“Ní fáca mar,“ ar iasraim.

“An ias fómoraiz ‘vo múirfead é,“ ar
Luí.

“Ní h’ias,“ ar rias.

“Ní máireann ré,“ ar Luí; “a gair vo
beimire mo bria dár leir, nác maíraíó biaó
ná ceoó am’ beulra no go b-faí dár rior cá
bár vo fuaire m’á dár.”

23. A gair vo gíuair Luí a gair an marra.
Sioó a marra leir nó go má n dár a gair an
áit ina ríra ré féin a gair a dár le
céile, a gair ar rin a gair an áit a n-veadó
ré a moó nár muice ari n-aí tne Cloinne
Tuireann ó. Go a n-ri nár vo lár dár an
talár le⁹⁰ Luí, go n-veó dár:

“Ir móir an ceann a ina maí b’ t’á dár
ann, a Luí, a gair raí rin Cloinne Tuireann
ó,⁹¹ óir vo b’ éigean óó óul a moó nár
gíveadó, vo má n dár é iasraim ina moó nár
féin.” A gair ó’innir Luí rin ó’ a múinnir,
a gair vo éinn an áit ann a maí b’ a dár;
a gair téio ó a ionnraíge; a gair éug fá
veara⁹² a tó dár, ionnraí go b-raí feadó
ceuo an maí b’adó éug dár Clann Tuireann.
ár.

24. A gair vo tóg b’adó an coir ar an uair,
a gair vo gá dár⁹³ a gair fé dár a lot, a gair

το πριτ' ἡδ' ἔοργαται ἐνὸς⁹⁴ ἐ, ζο η-ουβαιρετ
 λυζ: “Ἰρ ηαιήσεαιμαίλ ἀη μαριβδὸ ρο⁹⁵
 ἐυζαυαρ Clann Tuireann αιη μ'ατῶν ιον-
 μαιη. Δζυρ ἐυζ τεόηα πόζα ὄο, Δζυρ α
 ουβαιρετ: “Ἰρ ολε ατάμη ρέηη ο'η μαριβδὸ
 ρο, ὀηη ηί ἐλυηηη ἀση ηιὸ τρέμ' ἐλυαριβ,
 Δζυρ ηί ραιαιη ἀση ηιὸ τρέμ' ἴυίλβ, Δζυρ ηί
 ἴυίλ ἀση ἐυιρλε βεὸ ἀμ' ἐραιοε, το ἐύηαιὸ
 μ'ατῶν; Δζυρ α Ὀε⁹⁶ ὅα η-αὐηαιη,” ἀη ἴε,
 “Ἰρ ὀοιλιζ λιση ζαη μέ ρέηη το ἐεατ το
 λάτῶν ἀη υαιη το βί ἀη ζηηοίη ἴο Δζα ὀέαη-
 αιη; Δζυρ Ἰρ μὸηη ἀη ζηηοίη το ηιζηεαὸ ἀηη,”
 ἀη λυζ; “.ἰ. ριονζαλ το ὀέαηαιη το Ἴυατῶν
 Ὀε Ὀαηαηη αιη α ἐέηε; Δζυρ β'ἴαυα βιαρ
 α ὀίτ ὀοίβ;” Δζυρ α ουβαιρετ ἀη ηορζ ρο
 ἴορ:—

“Σζέαλ μὸηη ρυαιη Clann um ἡόηη,
 Ὀο ἐιοηηβαιζ ηο ἐοηρ λεαυηαὸ ἀη λαιοί,
 ἀη ηὸσ ρεαλ ἴοηη, ἀη ἴὸσ ρεαλ ἴαηη,
 ηί βιαὸ ἔηηε ζο βηάτ ἀτ ζο η-ολε.

“Τηη ηαριβδὸ Ἐέηη, κυηαὸ ηα clann,
 Ὀο ἐηαὸς ηο τρεόηη——
 Ὀο ὀυβ ηο ὀεαλβ——
 ηο ἐιαλλ ἀτά clann——

“ Δ λεαὶτ ἀτά ἀρ λαρ.

Roρ ιηδινῶ Clann Tuimeann

Tréit béro Tuatá De Oðanann uo'n uail

ῤα ὀοξία neit aζur tλάρ.

25. Uo cuipeadò Cìan ῤά'n ḃ-ῤeapit ἀρῖρ
 ιαρ ϖη, aζur uo τόξḃadò Δ λια ὀρ Δ λεαὶτ,
 aζur uo ῤeapìadò Δ ḃluitē caointe, aζur uo
 ϖξρῖοḃadò Δ ἀιηη Δ η-οξḃam.⁹⁷

“ Ἰρ ὀ Cìan ἀιηηηeóðαρ ἀη cηoc ϖo,”⁹⁸ ἀρ
 λυξ; “ aζur ηά ϖοιλλρῖξeadò ηeacè ἀη ζηῖοῖη
 ϖo ηo ζo ḃ-ῤοιλλρῖξeapῤa é,” ἀρ ϖé; aζur Δ
 ουḃδαιητ ἀη λαιοῖ ϖo ϖῖορ :

“ O Cìan ἀιηηηeóðαρ ἀη cηoc,

ζé 'τά Δ η-ιουηδῶ ϖοηηocèτ;

Μῶρ ἀη ζηῖοῖη uo ηουηδῶ ἀηη,

ῤιονξḃal⁹⁹ ἀρ Ḳuat De Oðanann.

“ Μῖc Tuimeann uo ηunne ἀη ζηῖοῖη,

Ἰηηρῖηη uoαιḃῤe τρῖe ϖῖορ,

Δ uειρῖηη λῖḃ, ηῖ ϖξéal ζύδ,

Tiocῤarῖo ηe Δ η-ύδ, aζur Δ η-ιαρ η-uδ.

“ Τρῖ ηῖc Cαιητε, cρῖῶδ ἀη ὀηeαηη,

Δζur Clann Tuimeann Ueazmeann,

Ἰρ ue uo ηαλαδῶ ḃάρ Céηη,

Δ η-ḃeicè cóηḃαρo Δ cóηηcéηη.

“ 1r bhuirte mo éiríóiré am’ éilidh,
 O nác mairneann an curaidó Cíadn;
 ‘Do éloinn ‘Dealbhadoit¹⁰⁰ ní r’zéad zó,
 Zó m-beiró uile fá idirgnó.”

26. Δ h-aiéle na laoió rin a vubairt Luḡ:
 “ 1r olc vo éiofpar an znióim ro vo T’udá ‘De
 ‘Dannann, aḡur 1r fáda bíar fionḡal aḡa
 véannaíh a n-Éirinn vā éir; aḡur 1r triudḡ
 atáimpe ó’n nzníóim ro vo munneduar Clann
 Tuireann.” Aḡur a vubairt le n-Δ inuinn-
 tiri: “ Iméiḡ zó Teáimiaiḡ mar a b-fuil níḡ
 Éirneann aḡur Tuáda ‘De ‘Dannann; aḡur ná
 foillriḡeadó na r’zéadta ro ann, nó zó b-foill-
 riḡeavra féin idó.”

27. Δiri moéctain vo Luḡ¹⁰¹ zó Teáimiaiḡ,
 vo fuidó zó h-uairal, onóiad, airi ḡuáidinn
 níḡ na h-Éirneann. Aḡur ó’feuc Luḡ ma
 éiméioill, aḡur vo éonndairc fé mic Tuireann;
 aḡur vob’ idó rin triúiri vob’ féáiri líit
 aḡur lámác,¹⁰² vob’ áille aḡur vob’ uiriáim-
 anta vā maib a v-Teáimiaiḡ an tan rin;
 aḡur vob’ féáiri lám¹⁰³ a ḡ-caé na b-fóimoiad.
 1r annrim v’ fuidáil Luḡ r’labriadó éirteadéca¹⁰⁴
 na cáéiad vo bairn;¹⁰⁵ aḡur vo munnadó
 áimlaidó, aḡur v’ éirteavuar uile. Δ vubairt
 Luḡ: “ Cneus airi a b-fuil búiri n-airé anoir,
 a T’udá ‘De ‘Dannann,” ari re.

“Δτά οητρα ζο ρειμήη,” Δη ριαο.

“Ψαρρριζήμ ρε βυη μαίτιβ,” Δη ρε;
 “ρηυο Δη οίοζαλταρ το ύέληφαύ ζαό Δον
 Αζαιβ¹⁰⁶ Δη Δη η-οηοηζ το ήυηηβρεαύ ΔάΔη
 ζαό Δον Αζαιβ?” “Οο λυζή ροότ μόη Δη εάό,
 Δη ηα ελορ ρη οόιβ; Αζυρ υ’ήρεαζαη ηίζ
 ΈημεΔηη Δη υ-τύηρ έ, Αζυρ ηρ εαό Δ ουβΔηητ:

“ΡεαοΔηη¹⁰⁷ ή ή-έ τ’ΑάΔηηρε το μαη-
 βΔό?”

“Ήρ έ, ζο ρειμήηηη,” Δη λυζ; “Αζυρ το είη
 Δητιζή Δηοηρ Δη οηοηζ το ήΔηβ έ; Αζυρ ή
 Ρεάηη Δ ήηορ Δα Ρέηη Δη μαηβΔό το εζα-
 οΔη Δη, ’ηά Αζοηηρ.”¹⁰⁸

28. Δ ουβΔηητ ηίζ ΈημεΔηη: “Ηη μαηβΔό
 Δον λΔοη το βέΔηΡαηηη Ρέηη Δη Δη τέ το
 ήυηηβρεαύ η’ΑάΔηη, Δάτ βΔη το βΔη υέ,
 ζαό Δον λΔ Δη Δ εέηε, ηο ζο υ-τυητρεαύ ρέ
 ληοη, υά η-βηΔό ρέ Δη ηο εμιαρ.”

Δ ουβηΔοΔη ηα η-υΔηηε υηε Δη ηήο εέο-
 ηα, Αζυρ ΕλΔηη ΤυημεΔηη μαη εάό.

“Δτάηο Αζ υέΔηηάη Δη όηοηηζέηε ρηη,” Δη
 λυζ, “ηα υΔοηε το ήΔηβ η’ΑάΔηηηρε; Αζυρ
 ταβηΔηο έηηε υΔη Δηη, ό τΔηο ΤυΔάα “Ο
 “ΟΔηηη Δ η-Δον ηίζ; Αζυρ μηηα υ-τυζΔηο,
 ή ήάηόεΔοηο ηεΔάτ ηίζ ΈημεΔηη,¹⁰⁹ ’ηα Δ
 εοηΔηηε; Ζηέαό, ή λάηοεΔηο ΤεΔά Ηηίοϋ-
 ευΔηηα¹¹⁰ υ’ήζβΔηη ηό ζο ηέηηο ληοηρΔ.”

“Ὁδὸ μαριβραίνη” φέιν τ’ἀτταίη,” ἀρὶ μὴζ ἔριεανη, “σο βυὸ ἡναιτὶ λιον τυ σο ζῆλασὸ ἔδρισα υαίη ἀνη.”

29. “Ἰρ ἐυζαίννη ἀ νεηρὶ λυζ γύο,” ἀρὶ κλανη τυριεανη εδοτορη φέιν, “ἀζυρ ἀοἰάη μαριβδὸ ἀ ἀτταρὶ ὄο,” ἀρὶ λυάρι ἀζυρ ἀρὶ λυάριβδ: “Ὀἷη ἰρ ἀζ ἰαρηαιὸ ρζέδλα ἀ ἀτταρὶ σ’ῆαν ρέ ζο σ-τρίάρτα, νο ζο β-ρυαίη ριορ ἀ βάιρ.”

“Ὁοβ’ εαζλα ὄοινη,” ἀρὶ ὅριαν, “ζυριδβ ἀζ ἰαρηαιὸ ἀοἰάη σο βιδὸ ρέ ἀ β-ριδὸνυιρε ἔδιε, ἀζυρ ηὰε ηζέδβδὸ ρέ εἷηις υαίηη ἰοηδ ὄιδιζ ρη.”

“Ὁο βέριαν-νη,” ἀρὶ ηὰ μίς εἰλε; “ἀοἰάη ὄο νό ταβδαιηρε ἰ ὄρ ἀρὸ, ὄ’ρ τὺ ἰρ ριηε.”

“Ὁο βέρι,” ἀρὶ ὅριαν.

ἀζυρ λειρ ρη ἀ ουβδαιητ ὅριαν μαε τυριεανη: “Ἰρ ἐυζαίννη ἀ νεηρὶ τὺ ρη, ἀ λυζ, ἀη τριυρ ρο; ὄη ἰρ ρηηη σο ῥαοιλιρ σο ὄέδνηην κόμηιηζε κοἰηαιε λέ κλανη Ἐαίηη ροἰηη ρο; ἀζυρ ηίοη ἡδριβδανηρνη τ’ἀτταίη; ζιὸεδὸ σο βέριφάη εἷηις ἀνη, ουιτρε μαρὶ ζο η-σέδνηφάηδοιρ ἀη ζηοἰη.”

30. “Ζέδβδωρδ εἷηις υαίβ ἀνη, ζιοη ζο ραοιλιτῖοιρε ἐ,” ἀρὶ λυζ; “ἀζυρ ἀ νεηρὶηη ἀνηρὸ ἰ; ἀζυρ μὰ’ρ μὸρὶ λιβρε¹² ἰ, σο ζέδβ-τῶιὸ μαίτῆδἡη ἀρὶ ἐυιτὸ σι.”

“κλυιηεαν υαίτ ἰ,” ἀρὶ ριδσ.

“Δξ γο ί,” αη λυξ; “.ι. τηί h-ύβλα, Δξυρ
 ερoiceann muice Δξυρ ρλεαξ Δξυρ οά εαδ,
 Δξυρ εαριβαο Δξυρ ρεαδτ muca Δξυρ cuil-
 eán con Δξυρ βιορ ρολαδτα Δξυρ τηί
 ζάριτα αηι εnoc; Δξυρ ιρ ί ρηη αν έηηις
 ατάηηρε ο΄ιαηηαιό,” αη ρέ; “Δξυρ μά΄ρ
 μόρ λιβρε ί,¹¹² μαίτρηότειαρ cuio οι αηι
 λάτδαιη ανηρο οίβ Δξυρ muna μόρ, ταβηαιό
 υαίβ ί.”

“Νί μόρ ληνηί,”¹¹² αη θηηαη μαο Τηηηεαηη;
 “Δξυρ ιρ οόδαοηε ληηη ηύν ρεille Δξυρ
 μύοδαίξτε οο βειτ Δξατρηα ρά η-άη ζ-κόηαιη
 Δ λυξαο μαη έηηις; Δξυρ νί ληηη τηί εηο
 μήε υβαλλ Δξυρ αν οηηεαο εέαοηα οο εροις-
 ηίβ μυς Δξυρ εηο ρλεαξ Δξυρ εηο εαδ
 Δξυρ εηο μυς Δξυρ εηο cu, Δξυρ εηο
 βιορ ρολαδτα Δξυρ εηο ζάριτα αηι εnoc οο
 οέυηαη.”

“Νί βεαξ λιοηρηα¹¹² αη ρλοηηεαη ρέηη ηιαη
 έηηις,” αη λυξ; “Δξυρ οο βέη ρλάηηηεαδτ
 Έυαδτα Θε Οαηαηη οίβηε ζαη ηίοη μο
 ο΄ιαηηαιό, Δξυρ λε βειτ οίληη ζο βηάτ οίβ;
 Δξυρ ταβηαιόηηε αν τ-ρλάηηηεαδτ εέαοηα
 οάηηα.”

“Ιρ τηηαίξ ρηη,” αη Clαηη Τηηηεαηη;
 “Νί βεαξ οο ρλάηηηεαδτ αν οοηάηηη ρηηη ρέηη.”

“Ιρ βεαξ,” αη λυξ; “οίη ιρ ηηηις οο ζεαλλ

buir le téirto éirice uadta mar go a b-riadó-
nuire cáic a gsur go macraoaoir 'na coir
a mír."

Tugadur Clann Tuimeann iar rin ríú
Éimeann a gsur buó b' Deairg, mac an Dá g'oda,
a gsur uairle t'uaéta De Dánann fá íoc na
h-éarica rin vo luú.

31. "I' feáru uairra a noir," ar luú,
"fior na h-éarica úo vo tá bairt uaoib."

"I' feáru," ar iao ran.

"Mairéad," ar luú, "i' iao na trí h-úbla
o'iaimiar oimib, .i. trí h-úbla vo g'airg na
h-I'béirne,¹¹³ a n-oiméar an voimain, a gsur
ní fo g'ndairto úbla óam ac't iao, óir i' iao
rin úbla i' feáru buaid a gsur i' áille 'ran
voimain iao, a gsur i' ainlaio atáio a gsur
oac an óir óirioirg'te oimia, a gsur ní mo
ceann mic míora 'na gac úball oio b, a gsur
blar meala bioir oimia le n-a g-caiteam;
a gsur ní f'á g'bdair gaoéta cío, na aicío aingcior
air doinneac vo cáiteann iao; a gsur ní
lú g'airtoe iao a m-beit oá ríoir cáiteam go
briát; a gsur vo g'nió gac don teirg'ear úball
oio b, a mo g'á éac'ta, a gsur tig cúige tar air
a mír; a gsur g'io calma rí b're, a t'uar laoc,
raoilimre nac b-puil vo cumar a g'air,¹¹⁴
(nío, nac voilig liom), na h-úbla rin vo

βρειτ' ο'ν μιντινι δζά β-φουλιο, όνι το μιν-
 νεαδ'ό φάιρτινε όόιβ ζο μαδ'φασαοιρ τρι
 μισειμεαδ'α όζα ό ιαριτ'αρι να η-Εόηρα οα
 m-βρειτ' leo αινι έιζεαν." ^{114a}

32. "Ipe an cpioceann muice o'iaimiar oim-
 παιβ, cpioceann muice atá az túir, míz špéize,
 azur leižedaraió azur pláneocáió pé aor
 cnead' azur žalaim ¹¹⁵ na beada oá žuarač-
 ται, ačt žo m-beim'ó aini ¹¹⁶ an ppioimao ann ;
 azur ir aiimlaió to bí an imuc rin, azur an
 ppiut' oá o-tizead'ó pi črió, to bíad'ó ina
 řion ¹¹⁷ žo ceann nai τιάč; azur an čpéačt
 le m-bamead'ó í, to bíad'ó plán; azur o'in-
 niread'ari oimaoiče na žpéize, nač uim'í pém
 to bí an buaió rin ačt aini a cpioceann; azur
 to p'eanad'ó í, azur atá a cpioceann aca ó
 řoin; azur paolimiri p'ór, nač uim'ar o'ib're a
 p'ázail to o'eóin na o'aim'oeóin."

"Azur an b-φeσaδ'βairi cpiuo í an τ-pleaz,
 to řioi mé oim'pαιβ?"

"Ní p'eaσamairi," ari p'iao.

"Sleaž p'aim'ím'neac' atá az p'ireari míz
 na p'ep'ia azur aip'eaσ'βairi ¹¹⁸ žaim'íteari oi;
 azur to žničeari žač mož'a éačta le; azur
 bíó coipe o'uirze p'a n-a ceann to žnát', žo
 nač loiržp'eaδ'ó an čač'airi iona m-bíad'ó ří;
 azur ir o'eac'airi a p'ázail."

33. “Δξυρ αν β-φεαυαβδαιρ ρια αν υά εαέ, αξυρ αν ραρβαυ, υοβ’ αιλ λιομ υ’φάξαιλ υαιβ?”

“Νι φεαυαμαρ,” αρ ριαυ.

“Υά εαέ υαιρλε, ιονζανταέα,” αρ ρέ, “ατά αξ υοβαρ, ρίξ να Σιρλε; αξυρ ιρ κόιμ-υεαρ υόιβ μαιρ αξυρ τιρ; αξυρ νί φυιλ ειέ ιρ λυαιτε, λάιυρε ’νά ιαυ; αξυρ νί φυιλ ραρβαυ α κόιμμαιτ αιρ έυμαυό ná αιρ κόιμώδαιηζνε; αξυρ υα μιονρα υο μαριβέταρ ιαυ, βιαυ ιομ-λάν ’ρην ζ-ρμυιτ έέαυνα αέτ ζο β-φαξέταρ α ζ-ρνάμα λε να υ-τιομρυξάυ; αξυρ ιρ υοιξ λιομρ ααέ υμαρ υιβρε α β-φαξαιλ.”

“Δξυρ αν β-φεαυαβδαιρ ρια η-ιαυ να ρεαέτ μυα υ’ιαρρι μέ ορρμαιβ; .ι. μυα ατά αξ εαραλ, ρίξ να ζ-Colομαν Όρυόα,” αρ λυξ; “αξυρ ζέ μαριβέταρ ζαέ οιυόε ιαυ, υο ζέαβέταρ βεό αιρ η-α μάμαέ ιαυ, αξυρ νί βείυ ζαλαρ να εαρλάιντε αιρ νεαέ υο φρομαρ κυυ υίοβ.” 119

34. “Δξυρ ιρ έ κυιλεάν ροη υ’ιαρρμαρ ορρμαιβ, .ι. κυιλεάν ατά αξ ρίξ να η-ιορμυαιυε, αξυρ φαιλιυρ α η-αιημ αξυρ βεαέαυόαιξ αν υοίμαιη υ’φαιρρη υι, υο έυιτρυόιρ αρ α ρεαρμα; αξυρ ιρ υεαραιρ α ράξαιλ. αν βιορ ρολαέτα υ’ιαρρμαρ ορρμαιβ, .ι. βιορ υο να βεαρμαιβ ατά αξ ηηαιβ Ιηηρε φιαηέαιρε.

Δξυρ ιρ ιαο να τήι ζάρτα σ'ιαρριαρ ορ-
 ραιβ' το όευναμ' αιρ ένοσ, .ι. τήι ζάρτα
 το λέιζεαν αιρ ένοσ μ'ισοόδαοιμ α ο-τυαιρ-
 ceαρτ λοόλανη, Δξυρ ιρ ζειρ το μ'ισοόδαοιμ
 Δξυρ σά έλοιμν ζαν ζάρτα σ'φυλανζ το
 όευναμ' αιρ αν ζ-σπορ ρη; Δξυρ ιρ ασαρ αν
 το ριζνε μ'αταρ α ρόζλιμ; Δξυρ σά μαιτ-
 ριηρε όδαοιβ' έ, ηί μ'αιτ'ρισ'ρ-ρη σ'α η-σέοιμ
 έ; Δξυρ σά η-έριζεαό βυρ ο-τυρρυρ υιλε λιβ
 ζο ο-τί ιαο, ιρ σόιζ λιομ'α ζο η-σφοζα'ρ-
 σδαοιρ ορραιβ' έ. Δξυρ ιρ ί ρη αν έριμ σ'ιαρ-
 ριαρ ορραιβ',” αρ λυζ.

35. Το λυό ροότ Δξυρ ρ'ιοι-όύβ'αό αιρ
 έλοιμν τυρρεανη λε ρ'ιοιμνεαό να η-έαρκα
 ρη; Δξυρ το έυαόσαρ ιαρ ρη μαρ α ραιβ' α
 η-αταρ Δξυρ σ'ιηηρεασαρ αν τ-ευστυαλαηζ
 ρη το.

“Ιρ ολε να ρζευλα ρη,” αρ τυρρεανη;
 “Δξυρ το ζέαβ'αίό ριβ' βάρ Δξυρ βυαν-οιόε
 σ'ιμριτ ορραιβ' Δξ ιαρραιοό να η-έαρκα ρη,
 Δξυρ ιρ κόρ α τεανζμ'αίλ σδαοιβ'. Δξυρ
 ταιρρ ρη υιλε, σά η-β'αίλ λε λυζ ρέιμ έ, το
 ζέαβ'αίό ριβ' αν έριμ λε ραοτ'ρύζαό, Δξυρ η
 β-ραζαοιρ ρη αν σομ'αιμ ί αότ λε κυμ'αότ-
 αιβ' μ'λανανηάιμ, ηο λοζα ρέιμ. Δξυρ έρι-
 ζιόρε σ'ιαρραιοό ιαρ'αότα αν Δοηβ'άιρρ μ'λαν-
 ανηάιμ αιρ; Δξυρ ηί έυβ'ραιοό ρέ ρη σδαοιβ'

Δάτ ιρ εαδ̄ Δ οέδρρδαιό ρέ, ηάε λειρ ί,
 Δζυρ ηάε ο-τιοβρδ̄ο ιαράετ οο'η ιαράετ
 Δηάε; Δζυρ ιαρηρδ̄ιό ιαράετ κυρδαιζ̄¹²⁰ Μδν-
 δηηάηη διρ, .ι. Σζυαδδ Τυηηε, Δζυρ οο
 βέδρρδαιό ρέ ρηη οδαιβ̄, όιρ ιρ ζειρ¹²¹ οό,
 Δη οδρδ η-άτ̄ευνγε οο έδβδρρτ υδαιό;
 Δζυρ ιρ ρέδρρ οδαιβ̄ρε Δη κυρδ̄ 'ηά Δη
 τ-εαδ̄."

36. Ιρ Δηηρηη οο έυαδ̄οδρρ Δλδηη ΤυηηεΔηη
 ηδρ Δ ρδαιβ̄ λυζ̄, Δζυρ οο βεΔηηυζεδδδρρ
 οό, Δζυρ Δ ούβρρδδδρρ ηάε β-ρ̄εουρρδδδρρ
 Δη έιρρ ρηη ο'ρ̄άζδαι λζδη Δ έυνγεηδηη ρέηη,
 Δζυρ ζυρ η̄δαιτ̄ λεό, Διρ Δη Δόβδρρ ρηη,
 ιαράετ Δη Δοηβδρρρ¹²² Ηλδηηδηηδηη ο'ρ̄άζδαι
 υδαιό.

"Ηί ρ̄υλ Δη τ-εαδ̄ ρηη Δζδηη ρέηη, Δάτ Διρ
 ιαράετ," Δρ λυζ̄, "Δζυρ ό ηάε β-ρ̄υλ, η̄
 έιυβρρδδ ιαράετ οο'η ιαράετ υδαιη."

"Μδρρδδ̄ο τδβδρρ ιαράετ Κυρδαιζ̄ Ηδηηδη-
 ηάηη ούηηη," Δρ βρρδηη ηδε ΤυηηεΔηη.

"Οο βειρρηη," Δρ λυζ̄.

"Δά η-άιτ Δ β-ρ̄υλ ρέ," Δρ ριδδ.

"Δζ βρρυζ̄ ηδ βόηηηε," Δρ λυζ̄.

Δζυρ έδηγεδδδρρ Δρ̄ιρ ηδρ Δ ρδαιβ̄ ΤυηηεΔηη
 Δζυρ εη̄ηε, ηηγεδηη ΤυηηεΔηη, Δ η-οειρρβ̄-
 ρ̄ιρρ, Δζυρ ηηηρρ οόίβ̄ ζο β-ρ̄υδρρδδδρρ Δη
 κυρδ̄.

“Νί μόρι ζυρ φειρμθε ριβ δ φάζαιλ,” αρι
 Τυρπεδανν, “ζυόεαδύ ιρ μαίτ λε λυζ ζαδ
 νιό αρι δ m-βιαδύ φειρόμ αιζε φείν τοόυμ
 αάτδ μμυιζε Τυρμυό το έαβαιρτ έυιζε το’ν
 έιρμυ υτό; αζυρ βυό μο-μάιτ λειρ αν νιό
 ναδ β-φυιλ φειρόμ αιζε, .ι. ριβρε, το έυιτιμ
 αζά h-ιαρμαιό ρά υεόιζ.”¹²³

37. Ζλυδαιρτο ρόμπα ιαρι ρην, αζυρ ράζβαιο
 Τυρπεδανν ζο κύμαδ, αοοιντεαδ; αζυρ το
 έυαυό ειένε λεό ζο υ-τί αν έύαιν ινα ραιβ
 αν αυρμαδ. Αζυρ το έυαυό υρμαν ανηρ αν
 ζ-αυρμαδ, αζυρ δ ουβαιρτ: “Νι φυιλ αέτ
 ρλιζε αονουινε αμάιν ειλε ανηρο αμ’ φαρ-
 μαδρα,” αζυρ το ζαβ αζ αερααέτ αρι αν
 ζ-αυρμαδ.

“Ρα ζειρ¹²⁴ το’ν έυρμαδ αν αερααέτ
 ρην το υευνδαμ αρι, δ βρμαίρνε ιονμυινε,”
 αρι ειένε, “ιρ τρυαζ αν ζνιόμ το μυζνεα-
 βαι, .ι. αέαιρ λόζα λάμφασα το μαρβαδύ,
 αζυρ ιρ αόιρ ζαδ ολε ειλε το βειτ ινα
 υιαιζ ορμυαιβ,” αζυρ το μυζνε αν λαοιό
 ανη:

“Ολε αν ζνιόμ το μυζνεαβαι,
 Δ αυρεαάτδ ριαλ, ριονηρα;
 Αέαιρ λόζα λάμφασα
 Το μαρβαδύ ιρ ολε λιομρα.

“ Δ εἰτνε, να ἡ-δβαῖρ ρῖν,
 Μεδρ ἄρ μαιρῖν, τρέαν ἄρ ὀ-τρεδρα,
 ἱρ ρεῶρῖν λῖνν ἄρ μαρῖδᾶ ῥά ἔεδᾶ
 ἠδ ἔδζ μῖοῦλδοῖ ἠεδτα.

“ Σῖρῖ ἰδῆδ δζυρ ἰννρεδᾶ,
 ζο ρῖα ρῖορ Μδρδ Ρυδῖοε ;
 ὕρῖ ζ-συρ δ ἡ-εῖρῖνν, ραρῖορ,
 ἠοῶ ἄν ὕ-ρῖλ ζῖοῖν ἱρ τρῖαδῖε.”

38. Δ ἡ-δῖελε να ἠ-βρῖαῆδρ ρῖν, ὄο ἔῖρ-
 εδᾶρ ἄν ἔῖρῖεδῆτ ἔδῆμῖλεδᾶ ρῖν δ ζ-συρδῆ
 ἄμδῆ ὀ ἔῖρῖρδῖβ ἄῖλλε εοῶδῖρζῖλδᾶ να
 ἡ-ἔῖρῖεδᾶν.

“ Ἐῶ ρῖζῖε ἠδ ρδῆδᾶν ἄνοῖρ δῖρ ὀ-τῖρῖ,”
 δῖρ ρῖδᾶ.

“ Ρδῆδᾶν ὀῖδῖρρῖδῖ ἠδ ἠ-ῖβδῖλ,” δῖρ
 ὕρῖδᾶν. “ Ὄῖρ ἱρ ἰδᾶ ὄο ἡ-ἰδῖρρῖδᾶ ὀρρῖῖνν
 δῖρ ὀ-τῖρῖ. ὄο ρῖῖρ ρῖν ἰδῖρρῖδᾶοῖο ὀρτῖδ,
 δ ἔῖρδῖζ Μδῖνδᾶνδῖν δτᾶ ρῖῖνν,” δῖρ ρῖ,
 “ ἄρ ρεῶλδ λῖνν ζο ζδρζδ ἠδ ἡ-ἱρβῖρῖνε.”

Δζυρ ἠῖορ ρδῖλλεδᾶ ἄν ρῖζῖρ ρῖν λῖρ ἄν
 ζ-συρδῆ δῖμδῖλ ὕδᾶ ζῖνδῆ λῖρ ; ὀῖρ ὄο ρεῶῖλ
 ρῖοῖῖε ἰοῖδ ρῖῖμ δῖρ ὕδῖρῖ να ὀ-τοῖν ὀ-τδῖβ
 ῖδῖτνε, δ ἠ-δῖτῖεδῖρρδ ζδῆδ ἡ-δῖβῖρῖνε, ἠο ζῖρ
 ζδῖβ ἔῖδᾶν δζυρ ἔδλδᾶ-ῖορτ δ ζ-εῖρῖοῶδῖβ ἠδ
 ἡ-ἱρβῖρῖνε.

39. Δξυρ αρι η-ουλ αηηρη η οόιβ, ο'φιαρ-
 ρυιζ θρηαη ο'α θρηάιτρηβ : “ Cιονηορ οοβ'
 αιλ λιβ ουλ ο'ιονηρηυιζε ζαρηόα ηα η-ιρβειρηε
 αηοιρ, όρη ιρ οόιζ λιοη,” αρι ρέ, “ ζυρηαβ
 αηιλαρό θίορ ρίοζ-έυρηαρό αξυρ αατ-ηιλιό ηα
 αρηίε αζά έοιηέυο, αξυρ αη ριζ ρέηη ηα
 έααηη-ρρητ ορηα.”

“ Cρηεο οο οέυηραηαοιρ,” αρι αη έλαηη
 ειλε, ‘ αατ ουλ ο'α η-ιονηρηυιζε αξυρ ηά'ρ
 τρηιρε ούηηη ηά οόιβ ηα η-υβλα ρηη οο
 έαθδαιρτ υααα, ηό ρηηη ρέηη οο έυιτρη αηη
 αρη α ρηη, ό ηαα λιηη ουλ ό'η ζ-αηηαθδαιρτ
 ρεο ααά ιηηάρι ζ-αηηηη, ζαη θάρ ο'ρ'άζαιλ α
 η-άιτ έιζηη.”

“ Ταρηιρ ρηη,” αρι θρηαη, “ ιρ ρέάρη λιηη άρι
 η-άλλαο αξυρ άρι η-άρηηηόρ οο έυη όρ άρη
 ορηυηηηη αξυρ άρι ηζλιοαρ αξυρ άρι ηζαρηζε
 ο'αίτρηιρ ιηηάρι η-οιαιό, ηά ηιζλιοαρ αξυρ
 ηεαααατ οο ούλ όρ άρη ορηυηηηη. Αξυρ οα
 ρέηη ρηη, ιρ ί αόηαρηλε ιρ ηηόευηα ούηηη
 οο'η έοη ρο, .ι. ουλ α ηεαααίβ ρεαθαα
 ρέιτρηαα, ράρλιύαηη, ο'ιονηρηυιζε αη ζαρηόα
 ύο ; αξυρ ηί ρυιλ αζ α έοιηέυουιόαίβ αατ α
 η-αρηη ευοαρηοηα, ιηηάιττε ο'άρι ο-αειλζεαη;
 αξυρ ααθρηαίόρη οα θυη η-αρηε ιαορηαη οο
 λείζεαη έορηαίβ ζο λιύαηη, ληη-ααρηαίό, αξυρ
 αη αρηάτ οο αειλζηρη ορηα α ηη-θιαιό υηιλάηη,

ιονδαίττε αα, όιοβ ρη, ρηοματόρε αη ηα
 η-ύβλαιβ αζυρ βειηο όύβαι, ζαάα ρη όιοβ
 αζυρ μά ρευοαημε έ, οο βέη οά ύβαιι λιοη,
 η ύβαιι αη' ηηηοιβ αζυρ ύβαιι αηη ηο βευλ.”

40. Οο ηοιαοαη-ραη αη όοηαηηε ρη;
 αζυρ οο βυαι βηηαη οο ρλειρζ οοιβέτε
 οηαοιοέαάτα ιαο, ιοηα ο-τηύη, ζο η-οεάηηα
 ρεαβαι αιιιε έαζραηηα όιοβ, αζυρ ζλυαηηο
 ο'ιοηηρηνζε ηα η-ύβαιι. Αζυρ ηοάηηζο αη
 λυάτ όοηηευοα ιαο, αζυρ οο ζάηηεοαη αη
 ζαά ταοβ όιοβ, αζυρ οο άαίτεοαη ρηαηα
 ρεαηζαάα ρηηηοηηηεαάα λεο; αζυρ οο βάοαη-
 ραη αη α ζ-όοηηευο αηηαι ο'αίτηη βηηαη
 ηοηηε, ηό ζυη άαηηεοαη αη λυάτ όοηηευοα
 α λάηη-αηηα όιοβ υιη, αζυρ ρηοηαηο αη ηα
 η-ύβλαιβ ζο η-υηηηεηηεαά; αζυρ οο ηυζ
 βηηαη οά ύβαιι λειρ, αζυρ ύβαιι λε ζαά ρεαη
 οο'η οίρ ειη, αζυρ ριιηο ράηη, ζαη ρυιηύζαό
 ζαη ρόηηηεαηζαό. Αζυρ τέηο αη ρζευλ ρη
 ρά'ηη-αάηηαηζ αζυρ ρά'ηη-αηηά α ζ-οοιτάηηε.
 Αζυρ οο βάοαη τη η-ηηζεαηα ζηηοα ζαοη-
 ηαηα αζ αη ηυζ ρη; αζυρ οο άαηηεοαη ιαο
 ρέηη α ηεαάταιβ τη ζηηοηηα ηηηηεαάα, αζυρ οο
 λεαηαοαη ηα ρεαβαι ραη β-ραιηηηε, αζυρ
 οο λείζεαοαη ραηζηηεάηα τηηηηε ηηα η-οιαό
 αζυρ ηόηηα; αζυρ οο βάοαη ηα ραηζηηεάηα
 ρηη οά λοηζαό ζο ηόηη.

“1r τριμαζ αν μοϋ διη δ β-φυιλμίο ανοιρ,”
 διη Clann Tuimeann, “όιη ατάμαοιο ο’δι
 λορζαϋ το να ραιζνεδηαιβ ρο, muna β-ραζ-
 αμαοιρ. caδαιρ έιζην.”

“Οά β-ρευοδιη ρέιν,” διη θριαν, “οο
 βέαιρδαιηη ρορταϋτ οριηαιβ.”

Αζυρ το βυαιλ το ρλειρζ τοιλβτε οηαιο-
 εαϋτα έ ρέιν αζυρ α οιαρ οεαιρβραϋταρ,
 αζυρ το μιζνε οά εαλα οίοβ αζυρ εαλα ειλε
 οέ ρέιν, αζυρ το μιζαοαη λέιη’ραν β-ραηηρζε
 ρίορ; αζυρ ο’ιητέιζεαοαη να ζηίοιηα υαϋα
 ανη ρην; αζυρ τέιο Clann Tuimeann ανη-
 ρην ζυρ αν ζ-Cυηαϋ.

41. Δρ α η-αιτλε ρην το ciinneαϋ cóμαιρλε
 leo τουl το’η ζηέιζ ο’ιαηηαιϋ αν έραιοιηηη,
 αιη αιρ νό αιη έιζεαν. ζλυαιρτο ρόηηρα νό
 ζο ο-τάηζαοαη α ζ-coήρφοζυρ caτηαϋ ρίζ
 ζηέιζε.

“Cά ριοϋτ α ραϋαη ανηρο,” διη θριαν.

“Cά ριοϋτ α ραϋραμαοιρ ανη,” διη να
 μαααιβ ειλε, “αϋτ ιοηάη ρεαϋταιβ ρέιν.”

“Ni η-αιηλαιϋ ρην έιϋτεαη οαηηρα,” διη
 θριαν, “αϋτ τουl α ρεαϋταιβ ριλεαϋ αζυρ αορ
 οάηα έηηεανηαϋ ανη, όιη ηρ αιηλαιϋ ηρ μό άη
 η-οηόηη αζυρ άη ζ-caϋαη ιοηη ρολαιβ υαιρλε
 να ζηέιζε.”

“1ρ οεαααιη ουιηηη ρην το οέυηαηη,” διη

ριασ, “Δζυρ ζαν τάν Δζαινη, Δζυρ ναδ μό
 ιρ εόλ τούνη Δ όευηαή.”

Ζιόεαδ ό ευζαυαρι σεαηζαλ ριλεαδ ό αιρ Δ
 β-ρολταιβ, Δζυρ βυαλιτ τοριυρ να κατμαδ;¹²⁵
 Δζυρ τ’φιαρρμιζ αν τούηρεόιρ ρια το βι ανη.

“Δορ τάνα ρινη,” αι ριασ, “τάιηζ λε τάν
 cum αν ηιζ.”

Τέιτ αν τούηρεόιρ τ’α ινηρινη τούη ηιζ ζο
 ηαβδαυαρι Δορ τάνα ραν τοριυρ.

“Λέιζτεαρι Δρτεαδ ίατ,” αι αν ηιζ, “όιρ
 ιρ ρά τυαιηιρζ τεαζ-όυιηε το τάνζαυαρι αι
 ρατ ριη Δρ Δ τ-τιρ ρέιη ζο τ-τί ρο.”

Δζυρ τ’ρόζαιρ αν ηιζ αν έαταιρ το έορ-
 υζαδ ό αιρ Δ ζ-ρινη ιοηηυρ ζο η-βέιτ λε
 η-α η-αιτρυρ Δα, ηαδ β-ραραυαρι Δοη αιτ
 τάρ ηιυβλαυαρι κόηηαιτ. Το λέιζεαδ
 Clανη Τιηηεαηη Δρτεαδ Δ ζ-ριυτ Δορ
 τάνα, Δζυρ το ζαβδαυαρι Δζ όλ Δζυρ Δζ
 Δοιβηεαρ Δ ζ-ρευτοόιρ,^{125a} Δζυρ το ηηεαραυαρι
 ηαδ ηαιβ ραν τοηαη Δζυρ ηαδ β-ραραυαρι
 ρέιη ηιαή, κοηηαιτ να κατμαδ ριη, ηά
 κόηηλισηηαιηε Δ τεαζλαιζ, ηά κόηηόρ Δ
 ζ-ρεαηα ρέιη.

42. Ιρ Δηηιρ η τ’έιηιζεαυαρι Δορ τάνα αν
 ηιζ το ζαβδάλ Δ η-ουαη το έάδ. Ιρ Δηη-
 ριη Δ τούβαιητ βηιηαη ηαδ Τιηηεαηη λε η-α
 βηαιτηιβ, τάν το ζαβδάλ τούη ηιζ.

“Νί ρῆιλ ὅαν ἀζαῖνν,” ἀρ ρῖαυ, “ἀζυρ νά
 ἡ-ἰαρηῖα οἰρηῖνν ἀέτ ἀν ὅαν ὅο ἔλεαέταμαρ
 ριαῖ, .1. ζαέ νιὸ ὅά ἔαρωαῖνν υαῖνν ὅο ἅδιν
 ἀμαέ ἡ νεαῖτ ἀρ ἡάῖν, μά’ρ ὅύῖνν ἱρ τῖεῖρε;
 ἀζυρ μά’ρ ὅόῖβῖρῖν ἱρ τῖεῖρε, ρῖννε ὅο ἔυῖτῖν
 ἡό.”

“Νί ρεαῖζαῖρ ἀν ὅευνάῖν ὅάνα ρῖν,” ἀρ
 ἅρηαῖν.¹²⁶

ἀζυρ ἡεῖρ ρῖν ὅ’εῖρῖζ ρέῖν ἱνα ρεαῖῖν ἀζυρ
 ὅ’ἰαρηῖ εῖρτεαέτ ζο ηζαḅαὸ ρέῖν ὅαν; ἀζυρ
 ὅο ἡ-εῖρτεαὸ ἡεῖρ, ζο η-ὅύḅαῖρτ:—

“Δ Ἐύῖρ νί ἔεῖλεαῖν ὅο ἔῖ
 ἡοῖῖαῖν ἔύ ὅρ ρῖοζ ἀν ράῖῖ,
 ἡοηνοέτ ρεῖρε ρεῖḅ ζαν ἔρῖάῖρ,
 ἱρ ὅύḅαῖρ ὅο ἔυῖνζῖν ἀρηῖ.

“Ὅο ἔοζαὸ ἔοῖῖαῖρῖν ρῖα ὅ,
 ὀ ρῖοην ἀ ἔοῖῖαῖρῖν ρῖρη;
 ἀν τέ ὅο ἅεῖρ ὅύῖνν ἀ ἔρῖὸ
 Νί τῖεῖρτῖοε υαῖὸ ἀ ἡῖορ.

“Σῖυαῖζ ἡα ζαοῖτε ἱρ ραῖρηζε ἡεαῖρ
 ἀῖηναῖρ ζεαν ζο ηζαḅ ρῖρη,
 ἡοηνοέτ ρεῖρε ρεῖḅ ζαν ἔρῖάῖρ
 ἱρ ἱ ὅύḅαῖρ ὅο ἔυῖνζῖν ἀ Ἐύῖρ.”

43. “1r maic̃ an t̃án rin,” ar an níg̃,
 “ac̃t nac̃ o-tuigim don focal o’ac̃ céill.”¹²⁷

“Inneoradur̃a ac̃ ciall suit,” ar b̃riann:

“Ac̃ Túr̃ ní ceileam do c̃lú,
 molam tú or níog̃ an maic̃.”

“.1. Am̃aic̃ céio an maic̃ or níg̃-ḡeod̃aib̃ ña
 coille, ir maic̃ rin céio tur̃a or níog̃aib̃ an
 doim̃ain, ar ḡeabur̃, ar uairle, agur ar
 oineac̃:”

“Iomnoct ḡeire ḡeib̃ gan c̃ríur̃.”

“.1. C̃roiceann muice Túr̃ ac̃a agat̃ra,
 tob’ aic̃ liom̃ra o’ḡáḡaic̃ uait̃re ac̃ n-túair̃
 mo t̃ána.”

“Ó r̃ionn ac̃ c̃óim̃air̃ain r̃ur̃.”

“.1. Ionann ó agur cluar̃, agur biaic̃
 m̃ire agur tur̃a cluar̃ ar c̃luair̃,^{127a} .1. ar
 c̃luar̃aib̃ ac̃ céile ḡá’n ḡ-c̃roiceann, muna
 b̃-ḡáḡad̃ uait̃ o’o t̃eóin é; agur ir do rin ac̃a
 tuig̃re mo t̃ána,” ar b̃riann mac̃ Tuireann.

44. “Do m̃ol̃rainn do t̃án,” ar an níg̃,
 “muna m-beic̃ ac̃ m̃euso ac̃a iom̃iáic̃ mo
 c̃roic̃inn ḡeim̃ ann; agur ní ciall suit̃re, ac̃

ἔην ὀάνα,” ἀρὶ ρέ, “ἀν ἀτ̄κυινγε ριν ὀΐαρι-
 ραιὸ ὀρμ ρέιν, ἀζυρ ἡδὲ ὀ-τιυβ̄ριαινν ὀο ἀ
 β̄-ρ̄υιλ¹²⁸ ὀΐλεδ̄οδ̄ιβ̄ ἀζυρ ὀΐορ ὀάνα ἀζυρ
 ὀο ἡδ̄ιτ̄ιβ̄, ἀζυρ ὀο ἡόρι-υδ̄ιρ̄ιβ̄ ἀν ὀοἡδ̄ιν ἐ,
 μუნδ ὀ-τιορ̄αδ̄ ὀίοβ̄ ἀ β̄δ̄ιν ὀίομ ὀομ’ ἀιἡ-
 ὀεόιν; ἀζυρ ὀο β̄έρι τ̄ρι λ̄αιν ἀν ἔριοιεινν ριν
 ὀο ὀεαριγ̄-ὀρι ὀυιτ̄ρε ἀρι ἔεανηδ̄ ὀο ὀάνα.”

“Ἵο ρ̄αιβ̄ μ̄αιτ̄ ἀζατ̄,” ἀρὶ ὀρ̄ιαιν; “ἀζυρ
 ὀο β̄ί ἀ ρ̄ιορ̄ ἀζαμ̄ρα ρέιν ἡάρι ρ̄υιυρ^{128a} ἀν
 ἀτ̄κυινγε ὀΐαριρ̄αιὸ, ἀτ̄ ζυρ̄ τ̄υιγ̄εαρ̄ Ἵο
 β̄-ρ̄αζ̄δ̄αινν ρ̄υαρ̄γ̄λ̄αδ̄ ἡαιτ̄ ἀρ̄: ζ̄ιὀεδ̄, ἀτ̄δ̄ιμ
 κόμ̄ραηητ̄αδ̄ ριν, ἡαδ̄ ἡγ̄έδ̄β̄αδ̄ ζ̄αν ἀν τ̄-ὀρι
 ὀο τ̄όμ̄αρ̄ ἀηη μ̄ο ρ̄ιδ̄ὸηυιρε Ἵο ἡαιτ̄ ἀζυρ
 ὀύτ̄ραδ̄τ̄αδ̄ ἀρ̄ ἀν ζ̄-ρ̄ιοιειανν.”

Ὀο κυριεδ̄ ὀορ̄ ρ̄εδ̄ῶμα ἀζυρ ρ̄ηιοτ̄δ̄ιλτε
 ἀν ἡιζ̄ λ̄εὸ ὀο τ̄όμ̄αρ̄ ἀν ἰοημ̄ρα ζ̄ο τεδ̄ ἡα
 ρ̄έδ̄ο.

“Τόμ̄ριὸ ὀά λ̄άν ἀν ἔριοιεινν ἀρι ὀ-τ̄ύιρ̄
 ὀΐοηηρ̄υιγ̄ε μ̄ο β̄ριδ̄ιτ̄μεδ̄,” ἀρὶ ὀρ̄ιαιν, “ἀζυρ
 ἀν λ̄άν ὀείγ̄εανηδ̄ ζ̄ο ὀύτ̄ραδ̄τ̄αδ̄ ὀάμ ρέιν,
 ὀ ἱρ̄ μέ ὀο ἡιζ̄νε ἀν ὀάν.”

45. Δὲτ̄ ἔεανη, ἀρι ὀ-τεδ̄τ̄ ὀο λ̄άτ̄αιρ̄, τυζ
 ὀρ̄ιαιν ρ̄ιτ̄ ρ̄ανητ̄αδ̄ ρ̄ολ̄άμ̄αδ̄ ἀρι, λ̄ε ἡ-α λ̄άιἡ
 ἔλι; ἀζυρ ὀο ἡοτ̄τ̄ ἀ ἔλοἱὀεαἡ, ἀζυρ τυζ
 β̄έιμ ὀο’ἡ ρ̄εαρ̄ β̄α ἡεαρ̄α ὀό ὀίοβ̄, ζ̄ο
 ἡ-ὀεάριηα ὀά ἔυιτ̄ ὀε ἡηδ̄ λ̄άρι; ἀζυρ ὀο ἔυαδ̄ὸ
 ἀ ρ̄εἱλ̄β̄ ἀν ἔριοιεινν ἀζυρ ὀο ἔυιρ̄ υιμε ρέιν

έ; αζυρ το λέιζεδοαρ ιαο ινα ο-τριυρ αρ αν
 ζ-κατδαιρ αμαδ, αζυρ ιαο αζ ρλαιοζε να ρλυαζ
 ανη ζαδ ιοναο α ο-τεαηζιμαδοοιρ ρόμπα,
 ιονηυρ ναδ η-θεαδαιο υαφαλ ζαν ειρλεαδ, να
 κυραο ζαν ειορηβαο, να οίζ ζαν μαρβαο
 υατδ.¹²⁹ Ιρ ανηρηη τάιηιζ θρηαν μαρ α
 ραιβ ριζ ζρηέιζε ρέηη, αζυρ ηιορ μοιλλε αν
 ριζ οα ιονηρηιζε, ζυρ ρεαρηαο κόμηιαο ριόοα,
 κυραητα, κυραο, calma le céle; αζυρ το
 β'έ ριόο αν κόμηιαο ρηη, ζυρ ταιη ριζ ζρηέιζε
 το ηιη¹³⁰ λάηηε θρηαιηη, ηιηο τυρηαηη. Οάλα
 να οίρε ειλε: το ζαβαδοαρ αζ μαρβαο αζυρ
 αζ ιηόη-οιρλεαδ να ρλυαζ αιρ ζαδ λειτ, ζυρ
 ευρηαδοαρ άρ οφαιρηέιρε αιρ ρλυαζαιβ αν
 ούηα, ηο ζο η-θεαδαιο αα ορηα.¹³¹ Αζυρ
 ο'ραηαδοαρ ρέηη 'ραη ζ-κατρηαιζ τηί οιοε
 αζυρ τηί λά,¹³² αζ κυρ α ρζίτε οίοβ ταρ έιρ
 α ραοτδαιρ αζυρ α ράη-οιρλιζ.

46. Κόμηαιηλιζτέαρ αα ανηρηη ουλ ο'ιαρ-
 ραιο τυιλλε¹³³ οο'η έιηηο; αζυρ ριαρηυιζιο α
 θρηάιτηε το θρηαιη α ραδραδοοιρ αιρ ο-τύιρ.

“Καδαη ζο ριρηαρ, ριζ ηα ρερηα,” αι
 θρηαιη, “ο'ιαρηαιο ηα ρλεαζα ατά αιζε.”

Αζυρ το ζλυαιρηαδοαρ ρόμπα ο'ιονηρηιζε α
 ζ-κυραιζ, αζυρ ο'ράζβαοαηρ οιρηαρ ζορηη-
 ηηοτδ να ζρηέιζε. Αζυρ α ούβηαδοαρ ανη-
 ρηη: “Ιρ ηαιτ ατάταρ αζαηηη, αζυρ ηα

h-úbla ašur an crioceann do beic ašainn.”
 Ašur nŕor řanaduair ve'n réim řin nó řo
 řánřaduair řo cřioćaiĥ na řerřia.

“Cá moćt a řaćam řo vún řiř na řerřia,”
 ař ĥřian.

“Cá moćt a řaćřamaoiř aňn, aćt ionář
 řeaćtaiĥ řéin,” ař na maćaiĥ eile.

“Ní h-é řin do ćićeair vamařa,” ař ĥřian,
 “aćt vail a řeaćtaiĥ aora vána aňn, ańaił
 do ćuaćmař řo řiř řřéiře.”

“Molamaoiřne řin,” ař řiać, “ćré řeaćar
 do ćuaić vúinn an uair řá vėireać ćuać-
 mař le ván řion řurab veaćair vúinn beic
 ař aćmáil na ćéiřve náć ĥ-řuil ašainn.”

47. Ašur ćuřaduair ceanřal řileać ař ▲
 ĥ-řolćaiĥ; ašur ćiřio řo voriř an vúna,
 ašur iarřaić ořřlać. řiařřuiřeair an vóiri-
 řeóiri ćia h-iać, nó cá ćiř vóiiĥ.

“Aor vána Ćireannać řinn,” ař řiać,
 “ćáiniř le ván ćum an řiř.”

Do léiřeć ařćeać iać, ašur do řeařiać
 řáilće řřiu ař an řiř, ašur ař maćićiĥ a
 mũinćiře; ašur do řuićeć řo h-uairal onó-
 řać iać ař an řiř ina ćimćiolł řéin. Ašur
 aňňřin v'ėiřećeair aor vána an řiř do
 řaćáił a n-ván ašur a n-vreućt. Ašur
 a vúbairić ĥřian mać Ćuiřeann le n-a

βριάτινις σ'είριζε αζυρ σάν το ζαβδάλ σο'ν
ρίζ.

“νά βι αζ ιαριμαϊό αν σάνα ναc β-ριιλ
αζαινη οριμαϊνη,” αρι ριασ; “αcτ μά'ράιλ λεατ
ριν το θευναμ αν σάν¹³⁴ ιρ εόλ ουινη; .ι.
υρλουζε αζυρ ιομβυαλαδó αριμαcταc.”

“Οο β'αναμ αν θευναμ σάνα ριν,” αρι
βριαν, “αζυρ ó'ρ αζαμια ρέιν ατά αν σάν,
ζεαβασ σο'ν ριζ é: αζυρ α ούβαιριτ αν
ιοριζ ρο:

“φοιλλ ζαc ρλεαζ αζ Ριρεαρ,
νειτιβ βιούβασ βιριτεαρ.
Νι ροριλανν το Ριρεαρ
Ζαc αον αρι α ο-οεαριζαηφαν.

“Εó βυó η-άιλλε σ'φιούβαιβ,
Ράιότεαρ ριζ ζαν ούβλα;
Ζο ρεόλαιζ αν τ-ομνα ρó
Cάc ιονα ηζαοcταιβ cρó.”

48. “Ιρ μαϊc αν σάν ριν,” αρι αν ριζ;
αζυρ νι cτιζιμ cρευσ αν λυαó ná αν
c-ιομιαδó ριν αρι μο ρλεαζ ρέιν ανη, α ριρ
σάνα ειηεαηηαιζ.”

“Ατά,” αρι βριαν μαc Τιηιεαηη “ζυριαβ ι
ουαιρ οοβ' άιλ λιομια σ'ράζαιλ αρι μο σάν
αν τ-ρλεαζ ριν αζαcτα.

“Ολε αν έιδαλλ ουιτρε ριν, αν αιρζιό ριν
 ο'ιαρμιαό ορμια,” αν αν ριζ; “αζυρ φορ νιορ
 ευζαοαρ να η-υαιρλε να να η-άμο-ιμαίτε
 εαόαρ να comαιρε το don οάν ριαίη buó
 ινό, 'νά ζαν το βάρ το έαβαιρε αιρ αν λάταιρ
 ριν ουιτ!”

Μαι το έυαλα θμιαν αν cóμιαό ριν όη
 ριζ, το έυιμνιζ αιρ αν ύβαλλ το βί ινα λάιη
 αιρε, αζυρ τυζ υιόαι άίτεαρác το, το'η
 ριζ, ζυρ έυιρ α ιννέιηη τριέ έύλ α έιηη ριαρ
 αζυρ νοόταρ α έλοιόεαίη, αζυρ ζαβαιρ αζ
 ρλάιζε να ρλύαζ 'να έίμείαλλ, αζυρ ηιορ
 ραίλλεαό ριν λειρ αν ο'ιαρ ειλε, άέτ το ζαβ-
 αοαρ αζ cυηζηαίη λειρ ζο εριόόα, cυρατα,
 ζο ο-τυζαοαρ ειρλεαό αιρ α ο-τάριλα leo το
 λυέτ να εαέριαό.

Αζυρ ο'φυαριαοαρ αν τ-ρλεαζ, αζυρ cοιη
 λάν ο'υιρζε ρά η-α ceann ζο ηαc λοιρρεαό
 αν ούν; αζυρ α ούβιαοαρ Clann Τιρμειαν
 ζυρ ιμίοιο leo ουλ ο'ιαρμιαό τuille το'η έιηιc
 ινόρ το βί ορμια. Ράζβαο αν έαέταρ ανηρην,
 αζυρ ριαρμιαίζιο οά έέιλε cá ριζζε α ραέφα-
 οοοιρ.

“Ραέαμ ζο Τοοαι, ριζ ιηηρε Σιζιρ,” αν
 θμιαν, “όιη ιρ αιρε ατά αν οά εαό αζυρ αν
 εαρβαο ο'ιαρμια λυζ ορμιαιηη.”

49. Ζλυαίηιο ιαρ ριν, αζυρ βειηιο αν

τ-ϋλεδξ λεό, δέτ ceana buò μέανμηναδέ μόρι-
αιζεανταδέ το βάοαρ αν τριύρι κυραό ϋν
οα ειρ αν έδατα δζυρ αν άιτιρ το ϋζνεαοαρ
δζυρ το ζλυαιρεαοαρ ϋόμπα ζο ο-τάηζα-
οαρ ζο ούν ϋίζ ιηηρε Siζιρ.¹⁸⁵

“Cά ϋιοέτ α ϋαδέαμ ανη ϋο,” αν θριαν.

“Cά ϋιοέτ α ϋαδέαμαοιρ ανη, δέτ ανη άρ
μεδέταιβ ϋέηη,” αν ιαοφαν.

“Ni h-αιηλαίο ιρ cóηρ,” αν θριαν, “δέτ
τέιόμιρ α μεδέταιβ άμυρ έιρεαηηαδέ ανη,
δζυρ οευηαμ μυηηηεαριόαρ λειρ αν ϋίζ,
οιρ ιρ άηηλαίο ϋηη το ζεόβαμ ϋιορ cá h-άιτ
ιοηα η-βιαο ηα h-ειέ δζυρ αν αριβαο αιρ
cóημευο.”

δζυρ αιρ άηηηεαό αν cóηαιηλε ϋηη, έάηζα-
οαρ ϋόμπα αιρ ϋαιτέ βαιλε αν ϋίζ.

50. δζυρ το ζάβ αν ϋίζ δζυρ μαίτε δζυρ
μόρι-υαιηλε α μυηηητιηε ιηα ζ-coinne δζυρ
ιηα ζ-coíηόάιλ, τρις αν αοηαδέ το βί οα cóη-
οηαό αca; δζυρ το ϋζνεαοαρ ύηηλα οο'η
ϋίζ; δζυρ ϋιαρϋιυιζεαρ αν ϋίζ ϋζευλα οόιβ,
cia h-ιαο ϋέηη, ηο cá τριρ οόιβ.

“άμυρ έιρεαηηαδίζ ϋηηη,” αν ϋιαο, “ατά
δζ τυλλεαη τυαηαροαιλ ό ϋιοζέταιβ αν οοη-
αιη.”

“αν άιλ λιβ ϋαηαηάηηη αζαμ ϋέηη ϋεαλ,” αν
αν ϋίζ.

“1r áil,” ar rias.

Δξυρ το μιξνεαοαρ κορ Δξυρ cunnηαò λειρ
 αν ρίξ. Σο ceann coicctiòipe ταρ mí óóib ’ραν
 ούν ριν, Δξυρ ní facaοαρ na h-eic λειρ αν
 ραε ριν.

1r ανηρην Δ ούβαιρε θρηαν: “1r oic αν
 κορ ρο ορηαινη, Δ θρηάιτε ιονήυιη, Δξυρ
 ηαò μό ατά ο’ρτορ ρευλα να η-εαò ανοιρ
 Δξαινη ’νά αν céαο lá τάνξαμαρ οο’η
 βαιλε ρο.”

“Cneuo το β’áil λεατρα το óeunam uime
 ρην,” ar αν οίρ eilé.

“Deunam,” ar θρηαν: “ξαβδαν άρ η-αιρη
 Δξυρ άρ η-ιολ-φραοβαιρ Δξυρ άρ η-εαι-
 ραòα αιροιρ Δξυρ ιμτεαòτα ορηαινη, Δξυρ
 έιμξεαμ το λάταρ αν ρίξ Δξυρ ινηιρ-
 εαμ οó, Σο β-φάξραμ αν ταλαίη Δξυρ αν
 τίρ ρο muna ο-ταιρβέαναιò ρέ να η-εic
 ούινη.”

51 Τάνξαοαρ ρόμπα αήλαιò ρην το λάταρ
 αν ρίξ, Δξυρ ο’φιαρρυιξ αν ρίξ óóib, cneuo
 φά η-οεαρ αν τ-ινηαλλ ιμτεαòτα ρην¹⁸⁶
 το έυρ ορηα ρέην.

“Οο ξέαβαιò τυρα Δ ρτορ ρην, Δ άιρτορξίξ,”
 ar θρηαν; “.1. να η-αήυιρ έρηεανηαòα μαρ
 ρινη, Συρβα ιαο βιορ ’να λυòτ cóιμευοα Δξυρ
 οίοξραιρε Δξ να ρίξτίβ Δξα η-βίο ρεóοαιβ¹³²

βυαῖο, ἀγυρ ζυραβ ἰαο ἢ λυέτ κοζαῖη ἀγυρ
 κόμηαιλε ἀγυρ κόμηρῦν ἀζ ζαέ ὀμοῖνζ ἀζ α
 m-bio, ἀγυρ νί ὀέάηνα τυρα ρῖν ἰννε ὀ
 ἔάνζαμαρ ἔυζατ, ὀη ἀτά ὀά εαέ ἀγυρ
 εαῖβαο ἀζατ ἢ ρέάηη ῥαν ὀοῖμαν, ὀο ῖέηη
 μαρ ρυαηαμαρ α ὀεῖηηη ἀγυρ νί ῥαεαμαρ
 ἰαοῖαν ῥόρ.

“ ἢ ολε ὀο ῖηζνεαβάρηε τιοηζαῖη τῖαλλ-
 τα τῖο ρῖν,” ἀη ἀη ῖηζ, “ ἀγυρ ταιρβέαν-
 ραῖηηε να η-εῖέ ρῖν ὀῖβ ἀη ἔεαο ἰά ὀά
 ῥαοῖλρῖηη ἰαηηαῖο ὀο βεῖέ ἀζαῖβ οηηα; ἀγυρ
 ὀῖ ἀνοῖη ἀτά ἰαηηαῖο ἀζαῖβ οηηα, ὀο ἔῖοῖο
 ρῖβ ἰαο; ὀηη νί ἔάνζαοαῖ ὀοῖη βαῖλε ῖο
 ῖηαῖη ἀῖαῖη ἢ ὀῖηλε ἰομηα ἀγυρ ἰε μαῖεῖβ
 εηῖε ζο κοῖτέαηη ῖνά ρῖβ.”

ἀγυρ ὀο ἔηηη ῖοη ἀη ἔεαηη να η-εαέ ἰαη
 ρῖν, ἀγυρ ὀο εηηηεαῖ ἀη εαῖβαο οηηα; ἀγυρ
 ὀο βυῖ κόμη λῦαῖε ἰε ζαοῖε ἀῖῖῦαῖη εαηηαῖζ
 ἀη ῖέηη ῖο-ῖηεαῖε ὀο βῖ ῖῦῖε ἀγυρ ὀο βυῖ
 κόμηῖοεαη ὀῖῖβ ἀη ηηηηη ἀγυρ ἀη τῖη.

ἀγυρ ὀο βῖ ὀηηαη ἀζ ρεαῖαῖη να η-εαέ ζο
 η-αηηεαέ, ἀγυρ ὀο ζῖαε ἀη εαῖβαο, ἀγυρ ὀο
 ζαῖβ ἀη τ-αηα ἀη ἔαοῖ κοῖηε, ἀγυρ ὀο
 βυαῖλ ῥάῖη ζ-εαηηαῖζ εῖοῖε βά κόμηῖοζυρ
 ὀο ἔ; ζυη ἰηηηη βάρ ἀη; ἀγυρ ἰηηεαη ῥέηη
 α η-αῖε ῥαν ζ-εαῖβαο ἀγυρ ἔηζ ηηῖαῖη ὀοῖη
 ῖῖζ ζυη ῖζοῖε α ἔηοῖῖε ἰηα ἔῖαῖβ; ἀγυρ

eile aḡur a aḡbreaḡ ṽo cúir cúige ias; aḡur ṽ'innir aḡmáil tárila ṽóib; aḡur mar ṽo cúaiṽ aca air ḡac ṽronḡ ṽa'ri tairḡ rearaḡm leo ḡo ṽ-tí rin.

53. “Cireṽ fá ṽ-tánḡaḡar ṽo'n c'riṽ ro aḡoir,” ar aḡ riḡ.

“Air c'eann na muc aḡá aḡaḡra,” ar ḡriann, ṽ'a m-breic linn mar cúir ṽo'n éiric úo.

“Ciannoḡ ṽo b'áil leat a b-fáḡail,” ar aḡ riḡ.

“Má f'áḡam le toil máic ias,” ar ḡriann, “a ḡaḡáil cúḡaḡn ḡo buiṽeaḡ; aḡur muna b-fáḡam, caḡ ṽo t'abairt ṽuitre aḡur ṽot' muiḡnḡir tair a ḡ-ceann, aḡur buir ṽ-tuitim linn, aḡur na muc ṽo breic linn ṽá buir n-aḡmṽeoin aḡláiṽ rin.”

“ṽá m-baṽ í rin c'riṽ ṽo maḡáṽ air,” ar aḡ riḡ, “ṽo b'olc ṽúinne aḡ caḡ ṽo cúir.”

“Ir í ḡo veimín,” ar ḡriann.

Ir aḡnḡin ṽo cúaiṽ aḡ riḡ a ḡ-cómairle aḡur a ḡ-coḡar le n-a muiḡnḡir uile t'á'n ḡ-cúir rin; aḡur ir í cómairle air ar cinneaṽ leo, .i. na muc ṽo t'abairt ṽá n-veóin féin uaḡa ṽo Cloinn Tuireann, ó naḡ b-facaṽar ḡur rearaḡm leo a n-aon áit ṽ'ar maḡaṽar ḡo ṽ-tí rin.

54. Δέτ έεαηα, έυζαοαη Clann Tuιρεαηη αλτύζαό αζυρ βυιόεαέυρ le h-Δράλ, αζυρ βα μόηι α η-ιουηζαηταρ ηα muca ο'φάζαίλ μαρ ηηη, μαρ ηαέ β-φυαηαοαη αση έυηο εηλε οο'η έηηηε ζαη έαέ αέτ ιαο; αζυρ ηί η-εαό αμáηη, αέτ ζυηαβ μόηι ο'φάζβαοαη ο'α β-φυίλ αηη ζαέ άητ ο'αη ζαβαοαη ζο ο-τί ηηη.

Αζυρ οο ηυζ Δράλ λειρ ιαο ο'α όύηη αζυρ ο'α όεάζ-βαιλε φέηη, αη οηόέε ηηη; αζυρ οο ηηεαρολαό αζυρ ηηιέολαό φά η-α ηηαηαίβ φέηη ιαο, ηοηη βιαό αζυρ οηζ, αζυρ όεάζ-λεαβαηοίβ. Αζυρ έηηζηο αηη η-α ηάηηαέ, αζυρ ηηζηο οο λάέαηη αη ηηζ; αζυρ τυζαό ηα muca όόίβ.

“Ιρ ηαηέ οο έυζαηρ ηα muca ρο όύηηηη,” αη βηηαη; “όηη ηί β-φυαηαμαη αση έυηο οο'η έηηηε ζαη έαέ αέτ ιαο αμáηηη;” αζυρ α ουβαηητ βηηαη αη λαοιό ρο ρίορ:—

“ ηα muca ρο, α Δράλ,
 Όο λείζηρ ληηη ζο η-βύαίό
 ηα ρεόοα εηλε φυαηαμαη
 Α λορ κόηηλαηη εηηαό,

“ Καέ έυζαηη οο φηρεαη
 Ό'αη έηηηρεατ λαοιέ λάηα;
 ηό ζο ο-τυζαμαη ηαόα,
 ηυβαη, αη τ-αηηη άζα.

“Cáit m'í Innire Sigeir,
 I' m'óir na'c feisoir;
 'Do éitirim'ir uile ran n'gníomh
 Muna m-beit' c'roiceadh na moir muice.

“A D'raíl na'ri c'ógairi feall,
 'Dá m'air'í'ir t'ir mic Tuireann,
 'Bo m'óir' do b'uid' i' do b'lad'
 M'air' é'ugair uair na mucá.”

55. “Cá r'ú'bdal do 'deunt'aoi d'noir, a 'Clann
 Tuireann,” ar' D'raíl.

“R'adám,” ar' r'íad, “'Zur an loiruid'ó, air
 ceann an é'uiléin con' atá ann.”

“T'ad'bid'ó at'cuinge 'dam féin, a 'Clann
 Tuireann,” ar' D'raíl; “'azur i' í at'cuinge
 i'air'íom o'ir'íad'ib, mé féin do b'ieit' lib' ann
 buir' z-cuir'ead'ct'oin z'o m'í' na h-loiruid'óe,
 óir' i' in'gean 'dam i' bean do, azur do
 b'áil liom r'ur'áil air, an cú do t'ad'air'it
 'daoib'ire z'an cáit, z'an cóim'lan.”

“I' m'air'it' linne r'ín,” ar' r'íad.

Azur do 'dear'uir'gead' a long' do'n m'í' z'azur
 ní h-air'íur'tear a n-eat'ir'íad'ó leat' air leit',
 z'o m'án'z'ad'air z'o h-oir'ear' doib'inn ion'z'ant'ad'
 na h-loiruid'óe. 'Do b'á'ad'air iom'lán r'luaid'z'
 azur r'óc'ir'áir'oe na h-loiruid'óe az' cóim'eus a

ζ-ϋαν αζυρ α ζ-καλδύροριτ αιρ α ζ-ϋιονη ;
αζυρ το ζάιμεαυαι υόιβ φα έεαυόη, μαρ το
h-αιτνίζεαυ leo ιαυ.

56. Τέρο Δραλ α υ-τίρ ιαι ρη ζο ριότ-
έαντα αζυρ τέρο μαρ α ραιβ α έλιαμναι,
μζ να h-λορυαυόε, αζυρ ιννιρεαρ ιμτεαέτα
Cloinne Τιυμεανη υό, ό έύηρ ζο υειμεαυ.

“ Cpeυο το βειη υο'η έμύ ρεο ιαυ,” αι μζ
να h-λορυαυόε.

“ O'ιαρμιαυό να con ατά αζατρα,” αι
Δραλ.

“ Ιρ ολε αν έιαλλ υυιτρε τεαέτ leo υά
h-ιαρμιαυό,” αι αν μζ, “ όηρ νί έυζαυαι να
υέε υο έοίε υο έμναι λαοέ 'ραν υομναι ζο
b-φευοφαιυοη υ'αιρ νο υ'έιζεαν μο έυ-ρα
υ'ράζαιλ.”

“ Νί h-αμλαιυό ρη ιρ κόηρ,” αι Δραλ, “ αέτ
ό υο έλαυόεαυό μόμναι υο μιοζαιβ αν υομναι
leo ρύυ, αν έυ υο έαβαιρ υόιβ ζαν έόμναι,
ζαν έαέύζαυό.”

Αέτ έεαναι, νί ραιβ υο Δραλ αέτ υοίμναι-
εαρ; αζυρ τέρο ταρ αιρ μαρ α ραιβ Cλανη
Τιυμεανη αζυρ υ'ινηρ να ρζευλα ρη υόιβ.
Ζιό τριά αέτ, νιορ ροιλλεαυό να ρμεαζαρετα
ρη λειρ να ρειννεαυόαιβ, αέτ τυζ ριαυό λάμ
ταραιυό λαοέυα αιρ α η-αρμιαυό, αζυρ υ'ρόζ-
ραυαι καέ αιρ ρλυαυόζ να h-λορυαυόε; αζυρ

αιη ποῦταιν το'η ο-τμευν-ῖλυαιζ ρην Δ ζ-κόμη-
 ὀάιλ, το φεαρραο κόμηλαιν Δζυρ κόμηραο ζο
 ερόδα, κόμηῖοόρια αιη ζαῖ ταοῖ.

57. Ὅλα Cloinne Τιμεανη; το ζαῖδαοαι
 Δζυρ λεαοριαῖο να ζ-κυριαῖο Δζυρ Δζυρ μύδαῖο να
 μιλεαῖο, νό ζυρ ρζαρι ριαο φέιν λε ἔεϊλε ῖραν
 ζ-καῖ λε ὀέινε Δζυρ λε ὀάραῖταϊζε αν
 ὀεαῖῖα, Δζυρ λε ειον αν ἔομηλαιν, ζο
 ο-τάρλα λυῖαι Δζυρ λυῖαιρα οο ἔαοῖ, Δζυρ
 ὀρμιαη λειρ φέιν Δ ο-ταοῖ εϊλε. Ὀα ὀεάρηα
 ὀαοζαϊλ¹⁴⁰ Δζυρ ὀρμιαῖο ὀυῖοῖνε ραοη μαῖομα
 ροιῖη ὀρμιαη ανη ζαῖ κοηαιρ ιοηαιρ ζαῖ,
 νο ζο ράιηιζ ριζ να η-λορμιαῖοε ῖραν ἔρῖο
 κόμηῖοαιηζεαν ανη Δ ραῖῖ; Δζυρ φεαρραο αν
 ὀαιρ ὀεάζλαοῖ ρην κόμηραο Δζυρ κόμηλαιν,
 ζο φέιζ, ρυιλτρεαῖ, ρῖρρηῖῖνεαῖ; Δζυρ ιομ-
 ὀυαλαῖο Δρμιαῖταῖ, ιοῖῖρμιαῖο; Δζυρ ὀρλαῖζ-
 εαῖτ Δῖζαῖῖ, Δῖτεαῖραῖ, Δῖηοιαῖῖηαῖῖταῖ.

Δζυρ το ὀυῖο ἔρῖοδα αν κόμηραο ἔ ρην, νό
 ζυρ ἔεανζαῖλ ὀρμιαη ριζ να η-λορμιαῖοε Δζυρ
 ἔυζ λειρ ἔ τρεῖ λάρ να ρλυαιζ νό ζο ράιηιζ
 αν λῖῖταῖρ Δ ραῖῖ Δραῖ; Δζυρ ιρ εαῖ Δ
 ὀυῖαῖητ:—

“Δζυρ αν Δζατ το ἔλῖαῖῖαιη,” αιρ ρέ, “Δζυρ
 λυῖζῖηρ ρά ῖῖηαῖῖηαῖ ζαῖρζε ζο ῖ-ὀαῖο
 ὀρα λιορρα Δ ῖηαῖῖαῖο ρα ἔρῖ ῖῖα Δ ἔαῖαῖητ
 λιοη αοη ὀαιρ ἔῖῖαιη ῖηαῖ ρο ἔυζατ.”

Δάτ δάτ νιό έεαηα, τυζαό αη έυ το έλοηηη
 Τυηεαηη, αζυρ γζαοίλτεαη υο'η ηηζ; αζυρ
 εεαηζαίλτεαη ηίτ αζυρ εάηηεαη εατοηηο.
 Αζυρ αηη ζ-εηίοεήζαό ζαέα ηεητε αηήλαίό
 ηηη υόηβ, βυό ηόηη ηεαηηα αζυρ αηζηε αεα
 αζυρ εεηεαβηαηο υ'αηαλ αζυρ υο έαέ αηη
 έεαηα.

58. Ιοηέηηα Λόζα Λάηηάοα: υο ηοίλλ-
 ηηζεαό υο, ζο β-ηυαηαοαη ελαηηη Τυηεαηη
 ζαέ νιό υά ηαίβ υ'υηεαηβδαίό αηη ηέηη υο'η
 έηηε εύη εαέα ηηηηζε Τυηηιό; αζυρ υο λείζ
 βηηίοέτ υηαοιόεαέτα ηηα η-οηαίό εύη α
 ζ-εηη αηη ηεαηηαο αζυρ αηη υίοέυηηηε αηη
 ζαέ νιό ηαέ ηαίβ αεα υο'η έηηε; αζυρ υο
 έυηη ηεαηηα αζυρ ηόηη-ηόηαη οηηα ηεαέτ ζο
 η-έηηηηη λειη αη έηηε υ'ηοηηηηηηζε Λόζα
 Λάηηάοα. ηηοη εύηηαηη λεο ζυη έεαηηαίζ
 ευηο υο'η έηηε υαέα αζυρ έάηηζαοαη ηόηηα
 υο'η ηέηη ηηη υοέυη ηα η-έηηεαηη.

Αζυρ ηη εαό άητ α ηαίβ λυζ αη ταη ηηη α
 η-αοηαέ αζυρ α η-οηηεαέταη α β-ηοέαηη ηηζ
 ηα η-έηηεαηη α η-βεηηη εαοαηη.¹⁴¹ Αζυρ
 έάηηζαοαη ελαηηη Τυηεαηη α υ-τίη αζ βηηηζ
 ηα βόηηηε.

Αζυρ ηοίλληηζέαη ηηη υο λυζ; αζυρ υ'ήζ
 ηέ αη τ-αοηαέ ζο ηοίληζέαέ αζυρ υο έυαίό
 ζο εαέαηη εηηοβαηηζ, ηηη α ηαίότεαη Τεαηη-

δην, αἴψυρ το ὄμυτο τόμυρε να Τεάνημαδὸ τὰ
 εἶρ αἴψυρ το ἕαβ βεἶρε αἴψυρ θεαῖςκυλαῖο
 ἸἸαναννάιν υἱε, .ι. λῦμεαδὸ μῖν-ἕμμευζαδὸ
 ἸἸαναννάιν αἴψυρ σοῦαλλ ἠνῖνε φλειῶρ,
 αἴψυρ α δῖμυ ζαἶρζιῖο ὁ ρῖν αμαδὸ.

59. Αἴψυρ ἐάνζαοαἶ Clann Tuimeann μαρ
 α μαῖβ ἀν μῖζ, αἴψυρ το φεαῖαδὸ φάιλτε ρῖυ
 αζ ἀν μῖζ αἴψυρ αζ Τυαῖα Θε Ὀδαναν δῖμ
 ἔεαα. Αἴψυρ ὀφῖαφῖυῖζ ἀν μῖζ ὀῖοβ ἀν
 β-φυαῖαοαἶ ἀν εἶμυ.

“Ὁ φυαῖαμαἶ,” ἀρῖ ἰαορῶν, “αἴψυρ ἐὰ
 β-φῖυλ λυῖζ ζο ὀ-τυζφῖαμαοἶρ ὀό ἰ.”

“Ὁ βῖ ρέ ἀηηρο ὁ ἐἰαναιβ,” ἀρῖ ἀν μῖζ.

Αἴψυρ το ρῖοῖαδὸ ἀν τ-αοηαδὸ ὀδὸ αἴψυρ ἠῖοἶ
 ρῖῖτ εἶ.

“Ὁ φεαοαἶρῖα ἀν ἀἰτ ἵνα β-φῖυλ ρέ,” ἀρῖ
 ὀμυαν, “ὀἶρ φοἰλλῖρῖεαδὸ ὀδὸ, ρῖννε το ἔεαῖτ
 ζο ἠ-ἔἰμυη ἀἴψυρ να ρεοἶρε ρο αζαἶν,
 αἴψυρ το ἐἰαῖο ρέ ζο Τεάνημαῖζ ὀ’ἀρῖ ρεαῖ-
 ναδὸ.”

Αἴψυρ το κυἷαδὸ τεαῖατῖα υαῖα ἠα ὀῖαῖο
 ἀν ταν ρῖν; αἴψυρ ἰρ εἶ φῖεαζῖαδὸ ἔμυ δῖμ να
 τεαῖατῖαβ, το ἐἰαῖο ὀ’α ἰοηηρῖυῖζε, ηαδὸ ὀ-τιο-
 φαδὸ αἴψυρ ἀν εἶμυ το ἐαβῖαἶτ το μῖζ
 ἔἰμεαν.

Αἴψυρ το μῖζνεαοαἶ Clann Tuimeann ρῖν;
 αἴψυρ δῖμ β-φάζαἶλ να ἠ-εἶμυ ρῖν ὀ’ἠ μῖζ,

τάμης λυζ άρ ά h-αιτλε άμας άρη άη
 β-φαιτσε; άζυρ τυζαδ άη έρημυ οδ, άζυρ ηρ
 εαδ ά ούβαιρτ.

“Νάη μαριβδάο μιαιή άζυρ νας μυριβριτσαη
 κοιτσε, ουμε νας β-φυιλ ά έρημυ άηρη,
 ζηδεαδ, ηρ φυίζεαλλ νας η-ολιζτσαη ο'φάζ-
 βαιλ, .ι. φυίζεαλλ έρημυ, άζυρ κά β-φυιλ άη
 βιοη φολαςτα, ηο ηα τρη ζάριτα άρη έηος, νας
 ο-τυζαβδαιρ ρόρ.”¹⁴²

60. Μαη το έυαλασαη Clann Τυηεαηη
 ρηη, οο έυιτ ταηρε άζυρ ταιή-neullaiβ ορηα,
 άζυρ ο'φάζβδασαη άη τ-ασηαδ άζυρ οο έυαδ-
 σαι ζο τεαδ ά η-ατσαη άη οιοτσε ρηη άζυρ
 ο'ιηηρεασαη ά ο-τοηρζ οδ άζυρ μαη οο ρηίτ
 λυζ ορηα.

Άζυρ οο ζαβ ούβδασαρ άζυρ οδβηόν Τυηη-
 εαηη; άζυρ οο έαιτσασαη άη οιοτσε ρηη ά
 β-ροδαιη ά έέηε. Άζυρ οο έυαδσσαι άρη η-α
 ηάηαδ ο'ισηηρυίζε ά λυηγε; άζυρ οο έυαδσ
 ειτνε, ηηζεαη Τυηηεαηη, leo. Άζυρ οο ζαβ
 άη ηηζεαη άζ η-υαλλέυηαδ, άζυρ άζ εαοηη-
 εαδ; άζυρ ά ούβαιρτ άη λαοιό ρο ρίος:—

“ Τηυαζ ρηη, ά βηηαιη άη άηηα,
 ζαη οο έαζαλλ ζο τεαηηραιζ,
 ταρηέρ η-ιηηνεδ ά η-έηηηηηη,
 ζιηη ζο ο-τέηοηη αο'λεαηηηαιη.

“ Δ έιγνε βοιννε βαιλβε,
 Δ μάιγιε λιννε λιφε ;
 Ο ηαό φέδουαμ τ’φοροαό
 Ιρ λεαρτς λεαμ ρζαριαό λεατραα.

“ Δ μάριαιζ Τυιννε Τυαιόε,
 Δ φη ιρ βυαινε Δ η-ιοριζαίλ,
 Όά υ-τί υο τεαότ μαρι φαιοιλιμ,
 Νί βα η-αιοιβινη υοσ’ βιοόβαιο.

“ Δη τρυαζ λιβ Clanna Τυιρεαηη
 Δρι υιλλεαηηα Δ ρζιαό η-ύαιόεηε ;
 Ιρ ηιο-μόρι υο μέαρτς μ’ιηητλεαότ,
 Δ η-ιητέαότ ιρ κύιρ τρυαίζε.

“ Όύη η-βειό Δ ηοότ Δ η-βειηη Εαυαηη,
 Δ όηεαμ υο ηέυοαίζ Δρι ηυητς ;
 ’Σα λαόρηα υ’αη ζέιλλ Δη ζαίρζε
 Ζο ηιαότ Δη μάιοηη ηιόό έηοη.

“ Ιρ τρυαζ βυη υ-τοιρτς ό Τεαήηαίζ
 Ιρ ό έαίλλτεαη ηα μαζ η-ύαιόεηε ;
 Ιρ ό υιρνεαόό μορι, Μιόε—
 Νοόα η-φυιλ ζηίοηη ιρ τρυάίζε.”

61. Δ η-αιόε ηα λαοιόε ρηη υο ζλυαίρεα-
 υαη ταη ηυηη “Τοιηαη, Δζυρ υο βάυαη

ράιτε διη αν μυρη ριν ζαν ριορ αν οιλέιν
 ο'ράζδαι. Ιρ ανηρην οο ζαβ θρηαν α εαρημαθ
 υιρζε υιμε αζυρ α λέαρβαιρε ζλοινε¹⁴⁸ um α
 έεανη αζυρ οο ρυζ λέιμ 'ραν υιρζε; αζυρ
 α οειρτέαρ ζο ραιβ κοιτέιθιρ αζ ριύβαλ 'ραν
 ράιλε αζ ιαρηαιθ ίηρε ριανέαιρε αζυρ 'να
 θιαθ ριν οο ρυαιρ ί; αζυρ οο έρηαιλ ο'α
 η-ιονηρυιζε αζυρ διη η-ουλ οο'η έατέραιζ
 οθ, ηί ρυαιρ ιηητε αέτ βαηηηραέτ αζ κυρ
 ορηυιηε αζυρ κοιταρηε. Αζυρ αμεαρζ ζαέ
 ηιθ ειλε οά ραιβ ιοηα β-ροέαιρ, τάριλα αν
 βιορ ρολαέτα ααα.

Αζυρ μαρ οο έοηηαιρε θρηαν έ, τόζβαρ
 ιοηα λάιη έ, αζυρ οοβ'άιλ λειρ α βρειέ
 λειρ έυμ αν οορηυιρ. Οο ηιυιζ α ζεαν ζάιρε
 διη ζαέ βεαν οο ηα ηηάιβ διη ραιρην αν
 ζηιθια ριν; αζυρ ιρ εαθ α ούβρηαοαη.

“Ιρ οάηα αν ηιθ ρά ο-τυζαιρ λάιη, θιρ οά
 η-βειθιρ οο θιαρ οεαρηβιάέταρ αο'ροέαιρ
 αν βεαν ιρ λύζα ζηιθια ζυιλε ηα ζαιρζε οο'η
 τηί έαοατ βαν ατάμαοιο ανηρο, ηί λείζρεαθ
 αν βιορ λεατ 'ηα leo; ζιθέαθ, βειρ λεατ βιορ
 οο ηα βεαρηαιβ, ό βί τυ κόμηρηιάντα αζυρ
 κόμηρηιαι, αρηιαέταέ ριν, αζυρ κυρ έυμ α
 βειρτε ο'άη η-αιηέοθιη λεατ.

Ceileαβρηαρ θρηαν οθιβ αζυρ ζλυοιρεαρ
 ροιηιε ο'ιονηρυιζε αν ιοηαιο διη ράζ α λοηζ.
 Αζυρ λε λην ηα η-υαιρε ριν οο ηιεαρηαοαη

an uiaf eile an t-ancóire éarriandz azur
 a feolta tógbáil, no go b-ruadair brian
 éuca go h-arradctac air uactar na tuinne.
 Fá luézáireac íad ina feicint. Noctar
 Brian dóib go b-ruair fé an bioir azur an
 innir iona maib an banntriac.¹⁴⁴

62. Azur do éuaódar o'a luinz, azur do
 gluaireadar o'ionnruige Cnuic Mhoúcaoin.
 Azur an tan rándadar air an z-cnoc,
 tánuig Mhoúcaoin, .i. fear cómieucta an
 énuic, o'a n-ionnruige; azur air n-a fáic-
 rin do Brian, o'ionnruige é; azur do b' mrie
 óa máctáin, azur do b' leaómaó óa leó-
 in, cómriac na óire rin, zur éuit Mhoú-
 caoin 'ran z-cómlann.

Ir annrin éandadar annrin triuir mac
 Mhoúcaoin do cómriac le Clann Tuireann,
 íar o-tuitim Mhoúcaoin moine rin le Brian;
 azur óa o-tigeaó neac ó éuic na h-irbeine
 a n-oirtear an oimain o'feucáin caáa no
 cómlann, ir o'feucáin cómriac na buíone
 rin, bo mteacta óó, air meus a m-béimeann,
 air beóóact a meannan, azur air arrad-
 tar a n-inntinne. Azur ir íad ro annanna
 na mac rin Mhoúcaoin: .i. Coric, azur Conn,
 azur Doó. Azur do éuireadar a o-trí rleazá
 tré milionnaib éloinne Tuireann. Zíveaó
 ni air éime 'ná air élar do éuaó rin

Δὲς Ἐλάνη Τυρρεάνη, οἱ τοῦ ἐπιμεθεῶσαι ἁ
 ὁ-τρί ρλεῶσα φέιν τριέ ὀριπαιῖς Ἐλοιννε
 Ἰλιοῦῶδοι; ἄγυρ τοῦ ἐυαῦσαι φέιν ἁ ὁ-ταίριῖς
 ἄγυρ ἁ ὁ-τάιη-neullaiῖς βάρ.

63. Ἐ ἡ-αιτῆλε να η-ἔαῖτ ῖην ἁ οὐβαιητ
 ἔμην: “ Ἐιάννορ ἀτά ριῖς, ἁ ἔραιτρε?”

“ Ἀτάμδοιο μαρῖς,” ἀρ ριαῦ. “ Ἐπιγῖῶ,”
 ἀρ ρέ, “ ὀρῖ ἀριγῖημ ἀριγῆαηα ἀηυαῖτῖβάρῶα
 ἀη ευῆα ἄῆ τεαῖτ ἐυῆαηη ἄγυρ ταῖβραιῶ να
 ῆάρῖτα ἀρῖ ἀη ῆ-εηοῦ.”

“ Ἰῖ ἐῖγρε ῖην ληη,” ἀρ ριαῦ.

Ἰρ ἀηηηη ἐπιγῆαρ ἔμην, ἄγυρ τῶῆβαρ
 φεαρ ἀηη ῆαῖ λῆηη ὀῶ ὀῖῖς, ἄγυρ ἔ ἄῆ τριέῆ-
 εἶηη ἁ ἐυῖο ρολα¹⁴⁵ ῆο ἡ-ηομαρῖαῖ, ηο ῆο
 ὁ τυῆαῦσαι να ῆάρῖτα. Ἀρ ἁ ἡ-αιτῆλε ῖην ὁ
 ηυῆ ἔμην λειρ ῖαῦ ῆυρ ἀη ληηῆ; ἄγυρ ὁ
 ηαῖαῦσαι ἄῆ ηῖῖβελ να φαιηῆε ἀηηηη ῖαῦα
 ἄγυρ ἁ οὐβαιητ φεαρ ὀῖῖς,

“ Ὀο ἐῖη βειηη εἰαῦαι ἄγυρ Ὀῦη Τυρ-
 εἶηη ἄγυρ Τεαῖηαιρ να ηῆῆ.”

“ Ὀο βειῶμῖρ λῆη ὁ ρῖλῆητε ὀά ἔ-φαιρ:
 μῖρ ῖην,” ἀρ να ῖην εἰλε; “ Ἀγυρ ἀρῖ ῆραῖ
 ἡ-οηηῆ, ἁ ἔραιτῖαιρ,” ἀρ ριαῦ, “ ῆαῖ ἀρ ῆ-εηη
 ἐυῆατ ἀῖ ἡ-υῖτ ῆο ἔ-φαιρῖμῖρ Ἐῖηη υἰηηη,
 ἄγυρ ἡρ cūma ληη βάρ ηο βεαῖτα ὀῖῖῶῖαι
 ῖηα ὀῖαιῶ ῖην.” Ἀγυρ ἁ οὐβαιητ ἀη λαιῖῶ:—

“Ζαβ να cinn γεο δ’ υέτ Δ Ὕμιαιν,
 Δ ἰνιc Τυμεανν φείλ Διμ-μιαιό
 Δ cοinneαλλ ζαιρζε ζαν φεαλλ,
 Νο ζο β-φαιciom ιαé Εμεανν.

“Cunζαιβ Δι τ’ υέτ ιρ Δι τ’ φοιμνα,
 Να cinn γεο, Δ cυιαό cόμφεαριόΔ
 Ζο β-φαιcmίρ το’η υιρζε Δμυιζ,
 υιρνεαé, Ταλλτεαν ιρ Τεαμίαιρ.

“Δé-Cliaé ’ραν Ὕμυζ μείό μιοτ,
 φρεαμίαιν, Τλαέτζα με Τεαμίαιρ,
 μάζ μιόε, μάζ βιαοναé βρεαζ,
 ιρ να φλείβτιβ um Δοναé Ταλλτεαν.

“ὍΔ β-φαιcφινν βεινν Εαυαιρ υαιμ,
 Δζυρ Ὅύν Τυμεανν βο cυιαό;
 Μοcεn έαζ ό ριν Δμαé,
 Σα βειé ’να έαζ imνεα’οαé.

Ὕμιαιν.

“Τρυαζ ριν, Δ cλανν Τυμεανν τρέαν,
 Ὅο μαcοΔοιρ έιν τριem’ όά έαοβ,
 ιρ ní η-ιαυ μο όά έαοβ ιρ τινν
 Δέτ ριβρε Δμιαον το cυιτιμ.

“Dob' fεάρη Linn bάρ ο'άρ m-bρείτ,
 Δ Ὕμιαιν ἴνιc Τυμεανν νάρ τειτ
 Νά τυρα φά ἐνεδύδιβ ἀο' ἐνεαρ,
 ἱρ ζαν λεάζα με οοο λειζεαρ.

“Ο ναc ἔ-φυλ με λειζεαρ κρέαcτ,
 Μιαc, Οιημίαc, να Ὀιανcέαcτ,
 ἱρ μαηρζ Δ Ὕμιαιν νάρ ἰννιλλ φελλ
 Ὅο τιοῦηαιc υαιηη ἀη κροικεανη.”

64. Δ ἡ-αιελε να λαοιῶε ρηη τάνζαυοαρ Δ
 ο-τίη Δ m-ἔειηη Εαυοαιη, Δζυρ ἀρ ρηη ζο Ὀύν
 Τυμεανη; Δζυρ Δ ούβηαυοαρ λε Τυμεανη:
 “Ἐηηζ, Δ ἀcαιη ἰοηηηηηη, ζο Τεαηηηαιζ Δζυρ
 ταβαιη ἀη βιοη ρολαcτα ρο οο λυζ, Δζυρ
 ταβαιη ἀη κροικεανη βυαῶα cυζαιηη ο'άρ
 ζ-καβαιη;” Δζυρ Δ ουβαιηητ Ὕηηηη ἀη
 λαοιῶ:—

“Δ Ἐυμεανη, οέηη ἰητεαcτ υαιηη,
 Ὅ'αζαλλαῶ λόζα ζο m-βύαιῶ,
 ἔειη ηηη 'ηα cοολαῶ ἔο ὕεαρ,
 Σηη ἀη κροικεανη τρηc cαιηηοεαρ.

Τυμεανη.

“Δη ρεῶουαιβ να βεαcα, cεαρ ἱρ cύαιῶ
 'Σα ο-ταβαιηητ οο λυζ ζο m-βυαιῶ,

Δρ εαὐ ζο νεαῖβ το βιαὐ ὄε
 Ὑυι β-φεαῖτα, ἢ βυι η-αὐλαῖτε.

βῆαν.

“φοζαρ βυι β-φυῖλ ἢ βυι β-φεόιλ,
 Ὅο ἡὰς Ḳέιν ἡ:ς Ḳάιντε Ḳόιη;
 Ἠὰ νέιμεαὐ ῆιηη τεαηη Δ ὁ-τεαηη
 Δ αὐαῖη ζέ το ἡαῖβῆραη.

“Δ αὐαῖη ἰοηῖιηη, ῆαοῖη, ῆύαῖης,
 Ἠὰ βί ζο φαῖα Δη το Ḳύαῖηο,
 ἢ ὁά ῆαβῆαῖη, ἡί β-φαζῆαῖη ῆηη
 Ῥόῖατ ἰοηάη·ῆαῖητῖηηη.”

65. Δ η-αῖτε ηα λαοῖοε ῆη το ζῆααῖη
 τῖηηεαηη ῆοῖηε ζο τεαῖηῖαῖζ αζυρ το ῆααῖη
 λυζ λῆῖῆαῖα ῆοῖηε αηη; αζυρ ἔυζ αη
 βιοῖη ῆολαḲετα ὄο; αζυρ ὁ'ἰαῖη ῆέ αη Ḳοῖο-
 εαηη αῖη, το λειζεαῖ Δ Ḳλοῖηηε; αζυρ Δ
 οὐβῆαῖητ λυζ, ηὰḲ ὁ-τιοβῖαḲό. Δζυρ ὁ'ῆἰλλ
 ταῖη αῖη ὁ'ἰοηηῖηηε Δ Ḳλοῖηηε αζυρ ὁ'ἡηηη
 ὁόῖβ ηὰḲ β-ῆααῖη αη Ḳοῖοεαηη. ἢ αηηῖη
 Δ οὐβῆαῖητ βῆαν: “βειη ῆηῖε λεατ ὁ'ἰοηη-
 ῖηηε λοζα, ὁ'ῆεῖḲαῖη αη β-ῆηηζῖηηη αη
 Ḳοῖοεαηη ηαḲό. Ὅο ῆηηηεαὐ αῖηλαḲό, αζυρ
 το ḲααḲό βῆαν ὁ'ἰοηηῖηηε λοζα αζυρ ὁ'ἰαῖηη

χοιρεσθησιν. Δ ουβδιρε λυζ̄ ηᾱ ο-τιοβ-
 ηᾱ, αζυρ̄ ο̄ᾱ ο-τυζφασοιρ̄ λειτεσο̄ αν
 ταλιαν̄ ο̄οῑ ο̄, ηᾱ ηζεαβ̄ᾱο̄ υᾱε̄ᾱ ε̄, μυα
 ραοιλ̄ ᾱ η-β̄αρ̄ οο̄ ε̄εᾱε̄τ̄ ο̄ε, 'ραν̄ ηζηοῑη̄ οο
 ηυνηεσσαρ̄.

66. Μαρῑ οο̄ ε̄υᾱλᾱ θ̄ηυαν̄ ρη, ο̄ιμ̄ε̄ιζ̄ μαρῑ
 ᾱ ηαβ̄ασαρ̄ ᾱ ο̄ιαρ̄ οεαρ̄β̄η̄ᾱε̄ταρ̄, αζυρ̄ οο̄
 λυιζ̄ εατορηᾱ; αζυρ̄ οο̄ ε̄υᾱιο̄ ᾱ αναη̄ αρ̄
 ρειη, αζυρ̄ αρ̄ ᾱ ο̄ιαρ̄ β̄η̄ᾱε̄ταρ̄ ᾱ η-αοιη-ρ̄εᾱε̄τ̄.

Αζυρ̄ οο̄ ηυνηε Τιυηεσθη̄ αν̄ λαοῑο̄ ρεο
 ορ̄ ε̄ιοηη̄ ᾱ ε̄λοηηηε̄:—

“Τυηηεᾱε̄ μο̄ ε̄μοῑο̄ε̄ ορ̄-β̄υη̄ ζ̄-ε̄ιοηη̄
 Ᾱ ε̄ηυαρ̄ ρ̄ιοηη̄ οο̄ ε̄υη̄ μο̄οῑ ηζ̄λεο̄;
 Ταρειρ̄ β̄υη̄ λυῑε̄, ιρ̄ β̄υη̄ ζ̄-ε̄λεαρ̄,
 Οο̄ β̄'ε̄ μο̄ λεαρ̄ β̄υη̄ η-β̄εῑε̄ β̄εο̄.

“Ᾱο̄β̄αρ̄ ο̄ᾱ ηυζ̄ ροῑ θ̄ανθᾱ,
 λῡε̄αρ̄, ιρ̄ λῡε̄αρ̄βᾱ;
 Ρο̄ ζ̄αβ̄αρ̄σαρ̄ θ̄ηυαν̄ αν̄ ζ̄η̄εῑζ̄,
 Ιρ̄ ηη̄οε̄ η̄αρ̄ β̄ῡαν̄ ᾱ λεῑε̄ο̄.

“Ιρ̄ ηη̄ε̄ Τιυηεσθη̄ ζ̄αν̄ ηεαρ̄
 Ορ̄ β̄ῡη̄ β̄-ρ̄εαρ̄ε̄, ᾱ λαο̄ε̄μᾱιο̄ λοηη̄;
 Ρᾱσ̄ η̄αηη̄ρ̄εαρ̄ λοηη̄ αρ̄ αν̄ ηυη̄η̄,
 Νο̄ε̄ᾱ η-ο̄ιοηη̄ε̄ᾱη̄ ο̄ῡαν̄ ηᾱ ροηη̄.”

Δ h-αιτλε ηδ λαοιθε ηην το ετιτ Τυμεδην
 Δην μυν¹⁴⁶ Δ ελοinne, Δζυρ το ειαιο Δ Δηδμ
 Δρ; Δζυρ το h-αθηααο ιαυ φα εεαυοη Δ
 η-αοη υαιξ.

Ζυμδβ ι Οιθε ελοinne Τυμεδην, ζο ηυιζε
 ηην.



TRANSLATION.

THE
 FATE OF THE CHILDREN OF TUIREANN
 HERE SET DOWN.

—◆—

A GRACIOUS freeborn king, who was surnamed Nuadha Airgiodlamh, son of Eachtach, son of Eadarlamh, son of Ordain, son of Allaoi, took sovereignty and possession over the beautiful-complexioned Tuatha De Danann. And it so happened that the king had one arm of silver, and his doorkeeper one eye.

2. One day upon which that young man went out from the ramparts of Tara, he saw approaching him, on the plain, two handsome, young, and well-formed persons, and they greeted him, and they got a similar salutation. And the doorkeeper asked tidings of them, "What place have you come from, O ye young and noble-formed persons."

"We are good physicians," they replied.

“If ye are,” said he, “ye will put an eye into the place of my own eye.”

“I myself could put the eye of that cat in your lap into the place of your eye,” quoth one of them.

“I would be glad of that,” says the door-keeper.

And forthwith they put the eye of the cat into the place of the eye of the young man. That (substitute) was both convenient and inconvenient to him, for when he desired to take sleep or repose, then the eye would start at the squeaking of the mice, the flying of the birds, and the motion of the reeds; but when he desired to watch a host or an assembly, then it is that it would be in deep repose and sleep.

3. And he went in and told the king that good physicians had come to Tara: “For,” says he, “they have put the eye of a cat into the place of my eye.”

“Bring them in,” says the king.

And as they came in, they heard a fearful and piteous sigh. Said *Miach*, one of the physicians, “I hear the sigh of a warrior.”

Said *Oirmiach*, the other : “ See that it is not the sigh of a warrior over a daol, which is blackening him on one side. Then the king was brought out of the place where he was, and they examined him, and one of them drew out the arm from his side, and out of it there bounded throughout the fortress a daol ; and the household arose and killed it.

4. And *Miach* sought another arm of equal length and thickness to give to him, and all the Tuatha De Danann were sought, but there was not found (amongst them) an arm which would suit him, but that of Modhan, the swineherd.

“ Would the bones of his arm suit ye ? ” they inquired.

“ That is what we would prefer, ” they replied.

And accordingly a person set out for it, and brought it (back) with him to Tara, and it was given to *Miach*.

Miach said to *Oirmiach* : “ Whether is it your pleasure to set the arm, or to go in search of herbs for the purpose of putting flesh upon it. ”

He replied : “ I prefer to set the arm. ”

Thereupon *Miach* went to seek herbs, and brought them (back) with him, and then the arm was set.

Here is how this king was situated. The Fomorians had imposed, during his time, upon the Tuatha De Danann a very heavy rent tribute: that is to say, a tax upon the kneading trough, a tax upon the quern, and a tax upon the baking flags; also an ounce of gold for every nose of the Tuatha De Danann upon the hill of *Uisneach*, upon the west side of Tara. And they extorted that tribute yearly, and the man who refused it, his nose was cut off from his head. One day that a fair was assembled by the king of Eire upon the hill of Balar, which is now called *Uisneach*, it so happened that they were not long there when they saw an army and a goodly host coming towards them directly from the East, and in the vanguard there was one young man high in authority over all; and like to the setting sun was the radiance of his face and forehead, and they were unable to gaze upon his countenance on account of its splendour. And this is who it was—Lugh Lamhthada Loínbheimionach and the fairy cavalcade from the

Land of Promise, and his own foster brothers, namely, the Clann Manannain, that is to say, Scoith Gleigeal, the son of Manannain, and Rabhach Slaitin, and Gleigeal Garbh, and Goithne Gorm-suileach, and Sine Sinearg, and Domhnall Donnruad, and Aodh mac Eathail. And Lughadh Lamhfhada was thus accoutred : he had the Aonbharr of Manannain under him, which was as swift as the bleak, cold wind of spring, and sea and land were equal to her, and her rider was not killed off her back ; the armour of Manannain encased him, by which he could not be wounded under, over, nor through it ; and the breastplate of Manannain upon the ridge of his breast and bosom, so that weapons would not take effect on it ; the Cathbarr around his head, protecting it, having in the back a very beautiful precious stone, and two of them in the front ; and when the Cathbarr was let off of him the appearance of his face and forehead was as brilliant as the sun on a dry summer's day ; the Freagarthach, that is, the sword of Manannain over his left side, and one was never wounded with it that would come alive from it ; and that sword never was unsheathed

in the place of battle or combat, in which there would be (but) the strength of a woman (left) in the person who saw it, or who was opposed to it.

6. Then that troop came, where the King of Eire was, and also the Tuatha De Danann, and they welcomed one another. And short was the time they were there, when they saw a grim and ill-looking band advancing towards them (numbering), nine times nine of the stewards of the Fomorian, who were coming to seek the rent and tribute of the men of Eire. Here are the names of the four, who were the most fierce and cruel of them, viz., Eine, Eathfaith, Coron, and Compar; and fear would not permit one of the Tuatha De Danann to beat his (own) son or his foster son, on account of the tyranny of these stewards.

7. And they came to the very spot (occupied) by the King of Eire and the Fairy Cavalcade; and the King of Eire and all the Tuatha De Danann stood up before them. And Lugh Lamhfada asked of them:

“Why did ye stand up before yonder grim and ill-looking band, and not arise before *us*.”

“We are obliged to do that,” replied the

King of Eire, "for if there were a child of us, of but one month old, in a sitting posture before them, they would not deem it cause too little for slaying us."

"I swear," said Lugh, "that a desire to kill them has come upon me;" and with that Lugh (again) said that a desire to slay them had come upon him.

"That is a thing that would result badly for us," interposed the King of Eire, "for through that (action) we would receive our death and our destruction."

"Long is it," said Lugh, "you are under this oppression;" and he arose, slaughtered, and disfigured them, until eight times nine of them were slain, and the other nine were allowed under the friendship and protection of the King of Eire.

"I would also kill you," said Lugh, "but that I prefer you to go with tidings to the foreigners rather than my own ambassadors, lest they should receive dishonour."

8. Then these nine went forward until they arrived in Lochlainn, where the Fomorian tribe were; they told their news to them from first to last, and how the young and well-formed youth had come into Eire, and

that all the stewards had been killed by him, but themselves. "And the reason that he allowed us away is, that we might relate the tidings to you."

Balar said: "Do you know who he is?"

"I know," replied Ceithlionn, the wife of Balar, "that that person is a daughter's son of yours and mine, and it is a sign and an omen to us, that when that person would come into Eire, that never again would we have power in Eire."

9. Then the chiefs of the Fomorian tribe went into council, namely, Eabh, the grandson of Neid and Seanchab, the grandson of Neid; and Sotal Salmhór, and Luaithleabharcham, and Tinemhor Trischadal, and Loisginn Lomghluineach, and Luath-Luaimneach, and Lobas, the Druid, and Liathlabhar, the son of Lobas, together with nine prophetic and learned poets and philosophers of the Fomorians, and Balar himself of the Stout Blows, and the twelve white-mouthed sons of Balar, and Ceithlionn, of the twisted teeth, Balar's queen. Then Breas, the son of Balar, said:

"I and seven valiant and immense battalions of the horsemen of the Fomorian

tribe will go into Eire, and I will give battle to the Ioldhanach; and I will cut off his head, and I will bring it (back) with me to you upon the plain of the Lochlann Berbe."

"That would be a fitting thing for you to do," they replied.

10. Then Breas said: "Let my ships and my swift barques be made ready for me, and let food and provisions be put into them."

Then they quickly and actively handled his ships and his swift barques, and they put a full supply of food and drink into them for themselves, and they despatched Luaithlineach and Luaithleabharcam to assemble his host for him. And when they had all assembled at the one spot, they prepared their accoutrements, their armour, and their weapons of valour; and they set forward to Eire.

And Balar followed them to the harbour, and he said: "Give battle to the Ioldanach, and cut off his head; and make fast that island, which is called Eire, to your ships and your good barques, and let the deep surrounding water take its place, and put

it to the north of Lochlann, and not one of the Tuatha De Danann shall ever follow it there."

11. Then their ships and their swift barques were pushed out from the harbour and they filled them with pitch, frankincense, and myrrh; and they hoisted their sliding and variegated sails, and they made an united and eager stroke from the harbour and the shore-port, out upon that land that is not ploughed, the expansive sea, the wonderful and cheerless abyss, and the ridge mounds of the flood, and over the high-humid and very treacherous mountains of the truly deep ocean, and they ceased not from that sailing-course, until they made port and harbour in Eas Dara. And they let free their hosts upon West Connaught, and they entirely devastated it.

And he who was then King of Connaught was Bodhbh Dearg, son of the Daghdha.

12. And Lugh Lamhfhada was at that time in Tara with the King of Eire. And it was manifested to him that the Fomorian tribe had come ashore at Eas Dara, where Dara Dearg, a Druid of the Fomorians, had fallen by the hand of Lugh Lamhfhada.

And when Lugh obtained these tidings, he prepared the Aonbharr of Manannain, at the junction of the day and the night, and he went in where the King of Eire was, and he related to him that the foreigners had come ashore at Eas Dara; that they had plundered Bodhbh Dearg; and, added he, "I would like to get aid from you, that I may give battle to them."

"I will not give you assistance," said the King, "for I will not go to avenge the deed that has not been done upon me."

13. When Lugh Lamhfhada heard that unfavourable reply, he mounted his steed, and went west from Tara, and (soon) he perceived three warriors—viz., the three sons of Cainte—armed and accoutred, coming towards him; and they greeted him:

"Why this early rising," they inquire.

"Great is the occasion I have for it," answered Lugh; "foreigners have come into Eire, and Bodhbh Dearg, the son of the Daghdha, has been plundered by them, and what help will you extend to me."

"Each man of us," they replied, "will ward off from thee in battle one hundred men."

“That is goodly help,” said he; “but there is (other) help that I prefer to get, even than that from you, namely, to assemble the Fairy Cavalcade to me from out every place where they are.”

14. Cu and Ceitheann departed southwards, and Cian set out in a northerly direction, and he rested not until he reached the plain of Muirtheimhne, and he was traversing it, and he was upon it but a short time when he saw three warriors, armed and equipped before him, moving along the plain; and these are the persons who were there, namely, the three sons of Tuireann, who were named Brian, Iucharba, and Iuchair.

The three sons of Cainte and the three sons of Tuireann were, it appears, persons whose relations to one another were those of hatred and enmity, so much so that in whatever place they might chance upon each other, there would survive only that party who was the stronger.

15. “Then,” said Cian, “were my two brothers here, the combat we would make would indeed be brave; but since they are not, I would be well advised in flying.”

And he saw a great herd of swine near him, and he struck himself with a Druidical wand into the shape of one of the swine, and he fell to digging the earth, just as each of the other pigs did.

Then Brian, the son of Tuireann, said: "Brothers, did you see the warrior, who was walking the plain awhile ago?"

"We saw him," they replied.

"What has taken him away?" said he.

"We do not know," they replied.

"It is unmindful on your part," he said, "not to keep a good look out in time of war over the plains and open countries; but I know what has taken him away, for he struck himself with a golden wand into the shape of one of yonder swine, and he is rooting the earth even as any of the other swine; and no friend is he to us."

"That is bad for us," said the other two, "for the swine belong to a certain person of the Tuatha De Danann, and should we kill all of them, it might happen that the Druidical pig would, in the end, escape."

"Badly have you acquired your learning in the city of learning," said Brian, "when you cannot distinguish a druidical beast

from a natural beast." And just as he was saying that, he struck his own two brothers with a magic and Druidical wand, and he made of them two slender, fleet hounds, and they gave tongue ravenously upon the trail of the Druidical pig.

16. It was not long until all the swine fled, but her alone; and she saw a wooded grove, and made towards it, and as she went through the wood Brian made a cast of his spear at her, so that he put it through the trunk of her chest. And the pig screamed, and said: "Evil have you done to cast at me, when you had known me."

Then Brian said: "Methinks that is human speech."

"In origin," the pig said, "I am a man, and (moreover) I am Cian, the son of Cainte, and give me quarter."

"We will indeed," quoth Iucharba and Iuchar, "and we regret what has happened to thee."

But Brian said: "I swear by the ærial gods, if the life should come seven times into thee, that I would deprive thee of it."

"Well," said Cian, "grant me a favour."

"We shall," said Brian.

“Permit me to go into my own shape,” said Cian.

“We will allow it,” said Brian, “for I often think less of killing a man than a pig.”

17. Cian then went into his own shape, and said: “Now give me quarter.”

“We will not,” answered Brian.

“Well,” said Cian, “I have circumvented you; because had I been killed in the form of a pig, there would only have been due upon me the eric of a pig, but since it is in my own shape I will be killed, never was there killed, and never shall there be killed, one whose eric will be greater than mine, and even the arms with which I will be slain will recount the deed to my son.”

“It is not,” said Brian, “with arms you will be slain, but with the surface stones of the earth.” And after that they commenced to pelt him, roughly and violently, with stones, until they made a wretched and fearfully crushed mass of the hero, and they buried him the same depth as that of a man in the ground. But the earth did not receive that fratricide from them, but cast him up on the surface of the earth. Brian said he should go again under earth, and he was

buried a second time ; but still the earth did not receive him.

However the Clann Tuireann buried the body six times, and the earth refused it ; but the seventh time they put it under earth, the earth took to it. And the Clann Tuireann went forward after Lugh Lamhfhada to the battle.

18. As regards Lugh ; when he separated from his father, he went forward westwards from Tara to Gaireach and Ilghairech, and to Ath-luain Mic Lughaidh, and to Bearna na h-Eadargana, which is now called Ros-Common, and across Magh Luirgh, and to Corr-Shliabh na Seaghsa, and to the head of Sean-Sliabh, which is now called Ceis Choronn, and through the territories of Coronn of the Bright Face, and thence to Magh Mor-an-Aonaigh, where the foreigners were and the spoils of Connaught in their possession.

19. Then Breas, the son of Balar, arose and said : “ I wonder that the sun is rising in the west to-day, and in the east every other day.”

“ It were better that it were so,” said the Druids.

“What else is it?” (but the sun), said he.

“It is the radiance of the face of Lugh Lamhfhada,” they said.

Then the Ioldhanach came up to them, and greeted them.

“What is the cause of your salutation,” they said.

“Great is the cause of my greeting,” answered he, “for there is only one portion of me of Tuatha De Danann (extraction), and the other half belongs to your (race); and restore to me now the milch-cows of Eire.”

One of them thus spoke in answer to him: “That early morning may not come to you, until you obtain either a dry or a milch cow here.”

Then Lugh let a Druidical spell upon the cattle spoils, and sent to every house in Eire its own milch cows, and he left the dry cows with them, so that they should not leave that territory until the Fairy Cavalcade would overtake them.

Lugh was three days and three nights about them until the Fairy Cavalcade arrived, and encamped around Lugh. And there came Bodhbh Dearg, son of the

Daghda, with nine and twenty hundred to them, and he said: "What is the cause of your delay in not giving battle?"

"Awaiting you," said Lugh.

20. Then Lugh donned the armour of Manannain, and on whomsoever this armour would be, he could not be wounded through it, nor below it, nor above it. He put the breast-plate of Manannain around the small of his neck, and he took his helmet, called the Cinnbheart; and the radiance of the sun was in his countenance from the reflection of the helmet, and he slung his dark-blue beautiful-coloured, wide-protecting, chafer-marked shield across the dorsal armour plate, as a protection to his body; he took his sheltering, very pretty, keen-edged sword over his left side; and he took his two broad-socketed, thick-handled, very deadly spears, that had been annealed in the blood of serpents. The kings and heroes of the men of Eire assumed their array of battle and combat, they raised over their heads pointed bulwarks of spears, and they made firm, strong, and secure fences of their shields completely around them.

21. They attacked Mag Mor an Aonaigh,

and the Foreigners took issue with them ; they threw their wounding, ravenous spears at one another, and when both sides had broken their spears, they drew their wide-grooved and golden-crossed swords from their blue-bordered scabbards, and began vigorously smiting one another ; and there arose above them forests of brown flame from the poison of the arms and the various weapons of these brave men. Then Lugh beheld the battle pen, where Breas, the son of Balar was, and he attacked it violently and powerfully ; he fell to smiting these brave men with vigour, until two hundred warriors were slain by him of the body-guard of the son of Balar, and he a witness of it.

Then Breas besought protection from Lugh. "Grant me my life," said he, "on this occasion, and I will bring the Fomorian tribe to you for the battle of Magh Tuireadh, and I will give the sun and the moon, the sea and land in guarantee for myself, for coming to contend again with you, providing the Fomorian tribe do not desert me."

And upon this guarantee, he gave him

safety of his life. Then the Druids said that Lugh ought to grant mercy to themselves.

“I swear,” said Lugh, “that had the entire Fomorian tribe gone under your protection, they would not have been destroyed by me.”

Then Breas, the son of Balar, and the Druids departed towards their own country.

22. Turning now to Lugh; after the slaughter and triumph of that battle, he saw two of his brethren, and he inquired of them if they had seen his father in the fight.

“We did not see him,” said they.

“Could it be the Fomorians who killed him?” said Lugh.

“They have not,” replied they.

“He lives not,” said Lugh, “and I give my word for it, that neither food nor drink will enter my mouth until knowledge is obtained what death has befallen my father.”

23. Lugh, and the Fairy Cavalcade along with him, went on until they reached the place where he and his father had parted from each other, and thence to the place where his father had gone into the shape of a pig, when perceived by the Children of

Tuireann. Thereupon the earth spoke to Lugh, and said :

“Great was the jeopardy in which your father was here, O Lugh, when he saw the Children of Tuireann, for he was obliged to go into the shape of a pig; nevertheless, they subsequently killed him in his own shape.”

Lugh related that to his people, and he determined on the place where his father was, and he went towards it and caused it to be dug, in order that he might see what murder the Children of Tuireann had perpetrated upon him.

24. The body was raised out of the grave, and they began examining his wounds, and he was found to be a litter of wounds, so much so, that Lugh said :

“A vicious murder is this that the Children of Tuireann have perpetrated upon my beloved father.” Then he gave him three kisses, and he said :

“Ill am I, from this murder, for in my ears I do not hear anything; through my eyes I do not see anything; and a living vein there is not in my heart for grief of my father, and O God, whom I adore!” added

he, "Grieved am I that I was not coming to the spot when this deed was being done, and the deed that was here perpetrated is indeed great, namely, that a fratricide was committed by the Tuatha De Danann, upon one another; and long shall be its loss to them:" and he spoke the following lay;—

"Great was the fate that befell Cian at even,

The mangling of the hero has dismembered my body;

The road for a time eastward, the sod for a time westward,

Eire shall never be but in evil.

"Through the killing of Cian, the champion of feats,

My vigour is overpowered—

My face has become black—

My sense is weakened—

"His grave is laid low.

The Children of Tuireann have killed him;

Disabled shall be the Tuatha De Danann from this deed,

In anguish of strength and debility.

25. Cian was again placed in the grave after that, his tombstone was erected over his tomb, his dirge was sung, and his name inscribed in ogham.

“From Cian shall this hill be named,” said Lugh; “and let not an individual divulge this deed, until I have.” And he spoke the following lay:—

“From Cian this mound shall be named,
Though he is in a dismantled place;
Great is the deed that here was done
A fratricide upon the Tuatha De Danann.

“The sons of Tuireann it was who committed the deed,—
I tell you in the interests of truth;
I say it to you, it is not false news,
It shall come against their sons and male successors.

“The three sons of Cainte, brave the party,
And the Children of Tuireann Begreann,
It is on account of this has come the death of Cian,
From their both being equally high in degree.

“Crushed is my heart within my breast,
 Since the champion, Cian, does not live;
 For the sons of Dealbhaoith, it is not false
 news
 That they will all be in anguish.

26. After that lay, Lugh said: “It is evil will come of this action to the Tuatha De Danann, and long shall fratricide be done in Eire after it; pitiful am I from this deed which the Children of Tuireann have perpetrated.” And he spoke thus to his people: “Depart to Tara, where the King of Eire and the Tuatha De Danann are, and let not these tidings be there divulged, until I have myself made them known.

27. Lugh having reached Tara, sat in a noble and honourable position next the King of Eire. Lugh looked around him, and he saw the sons of Tuireann; and these three were the best (of all) in agility and dexterity; they were the handsomest, as well as the most honoured, of all who were then in Tara; and they were, moreover, the best of hand in the battle against the Fomorians. Then Lugh ordered the Chain of Atten-

tion of the Court to be shaken, and it was so done, and all listened. Lugh said:—

“What is your attention now upon, O Tuatha De Danann?”

“It is upon thee, indeed,” they said.

“I now ask (this) of your chiefs,” said he, “what vengeance each one of you would execute upon those who would have killed the father of each one of you?”

A great astoundment fell on all upon their hearing this; and the King of Eire answered him first, and what he said was:

“We know it is not your father who was killed?”

“It is, indeed,” said Lugh; “and here I see in the house the party who killed him, and they know better than I the murder they perpetrated on him.”

28. The King of Eire said: “It is not the killing of one day I myself would visit upon the person who would have killed my father; but it is, that a member should be torn from him each succeeding day until he would fall by me, if he were in my power.”

All the nobles said the same thing, and the Children of Tuireann spoke like the rest.

“They are making this declaration,” said Lugh, “the persons who killed my father ; and let them give me eric for him since the Tuatha De Danann are in one house ; but if they do not, I will not violate the law of the King of Eire, nor his sanctuary ; nevertheless, they shall not dare to leave the house of Miodhchuart until they have settled with me.”

“If I should have killed your father,” said the King of Eire, “I would deem it well your acceptance from me of a fine for him.”

29. “It is to us Lugh says that,” said the Children of Tuireann among themselves, “and let us confess to him his father’s murder,” said Iuchar and Iucharba ; “for it is seeking news of his father he has remained till now, until he has got knowledge of his death.”

“We may fear,” said Brian, “that it is seeking a confession he may be in the presence of all, and that then he would not accept eric from us.”

“We shall give him a confession of it,” said the other sons, “or do you give it openly, since you are the eldest.”

“I will,” said Brian.

Thereupon Brian, the son of Tuireann, said: “It is to us three you say that, O Lugh, for it is we whom you considered to have made a rising in combat against the children of Cainte before this, and (yet) we have not killed your father; nevertheless, we shall give eric for him to thee, as though we had done the act.”

30. “I will take eric from you for him, although you do not think so (now),” said Lugh, “and I will say here what it is, and if you consider it great, you shall receive remission for a portion of it.”

“Let us hear it from thee,” said they.

“Here it is,” said Lugh: “Namely, three apples, the skin of a pig, a spear, two steeds, a chariot, seven pigs, a whelp, a cooking spit, and three shouts on a hill; and that is the eric I am asking from you, and if you deem it heavy, a portion of it will be forgiven here upon the spot to you; and if you do not deem it heavy, pay it from you.”

“We do not consider it heavy,” said Brian, the son of Tuireann, “and we deem it the more probable for its smallness of an eric, that you have a design of treachery

and murder against us, and we would not consider heavy (as an eric) three hundred thousand apples, and the same number of the skins of pigs, and a hundred spears, and a hundred steeds, and a hundred swine, and a hundred hounds, and a hundred cooking spits, and a hundred shouts to give upon a hill."

"I do not deem it little what I have named as an eric," said Lugh, "and I will give you the guarantee of the Tuatha De Danann not to ask more, and to be faithful to you for ever; and do you give the same guarantee to me."

"That is a pity," said the Children of Tuireann; "for of the guarantees of the world we ourselves are not little (insufficient)."

"I do consider it little," said Lugh; "for it is often your like thus promised eric from them, in the presence of all, and would go back of it again."

The Children of Tuireann then gave the King of Eire, and Bodhbh Dearg, the son of the Daghdha, and the nobles of the Tuatha De Danann, as guarantees for payment of that eric to Lugh.

31. "It is better for me now," said Lugh, "to give you (detailed) knowledge of that eric."

"It is," they replied.

"Well," said Lugh, "these are the three apples I have asked of you, namely, three apples of the Garden of the Hesperides, in the east of the world; and only these apples will satisfy me; for these are apples of attributes the best; they are the most beautiful in the world, and thus it is with these apples; the colour of burnished gold is upon them, and the head of a month's old child is not larger than each apple of them; the taste of honey is upon them whilst they are being eaten; they do not leave (*i.e.*, they remove) bloody wounds nor malignant disease upon anyone who eats them; and they are not the less from their being ever and always eaten; and everyone who casts one of them does a choice feat, and the apple again returns to him; and though brave you be, O three warriors, I think that you do not possess the power (a matter that I do not feel regret for) to take these apples from those who have them; for there was a prophecy made to them that three young knights would go

from the west of Europe to take these apples from them by force.

32. "The skin of the pig, I have asked from you, is the skin of the pig which Tuis, the King of Greece, has; and it will cure and make whole the wounded and the infirm of the world, however critical (their condition be), provided it overtakes the life in them; and such was the nature of that pig that every stream through which it would go would be wine till the end of nine days, and the wound with which it would come in contact would become well. Now, the Druids of Greece said that it was not upon the pig, as such, that that virtue was, but upon its skin, and it was flayed, and they have its skin since that time; and I likewise think that it is not easy to get it from them, either by their good will or despite them.

"And do you not know what is the spear I have asked from you?"

"We do not know," they replied.

"It is the well-poisoned spear which Pisear, the King of Persia, has, and Areadbhar is the name given to it; and every choice feat is done with it; and there is

always a pot of water around its blade, so that the court, in which it is, may not be burnt; and difficult it is to get it.

33. "And do you know what are the two steeds and the chariot I would like to get from you?"

"We do not know," said they.

"They are two noble, wonderful steeds," said he, "which Dobar, the King of Sicily, has, and sea and land are equally convenient to them; and there are not swifter nor stronger steeds than these; and there is not a chariot of equal goodness in form or firmness; and though often they (the steeds) are killed, they will be (become) entire in the same form, provided their bones are found to be collected (together); and I deem it will not be easy for you to get them.

"And do you know what are the seven pigs I have asked from you; namely, the pigs which Easal, the King of the Golden Pillars, has;" said Lugh, "and which, though killed every night, are found alive on the morrow; and neither disease nor ill-health will be on him who eats some of them.

34. "And the hound whelp I have asked from you, is the whelp which the King of

Ioruaidh has, and Failinis is her name; and the beasts of the world, on seeing her, would fall out of their standing; and difficult is it to obtain her.

“The cooking spit I have asked of you is one of the spits which the women of the Island of Fianchaire have.

“And these are the three shouts I have asked you to give upon a hill, namely, three shouts upon the hill of Modhchaoin, in the north of Lochlann; and Miodhchaoin and his children are solemnly enjoined not to permit shouts to be given upon that hill. With them my father received his education, and if I would forgive him (*i.e.*, his murder) to you, they would not willingly forgive him, and if all your undertakings should succeed with you so far, methinks that they would avenge him on you. And such is the eric I have asked from you,” concluded Lugh.

35. Astoundment and utter despair settled upon the Children of Tuireann upon the naming of that eric; and they then went where their father was, and they related this oppression to him.

“These are evil tidings,” said Tuireann,

“and you shall find that death and destruction will follow from seeking that eric, and happening so to you is but right. And still, if it should so please Lugh himself, you would get the eric by working (though at the same time) the men of the world would not obtain it, except by the powers of Manannain or Lugh himself. Now go and ask from him a loan of the Aonbharr of Manannain; he will not give it to you; for what he will say is, that it does not belong to him, and that he would not give a loan of a loan away; and then ask from him a loan of the curach of Manannain—namely, the Sguaba Tuinne, and *that* he will give to you; for he is solemnly obliged to comply with the second request.”

36. Then the Children of Tuireann went where Lugh was and they greeted him; and they said that they were unable to get that eric without his own assistance, and that, therefore, they would like well to get from him a loan of the Aonbharr of Manannain.

“I have that steed myself,” said Lugh, “only on loan; and since I do not own it, I will not give from me a loan of a loan.”

“Well,” said Brian, “give us a loan of the curach of Manannain.”

“I will give it,” said Lugh.

Where is it?” said they.

“At Brugh na Boinné;” answered Lugh.

And they came again where Tuireann and Eithne, the daughter of Tuireann and their own sister were; and they told them they had procured the curach.

“It is not much that you are the better of getting it,” said Tuireann; “still Lugh would deem it well that every portion of that eric for which he would have use for the battle of Magh Tuireadh should be brought to him; and he would deem it still better that that for which he has no use—namely, you yourselves, should fall at last in seeking it.”

37. They then went forward, leaving Tuir-eann sad and sorrowful, and Eithne went along with them to the harbour, in which the curach was.

Brian went into the curach and said: “There is but the room of another man here along with me;” and he began grumbling at the curach.

“It was prohibited to the curach, O

beloved brothers," said Eithne, "to be thus grumbled at. Sorrowful is the deed you have done—namely, to kill the father of Lugh Lamhfhada, and it is but just that every other evil should come upon you after it." And she gave utterance to this lay :

"Evil is the deed that you have done,
Ye party generous and fair :
The father of Lugh Lamhfhada
To kill, I feel it sorely.

"O Eithne, say not that,
Active is our cheerfulness, brave are our
deeds ;
We prefer to be killed a hundred times
Than (to die) the death of cowardly pol-
troons.

"Search ye lands and islands,
Till ye reach the border of the Red Sea.
Your banishing out of Erin, alas !
There is not a sadder deed."

38. After these words, that warrior band put out from the beautiful and clearly-defined borders of Eire.

"What course shall we now first take," inquired they (of one another).

“We shall go in search of the apples,” said Brian, “for these were first demanded of us. Accordingly we request of thee, O Curach of Manannain, that art under us,” added he, “to sail with us to the Garden of the Hesperides.”

And that command was not neglected by the curach, as was its custom; for it sailed forward in its course on the bosom of the green-crested waves, in the most direct sea route, until it made port and harbour in the territories of the Hesperides.

39. And as they were going there, Brian thus questioned his brothers :

“How would you desire to go to the Garden of the Hesperides now, for it seems to me,” he continued, “that there are royal champions and warriors guarding it, and the king himself is their leader.”

“What should we do,” answered the other children, “but go forward to attack them, and if we are stronger than they, wrest the apples from them, or fall ourselves there on account of them, since we cannot escape from the peril that impends over us without dying in some place.”

“Instead of that,” said Brian, “it is preferable that our fame and high renown

should be promulgated about us, and our ingenuity and our valour related after us, rather than folly and cowardice should go abroad respecting us. And, therefore, this is the advice that is very fitting for us to take on an occasion such as this—namely, to go in the forms of strong and very swift hawks towards yonder garden; its guards have only their light arms, capable of being used for casting at us, and do you take care that these shall go over you with agility and great activity; and when they shall have cast what they have at hand, and fit to be cast, swoop down upon the apples, and let each man of you carry off an apple; and if I can effect it, I will carry off two apples with me—namely, an apple in my talons and an apple in my beak.”

40. They applauded that counsel, and Brian struck the three of them with a magic and Druidical wand, so that he made of them beautiful and incomparable hawks; and they forthwith made towards the apples. The guarding party perceived them, and they raised an outcry upon every side of them; they threw fierce and very deadly showers (of missiles) at them; they (the

brothers) were upon their guard, as Brian had previously enjoined, until the guarding party had thrown their hand-weapons from all of them, and then they swooped down upon the apples with very great courage. Brian bore away with him two apples, and each of the other two an apple, and they returned safe without bleeding or bloodshed. That news went about the court and throughout the country in general. Now the king had three cunning and skilful daughters; and they transformed themselves into three griffins, and they pursued the hawks into the sea, and they threw darts of lightning before and after them; and these darts were burning them intensely.

“Pitiful is the condition in which we now are,” said the Children of Tuireann, “for we are being burnt by these darts, unless we get some relief.”

“If I myself were able,” said Brian, “I would give relief to you.”

Then he struck himself and his two brothers with a magic and Druidical wand, and he made two swans of them and another swan of himself, and they took a leap into the sea. The griffins then went away

from them, and the Children of Tuireann went towards the curach.

41. After that they resolved to go to Greece to seek the skin, either by consent or (should that fail) by force. They went forward, until they came into the vicinity of the court of the Grecian king.

“In what form shall we go here?” said Brian.

“In what other form should we go here,” said the other sons, “but in our own forms?”

“Not so does it seem to me,” said Brian, “but to go there in the guise of poets and learned men of Eire; for thus it is that our honour and our esteem shall be highest among the noble race of Greece.”

“It is difficult for us to do that,” said they, “having no poem, and still less do we know how to compose one.”

Nevertheless, they put the tie of poets upon their hair, and they knocked at the door of the court; and the doorkeeper asked who was there.

“We are professional men,” they responded, “who have come with a poem to the king.”

The doorkeeper went to make it known to the king that professional men were at the door.

“Let them be admitted,” said the king; “for it is in search of a good man (a patron) they have come so far from their own country to this.”

Now the king commanded that the court should be set in order for them, so that they might have it to relate that they had not seen any place where they had travelled so grand. The Children of Tuir-eann were admitted in the guise of poets, and they began drinking and making themselves happy at once, and they considered that there was not in the whole world and that they themselves had never seen a court so good as that, nor a household so numerous, nor met with so much warm affection.

42. Then the king's poets arose to sing their lays for the people. Brian, the son of Tuireann, then spoke to his brethren (desiring them) to sing a poem for the king.

“We have not a poem,” they made answer; “and ask not from us only the business we have ever been inured to—namely, to

take by force of our arms everything which we want, if we be the stronger; and if they be more powerful, that we fall by them."

"That is not a happy method of composing a poem," Brian said.

Thereupon he arose up himself, and asked attention whilst he sang a poem; and he was listened to, and he said:—

"O Tuis, we do not conceal your fame,
We praise you, as the oak above the kings;
The skin of a pig, bounty without hard-
ness,
Is the reward I ask for it (*i.e.* the poem).

"The war of a neighbour against an ear,
The fair ear of his neighbour will be
against him;
He who gives us his property,
His court shall not be the scarcer of it.

"A stormy host and raging sea
Are (as) a sharp sword that one would
oppose,
The skin of a pig, bounty without hard-
ness,
This is the reward I ask, O Tuis."

43. "That is a good poem," said the

king, "but that I do not understand a word of its meaning."

"I will interpret its meaning for you," said Brian:—

"O Tuis, we do not conceal your fame;
We praise you as the oak above the
kings.

"That is, as the oak excels the royal trees of the wood, thus do you excel the kings of the world in worth, nobility, and in generosity.

"The skin of a pig, bounty without hardness.

"That is, the skin of the pig of Tuis, which you have, I would like to get from you, in reward for my poetry.

"The fair ear of his neighbour will be against him.

"That is, *ó* and *cluas* are the same, and you and I will be ear to ear—that is, at each other's ears about the skin, unless I secure it with your consent; and it is to that the sense of my poem refers," said Brian, the son of Tuireann.

44. "I would praise your poem," the king then said, "if there were not so much mention of my (pig's) skin in it; and you have no sense, O man of poetry," added he, "to ask that request from me; for I would not give it to all the poets, the men of learning, the chiefs and great nobles of the universe, unless they might be able to snatch it from me despite me; but I will give to you thrice the full of that skin of red gold in payment of your poem."

"May all good be thine," said Brian, "and I knew that it was not easy to ask the request I made, but that I knew that I would get a good ransom out of it; however, I am so covetous that I shall not take it without the gold being measured in my presence, well and faithfully, out of the skin."

The servants and attendants of the king were sent with them to the treasure-house to measure the gold.

"Measure twice the full of the skin first to my brothers," said Brian, "and the last full to myself, for it is I who composed the poem."

45. But, however, on coming to the spot Brian made a covetous swift-handed snatch

at the skin with his left hand; and he bared his sword and made a stroke at the man nearest to him of them, so that he made two parts of him in his middle; and he took possession of the skin, and wrapped himself in it; and the three of them left the court, hewing down the hosts wherever they happened to be before them, so that from them not a noble escaped being slaughtered, nor a champion being mutilated, nor a warrior being killed. Then Brian came where the King of Greece himself was, and the king himself was not slower in attacking him, so that they made a valiant, champion-like, close-contested, and brave combat with one another; and the end of that combat was, that the King of Greece fell by the destructiveness of the hand of Brian, the son of Tuireann. As for the other two, they began killing and slaughtering the hosts on every side, until they dealt indescribable slaughter upon the hosts of the court, and until they had conquered all. They themselves remained in the court three nights and three days taking their rest after their labour and the great slaughter (they had made).

46. They then considered it advisable to go in search of more eric; and his brothers asked of Brian where they would first go.

“We shall go to Pisear, the King of Persia,” said Brian, “to seek the spear, which he has.”

They went forward to their curach, and they left the blue-washed shore of Greece

They then said: “It is well off we are, when we have the apple and the skin.” And they did not desist from that course until they reached the territories of Persia.

“In what form shall we go to the court of the King of Persia?” said Brian.

“In what form would we go there except in our own forms,” replied the other sons.

“That is not what appears best to me,” said Brian, “but to go there in the garb of poets, as we went to the King of Greece.”

“We approve of that,” said they, “on account of the success which attended us, when last we took to poetry, although it is difficult for us to be professing a calling that we have not.

47. They put the tie of poets upon their hair; and they came to the door of the court, and they requested admission. The

door-keeper asked who they were or what was their country.

“ We are Irish poets,” they replied, “ who have come with a poem to the king.”

They were then admitted, and a welcome was made for them by the king and the chiefs of his people; and they were seated with distinction and honour by the king about himself. Then the king’s poets arose to sing their lays and their songs. Brian, the son of Tuireann, said to his brothers to arise and sing a poem for the king.

“ Seek not the art from us, which we have not,” they replied, “ but if you wish it, we shall exercise the art we do know, namely, conflict, and mighty vigorous striking.”

“ That exercise of poetry would be rare,” said Brian, “ and since I have the poem myself, I will sing it for the king; ” and he spoke this poem :

“ Pisear cares little for spears,
The battles of foes are broken.
No oppression to Pisear,—
Everyone whom he wounds.

“A (yew) tree, the finest of the woods,
It is called king without opposition,
May the splendid shaft urge on
All into their wounds of death.”

48. “That is a good poem,” said the king, “and yet I do not understand what is the reference or the mention about my spear in it for, O man of poetry from Eire.”

“It is,” said Brian, the son of Tuireann, “that the reward I would like to get for my poem is the spear, which you have.”

“You were ill-advised to ask that gift from me,” said the king, “and, besides, the nobles or the high personages never gave a greater honour or protection for any poem, than not to adjudge you (deserving of) death upon that spot.”

When Brian heard that discourse from the king, he remembered about the apple, which he had in his hand, and he made a successful cast of it at the king, (thereby) putting his brain back out through the poll of his head; he (then) unsheathed his sword and began slaying the hosts around him; this was not neglected by the other two, but (on the contrary) they fell to helping

him bravely and valiantly, until they inflicted slaughter upon all of the people of the court whom they encountered.

They found the spear with a cauldron full of water under its blade, so that it might not burn the court; then the Children of Tuireann said that it was time for them to go in search of more of the great eric which they owed. They then left the court, and they asked of each other what way they should go.

“We shall go to Dobar, the King of the Island of Siogair,” said Brian, “for he has the two steeds and the chariot, which Lugh has asked from us.”

49. They went forward after that and they carried the spear along with them; now these three champions were elated and high spirited after the exploit and destruction they had made, and they went on till they arrived at the court of the King of the Island of Siogair.

“In what form shall we go here,” queried Brian.

“In what form shall we go there, but in our own forms,” said they.

“Not thus would it be proper (for us),”

said Brian, "but let us go there in the guise of mercenary Irish soldiers and let us make friendship with the king, for thus is it we shall know where the steeds and chariot are kept under guard."

And having determined upon that counsel, they went forward upon the green before the king's court.

50. The king, the chiefs, and great nobles of his subjects went to meet them through the fair assembly which was being held by (his subjects), and the Children paid homage to the king, and the king asked news of them as to who they were, or where was their country.

They replied: "We are Irish mercenary soldiers, who are earning wages from the kings of the world."

"Do you desire to remain with me a while," said the king.

"We do desire it," said they.

And they made a covenant and compact with the king. They were in that court for a fortnight and a month, and they did not see the steeds during that time. Then Brian said: "This condition of affairs is bad for us, O dear brothers! that we have no

more information of the steeds now than the first day we came to this court."

"What do you wish to do therefore," said the other two.

"Let us do this," said Brian, "Let us gird on our arms and our many weapons, and our marching array, and let us go before the king and tell him, that we shall leave this land and country unless he shows us the steeds."

51. They advanced, thus arrayed, before the king, and the king asked them, what caused them to don that marching array.

"You shall obtain that knowledge, O high king," said Brian; "it is that Irish soldiers, such as we are, are wont to be the guardians and confidants with the kings who have gifted jewels, and they are the counsellors, advisers, and persons of joint design with every party with whom they may be, and you did not act in that way towards us, since we came to you, for you have two steeds and a chariot, and they are the best in the world, as we have truly got word, and we have not yet seen them."

"It was ill you made a pretext of departing on that account," said the king, "and

I would have shown the steeds to you, the first day, if I thought you had a desire for them; and since you now have a desire for them, I will show them to you; for there never came to this court soldiers dearer to me and to the chiefs of the country at large, than you."

And he then sent word for the steeds; and the chariot was yoked to them, and the career of running under them was as swift as the raw cold wind of Spring; and they were equally dexterous on sea and land. Now, Brian was carefully watching the steeds, and he laid hold of the chariot, and he seized the charioteer by the small of the foot and struck him against a rock of stone which was adjacent to him, with the result that death ensued; he then bounded into the place in the chariot, and he made a cast at the king, so that he split his heart in his breast; and he let himself and his brothers upon the host of the court, putting them all to slaughter.

52. Upon the termination of that undertaking, Iuchair and Iucharba asked, where they would then go.

"We shall go to Asal, the King of the

Golden Pillars," said Brian, "to search for the seven pigs, which the Ioldhanach asked from us."

Then they sailed forward by the shortest course, without hindrance; in this wise were the people of that country, they were at guard upon their harbours for fear of the Children of Tuireann; for there was heard far and wide throughout the countries of the world the news of these skilful champions, and of their being banished out of Eire by oppression, and of their being (engaged) in bearing away the gifted jewels of the world with them.

Asal came to the verge of the harbour to them, and asked reproachfully of them, whether it was by them, as he heard, that the kings of the world had fallen in every land in which they had been. Brian said that it was by them, whatever he might wish to inflict upon them for it.

"What caused you to do that?" said Asal.

Brian said that it was the oppression of another man and his unjust sentence that obliged them to do it, and he related how it had happened to them, and how they

had overcome every party who had offered to stand against them until now.

53. "Why have you come to this country now?" said the king.

"For the pigs, which you have," said Brian, "to take them along with us as a portion of that eric."

"How would you like to get them?" said the king.

"If," said Brian, "we get them with your good-will, to take them thankfully with us; and if we do not get them (in this way) to give battle to you and to your people for them, your falling by us, and then to carry away the pigs with us in spite of you in that way."

"If that were the end that would come of it," said the king, "it would be unfortunate for us to give battle."

"Such is indeed (the end)," said Brian.

Then the king went into counsel and consultation with all his people in respect to that matter; and this is the counsel upon which they decided, namely, to give the pigs from their own free-will to the Children of Tuireann, since they had not seen that they were (successfully) withstood in any place where they were up to that.

54. Howbeit, the Children of Tuireann gave gratitude and thanks to Asal; and their wonder was great at thus getting the pigs, since they had not got any other portion of the eric without battle but them; and not only that, but that it was much they had left of their blood in every place whither they had hitherto gone.

Asal took them with him to his own court and goodly residence that night; and they were provided for and served according to their desires with food and drink and good beds. They arose upon the morrow, and they came into the presence of the king; and the pigs were given to them.

“It is well you have given us these pigs,” said Brian, “for we have not got any portion of the eric without battle except them;” and Brian composed this lay:

“These pigs, O Asal,
 You have let us have with grace;
 The other jewels we have got
 On account of hard-fought fights.

“We gave battle to Pisear,
 In which fell many warriors,

Until we took from him
Iubhar, the gifted weapon.

“The battle of the King of the Island of
Sigir

It is scarcely possible to relate ;
We would all have fallen in that affray
Were it not for the skin of the great
swine.

“O Asal, who didst not design treachery!
If the three sons of Tuireann should
live,

Greater will be your triumph and your
renown

For the manner in which you have given
away the steeds.”

55. “What journey do you now propose
to take, O Children of Tuireann,” said
Asal.

“We shall go,” said they, “to Ioruidh,
for the whelp hound which is there.”

“Grant me a request, O Children of Tuir-
eann,” said Asal ; “and this is the request
I ask of you : to take me with you in your
company to the King of Ioruidh ; for my

daughter is his wife, and I would like to prevail upon him to give the hound to you without battle, without conflict."

"We approve of that," they said.

And his ship was prepared for the king, and their adventures on either side are not related, until they reached the delightful, wonderful coast of Ioruaidh. The entire host and muster of Ioruaidh were guarding their harbours and their shore-ports before them; and they at once shouted to them, because they were known by them.

56. Asal then went ashore peacefully, and he went where his son-in-law was—namely, the King of Ioruaidh; and he made known to him the proceedings of the Children of Tuireann, from beginning to end.

"What brought them to this country," said the King of Ioruaidh.

"To ask the hound which you have," said Asal.

"Your discretion in coming along with them to seek them is unfortunate," said the king, "for the gods have not given, as a right, to three warriors in the world, that they would be able by will or by force to take my hound."

“Not so should it be,” said Asal; “but since many of the kings of the world were conquered by them (my advice is) to give the hound to them without fighting and without battle.”

But still it was idleness for Asal (thus to speak to the King of Ioruaidh); and he went back where the Children of Tuireann were, and he related these tidings to them. However, these answers were not neglected by the warriors, but they took a quick and warlike grasp of their arms, and they proclaimed battle upon the host of Ioruaidh; and when that brave host met in opposition, they made on both sides a combat and fight bravely and ardently.

57. As to the Children of Tuireann, they fell to hewing down the champions and slaying the warriors, until they separated themselves from one another in the battle by the vehemence and fury of the contest and the ardour of the fray, so that Iuchar and Iucharba happened to be upon one side, and Brian by himself, on the other side. It was a gap of danger and a breach of ranks, and a derout before Brian in every path in which he went, until he reached the King of

Ioruaidh in the very secure battle pen where he was; these two warriors made a fight and combat stoutly, bloodily, and venomously, and theirs was indeed a powerful and very hardy striking of one another, and a very fierce, destructive, and most powerful sledging.

Valiant was that combat until Brian (vanquished and) bound the King of Ioruaidh, and brought him along with him through the centre of the host, until he reached the place where Asal was; and this is what he said:—

“There is your son-in-law for you,” said he; “and I swear by my valorous arms that I would deem it easier to kill him thrice than to bring him with me but once in this wise to you.”

But there is still one matter (more to be mentioned—namely,); the hound was surrendered to the Children of Tuireann, and the king released; and peace and friendship were made fast between them. They having thus terminated everything, their spirits and mind were elated, and they bade farewell to Asal and all the rest in like manner.

58. To return to Lugh Lamhfhada: it was disclosed to him that the Children of Tuireann had obtained every portion of the eric of which he himself was in need for the battle of Magh Tuireadh; and he let a spell of magic after them, so as to put them in forgetfulness and obliviousness of every portion of the eric that they had not; and he put a desire and a great wish upon them to come to Eire with the eric to Lugh Lamhfhada. They did not remember that they (still) wanted some of the eric, and they came forward in that career to Eire.

Now, the place where Lugh then happened to be was in a fair and an assembly, along with the King of Eire, in Beinn Eadair. The Children of Tuireann came ashore at Brugh-na-Boinné.

That fact was disclosed to Lugh, and he left the fair secretly, and he went to Cathair Crobhang, which is called Tara; and he closed the doors of Tara after him, and he donned the attire and noble suit of Manannain—namely, the smooth Grecian armour of Manannain and the cloak of the daughter of Fleidheas, and his arms of valour from that out.

59. The Children of Tuireann came where the King was, and a welcome was made for them by the king and likewise by the Tuatha De Danann. The king inquired of them whether they had obtained the eric.

“We have got it,” they replied; “and where is Lugh that we may give it to him.”

“He was here a while ago,” said the king.

And the fair was searched for him, but he was not found.

“I know the place where he is,” said Brian, “for it was disclosed to him that we were coming to Eire with these valuables, and he has gone to Tara to avoid us.”

Messengers were then despatched after him from them; and the answer he gave to the messengers who went to him was, that he would not come, and that the eric should be given to the King of Eire.

The Children of Tuireann did that; and the king having got the eric, Lugh then came out upon the lawn; the eric was given to him, and he said:

“Never was there killed, and never shall there be killed, one whose (full) eric is not here; still there is a balance that it is not

lawful to abandon ; it is the balance of an eric, and where is the cooking spit, or the three shouts upon the hill that you have not yet given."

60. When the Children of Tuireann heard that, a faint-heartedness and stupor fell upon them ; they left the fair and they went to the house of their father that night, and they related their adventures to him, and how Lugh had treated them.

A sadness and deep sorrow took possession of Tuireann ; and they spent the night along with one another. They went on the morrow to their ship, and Eithne, the daughter of Tuireann, went along with them. The maiden fell to grief-crying and keening, and she recited this poem, here set down :

" Alas for this, O Brian of my soul !
That your progress leads not to Tara,
After all your troubles in Eire,
Although I go not to follow thee.

" O salmon of the dumb Boyne,
O salmon of the stream of Liffey,
Since I am unable to retain thee,
I am loth to part from you.

“ O horsemen of the wave of Tuaidh,
 O man, most lasting in combat,
 If your return should come to pass, as
 I hope,
 It will not be pleasant for your foe.

“ Do ye pity the Children of Tuireann
 Upon the elbows of their green shields
 It is much they have disturbed my mind,
 Their departure is a cause for pity.

“ Your being to-night in Beinn Eadair,
 O you who have increased our grief;
 And O champions to whom valour has
 done homage,
 Till the early and melancholy morn
 cometh.

“ Sad is your expedition from Tara,
 And from Tailte of the green plains;
 And from great Uisneach of Meath—
 There is not an event more pitiful.”

61. After that lay they went forward over the loud-murmuring sea, and they were a quarter of a year upon the sea without getting tidings of the island. Then Brian put on his water-

dress, and around his head his light-admitting head-dress (made) of glass, and he took a plunge into the water. It is said that he was a fortnight walking in the salt water, seeking the Island of Fianchuire, and after that he discovered it; and he went towards it, and going into the court he only found in it a troop of women engaged at needle-work and embroidery. And amongst other things that they had along with them, they happened to have the cooking-spit.

And when Brian saw it, he raised it in his hand, and he fain would bring it with him to the door. Each of the women burst into a laugh upon seeing that act; and this was what they said:

“Bold is the deed that you have put your hand to, for if your two brothers were along with you, the least valorous in prowess or valour of the three times fifty women here would not let the spit go with either you or them; nevertheless, take one of the spits with you, since you are so undaunted, so courageous, and so brave, as to attempt to carry it off with thee despite us.”

Brian bade farewell to them, and he went forward towards the place where he left his

ship. And during the duration of that period the other two considered it advisable to draw anchor and set their sails, when they saw Brian coming vigorously towards them upon the bosom of the wave. They were joyful at beholding him. Brian makes known to them that he had found the spit and the island where the troop of women were.

62. They went to their ship, and they directed their course to the Hill of Miodhchaoin. When they reached the hill, Miodhchaoin, the guardian of the hill, came towards them; Brian, seeing him, attacked him, and the fight of these two persons was only comparable to the fury of two bears and the laceration of two lions, until at length Miodhchaoin fell in the fight.

Then the three sons of Miodhchaoin came to fight against the Children of Tuireann, after Miodhchaoin had previously fallen by Brian; and if one would come from the territory of Hesperides, in the east of the world, to see a battle or combat, it would be worth his while to come to see the combat of that party, on account of the greatness of the blows given (on either side), the activity

of their courage, and the vigour of their minds. These were the names of Miodhchaoín's sons; namely, Corc, Conn, and Aodh. And they put their three spears through the bodies of the Children of Tuireann. Still, neither in respect to fear nor weakness, did that prevail over the Children of Tuireann, for they put their three spears through the bodies of the Children of Miodhchaoín; and they themselves passed into the trance and faintness of death.

63. After that exploit Brian said: "How are you now, O brothers?"

"We are dead," they replied. "Arise," said he, "for I perceive very terrible symptoms of death coming upon us, and do you give (beforehand) the shouts upon the hill."

"We cannot," said they.

Then Brian arose and raised a man in each of his hands, whilst he was copiously losing his own blood, until they gave the shouts. Then Brian took them with him to the ship; and they were traversing the sea a long time, and one of them said:

“I see Beinn Eadair and the Court of Tuireann and Tara of the Kings.”

“We would be full of health, were we to see these,” said the other men; “and for love of thy honour, O brother,” said they, “raise our heads on your breast, that we may see Eire from us, and then we care not which to receive—death or life.” And they spoke the lay :

“Take these heads on your breast, O
 Brian,
 O son of Tuireann, the generous and red-
 armed,
 O torch of valour without guile,
 Until we see the land of Eire.

“Hold upon thy breast and upon thy
 shoulder
 These heads, O manly champion,
 That we may see from off the water
 Uisneach, Tailte, and Tara.

“Ath-cliath and the smooth Boyne with
 thee,
 Freamhainn, Tlachtgha, hard by Tara,
 The plain of Meath, the dewy Magh
 Breagh,
 And the mountains around the fair green
 of Tailte:

“If I saw Beinn Eadair from me,
 And Dun Tuireann in the north;
 Welcome death thence forward,
 And though it should be a suffering death.”

Brian.

“A pity is that, O children of brave Tuir-
 eann,
 Birds could fly through my two sides,
 But it is not my two sides that are sick,
 But (to think of) you both having fallen.

“We would prefer death to take us,
 O Brian, son of Tuireann, who fled not,
 Than to see thee with wounds upon thy
 body,
 And no doctors to cure you.

“Since there is not here to cure our wounds,
 Miach, Oirmhiach, nor Diancheacht,
 Pitiful is it, O Brian! who designest not
 guile,
 To have given away from us the skin.”

64. After that lay they went ashore at
 Beinn Eadair, and thence they proceeded to
 Dun Tuireann; and they said to Tuireann:

“Proceed, O dear father, to Tara, and

give this cooking spit to Lugh, and bring the gifted skin to us to relieve us ;” and Brian spoke the lay :—

“ O Tuireann, depart from us,
To speak to Lugh, the gifted ;
Overtake him asleep in the south,
Beg the skin for friendship’s sake.”

Tuireann.

“ For the world’s jewels, south and north—
And all to be given to Lugh, the gifted ;
What would come of it would certainly be,
Your graves and your sepulchre.”

Brian.

“ Near are you related in blood and in flesh,
To the son of Cian, son of just Cainte,
Let him not deal to us wrath for wrath,
Although we have killed his father.

“ O father, beloved, noble, swift,
Be not long upon thy visit,
For if thou art, thou shalt not find us,
Alive before thee.”

65. After that lay, Tuireann went forward to Tara, and he found Lugh Lamhfhada there before him, and he gave the cooking

spit to him ; and he asked the skin from him to cure his children ; and Lugh said that he would not give it. And he returned back to his children and he made known to them that he had not got the skin. Then said Brian : “ Bring me with you to Lugh, to see whether I could get the skin from him.” That was accordingly done, and Brian went to Lugh and asked the skin from him. Lugh said that he would not give it, and if they (the Children) were to give him the breadth of the earth of gold, that he would not accept it from them, unless he thought their death would come of it, on account of the deed they had done.

66. When Brian heard that, he departed to where his two brothers were, and he lay down between them ; and his soul went forth from him and his two brothers at the same time.

And Tuireann made the following lay over his children :—

“ Distressed is my heart over you,
 You three fair youths, who fought many
 fights ;
 After your activity, and your feats,
 It were well for me that you should live.

“Two kings elect over Banba
 Iuchar and Iucharba ;
 Brian, that conquered Greece,—
 It is a loss (it is the worst of it) that their
 like are not alive.

“I am Tuireann without strength
 Over your graves, you ardent champions ;
 As long as ships shall live upon the sea,
 I will not compose lay or song.”

After that lay Tuireann fell upon his children, and his soul left him ; and they were interred at once in the same grave.

So far, then, the tragical fate of the

CHILDREN OF TUIREANN.

NOTES.

NOTES.

1°. *Νυαδθα Διηγιουολάμ, μαε Εαέταδίζ, μιε Οηοδίη, μιε Αλλαιοι*, “Nuadha of the Silver Hand, the son of Eachtagh, the son of Ordain, the son of Allaoi.” *μαε* is nominative in apposition to *Νυαδθα Διηγιουολάμ*; and *μιε* furnishes instances of the genitive in apposition with the nouns which respectively precede it.

2°. *Διη* has here a very idiomatic meaning, which is best explained by the English words “trusting to” or depending on. Armstrong, in his Gaelic Dictionary, translates *Διη* in such a position by the present participle “having.”

3°. *Όο βεαννουζεαοαη οο*, “They greeted him,” an example of the dative of advantage. In Irish, as in Latin, some verbs require a dative, answering to the English accusative or objective without a preposition. Compare the popular greeting “*ζο η-βεαννουζ Όια ουιτ*,” of the modern Irish.

4°. *Όο β'αιτ λιοη*, “I would like;” literally, “it would be pleasing with me.”

5°. *Όο β'αιλ λειη*. “He would like;” literally, “It would be a pleasure with him.”

6°. *Ό'ηηηηη οο'η ηιζ*. “He related to the king.” *ηηηηη* is always followed by a dative of the person to whom the communication is made. This dative is usually governed by the preposition *οο*.

7°. The preposition $\xi\omicron$ follows verbs expressing motion and governs the dative. Its place may be supplied by $\acute{\epsilon}\mu$, which, however, requires a genitive to follow it. In ancient writings $\tau\omicron$ was frequently used in this connection.

8°. $\tau\omicron$ $\rho\acute{\alpha}\iota\omicron$ *pt. tense 3 sg.* of $\rho\acute{\alpha}\iota\omicron\mu$, "I say," a verb which is now obsolete, except in the infinitive form $\tau\omicron$ $\rho\acute{\alpha}\omicron$, which the defective and irregular verb $\Delta\beta\alpha\iota\mu$, say, employs to supply that mood.

9°. A chafer (daol), the chafer or cock-chafer, also known by the names, "may-bug," tree-beetle," Jeffry cock," etc., is the *Melolontha vulgaris* of naturalists, and is well known in Gaedhelic as the $\tau\Delta\rho\beta\text{-}\tau\Delta\epsilon\lambda$.

The dael is of a beautiful deep, shining-black colour. This comparison still exists in the Gaedhelic language, and the phrase, " $\text{com } \tau\upsilon\beta \rho\epsilon \text{ } \tau\Delta\epsilon\lambda$," "as black as a cock-chafer," is quite common in the Gaedhelic-speaking districts of the country. This beautiful little insect is persecuted in all parts of Erin by the natives, whilst the robin redbreast is held sacred, from an old tradition which says, that when the Blessed Virgin fled, with the Infant Jesus, her track was marked in the wood by a stream of blood drawn from her feet by the thorns and brambles; that the robin followed, covering the blood with the leaves of the forest, and pressing them down with her breast, which thus became dyed with the precious blood, whilst this little reptile came after the bird to remove the leaves and expose the track to the pursuers.

The true reason of the popular dislike to the insect in other countries, if not in this, is, however, to be found in its injurious effects upon vegetation. Its *larvæ*, in the form of a white, worm-like creature, live several years under ground, where they eat the tender rootlets of corn and other plants. In their fully developed state, they are very destructive to the tender foliage of trees, especially of fruit trees. Swarms

of them have often left the trees of a district as bare as if a flight of locusts had passed over it. This destructive character is, no doubt, the origin of the tradition just mentioned. The word *daol* enters frequently into the names of men and places. All the rivers bearing the name of Deel (black), are so named in opposition to the rivers named Finn (fair); and a district in Burren, in the county of Clare, is called Daelach (the black) in opposition to the white limestone surface of the neighbouring districts. The name of Daelghus, and that of the celebrated Dubhthach Dael-tenga, or of the chafer-tongue, a malignant chief of Ulster, are formed from this word.

There are two instances on record of the connection of this little animal with the gnawing or mortification of human flesh. The first of these is found in the *Tripartite Life of St. Patrick*, where we are told that St. Fiacc, bishop of Sleibhté (now Sletty, county Carlow), had his leg gnawed by a dael so seriously, that St. Patrick sent him from Ard Macha a chariot and horses for his use. Again, in a note on the 15th of January, the festival day of St. Ité, or Midé, of Cill Midé (in the county of Limerick), as preserved in the *Feliré* or *Festology* of Aengus Ceilé Dé (anglicised "Aengus the Culdee"), we are told that this pious lady had her side so gnawed by a dael, that the insect grew to the size of a young pig, until it was at last killed by the sisterhood. It is certain that, as far as our traditions and actual experience go, the dael, or darbh-dael, of our times, shows no disposition to come into contact with living human flesh; but our satirical *post mortem* elegies frequently represent the mortal remains of the satirized person as being torn by daels in the earth. For other interesting and curious information about the dael, see "Transactions, Ossianic Soc., vol. v., p. 26;" and "Sketches in Erris and Tyrawly," p. 172, by Rev. Cæsar Otway.

10°. Οἱ τ-ταοιῖς, "From the side." Nouns beginning with τ or τ are very often unecclipsed, even when complying with the necessary condition of being preceded by the articulated dative. Οἱ τταοιῖς would be equally correct.

11°. Οο, of, written for οε, with which it has been long confounded.

12°. ἤριε, a form of the pt. passive of the irreg. verb ἤριε, which is met with frequently in old writings, but is now obsolete.

13°. "It is it that we would prefer;" literally, "It is it that would be better with us."

14°. Διὰ τὸ κεφάλαιον, "On the head of it," i.e., "for it." Διὰ or τ κεφάλαιον is used in the sense of "to," or "for," after verbs denoting motion, and governs the genitive. The governed word, in this instance, being a pronoun, comes between the two parts of the cpd. expression Διὰ τὸ κεφάλαιον.

15°. τε, following such verbs as ἀβιῖν, ἔβιῖν and their tenses, is translated "to."

16°. Οο ἕνεκα is here translated "For the purpose of," in conjunction with the verb οο ἕνεκα, though retaining its government of ἕνεκα in the genitive. This mode of government was considered objectionable by O'Donovan (Gr. p. 385), who approved of the noun being left under the government of the infinitive. Donlevy, in his Irish Catechism, however, invariably placed the noun, in such a position, under the government of the preposition.

17°. Διὰ τὰς ἐστῆρας, "Upon the baking stones." This is the translation O'Curry gives, but I cannot determine the exact meaning of ἐστῆρας.

18°. Οο ἔβιῖν ἀμαρτία, "They extorted." Whilst Nuadha of the Silver Hand was temporarily incapacitated, by the loss of his hand, from ruling, Breas was chosen to fill his place. Though the blood of both races mingled in his veins, Breas sided entirely with the Fomorians, whose encroach-

ments he encouraged. Their tyranny eventually goaded the Tuatha De Dannan to revolt against them, with the result that they were driven out of the country.

19°. “The nose was cut off his head.” The employment of the infinitive in a passive sense was a classical mode of expression with ancient writers, particularly in narration.

20°. $\text{Rir } \Delta \text{ r}^{\text{á}}\text{r}^{\text{te}}\Delta\text{r}$; literally, “With which is said,” an expression equivalent to the modern phrase $\Delta\text{ir } \Delta \text{v}\text{-tu}\text{g}^{\text{c}}\Delta\text{r } \text{u}\text{ir}\text{ne}\Delta\text{c } \Delta \text{n}\text{-v}\text{iu}$, “Which is now called Uisneach”; literally, “Upon which is now given Uisneach.”

21°. $\text{z}\Delta\text{c } \text{n}\text{-v}\text{ir}\text{e}\Delta\text{c} = \text{z}\text{o } \text{v}\text{ir}\text{e}\Delta\text{c}$, “Directly.” $\text{v}\text{ir}\text{e}\Delta\text{c}$, when preceded by $\text{z}\Delta\text{c}$ or $\text{z}\Delta\text{c}\Delta$, carries an adverbial force and is the only adjective so influenced by $\text{z}\Delta\text{c}$ or $\text{z}\Delta\text{c}\Delta$.

22° and 23°. “As,” introducing a comparison of equality in English, is translated by le in Irish.

24°. $\text{n}\text{í}\text{or } \text{v}\Delta\text{e}\text{r}\text{z}\Delta\text{v}^{\text{b}} \text{le}\text{ir } \Delta\text{ir } \text{ne}\Delta\text{c } \Delta\text{r}\text{í}\Delta\text{r}^{\text{h}}$, “There was never wounded by it upon anyone”; *i.e.*, “it never wounded,” *etc.*; an instance of the pt. passive used impersonally.

25°. “King of Eire;” in the Text it will be found that the genitive of Eire takes sometimes the article and is sometimes found without it. Both constructions are allowable.

26°. $\Delta\text{z } \text{r}\text{o}$, at this (place) here; so also $\Delta\text{z } \text{r}\text{in}$, at that (place), there; both adverbial phrases. zin is thus often found introducing an ellipsis. Thus, in Gallagher’s Irish Sermons, $\text{r}\text{in } \text{c}\text{u}\text{z}\Delta\text{v}$, “There it is for you,” “See that for you,” “Behold”; $\text{r}\text{in } \text{tu } \text{m}\text{ill}\text{te}$, $\text{r}\text{in } \text{tu } \text{c}\Delta\text{ill}\text{te}$, “Thus thou art ruined,” “Thus thou art destroyed,” and such like phrases are of constant occurrence.

27°. $\text{C}\text{r}^{\text{e}}\Delta\text{v } \text{r}\Delta\text{r}$, “Why,” *i.e.* “What under”; interrogative pronouns precede the prepositions by which they are governed; $\text{r}\Delta\text{r} = \text{r}^{\text{á}}$, and ro , the particle which accompanies $\text{e}\text{ir}\text{z}\text{e}\Delta\text{v}\Delta\text{ir}$, the pt. tense of $\text{e}\text{ir}\text{z}^{\text{g}}$.

28°. $\text{ir } \text{é}\text{z}\text{e}\Delta\text{v } \text{v}^{\text{u}}\text{ir}\text{in}$, “We are obliged,” “We must;” literally, “It is a necessity to us.”

29°. $\text{m}\Delta\text{c m}\text{io}\rho\Delta$, literally "The son of a month," *i.e.*, a son one month old.

30°. $\text{n}\text{io}\rho\ \text{b}\epsilon\Delta\zeta\ \text{leo}\ \text{v}\text{o}\ \text{c}\acute{\text{u}}\text{i}\rho\ \text{d}\acute{\text{a}}\rho\ \text{m}\Delta\rho\text{b}\Delta\text{o}\text{b}$, "They would not deem it little cause for slaying us;" literally, "It would not be little with them, as a cause, to slay us." This negative assertive phraseology is constantly found in Irish writings, particularly in places where the positive form would not convey sufficient emphasis.

31°. $\text{v}\text{o}\ \xi\text{lu}\Delta\text{i}\rho\epsilon\Delta\text{v}\Delta\rho\ \Delta\text{h}\ \text{n}\Delta\text{o}\text{h}\text{b}\Delta\rho\ \rho\text{h}\ \rho\acute{\text{o}}\text{m}\rho\Delta$, "These nine persons went *forward*;" literally, "before them," an idiom in Irish expressive of forward motion.

32°. $\text{c}\acute{\text{u}}\text{m}$, "In order to," "For the purpose of;" see note 16.

33°. $\zeta\text{o}\ \text{b}\rho\acute{\text{a}}\text{c}$, "For ever;" literally, "to the Judgment (last)"; the phrase implies a future meaning and always accompanies the future tense.

34°. $\text{l}\acute{\text{e}}\text{i}\zeta\text{i}\text{o}\ \text{v}\text{o}\text{h}\ \text{u}\text{i}\rho\zeta\epsilon$, "Let the water;" literally, "Let u allow to the water." This verb requires a dative of the person or thing, under the government of vo , and an accusative of the object. So also $\text{l}\acute{\text{e}}\text{i}\zeta\ \text{v}\Delta\text{m}$, allow me.

35°. $\text{v}\text{o}\ \rho\acute{\text{i}}\text{c}$, *etc.*, "With pitch," *etc.* These are datives of the instrument. In modern Irish the prep. le is substituted for vo .

36°. $\rho\acute{\text{a}}$, "About" or "Upon," a meaning which this preposition takes after verbs which, like $\rho\zeta\Delta\text{o}\text{i}\text{le}\Delta\text{v}\Delta\rho$, express motion.

37°. $\Delta\text{i}\rho$, "In which"; Δ the relative is left understood. The suppression of the relative allows of the aspiration of the verb $\text{t}\text{u}\text{i}\text{c}$ which follows. Were the relative expressed the sentence would read $\Delta\text{i}\rho\ \Delta\ \text{v}\text{o}\text{-t}\text{u}\text{i}\text{c}$, in which the relative, in the dative, exerts an eclipsing influence on the following word.

38°. $\Delta\text{i}\rho$ placed before the participle, instead of causing aspiration, as it does with nouns, eclipses it. This construction of $\Delta\text{i}\rho$ and the participle introduces what Irish Gram-

marians term the dative absolute, of which many instances occur in the text.

39°. *ἡδὲ* *ἡ-ἡδῆρῆδῶ*, "That was not done." Observe that the distinct form for the subjunctive mood, which some of the irregular verbs alone have, is here employed after *ἡδὲ*, one of the particles which require this mood after them.

39a. Literally, "To its avenging," *i.e.*, the act or deed (*ἡνίκα*), which is masculine and through its pronoun *ἡ*, aspirates the initial of *ἡνίκα*.

40°. "He saw three warriors, armed and equipped *coming* towards him." The prep. *cum* (with which *cum* is combined) being used only after a verb implying motion, the verb, as in the present instance, is often left understood. See Voc. to "Diarmuid and Gráinne;" pt. I. *in voce cum*; Publications, *Society Pres. Irish Lang.*

41°. *ἄλλῆσφι ἡδὲ ἡδῆρῆδῶ*, "That strangers had come;" this is considered a construction identical with the Latin Acc. with the Infinitive.

42°. *ἡδῶ*, "Southwards;" other form, *ἡδῶ*. *ἡδῶ* is an adverbial sign which qualifies *ἡδῶ*, "south," and *ἡδῶ*, "north," and is equivalent to the English suffix, "ward," in southwards, northwards. It is also found written *ἡδῶ*, *ἡδῶ*, and *ἡδῶ*. It is of the same force as *ἡδῶ*, in the compound words *ἡδῶ-ἡδῶ*, westward, *ἡδῶ-ἡδῶ*, southward, *ἡδῶ-ἡδῶ*, northward, *ἡδῶ-ἡδῶ*, eastward, but *ἡδῶ* seems restricted to the cardinal points *ἡδῶ* and *ἡδῶ*. In the modern Irish this form has entirely disappeared and northwards, southwards, etc., are expressed *ἡδῶ*, *ἡδῶ*, etc.

43°. *ἡδῶ*, "Northwards;" see preceding note.

44°. *ἡδῶ ἡδῶ*, "Opposite him," "Over-against him," "before him." *ἡδῶ* is *sb. fem.* and indeclinable. It is, however, nearly always used with the simple prepositions, *ἡδῶ*, *ἡδῶ*, *ἡδῶ*, to form prepositional phrases. It occurs in sentences to denote relative time or position. Of the latter

meaning the Text affords an instance ; and in reference to time it translates such English words as “in store ” “by,” “against,” in the sense of “in store for us,” “by” or “against such a time.”

45°. Literally, “In their people of hatred and spite for one another.” This is an illustration of the substantive verb τά ascribing a predicate to its subject by means of the preposition ΔNN (ἦΔ=ΔNN Δ), and the possessive pronoun.

46°. ΘΙΔΓ ΘΕΔΡΒΗΔΤΔΓ, “Two brothers;” literally, “Two of brothers.” Words put partitively govern a genitive plural ; sometimes a dative plural governed by the preposition ΘΕ or ΘΟ.

47°. O’Curry notes in the *Atlantis*, Vol. iv, p. 170, that the taking of this form by Cian was owing simply to the presence of the pigs at this critical juncture. O’Curry, there, condemned strongly the absurd fables about “pig worship,” to which, he remarked, the editor of the 5th Volume of the Ossianic Society’s publications had given currency under the title of an article entitled “Porcine Cultus,” the author of which had not referred to any ancient Irish MS. or native authority for proof of the statements he put forward.

48°. ΘΟ ΞΔΒ, “(He) began;” when ΞΔΒ carries this meaning it is always followed by the present participle. Dr. Gallagher in his “Irish Sermons,” uses ΒΥΔΙΛ in the same sense as ΞΔΒ is here used, as ΘΟ ΒΥΔΙΛ (ΓΙ) ΔΞ ΤΑΘΙΝΕΔΘ, “she began crying.” In parts of Ireland at the present day ΓΡΟΜ is the verb made use of, in the spoken language, to carry an identical meaning.

49°. Ó ΔΙΑΝΔΙΒ, adverbial phrase, “A while ago.”

50°. Νί ΤΑΓΔ ΘΥΜΝ Ε, “He is not a friend to us.” In short negative sentences the verb is often elegantly omitted ; but after ní, the present tense of the assertive verb, though understood, is never expressed. The omission of the verb is sometimes a matter of idiom, as at page 45, ΞΘ ΤΕΔΝΝ

coicéidire tar mí dóib fan sún rin, "they spent or passed (*scil.* their time) until the end of a fortnight over a month in that residence." See note of similar import by O'Donovan in the "Circuit of Ireland."

51°. "It is to no purpose (badly) you prosecuted your studies in the city of learning."

52°. "And as good (as) he was saying it," *i.e.*, suiting the action to the word. See also "Children of Lir."

53°. See note 46.

54°. See note 35.

55°. The numeral adjective ᠔᠗ requires its substantive in the singular, but the adjective which qualifies and follows the substantive, so influenced, must be in the plural.

56°. "Upon the track of the (druidical) pig of druidism." The English adjective is, in Irish, frequently turned into the substantive of kindred meaning under the government of the English qualified noun.

57°. Δξ ουλ ρ᠗'n ζ-coill ᠔i, "As she went through the wood;" literally, "At going through the wood to her"—idiom of the dative absolute introduced by Δξ. The same idiom is also introduced by Δη, as pointed out in a previous note.

58°. Note the position of the accusative case of the pronoun, at the end of the sentence.

59°. ᠔᠗ρ λιom, "Methinks;" classed by O'Donovan amongst the defective verbs. The prepositional pronouns alone vary to express the persons; ᠔᠗ρ λεατ, it seems to you, ᠔᠗ρ λειρ, it seems to him, *etc.*

60°. Note the emphasis which the employment of the assertive verb ᠔ρ carries with it; "᠔ρ ουine mé," "I am a human being," ("even though for the moment I have assumed the form of a pig").

61°. ᠔ρ οlc λιnn, "We grieve," "We are sorry," "We regret;" literally, "It is evil with us;" *not* to us, which

would be expressed by the preposition *ro*, as *ir olc rúinn*, "It is bad *for* us." So also *ir olc liom*, "I am sorry," *ir olc dam*, "It is bad for me."

62°. *rá*, "By," equivalent to *dam* (used in swearing). *rá'm* *ξαιρceò*, by my valour, *Battle of Magh Rath*, p. 38, ed. O'Donovan.

63°. *ir ura liom féin*, "I deem it easier," "I think it easier;" observe the idiomatic force of *le* in *liom*. See note 61.

64°. *coiðce*, "Ever," like *ξò brát*, has always a future meaning attached to it, whilst *airiam* or *riam* refers always to past time.

65°. "The arms, . . . shall relate." The ordinary place of the verb is before its nominative. Here that order is reversed, for the purpose of admitting the insertion of a clause, explanatory of the subject, between the latter and its verb.

66°. "Shall recount the deed to my son." The custom of inscribing weapons—swords, at least,—is as old, we are told, as the Battle of the Second Magh Tuireadh, and came down to the time of King Cormac Mac Airt, in the third century. O'Curry, *Atlantis*, Vol. iv., p. 172.

67°. *ξò ξαβδαδair air ro élocaib*, "They pelted him with stones." *ξαβ air* signifies "strike him," "beat him," whilst the change of the preposition in combination to *le* varies the meaning. Thus *ξαβ leir*, "Take him," "Receive him," "Accept him."

67a. *cubac* (b aspirated in MS.) = *cóm* *ξac*, which is the reading in MS. 23, E. 16, p. 168, R.I.A.; *cubac*, as the other MSS. have it, represents the equivalent sounds in Irish characters of the correct orthography. We often find many words thus disguised in Irish MSS. owing either to the ignorance of the scribe of the proper spelling or his un-

willingness to depart in any way from the MS. from which he copied, thus retaining the error which he, in his turn, transmitted to others.

68^a níor ġab, "Did not receive," or "take." This is the first meaning of ġab. When used in conjunction with certain prepositions, some examples of which occur in the Text, its meaning is greatly modified. See an example in the paragraph following in Text, where, with leir, it has the meaning of "take to him."

69^o. Here occurs an instance of the use of aġur (and) where in English the sense would require a disjunctive. Mr. O'Grady points out a similar use of aġur in the fourth vol. of the *Ossianic Society's Publications*, containing the "Pursuit of Diarmuid and Grainne": "An é ro áúðar fá a marbhan tuā ġac neac uá m-beairfan tu?" Ar Sġacáan. "Is this the reason that thou killest every one that shaves thee?" asked Sgathan. "Ir é ġo veimín" Ar Cian, "aġur ní baogáal tuirre mé." "It surely is," said Cian, "and (yet) thou needest not fear me." The use of aġur in this case, Mr. O'Grady ascribed to a carelessness of style in the writer, but its frequent recurrence in Irish writings, in parallel instances, would not support that contention.

70^o. Rómpa (*pl.*) is used, because clann, although singular in form, has a plural signification.

71^o. le, following verbs denoting "to part" or "separate from," "release" etc., is translated "from."

72^o. and 73^o. See note 3.

74^o. aġ fpeaġrað úo, "Answering him." Note the use of the dative after fpeaġra.

75^o. fá na cpeacáib, "About or around the cattle spoils;" a meaning which attaches to fá after verbs of motion.

76°. *Ḃeip̄ aip̄*, “Overtake,” “Bear upon.” Compare the Irish-English sayings, “I bore up on him,” “I caught up on him,” meaning “I overtook him.”

77°. Literally; “To put battle,” *i.e.*, to give battle.

78°. “Black blue.” It would be useless to draw from these words any inference as to what metal these weapons were composed of. The text in its present shape is too modern and too uncertain.—O’Curry, *Atlantis*, vol. iv., p. 176.

79°. *Op̄ r̄tuaiḡ̄ leiḡ̄ a ḡ̄poma*, “Over the projected armour of his back.” O’Brien’s and O’Reilly’s Dictionaries give *r̄tuaiḡ̄*, “A ridge,” “A pinnacle.” It is probable that *r̄tuaiḡ̄-leiḡ̄* means “An armour stud,” *i.e.*, a stud or projection fixed upon the upper part of the back-piece from which to suspend the shield. As an example of a shield carried in this manner, see the description of the armour of Goliath, given in *1. Samuel*. c. xvii., v. 6: “And he had a target of brass between his shoulders.” *Δξυρ̄ ζοιḡ̄ρέαδ̄ ḡ̄p̄aiḡ̄ eioḡ̄iḡ̄ a ḡ̄uallib̄.* *Stuaiḡ̄leiḡ̄* occurs frequently in Irish writings in describing the position in which a warrior slung his shield, when he harnessed himself for battle. O’Curry in the *Atlantis*, vol. iv., p. 176, translates this passage, “He took his shield upon the arch-slope of his back,” a meaning which could scarcely be attached to it, when we remember that Lugh is described as every inch a warrior. Again, in vol. 3, p. 74 of the *Ossianic Society’s Publications*, Mr. O’Grady makes Diarmuid carrying his shield (*r̄ḡ̄iaḡ̄*) “Upon the broad expansive arch of his back”—“*aip̄ r̄tuaiḡ̄ leiḡ̄ a ḡ̄poma*,” a translation utterly irreconcilable with the impression that Diarmuid has made upon us, as a soldier, whose make and build distinguished him amongst the Fenian hosts of ancient Erin.

80°. See note 55.

81°. “Annealed in the blood of poisonous adders.” This

is a description of constant occurrence in modern Irish Tales. It will be remembered that these were not Irish arms. I have not, within my recollection, met with any reliable authority for the use of poisoned weapons in ancient Erin. Poisonous men, and poisonous or venomous weapons, are spoken of, as in the *Tain Bó Chuailgne*, where, speaking of Cailtin and his twenty-seven sons, who attacked *Cuchulainn* :
 17 ΔΜΛΔΙΟ ΠΔ ΒΔΤΔΡ ΓΔΙΟΕ : ΝΕΙΜ ΔΡΙ ΔΑĆ ΞΙΡ ΣΙΒ, ΟCΥΡ
 ΝΕΙΜ ΔΡΙ ΔΑĆ ΔΡΙΜ ΣΔ ΝΔΡΜΔΙΒ, “And thus they were :
 venom upon every man of them, and venom upon every
 weapon of their weapons.” The word *neimh* (poison) cannot be taken in its ordinary acceptation here, as, whatever the arms might be, the men could not be poisonous—unless, indeed, in the sense of deadly in the use of their arms, and the wounds they inflicted. O’Curry, *Atlantis*, vol. iv., p. 176.

82°. O’Curry remarks in the volume just quoted that this is an expression often met with in Irish tales of modern date.

83°. O’Curry notes that this expression (blue-bordered scabbards), is not intelligible to him, but that the term is not an old one.

84°. ΟΓ Δ Ξ-ΟΙΟΝΝ ; literally, “Over their head,” *i.e.*, “above them.” This is an adverbial phrase in which *οιονν* is not subject to inflexion.

85°. “Battle-pen.” These are words, says O’Curry, of frequent occurrence in the oldest of our tales ; and he understood them to signify “A pen, or circle, of brave men, ranged around their chief in battle.” The word *επο* means, in fact, any enclosure within which men or cattle may be placed for safety or defence.

86°. “Battle of Magh Tuireadh.” This was the battle of the Second, or Northern Magh Tuireadh. The engagement

of Breas to return again to fight this battle, and the acceptance of the conditions by Lugh, can only be accounted for by the hope of the latter to annihilate for ever in that battle the Fomorian power, which had so long tormented this country. Partings and engagements of this kind are not quite unknown in our old tales. In the battle of the First, or Southern, Magh Tuireadh, fought between the invading Tuatha De Danann and the occupying Firbolgs, we are told that, when the latter refused a peaceful partition of the island, both parties agreed to a postponement of the battle for five score and seven days, to prepare their weapons of offence and defence, and make their other arrangements.

87°. “As guarantee.” This form of oath came down to the latest pagan period. Instances of it are to be found in the Irish version of *Nennius*, p. 126, and in notes to the Appendix thereof, lxx and lxxiv, in Petrie’s *History and Antiquities of Tara Hill*, and in the account of the *Battle of Magh Rath*, p. 1, note b.

88°. $\text{ῥ}\acute{\alpha}$ $\text{\u03c7}\epsilon\alpha\delta\epsilon\tau$, “For coming,” *i.e.*, “that he would come.” $\text{ῥ}\acute{\alpha}$, when put before the participial form, may be translated “for,” when it can be resolved by the conditional.

89°. $\text{\u0393}\eta\text{\u03c1}$ $\text{\u03c3}\acute{o}\eta\text{\u03c1}$ $\text{\u03c4}\acute{o}$ $\text{\u039b}\eta\text{\u0393}$, “That it was right for Lugh,” *i.e.*, that Lugh ought.

90°. $\text{\u039b}\epsilon$ $\text{\u039b}\eta\text{\u0393}$, “To Lugh;” literally, “With Lugh.” See note 15.

91°. $\Delta\text{\u0393}$ $\text{\u03c1}\alpha\text{\u03b9}\text{\u03c7}\eta\text{\u03c1}\eta\text{\u03c1}$ $\epsilon\lambda\text{\u03c9}\eta\text{\u03bd}\eta$ $\text{\u0393}\eta\text{\u03c1}\epsilon\alpha\text{\u03bd}\eta\text{\u03bd}$ $\text{\u03c4}\acute{o}$, “When he saw the Children of Tuireann;” literally, “At seeing the Children of Tuireann to him.”

92°. $\text{\u0393}\eta\text{\u0393}$ $\text{ῥ}\acute{\alpha}$ $\text{\u03c7}\epsilon\alpha\text{\u03c1}\alpha$ Δ $\text{\u03c4}\acute{o}\epsilon\delta\iota\text{\u03c1}\epsilon\tau$, “He caused its digging.” This idiom of $\text{ῥ}\acute{\alpha}$ $\text{\u03c7}\epsilon\alpha\text{\u03c1}\alpha$ is also found with the verb $\text{\u03c3}\eta\text{\u03c1}$, “put,” in the sense of “causing,” “requiring,” “engaging,” “getting;” as, $\text{\u03c3}\eta\text{\u03c1}\iota\text{\u03b2}\acute{o}$ $\text{\u03c1}\acute{\epsilon}$ $\text{\u03c1}\alpha$ $\text{\u03c7}\epsilon\alpha\text{\u03c1}\alpha$ $\text{\u03bd}\epsilon\alpha\delta$ $\text{\u03c4}\acute{o}$ $\text{\u039b}\epsilon\delta\text{\u0393}\alpha$ $\text{\u03c4}\acute{o}$, “he causes one to read to him;” $\text{\u03c4}\acute{o}\iota\lambda\text{\u0393}\iota\text{\u03c9}\text{\u03c1}$ $\text{\u03c4}\acute{o}$ $\epsilon\text{\u03c7}\eta\text{\u03c1}$ $\text{ῥ}\acute{\alpha}$ $\text{\u03c7}\epsilon\alpha\text{\u03c1}\alpha$, “To cause sorrow.”—MacCurtin’s *Eng-Irish Dic.*, Paris, 1731.

17 c6ir s6inn do deunadh cum na m6ir-f6irinne no tabairt f6 deara a m6nadh do'n tshuine d6a na h-ainb6ir, "We should be diligent in teaching this great truth or in getting it taught to those who are ignorant thereof." Donlevy's *Catechism*. Ro 6ir miodadh f6 n-deara 6ir 1nne Tuil do 6ir f6ib, "Miodhach caused the mould of Innis Tuil to be put under ye;" *Diarmuid and Grainne, Soc. Ed.* pt. 11, p. 47. Tu6 with f6 deara has also the signification of "consider," "think;" as, 17 f6oir t6 a 6adairt f6 deara, "he can consider;" do beirim f6 deara, "I consider;" Donlevy's *Catechism*.

93°. Do 6adadh d6 f6adh a lot, "They began examining his wounds."

94°. Do f6it 'na 6oir c6e, "He was found in his litter of wounds." This word (6oir) occurs very frequently in Irish writings to denote a mass of wounds which a warrior received in battle. In the account of the *Battle of Magh Léana*, it is related, that Conn of the Hundred Battles "fell into a litter of wounds," *i.e.*, that he was most seriously injured, from which, however, he recovered, as though he were in a trance. In the *Battle of Magh Rath*, p. 272, Cellach is attacked by three warriors, whom the former worsts, and "he afterwards made a *gorey heap* of carnage of these heroes," "ocur do rimm 6oir c6e do na curadh6ib t6a eir." *O'Donovan's translation*.

95°. 17 naimdeamul an maradh ro, "This is a vicious murder." This is the order of the adjective (before its substantive), when the assertive verb 17 is used.

96°. O'Curry remarks in the *Atlantis*, vol. iv., p. 180, that he does not remember any instance of apostrophising the gods among the pagan Irish.

97°. "His name written in Ogham." This phrase occurs

in all the oldest of our tales except the battles of the *Magh Tuireadh*; and the inscribing of Ogham, under various circumstances, is frequent in the *Tain Bó Chuailgné*, a tale which is referred to a period immediately touching on the Incarnation, or 432 years before our Irish Christian era. I have put on record my belief in the pre-Christian origin of the Ogham, or some such writing, among the Gaedhils of Erin, in the first volume of my Lectures (p. 463, Appendix No. 11); O'Curry, *Atlantis*, vol. iv., p. 182.

98°. "It is from Cian the mound shall be named." From this we may fairly infer that the mound, or hill, as it is called in the original, would, in after ages, be called Cnoc Céin, that is, Cian's Hill; or Δρυο Chéin, that is, Cian's Height or Mound. The plain of μαιριτεινή, in which Cian was killed and buried, is that great plain of the county Louth stretching from Drogheda to Dundalk. From historical allusions in the ancient account of the battle of Crinna, fought in Meath, but not far from the present ruined abbey of Mellifont, in Louth, there is some reason to think that the Δρυο Chéin, mentioned in that tract, and which might have been situated at the present hill of Dromslan, was the height or mound of Cian's sepulchre. The battle of Crinna was fought in the year 226, by Τάδς (Teige), the son of Cian, son of Οἰλιῖς Οἰλῦν, King of Munster, and his followers, on the part of the monarch Cormac, the son of Art, against the three Ferguses, brothers, princes of Ulster, who rebelled against Cormac, and attempted to depose him. The Munstermen defeated the Ulstermen in seven pitched battles in one day; the first at Crinna, and the last "at Ard Cein by the side of Druim Inisclainn," or the hill of Inisclainn. The only Druim Inisclainn known in our ancient writings, as far as I have been able to ascertain, is the site of the old church and round tower of Dromiskin, still

called by the Irish speakers of the country *Druim Inisclainn*, situated between *Castlebellingham* and the town of *Dundalk*. *Teige* had agreed to receive from his cousin, the monarch *Cormac*, as much land in *Bregia*—the east side of *Meath*—as his chariot could pass over on the day of the battle, should he be victorious; and we are told that after the victory he entered the chariot, which stood waiting for him, and gave orders to the driver to drive around *Ταίλλ-τεδνν* (*Telltown*) and *Tara*. The driver, however, having been bribed by the wise monarch, took advantage of *Teige's* state of exhaustion and slumber after his wound, turned the heads of his horses to the east, and did not stop until he reached the river *Liffey*. His life paid for his treachery. *Teige* returned to *Tara*, and received from *Cormac* the tract of country reaching from *Glais Nera* (*Nera's stream*), at *Druim Inisclainn*, to the *Liffey*. O'Curry, *Atlantis*, vol. iv., p. 182, note (188).

99°. "A fratricide." The term thus translated, *Finghail* (a word compounded of *ḟiné*, a family, and *ḟαίλ*, a deed) was the ancient ordinary as well as legal term for the slaying of a relative of any appreciable degree of consanguinity; and *ḟινḟάλαḟ* was the term for the perpetrator of the foul deed. O'Curry, *Atlantis*, vol. iv., p. 183, note (189).

100°. "The sons of *Dealbhaeth*." That is, the sons of *Tuireann*, who were those who had committed the fratricide. *Dealbhaeth* was another name for *Tuireann*. O'Curry, *Atlantis*, vol. iv., p. 183.

101°. "When *Lugh* reached *Tara*."

102° and 103°. "And these were the three who were best in agility and hand exercise (dexterity);" *ḟεάḟḟ ḟάḟḟ*, "best of hand"—examples of the nominative of description.

104°. "The chain of Attention." This was a chain which

the lord or chief of the house was supposed to shake, in the same way that bells are now rung, to call silence and attention. I am not aware that such a chain is mentioned in any really ancient tract or tale, but I have met it in some modern ones. They had (according to the ancient tales), however, a branch, with small silver bells, with which they called attention; such as Senchas, the poet's, branch in the tale of Bricrenn's Feast; and they had a silver gong, which was struck with a silver wand, such as King Connor MacNessa had in the house of the Royal Branch of Emania, as told in the Courtship of the Lady Kimer.

This chain is probably what Moore alludes to in the celebrated line: "The cold chain of silence had hung o'er thee long." O'Curry, *Atlantis*, vol. iv., p. 184.

105°. $\Upsilon\omicron\omicron\beta\Delta\iota\eta$, "to be rung;" infinitive active translated passively. This style is very generally adopted after verbs of commanding and prohibiting.

106°. $\zeta\Delta\epsilon\ \Delta\omicron\eta\ \Delta\zeta\Delta\iota\beta$, "Each one of you." O'Donovan remarks that in some situations the preposition $\Delta\zeta$ in composition with the pronouns is rendered "of," a meaning it never has of itself.

107°. $\text{f}\epsilon\Delta\theta\Delta\mu\Delta\eta$, "we know." This knowledge on the part of the Tuatha De Danann was purely speculative, their surprise and grief was consequently the greater on Lugh acquainting them of the murder of Cian, of whose fate, till now, they were unaware.

108°. $\Delta\zeta\upsilon\text{r}$, etc. "And better is its knowledge (*i.e.* the murder of Cian) at themselves, the killing they gave upon him than at myself," *i.e.* "They know better than I," etc.

109°. $\text{R}\epsilon\Delta\acute{\omicron}\tau\ \mu\acute{\iota}\zeta\ \epsilon\text{r}\eta\epsilon\Delta\eta$, "The law of the King of Eire," was a privilege that no fighting or slaying should take place in his house or in his presence, nor within the precincts of Tara. His sanctuary or protection extended beyond the

precincts of his palace; but both words are put in the same sense here. O'Curry's note, *Atlantis*, vol. iv., p. 185.

110°. Τελέ μίσηύαρητα; literally, "the house of Mead-circling." This was the famous banquetting hall of Tara, of which the shape and dimensions are still traceable.

111°. Όά μαρηβραηηη, "If I had killed." Observe the use of the conditional after όά. Whether the verb that follows it is to be regarded as equivalent to the English *present* or *past* conditional, must be left entirely to the context to determine.

112°. Μάγ μόγ λιβε ί, "If it is great with you," *i.e.*, "If ye consider it great;" ní μόγ λιηη ί, "We do not consider it great;" ní βεαδ λιομηα, "We do not deem it little."

113°. "Apples from the garden of the Hesperides." The old Irish, from our Christian era at least, appear to have been well acquainted with classical mythology. In the *Book of Lismore*, a MS. of the middle of the fifteenth century, Καίτε, in speaking of a certain woman, one of *Finn MacCumhaill's* favourites, says that there was not a better woman than her from the island of *Teprofané* to the garden of the Hesperides. O'Curry, *Atlantis*, vol. iv. p. 183.

114°. Σδοιλιμη, etc. "I think you have not the power." This is simply an expression of Lugh's opinion as to the result that may attend their efforts, and not, as the translation in the *Atlantis* has it, "You have not the power."

114a In MS. 23 E., 16 R.I.A., the following additional passage occurs here: η αηλαϊό βιό αδυρ τηυ έεαυ λαοο λάρηε λάνκαλμα αδ κοίμευα αν ζαρηυθε ηαν λο, ρέ ευο ραν οιοέε. ηί'λ αον ρον λαοόαϊβ ρηη ηαέ ιον-έομηραϊε έ λε τηυ ευο ρεαρ ρορητιλλ ριοηαέταέ, "thus it was, three hundred strong and valorous heroes guarded the garden by day, six hundred by night. Not one of those

warriors but was fully equal for three hundred powerful deed-doing men."

115°. Δοῖρ κνεαδὸ ἀζυρ ζαλαίη, "The party of wounds and disease," *i.e.*, "The wounded and infirm." In this way are translated into Irish, English adjectival nouns; as also, substantives denoting the followers of any profession, occupation, or calling.

116°. Եբիր ար, "Overtake."

117°. "Would be in its wine," *i.e.*, "Would be wine; see note, 45-6.

118°. See O'Curry's Lectures on "Ancient Irish weapons of Offence," in "Manners and Customs of the Irish People."

119°. Such virtues, as are here attributed to the eating of the flesh of pigs, were possessed in an equal degree by the berries of the quicken-tree in the "Pursuit of Diarmuid and Grainne;" Publications of the *Soc. Pres. Irish Lang.*

120°. Կըրաճ to the present day continues to be the name for a skin or canvas-covered boat, on the south and west coasts of Ireland, without regard to their size or other peculiarities.

121°. Շէր, a conjuration or solemn vow (1); an injunction enforced by a charm or spell (2); a restriction (3); a spell or charm (4); anything or act forbidden because of the ill-luck which would result from its doing (5). In Text (p. 30) it is used in the sense of an injunction, Tuireann informing his sons that Lugh must comply with their second request, "յր շէր ոօ," "he is solemnly enjoined." Further on in the text (p. 31), the sons of Tuireann are prohibited from grumbling at the narrowness of the curach, which they had received from Lugh, and շէր is employed to denote this restriction. The mention of շէր is of frequent occurrence in our Irish tales. In the "Pursuit of Diarmuid and Grainne," the heroine imposed the "Geasa" (or obligations) upon Diarmuid under pain of danger and destruction to him, to accompany her from Tara

in her flight from Fionn MacCumhaill. In the "Fate of the Children of Lir," Fionnghuala bewails the hardships she and her companions endure from the sea-water; but adds, *ἡ γέιρ οὐκ ἔστιν ἐκ τῆς ἕδρας*, "We are prohibited from being absent from it." For some interesting notes on restrictions of modern days, see introduction to *Book of Rights*, Dublin, 1847; see also *Tale of Deirdre* in the Trans. Gaelic Society, Dublin, 1808, and Trans. Oss. Soc. Vol. v., p. 106; Dublin, 1860.

122°. *Δοῦναι*; for derivation see Glossary.

123°. Literally, "And it would be very good with him the thing that is not a use to him, *i.e.*, yourselves to fall seeking it at last."

124°. See note 121.

125°. *Θοῦρα* καὶ *καὶ τῆς*, "The door of the Court." *Καὶ τῆς*, in modern Irish, signifies a city, but in text it is used to denote a court or residence of a monarch, and some modern copies of the story have *κύριον* instead.

125a. *Δὲ γενοῦσιν*, "Forthwith;" literally, "In the first hour." Here is where another scribe would enlarge on his subject, introducing the visitors to the court with such preliminary ceremony, as would impress them with a greatness of the sovereign to whose court they were about to be presented.

126°. Observe the double meaning attached to the word *ὅτι* in this conversation, both parties using the word, with, however, a totally different application of its meaning.

127a. This appears to have been a mere piece of politeness on the part of his majesty, when he did not understand a word of its sense. O'Curry, note, *Atlantis*, vol. iv., p. 198.

127°. "By the ears, or ear to ear." This is the literal meaning, but the idea is not ancient, as far as I know. O'Curry, *Atlantis*, vol. iv., p. 200.

128°. *ῥηρῶς*, "easy." In the copy of the story edited by

O'Curry, and in other MSS. this was φοιηέει, an obvious phonetic reading of ρυρυρ.

129°. "So that a noble did not go (escape) without destruction," etc. This mode of expression, writes O'Grady, reads strangely enough in English, making it appear that none escaped but those who were killed. This, however, is the Gaelic idiom, and in Irish expresses clearly, that not one man being without (*i.e.*, having escaped) destruction, departed to tell his tale. See *Trans. Oss. Soc.*, vol. iii., p. 92. ed. Mr. O'Grady.

130°. ηηη, poison, venom; but here used figuratively to express the deadly effect of Brian's onslaught.

131°. Literally; "Until it went at them over them," *i.e.*, "Until they had overcome them."

132°. "Three nights and three days." This was a favourite mystic number with ancient Irish writers.

133°. Anglicised *tilly*, and denoting in this form a very small addition, though in Irish it has not this restricted meaning.

134°. Remark the play on the word οάν.

135°. Sicil, and also, but apparently by mistake in other parts of the story, Siogair and Sigir, which are probably put for Sicily. Of this Dobar I know nothing. O'Curry, *Atlantis*, vol. iv., p. 205.

136°. Δη τ-ηηηελλ ημτεεεετα ρη, "That travelling array." Observe that the demonstrative pronoun is separated from its substantive by the governed word ημτεεεετα.

137°. The termination ηβ of the dative plural, as in ρεοοηηβ, is frequently found in MSS. for the termination of the nominative plural. O'Donovan remarks that this termination ηβ of the dative plural is very seldom used in the spoken Irish of the present day, except in the County of Kerry, where, however, it is as often made the termination of the nominative

plural. “Δῆ ἡ ἄλλα εἶλε,” “the other sons say,” Text, p. 35 and 41.

138°. “Asal, King of the Golden Pillars.” He is called Easal elsewhere ; but both being fanciful forms, the writer was not particular. Asal was the name of a celebrated champion in Westmeath, at the time of the birth of Conn of the Hundred Battles ; but it is not probable that it was his name suggested the present one. O’Curry, *Atlantis*, vol. iv. p. 208.

139°. Οἴεσθ ἦ ἄρα ὄλεθρα ὄλοιθε, “what caused ye.” O’Donovan, Gr. p 257, gives ἦ ὄλεθρα amongst a list of impersonal, defective and obsolete verbs. This verb is not to be confounded with the expression ἦ ὄλεθρα, “under notice,” which, as the translation denotes, is made up of the preposition and the noun. See note 92°; and *Battle of Magh Rath*, p. 306, ed. O’Donovan.

140°. ὄλεθρα βλοσυρὰ, “a gap of danger,” denoted a narrow gorge communicating between two territories, through which an invading party might gain access to his enemies’ dominions. It was, therefore, the post of danger, as well as honour, and the chiefs usually told off their bravest and most trusty followers to guard it against the incursions of their enemies. Sir Walter Scott, in *Waverley*, vol. i., c. 16, has given us a vivid description of the Pass of Bally-Brough, “which was kept in former times by ten of the Clann Donnochie against a hundred of the Low Country carles,” where the graves of the slain were still to be seen in the little corrie, or bottom, on the opposite side of the burn. It is often figuratively used to denote any place where great danger is to be encountered and “the man in the gap” became consequently the designation for anyone who selected such a post of difficulty and peril.

141°. "In Beinn Eadair;" not $\Sigma\epsilon\alpha\mu\acute{\iota}\alpha\iota\eta$, as erroneously given by O'Curry, in *Atlantis*, vol. iv., p. 214. Lugh set out to Tara only when he learned of the approach of the Children of Tuireann.

142°. Literally; "That there never was killed, and that there never shall be killed, one that is not (at him) here his eric, (that has not his eric here); still, there is a remnant that it is not lawful to abandon, *i.e.* a balance of eric, and where is the cooking spit, or the three shouts upon the hill that ye have not yet given." Lugh, whilst admitting fully that sufficient eric had been given for his father's murder, is impelled by his hostility to the Children to demand from them the remainder of the eric, that they may be subjected to still further dangers in endeavouring to comply with his requirements.

143°. "The transparency of glass." Glass, or *gloiné*, is frequently mentioned in our old tales; but I am unable to say whether the word *gloiné*, which now means glass, did not in the olden times mean crystal. O'Curry, *Atlantis*, vol. iv. p. 219.

144°. The portion of the story commencing " $\Delta\zeta\upsilon\rho\ \tau\omicron\ \beta\prime\acute{\alpha}\iota\lambda\ \lambda\epsilon\iota\rho$, etc., page 57, par. 2, and terminating with $\beta\acute{\alpha}\nu\eta\tau\text{-}\rho\acute{\alpha}\delta\epsilon\tau$ on page 58, is taken from MS. 23 E., 16 R.I.A., all the other copies of the story, to which I had access, being incomplete in this portion.

145°. $\Delta\ \acute{\epsilon}\upsilon\theta\ \rho\omicron\lambda\Delta$; "his portion of blood." In Irish the word $\epsilon\upsilon\theta$, a portion, is required, whilst the English idiom omits it. This construction, corresponding somewhat to the French "*du*" or "*de la*," "some" is faithfully observed by the Irish speaking people. Here are some examples of its use taken from standard works: $\Delta\ \theta\epsilon\alpha\rho\beta\upsilon\iota\zeta\epsilon\alpha\rho\ \rho\iota\beta\ \lambda\epsilon\ \mu\iota\omicron\upsilon\eta\Delta\ \zeta\upsilon\rho$

έοραιν βυρ ζ-κυρο εδραϊθ άν οηρελο γο υλοοιβ, "you have sworn that *your wares* cost you this much;" βάιτε ανη Δ έυρο φολα, "drowned in his blood"; "ηρ μόρ αν βυαιθ Δζυρ αν βρηζ γο βι ανη Δ έυρο υηρε, "great was the healing power and efficacy which was in its water"; υο ηηζ ρί Δ έορα λε η-Δ κυρο υεορ, "she washed His feet with her tears; υο ύόηρ (ρηλο) Δ ζ-κυρο φολα Δηρ ροη Δ ζ-ερειοη, "they spilt their blood for their religion."

146^o. Δηρ μυη, *cpd. prep.*, "over, above." μυη denotes a back; hence, figuratively, in the prepositional phrase Δηρ μυη, over, above, on top of, upon; *ex. ηί ράζρηαιθ ρηλο κλοέ Δηρ μυη κλοίε υι, "they shall not leave a stone of it upon a stone."* Luke, xix. 44.

We sometimes find the nominative plural used instead of the dative plural, and *vice versa*. Thus at page 3 of text Δζ ρόμορηαιζ occurs for Δζ ρόμορηαέαιβ. In MSS. 23 G. 10 and 23 E. 16. R.I.A. Δζ λοέλανηαιβ is the reading in this passage. The text affords numerous instances of the use of the dative plural for nominative plural; and even in the spoken Irish of the present day its use is by no means confined, as O'Donovan considered it was, to the county of Kerry (see note 137^o). A correspondent (Mr. Thomas Devine, of Youghal) informs me that in the counties of Waterford and Cork Irish speakers, instead of saying, "τα ηα 'ρηρ' ανηρ," prefer "τα ηα 'ρηρηαιβ' (pronounced *farr-iv*) ανηρ." Again, "έαιηηζ ηα 'ρηρηαιβ' Δρηεάέ έύζαη; ηι'λ ηα 'ρηρηαιβ' λε ουλ ανη; εά ύ-ρηιλ ηα 'ρηρηαιβ'?" are instances of its use of daily occurrence in the spoken language. The same correspondent has referred me to a stanza of a poem from a manuscript in his possession, written over fifty years ago by Patrick Condon, of

Curriheen, near Ballymacoda, in which Condon, writing home to a neighbour of his, gives a description of America, in which he makes frequent use of the dative plural for the nominative plural. He says, stanza II :—

“ ʰíʰl ‘máǵaib’ mine caoin ná cóir ann,
 áct coillete a’r ‘craannaib’ a’r ǵarḃ-éin móra,
 leáctáin lomarta ‘r curraicíte cróna,
 cnoic a’r ǵleanna a’r ceanntáir ceóttac.”

And James Fitzgerald, a brother-poet of Condon’s, says, in his letter of 52 stanzas to Condon in America, stanza 30, verse 4 :—

“ a’r véantair ‘reáctuib’ le ǵanguis ro-mór leo.”

The fine which the Fomorians placed upon the Tuatha De Danann is given thus in M.S. 23. E. 16. R.I.A. “Cíor ar an uc aǵur cíor ar an loraig aǵur rǵreaball raor-éomartaicíte.”

It is worthy of remark, that, in some manuscripts, when the past tense of the verb, in short negative sentences, is omitted, its sign exercises an influence over the initial letter of the *adjective* that immediately follows, by aspirating the initial letter of the adjective, thus: ʰíor éian vo bádar ann (Text p. 4); ʰíor móille an ríǵ va ionnraicíte (Text p. 40); so also “ʰíor éionntac míre rir rin, a ʰhinn,” “I was not guilty of that, O Fionn,” Oss. Soc., vol. iii., p. 186; “ʰíor élisíteac a b-ruil vo éortac,” “It was unjust that their blood should be spilt”—Halliday’s Edition of Keating, p. lxxiv. We sometimes find that the sign of the suppressed verb, in a positive or negative sentence, aspirates the initial of the word that follows, whether it be a noun or

an adjective. Thus, in Keating's preface, the passage occurs: "níme rin meáruim sup b'éas 'dao'tan'ta." Mr. Daniel Lynch, of Dunleer, who is well acquainted with the Irish as spoken in Kerry, informs me that the aspiration of the adjective in the instance here mentioned is of common occurrence in that county.

In the Text, at p. 5, there occurs the following: "as ceac't u'iarraio' cíora asur cána b'feap na h-eiréann." In Casey's copy, and in 23. G. 10 R.I.A. b'feap also occurs, though this eclipsing of the genitive plural is not general, except when it is preceded by the article. Keating, however, eclipsed the noun in the absence of the article; and O'Donovan considered "the adoption of it would tend to clearness and distinctness in the language." In O'Brien's Dic. *in voce* cómairle we find "cómairle b'feap n-eiríonn," "the general council of the Irish nation."

In all the copies of the story I have seen I find rí, a king, to be the general form for this substantive in all the cases of the singular number. It is printed so in the Text. It is now coming to be printed rí, in the *nom. sg.*; ríog, in the *gen. sg.*; and ríog in the *dative* and *acc. sg.*; and the adoption of these forms would tend to secure uniformity in a noun which, O'Donovan remarked, "had been inflected differently by the best Irish writers."—Ir. Grammar, p. 106.

Do éadodar clann Tuiréann, etc.; clann is here to be regarded as a collective substantive *plural*, but in other copies of the story we have do éadío, the singular form of the verb (Text, p. 30), which is also the form made use of in the spoken Irish.

σεδνν-ῥορτ, a leader (Text, p. 33). O'Reilly gives σεδννδρτ, a principal, chief, commander; fr. δρτ, a chief, and σεδνν, a *head*, a *principal*, of which, probably, σεδνν-ῥορτ is a corruption.

When the personal pronouns ῥέ or ῥί can be omitted without leaving the sense in any way doubtful, they are omitted. Thus, at p. 2, par. 3, of Text, the nominative ῥέ of the two verbs, ῥο ουδὸ and ὑ'ἰννῃ, which the context easily and readily determines, is left understood; and this is so in almost every line of the present Text, where the construction of the sentence permits an ellipsis of the pronoun.

VOCABULARY.

ABBREVIATIONS USED IN THE VOCABULARY.

<i>acc.</i> accusative case.	<i>ind.</i> (with nouns, pronouns or adj.) indeclinable.
<i>adj.</i> adjective.	<i>infin.</i> infinitive mood.
<i>adv.</i> adverb.	<i>indef.</i> indefinite.
<i>art.</i> article.	<i>insep.</i> inseparable.
<i>asp.</i> aspirated.	<i>intens.</i> intensitive.
<i>card.</i> cardinal.	<i>interj.</i> interjection.
<i>comp.</i> compound.	<i>interrog.</i> interrogative.
<i>comp.</i> (after an adj.) compa- rative degree.	<i>Ir.</i> Irish.
<i>comp. adj.</i> compound adjective.	<i>ir.</i> } irregular.
<i>cond.</i> conditional mood.	<i>irreg.</i> }
<i>contr.</i> contraction.	<i>lit.</i> literally.
<i>c. s.</i> compound substantive.	<i>mas.</i> masculine.
<i>conj.</i> conjunction.	<i>neg.</i> negative.
<i>consued.</i> consuetudinal tense.	<i>num.</i> numeral.
<i>emph.</i> emphatic.	<i>obs.</i> obsolete.
<i>dat.</i> dative case.	<i>ord.</i> ordinal.
<i>def.</i> defective.	<i>p.</i> page.
<i>def. art.</i> definite article.	<i>part.</i> participle.
<i>dem.</i> or <i>demons.</i> demonstra- tive.	<i>pass.</i> passive voice.
<i>dic.</i> dictionary.	<i>pl.</i> plural number.
<i>f.</i> feminine.	<i>pers.</i> person.
<i>fem.</i> ditto.	<i>pers. pron.</i> personal pro- noun.
<i>fr.</i> (derived) from.	<i>poss.</i> possessive.
<i>fut.</i> future tense.	<i>prep.</i> preposition.
<i>gen.</i> genitive case.	<i>prep. case,</i> prepositional case
<i>gr.</i> grammar.	<i>prep. pron.</i> prepositional pro- noun.
<i>hab.</i> habitual sense.	<i>pres.</i> present tense.
<i>hist.</i> historical tense.	<i>pron.</i> pronoun.
<i>id.</i> the same (abbrev. of <i>idem.</i>)	<i>pt.</i> past tense.
<i>i.e.</i> that is or equivalent to.	<i>recte,</i> properly.
<i>imp.</i> imperative mood.	<i>rel.</i> relative.
<i>indic.</i> indicative mood.	<i>sb.</i> substantive.

<i>s. f.</i> substantive feminine.	<i>v. n.</i> verb neuter.
<i>s. m.</i> substantive masculine.	<i>v. s.</i> verbal substantive.
<i>sing.</i> singular number.	<i>q. v.</i> <i>quid vide</i> , which see or refer to.
<i>subj.</i> subjunctive mood.	
<i>sub. v.</i> the substantive verb.	<i>voc.</i> vocative case.
<i>v. a.</i> verb active.	

N.B.—The figures 1, 2, 3, denote the first, second, and third person of the verb, and the mark = an abridgment of the word or words that follow. The numbers within brackets thus (24) refer to pages of text where extract will be found.

ΡΟϞΟΙΡ.



- Δ, *interj.* the sign of the *Voc. O.*
 Δ, *poss. pron.* his, her, its, their.
 Δ, *rel. pron.* who, which, that ; all who, all that, that which, what, in which signification the relative Δ eclipses the initial of a verb (33).
 Δ, *prep.* in, into (*causes eclipsis*) ; Δ β-ρῐἀθῆναιρε, *comp. prep.* in the presence of ; Δ η-αιϞε, *comp. prep.* after ; Δ ο-τιμῆιολλ, *comp. prep.* around, about ; Δ η-αξῐθῐ, *comp. prep.* in the face of, against, in opposition to ; Δ η-οῐΔῐθῐ, *comp. prep.* after ; Δ β-ρῐϞῐρη, *comp. prep.* with, together with, along with ; Δ η-ῐρη, *adv.* on high ; Δ ζ-εϞυθῐρη, *adv.* forthwith, *lit.* in (the) first hour (after) ; Δ η-οῐη and Δ ηη, *adv.* to-day.
 Δ, *rel. pron.* (*with prep. understood*), in whom, in which.
 Δ, *prep.* out, out of ; used in the same sense as ὀ, from, or Δη, out of.
 Δ, a *particle*, sometimes used with the *inf. mood* ; it is generally associated with the *pres.* and *past tense* of the verb οῖρη, as Δ οῖρη Ϟῆ, he says, Δ οῦβῐρηϞ Ϟῆ, he said, and with the *pres. tense* of the *substantive verb* τῐῐη, I am, for the sake of euphony or emphasis.
 Δβῐρη, *v. a. and n. ir.* say ; *pres.* οῖρη ; *pt. tense*, Δ οῦβῐρηϞ ; and sometimes οο Ϟῐθῐ ; *fut.* οῖῆρηϞῐθῐ ; *inf.* οο Ϟῐθῐ.
 ΔϞΔ, *prep. pron.* at or with them : *emph.* ΔϞῆῆ.
 ΔϞῆρηῆῆῆ, *adj.* reproachful, reprehensive : ζο η-ΔϞῆρηῆῆῆ, *adv.* reproofingly, rebukingly ; *fr.* ΔϞῆρηῆῆῆ, a reproof, reproach, rebuke.
 ΔϞτ, *conj.* but, save, except ; ΔϞτ ζο, provided that, on condition that.
 Δο', *prep.* Δ and ο' for *poss. pron.* οο ; in thy.
 Δῐθῐ, an *intens. inseparable prefix* ; written Δῐθῐ, before a word whose first vowel is slender ;

Δὐβάλ, *adj.* great, mighty, vast; awful, huge, terrible; Δὐβάλ μόν, exceeding great.

Δὐβάρ, *s. m.* cause, reason, occasion, account; *gen.* -αῖρ; also a subject or matter which may be shaped or converted to another form; hence, Δὐβάρ ὅς ῥιξ (63) two royal heirs apparent, or two heirs presumptive: αῖρ ἄν Δὐβάρ ῥιν, for that reason; therefore.

Δὐφουαῖρ, *comp. adj. dat. fem.* of Δὐφουαρ, intensely cold, excessively cold (46).

Δὐλαϊκτε, *pt. part.* of Δὐλαϊκ, bury, inter; *inf.* -λακαῶ.

Δὐλαϊκτε, *s. m. and f. gen. and pl.* of Δὐλακαῶ, a burial, interment.

Δομᾶιλ, *s. f.* a confession, an acknowledgment; *gen.* -ᾶλα, *pl. id.*

Δομᾶλα, *s. f. gen.* of Δομᾶιλ.

Δομᾶμ, *v. a. imp. pl.* let us confess, acknowledge.

Δομυῖξ, *v. a. imp.* confess, acknowledge; *inf.* Δομᾶιλ.

Δὐνακαῶ, *v. a. pt. pass.* of Δὐναϊκ, bury, inter.

Δὐραῖμ, *v. a. pres. ten;e*, I adore; *imp.* Δὐαῖρ; *inf.* Δὐραῶ.

Δεῶαρῶδ, *ind. adj.* aereal.

Δξ, *prep.* at; with, by; sign of the *pres. part*; Δξ ῥο, here, Δξ ῥιν, there, Δξ ῥύο, yonder.

ΔξΔ, *prep.* Δξ, with which is combined the *pronouns, possessive or relative*, = Δξ Δ, at his, her, its, their; at whose whom, or which.

ΔξΔ, *ind. adj.* lucky, successful; conquering.

ΔξΔιβ, *prep. pron.* at or with ye or you; *emph.* ΔξΔιβρε; ξΔε Δον ΔξΔιβ, each one of you; *fr.* Δξ, and ιβ.

ΔξΔιῶ, *s. f.* a face, front; *gen. and pl.* Διξτε; *gen. also* ΔξΔιῶε; ιονΔ ΔξΔιῶ, in the front of it (5); ηΔ ΔξΔιῶ (*mas.*) against it: Δ η-ΔξΔιῶ, *comp. prep.* in the face of, against, in opposition to (*governs gen.*).

ΔξΔιηη, *prep. pron.* at us, with us; *emph.* ΔξΔιηηε; *fr.* Δξ and ιηη.

ΔξΔλλΔιμ *v. a. pres. tense*, I speak or converse with.

ΔξΔμ, *prep. pron.* at me, with me; *emph.* ΔξΔμῖα, ΔξΔμ ρεῖν, at myself; *fr.* Δξ and με.

ΔξΔτ, *prep. pron.* at thee, with thee; *emph.* ΔξΔτῖα: *fr.* Δξ and τυ.

Δξυρ, *conj.* and; as: frequently contracted to υρ, Δ'ρ and 'ρ.

Δικίῶ, *s. f.* disease, sickness; *gen.* -ῶε, *pl.* -ῶεᾶΔ.

Δικιοντα, *s. f. gen.* of Δικνε, nature.

Διῶβείρ, *s. f.* the ocean; *gen.* -ρε.

Διξε, *prep. pron.* at him; with him; *emph.* Διξερε, Διξε ρεῖν, at himself; *fr.* Δξ and ε.

- ΔΙΨΗ, *s. f.* the mind, inclination, intention; *gen.* ΔΙΨΙΟΝΤΑ.
 ΔΙΨΤΕ, *s. f. gen. and pl.* of ΔΨΔΙΘ.
 ΔΙΛ, *s. f.* pleasure, will; *gen.* ΔΙΛΛΕ: ὅσθ' ΔΙΛ ΛΙΟΜ, I would like.
 ΔΙΛΛ, *adj.* noble, pleasant, agreeable; *comp.* ΔΙΛΛΕ, *pl. id.*
 ΔΙΛΛΕ, *adj. comp. and pl.* of ΔΛΙΟΥΝ, handsome, fair, beautiful; ἢ ΔΙΛΛΕ, most beautiful.
 ΔΙΜ or ΔΙΗ, *a negative particle*, having the same force as *in* or *un*, in the English.
 ΔΙΜῆΘΕΙΝ, *s. f.* unwillingness, reluctance: ὅσθ' ΔΙΜῆΘΕΙΝ, despite me, ὅ' ΔΡ Ν-ΔΙΜῆΘΕΙΝ, despite us.
 ΔΙΜΗΡΗ, *s. f.* a time, a season; *gen.* -ΗΡΕ.
 ΔΙΗ, *a privative or negative particle*, as ΔΙΗΜΙΝ, rough; an *intensitive particle*, as ΔΙΗΤΕΔΑΝ very violently; also ΔΙΗ.
 ΔΙΗΨΕΙΡ, *s. f.* malice; *gen.* -ΕΙΡΕ.
 ΔΙΗΨΘΕ, *ind. adj.* malignant.
 ΔΙΗΡΜΑΡΤΑΡΤΑΔΕ, *c. adj.* very powerful, most furious.
 ΔΙΗΜ, *s. m.* a name; *gen.* ΔΗΜΑ, *pl.* ΔΗΜΑΝΝΑ.
 ΔΙΗΜΝΕΟΘΑΡ, *v. a. fut pass.* shall be called or named; *imp. act.* ΔΙΗΜΜΙΞ, *inf.* ΔΙΗΜΜΙΟΥΞΑΘ.
 ΔΙΗΜΙΝ, *c. adj.* unsmooth, rough, passionate; ΞΟ Η-ΔΙΗΜΙΝ, *adv.* passionately; *fr.* ΔΗ, *negative*, and ΜΙΝ, soft, mild.
 ΔΙΗΤΕΔΑΝ (ΞΟ Η-) *adv.* very violently; *fr.* ΔΙΗ, *intensitive* and ΤΕΔΑΝ.
 ΔΙΗ, *prep. pron.* upon or on him or it; from him or it.
 ΔΙΗ, *prep.* (*governing the dative*) on, upon; for, concerning, on account of; in exchange or return for; over, upon; trusting to, depending on, having; ΔΙΗ ΛΑΤΑΙΗ, *adv.* on the spot, immediately; ΔΙΗ Ὑ-ΤΥΡ or Δ Ὑ-ΤΟΡΑΔ, *adv.* at first, in the beginning; ΔΙΗ ΕΔΑΝΑ, *adv.* in like manner, likewise; ΔΙΗ ΔΙΗΘ, *adv.* on high; ΔΙΗ ΔΙΗ, or ΤΑΙ ΔΙΗ, *adv.* back; ΔΙΗ ΔΙΗ, *adv.* willingly; ΔΙΗ ΕΙΨΙΝ, *adv.* with difficulty, unwillingly; ΔΙΗ Ν-Δ ΜΑΡΤΑΔ, *adv.* on the morrow; ΔΙΗ ΕΔΑΝΝ, *comp. prep.* for, to, used after verbs denoting motion, as ὅσθ' ΞΛΑΔΙΡ ὄυνη ΔΙΗ Δ ΕΙΟΝΝ, a man went for it; ΔΙΗ ΡΑΘ, *comp. prep.* throughout, *fr.* ΔΙΗ, *prep.* and ΡΑΘ, length; ΔΙΗ ΡΕΔΘ, throughout, during, *fr.* ΔΙΗ, on, and ΡΕΔΘ, space; ΔΙΗ ΕΔΞΛΑ ΞΟ, *comp. conj.*, lest that, for fear that. ΔΙΗ, with the verb ΒΕΙΗ, signifies overtake. ΔΗ and ΡΟΗ are the original forms of this preposition.
 ΔΙΗΘ, *adj.* often prefixed to words whose first vowel is slender; but ΔΙΗΘ, when the first vowel is broad, having the effect of an intensitive particle.

- Δίψο, *s. f.* a quarter of the heavens, a point of the compass, a cardinal point; a direction; *gen.* Δίψοε.
 Δίψοριζ, *c. s. m.* a supreme king or ruler; *fr.* Δίψο and ριζ.
 Δίψε, *s. f.* notice, heed, care, attention; *gen. id.*
 ΔίψεΔέ, *adj.* attentive, heedful, careful; ζο h-ΔίψεΔέ, *adv.* attentively; *fr.* Δίψε.
 ΔίρζεΔουρ, *v. a. pt. tense* of Δίρζ, despoil, rob, plunder; *inf. (ir.)* Ὀ'Δίρζαιμ.
 ΔίρζεΔη, *s. m.* a symptom, a sign, an indication.
 Δίρζιοσ, *s. m.* silver; *gen.* -ζιο.
 Δίρζιμ, *v. a. pres. tense first pers. sing.* of Δίρζ, heed, notice, mind, perceive; *inf.* ΔίρζιζΔό.
 Δίρμ, *s. m. pl.* of Δίρμ.
 Δίρμ-ρμΔιό, *c. adj.* red-armed.
 Δίρ, *adv.* back, backwards; as τΔρ Δίρ, backwards, Δίρ Δίρ, *id.*
 Δίρ, *adj.* free, willing; Δίρ Δίρ νο Δίρ έίζεΔη, willingly or unwillingly, *nolens, volens.*
 ΔίρθεΔρ, *s. m.* a journey, a peregrination; *gen.* -οίρ, *pl. id.*
 Δίρζιό, *s. f.* a present, a gift, a favour.
 Δίριοε, *i. e.* Δίρ-ιοε, *s. m. or f.* restitution, repayment; *gen.* -ριζ, and ριζτε, ρεΔζτεΔ, *pl. id.*; *fr.* Δίρ, a reiterative participle, and ioc.
 Δίρτε, *prep. pron.* out of her, out of it; *fr.* Δρ, *prep.* and ι.
 Δίτ, *s. f.* a place, a locality; *gen.* Δίτε.
 Δίτ, *adj.* pleasant, pleasing, agreeable.
 Δίτ, a prefix. See Δέ.
 ΔίτεΔρΔέ, *adj.* valorous, victorious; *fr.* ΔέΔρ, victory.
 ΔίτεόητΔοι, *v. a. hab. pres.* ye or you know, distinguish; *imp.* Δίτιμ.
 ΔίτζεΔρρΔ, *c. s. m.* an abridgment; a short way, a short cut.
 Δίτιμ, *v. a.* order, command, enjoin, direct; Ὀ'Δίτιμ, *pt. tense*; *fr.* Δίτνε *s. f.* an order, command, injunction, mandate.
 Δίτιμ, *v. a.* know, discern, distinguish; *fut.* ΔίτεόηΔιό; *pres.* Δίτιμμ.
 Δίτιρ, *s. m. gen.* of ΔίτεΔρ, woe, desolation, destruction.
 Δίττε, (Δ h-) *comp. prep.* (governs the gen. case) after.
 Δίτνε, *s. f.* knowledge, discernment, acquaintance.
 ΔίτνεΔβΔρ, *v. a. pt. tense*, γωι knew.

- ΔΙΤΗΘΕΑΘ, } *v. a. pt. pass.* of ΔΙΤΗΝΙΣ; of the same meaning
 ΔΙΤΗΞΕΑΘ, } as the *imp.* ΔΙΤΗ, which see.
 ΔΙΤΗΝΙΣ, *v. a.* know, discern, distinguish, ; *fr. sb.* ΔΙΤΗΝ, knowledge, this verb in -ΙΣ is formed, whence the preceding two forms; from ΔΙΤΗΝΕ is also formed ΔΙΤΗΝΗ, whence its tenses are regularly formed like those of a verb in -Η, the penultimate of the future being, however, formed in ΕΟ. See ΔΙΤΗΝ.
 ΔΙΤΗΝΙΞΕΑΘΑΡ, *v. a. pt. tense, pl. 2.* ye recognised, knew; *imp.* ΔΙΤΗΝΙΣ.
 ΔΙΤΗΡ, *v. a.* relate, report, recount; *fr.* ΔΙΤ, the *reiterative* and ΗΡ, intelligence, knowledge; *fut.* ΔΙΤΗΡΕΘΡΑΙΘ.
 ΔΙΤΗΡΤΕΑΡ, *v. a. pres. pass.* of ΔΙΤΗΡ.
 ΔΛΔΙΗΝ, } *adj.* handsome, elegant, lovely; *comp.* ΔΙΛΗΝΕ, by
 ΔΛΙΗΝ, } syncope for ΔΛΔΙΗΝΕ.
 ΔΛΛΑΘ, *s. m.* fame, renown.
 ΔΛΛΗΝΥΡΑΘ, *s. m.* a foreigner; *gen.* -ΔΙΣ, *pl. id.*
 ΔΛΤΥΣΑΘ, *v. s. m.* thanksgiving, thanks; *gen.* -ΥΙΣΤΕ, *pl. id.*
 ΔΜ', for ΔΗΝ ΜΟ, in my; ΔΜ' ΞΑΡΗΡΑΘΡΑ, along with me.
 ΔΗ, a *negative particle*. See ΔΗΗ.
 ΔΗ, *adv.* even, also, but; ΟΟΙΣ ΔΗ, for even.
 ΔΜΑΘ, *adv.* out, without; only used with a verb denoting motion.
 ΔΗΔΙΛ, *adv.* as, like, how.
 ΔΗΔΙΗ, *adv.* only; ΔΕΤ ΔΗΔΙΗ, but only.
 ΔΗΔΑΡ, *s. m.* a hireling soldier, a mercenary; *gen.* -ΔΙΡ, *pl. id.*; the derivation as given in Cormac's Glossary is ΔΗ-ΡΟΡ, restless, "because he is never at rest or stationary, but going from place to place, or from one lord to another."
 ΔΜΕΔΡΣ, *comp. prep.* among, amongst, amid. (*governs the gen. case*); *fr.* Δ *prep.* in, and ΜΕΔΡC, mix.
 ΔΗΣΔΑΡ, *s. m.* a disadvantage, an inconvenience, an affliction; *gen.* -ΔΙΡ; *fr.* ΔΗ, a *negative particle*, and ΣΔΡ, an advantage, a convenience.
 ΔΗΛΔΑΘ, *adv.* thus, so, in like manner.
 ΔΗΗΔΑΡ, *adj.* severe, difficult, sharp.
 ΔΜΥΙΣ, *adv.* without, outside; only used when a state of rest is implied by the verb; *fr.* Δ, in, and ΜΥΙΣ, a plain, field
 ΔΗΥΡ, *s. m.* a form of ΔΗΔΑΡ.
 ΔΗ, *def. article*, the; *gen. sing. fem.* ΗΔ, of the; *gen. sing. mas.* ΔΗ; *pl. mas. and fem.* ΗΔ; ΔΗ ΡΙΣ ΡΗ, that king; ΔΗ ΤΡΑΘ, *adv.* when; ΔΗ ΤΑΗ, or ΔΗ ΥΔΗ, *adv.* when; ΔΗ ΤΑΗ ΡΗ, *adv.* then; ΔΗ ΤΑΗ ΡΟ, *adv.* now.

- Δη**, *interrog. particle*, whether (*causes eclipsis*).
Δη, *intensitive prefix*; as **Δηρμαδτ**, excessive authority, tyranny.
Δηαδλ, *s. m.* mercy, quarter; preservation, safety; *gen.* -**Διλ**.
Δηαμ, *s. m.* the life or soul; *gen.* **Δημα**, *pl.* **Δημanna**.
Δηαμ, *adv.* seldom, rare.
Δηβρεατ, *c. s. m.* a tyrannical or unjust sentence; *fr.* **Δη**, intensive, and **βρεατ**, *s. m.* judgment, sentence, decision.
Δ η-οιυ, *comp. adv.* to-day.
Δημα, *s. m. gen.* of **Δηαμ**.
Δημanna, *s. m. pl.* of **Δημ**.
Δηη, *prep.* in; *prep. pron.* in him or it, for it: *adv.* there.
Δηηη, *prep.* in; form of **Δηη** before **Δη**, the article.
Δηηηα, *adj. comp. ir.* of **ιονημιν**, dear, beloved.
Δηηηη, *adv.* there.
Δηηηο, *adv.* here.
Δηοδτ, *adv.* to-night.
Δηοιη, *adv.* from the east; generally connected with a verb denoting motion.
Δηοιη, *adv.* now.
Δηρμαδτ, *c. s. m.* excessive authority, tyranny; *fr.* **Δη**, intensive and **ρμαδτ**.
Δηυαδβάραδ, *c. adj.* very terrible, dreadful, awful; *fr.* **Δη**, intensive, and **υαδβάραδ**, *fr.* **υαδβάρ**, terror, dread.
Δοιβηηη, *adj.* delightful, pleasant; *comp.* **Δοιβηη**.
Δοιβηηηη, *s. m.* delight, gladness, joy; *gen.* -**ηηη**, and -**ηηηη**.
Δοιηηηαδτ, (**Δ η-**) *adv. phr.* in unity, together.
Δοιηηηηαδ, *c. s.* one person, anyone.
Δοη, *adj.* one, same, single, any; **ζο η-Δοη λάδαηη**, to the one spot; **ζαδ Δοη τεαδ**, every single house; **Δοη ηηδ**, anything; **Δοη υαηη**, once; *sub.* one individual or person; as **ζαδ Δοη Δζαιβ** each one of you. **Δοη** is very often written **έηη**, when it enters into composition with a word whose first vowel is slender.
Δοηαδ, *s. m.* an assemblage of the people; *gen.* -**Δηζ**, *pl.* -**Δηζε**.
Δοηβαηηη, *s.* the one or unrivalled mane; the name of Manannan's steed; from **Δοη**, sole—Latin *unicus*, and **βαηηη**, the unrivalled head or animal (of all animals).
Δοη, *s. m.* **ε** *f.* folk, people; *gen.* **Δοηηα**; **Δοηη** **ηηηηδ**, the wounded; **Δοηη** **υάηηα**, (**Δοηη** **εαλδδδαιηη** MS. 23 E. 16), see under **υάηηα**: **λυδτ** and **Δοηη** signify the same; see

- O'Donovan's Supp. to O'Reilly's Dic. ; ἀοῖ ρεῶμα, attendants (λυτ ρεῶμα, MS. 23, F. 16).
- ἀρ, *interrog. particle*, whether ; of the same signification as ἀη, but used with *pt. tense* (*causes aspiration*).
- ἀρ, *def. v.* says, quoth ; used only in introducing a quotation, and having the same meaning as ἀ οειρ.
- ἀρ, *prep.* an original form of ἀρ.
- ἀρ, *s. m.* slaughter, destruction ; *gen.* ἀρ.
- ἀρ, *poss. pron.* our (*causes eclipsis*).
- ἀρα, *s. m.* a charioteer ; *gen. id.* or ἀραη, *dat* ἀραην.
- ἀραον, *adv.* at one, both, together ; ἀραον λειρ, along with him.
- ἀρο, *adj.* high, mighty, great, noble ; ὄρ ἀρο, on high, publicly, aloud ; *see* ἀρο.
- ἀρο-νόρ, *c. s. m.* high renown, reputation or fame, *gen.* -νόρ.
- ἀρο-μαίτε, *c. s. m.* the principal or arch chiefs ; found only in the *plural*.
- ἀρίρ, *adv.* again.
- ἀρμ, *s. m.* a weapon, an arm ; *gen.* ἀρμ, *pl. id.* and ἀρμα.
- ἀρμαιβ, *s. m. dat. pl.* of ἀρμ.
- ἀρμῆδ, *pt. part.* armed.
- ἀρραδῆδ, *adj.* powerful, vigorous, brave ; *comp.* -ταίγε ; ἕο ἡ-ἀρραδῆδ, *adv.* vigorously ; *fr.* ἀραδ, strength, vigour, power.
- ἀρραδῆρ, *s. m.* vigour, strength, valour, courage ; *gen.* -αιρ.
- ἀρραδῆρ, *adj. gen. fem.* of ἀρραδῆδ ; *comp. id.*
- ἀρ, *prep.* out of, from ; ἀρ ριν, *adv.* from that, thence ; ἀρ ἡ-αιτῆρ ριν, or ἡ-αιτῆρ ριν, from the day after, after that, thereafter.
- ἀρ, *prep. pron.* out of him, out of it ; from him or it.
- ἀρ, or ἱρ, *assertive verb, pres.* is or are ; ἀρ εἶ, it is.
- ἀρ, *conj.* for ἀρ, and.
- ἀρτεδ, *adv.* in, into ; more properly ἱρτεδ, in (the) house ; it is always used with a verb expressive of motion.
- ἀτ, *an intensitive particle* ; as in ἀτῆρ, *comp. adj.* very rough ; it has also a negative power ; as in ἀτῆρ, deforming. ἀτ is written ἀιτ before a word, whose first vowel is slender.
- ἀτῆ, *sub. verb. ir. pres. tense*, am, art, is, are ; ἡ *emphatic*, and τῆ ; *imp.* βί,
- ἀτῆρ, *s. m.* a father ; *gen.* ἀτῆρ, *pl.* ἀιτῆρ and contractedly ἀιτῆρ, *gen. pl.* ἀιτῆρ, and, by syncope, ἀτῆρ.

ατάταρ, *sub. verb* used impersonally; as ἴρ μαῖτ ἀτάταρ ἀζαμν, it is well it is with us, it is well off we are (40); τάταρ ζο μαῖτ λειρ, it is well with him, he is treated well; ex. *O'Donovan's Irish Gr.* p. 254.

ἀτῦμγε, *s. f.* a petition, a request, entreaty; *gen. id. pl.* -εαῦδα.

ἀτῦμαδῶ, *pres. part. and inf.* of ἀτῦμα, deform, disfigure.

ἀτῦραβ, *c. adj.* very rough or rude; *fr.* ἀτ and ζαβ.

ἀτράδ, *see under* ἀταίρ.

b', for βα or βυῶ, *pt. tense* of ἴρ; used before an initial vowel or aspirated ρ.

βα, *assertive verb, pt. tense*; sometimes used for the *fut.* (56).

βαῶ, (ζο m-) *pres. subj.* of ἴρ.

βᾶσαρ, *v. sub. pt. tense, pl. 3.* they were; modern form, βῖθε-
ασαρ. or βῖοσαρ

βαῖλβε, *adj. gen. fem.* of βαῖλβ, dumb, mute; silent, quiet.

βαῖλβ-βέιμεανναδ, *c. adj.* of the great blows; *fr.* βαῖλβ, great, mighty, strong, stout, and βέιμεανναδ, *adj. fr.* βέιμ, a stroke, a blow.

βαῖλε, *s. m.* a residence of a chieftain, a castle, a military station; *gen. id. pl.* βαῖλτε.

βαῖν, *v. s.* a taking, an extracting, a plucking; *gen.* βαῖντε.

βαῖν, *v. a.* pluck, tear-out, cut, take from; extort, extract; touch, occur, appertain or refer to; ring; *fut.* βαῖντιῶ;
inf. οο βαῖν.

βαῖνκέιλε, *s. f.* a wife, a spouse; *gen. id. recte,* βεανκέιλε.

βαῖλλ, *s. m.* a limb, a member; *gen.* -αῖλλ, *pl. id.*

βαντραδτ, *s. f.* a company of women; *gen.* -αδττα.

βασζαλ, *s. m.* danger, apprehension; *gen.* -αῖλ, *pl. id.*

βάρπ, *s. f.* a ship, *gen.* βάρπτε; *pl.* βάρπα.

βάρρ, *s. m.* the top, the uppermost part of anything; *gen.* βάρρ, *pl. id.*; *αῖρ βάρρ να ο-τονη,* on the crest of the waves.

βάρ, *s. m.* death; *gen.* -άῖρ, *pl. id.*

βεαζ, *adj.* little, small; trifling, insignificant; *comp. (ir.)* νίορ λύζα.

βéal, *s. m.* a mouth; *see* beul.

βéal-βána, *c. adj. pl.* of βéal-βán, white-mouthed.

βεαν, *s. f.* a woman, a wife; *gen.* μνά, *dat.* μναοῖ; *pl.* μνά, *gen. pl.* βαν; *dat. pl.* μνάιβ.

βεαννιζ, *v. a.* bless, greet, salute; *inf.* -ύζαδῶ.

βεαννιζτε, *v. s. m. gen.* of βεαννιζαδῶ, a salutation, a greeting.

- βαση-ρῖοζδην, *c. s. f.* a queen; *gen.* -ρῖοζνα.
 βειρα, *s. m. gen.* of βιορ, a spit.
 βειραιβ, *dat. pl.* of βιορ.
 βείραμ, (το) *v. a. ir. fut.* we shall give; *imp.* βειρ.
 βειρραιθ, (το) *v. a. ir. fut.* shall or will give.
 βείραη, *s. f.* a breach; a gap; *gen. id. pl.* -ηαιθε.
 βειτα, *s. f.* the life, the world; *gen. id.* and sometimes
 βειταθ; *dat.* is also found written βειταθ; βειτα is,
 however, found written for all cases of the *sing.*
O'Donovan's Ir. Gr. p. 106.
 βειταθδδ,

{	<i>s. m.</i> a beast, an animal; <i>gen.</i> -αιζ; βειτεδ-
	θδδ ορμαιοθβειτα, a Druidical beast, <i>lit.</i> a beast of Druidism.

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 βειθ, (το) *v. n. ir.* shall or will be; *imp.* βί.
 βειμ, *s. f.* a stroke, a blow, a cut; *gen.* -ειμε, *pl.* -μεαηη.
 βειμεαηη, *s. f. gen. pl.* of βειμ.
 βειμιοηηηδδ, or -μεαηηδδ, *adj.* effectue, vigorous.
 βειηη, *s. f.* the top or summit of a mountain; any steep or
 high hill; also a promontory or headland towards the
 sea; as βειηη Εθοαιρ, the Hill of Howth; *gen.* βειηηη.
 βειρ, *v. a. ir.* bring, bear, take, carry, seize; obtain, get;
pt. tense, ρυζ, sometimes το βειρ; *fut.* βειρραιθ; *inf.*
 το βρειτ: βειρ αιρ, overtake.
 βειρ, *v. a. ir.* give, grant, present, bestow, confer; *pres. tense*
 το βειρ (37); *pt. tense* τυζ; *fut.* βειρραιθ; *inf. fr.*
 ταδαιρ is το εδβαιρτ.
 βειρ (το) *v. a. ir. pt. tense* of βειρ, bring; as ρρευθ το
 βειρ το'η ερῖε ρεο ιαθ, what has brought them to this
 country (51).
 βειρτε, *v. s. gen.* of βειρτεθ, a taking, a bringing away,
 a carrying away (57).
 βειτ (το), *sub. verb. inf.* to be; *v. sub.* a being, an existing;
cond. would be, for the modern το βειθεθ (38).
 βεο, *ind. adj.* living, alive.
 βεοθδδδ, *s. f.* liveliness, sprightliness, vigorousness.
 βειρ (το), *v. a. ir. fut.* I will give, bring, or take away;
imp. βειρ; το βειρ κατ, I will give battle.
 βειρ, *s. m.* a mouth; *emph.* βειρρα; *gen.* βειρ, *pl. id.*
 βί, *sub. v. n. ir.* be; *pres. tense*, τδ or δτδ; *hab. pres.*
 βρθεαηη or βιοηηη; *pt. tense*, το βί, was; *fut.* βιαιθ or
 βειθ; *cond.* βειθεθ; *pres. subj.* ζο β-ρῖη; *pt. subj.*
 ζο ραιβ; *inf.* το βειτ.
 βιδθ *sub. v. ir. cond.* ancient form of βειθεθ.
 βιδθ, *s. m.* food, sustenance; *gen.* βιθ.

βΙΔΩ, *sub. v. ir. fut. tense*, put for βΙΔΘΔΙΩ or βειθίω, they will be (28).

βΙΔΙΘ, *sub. verb. ir. fut. indic. and subj.* shall or will be.

βΙΔΙΩ, *sub. verb. pres. hab.* they are wont to be; this form is used as a *pres. subj.* where in modern Irish β-βυίλιω would be used; *ex.* το ζεόβδαιμ ριορ κά η-άιτ ιονα m-βΙΔΙΩ να η-ειέ Δζυρ Δη καρβδω Διρ κόιμευο, we shall ascertain in what place are the steeds and the chariot under guard (44).

βΙΔΡ, *sub. verb. fut.* shall or will be (20 and 22).

βίθ, *s. v. ir. pres. hab.* is or are usually (27).

βίω } *sub. v. ir. hab. pres.* they usually are.

βίθ, *s. m. gen.* of βΙΔΘ.

βίθεΔρ, *sub. v. ir. pt. tense*, I was.

βίθθ (το), *s. v. ir. pt. hab.* used to be; also βίθεΑθ.

βΙΘΘΒΑΘ, } *s. m.* an enemy; *gen.* -βίθ. The derivation, as given in *Cornac's Gloss.* is; "βίθθδαι Græcè βΙ-ΔΤΑΝΑΤΟΥ, *i. e.* bis-mortuus, *i.* ΔΩ ΡΟΙΛΛΕ βάρ ρο τι, he deserves death twice."

βίθθζαθ (το), *v. a. and n. pt. hab.* used to start; *imp.* βίθθζ, start, rouse, startle; *inf.* το βίθθζαθ.

βΙΘΡ, *s. m.* a spit; *gen.* βεαρδ, *pl.* βιοραάδ.

βΙΘΡΑέ, *adj.* pointed; *pl.* -άάδ; *fr.* βιορ, a sharp point, a spear.

βίορ, *s. v. ir. pres. hist.* is or are (26).

βιέ (Διρ) *comp. adv.* in existence; at all.

βΙάθ, *s. m.* fame, renown, reputation; also βιάέ, *gen.* βιάάδ.

βΙαρ, *s. m.* taste, savour, flavour; *gen.* βΙαιρ.

βΙεάέταά, *s. f.* a milch cow; *gen.* -αιζε, *pl.* -άάδ: ρεαρζαά, a dry or barren cow.

βΙΙΔΘΝΑ, *s. f. gen. and pl.* of βΙΙΔΘΔΙΝ, a year: as *pl.* it is syncopated for βΙΙΔΘΔΑΝΝΑ.

βΙοιρ-βέιμ, *c. s. f.* an united stroke; *fr.* βιοιρ, a congregation, and βέιμ.

βο, put for βΔ, or βυθ, *pt. tense* of ιρ, the *assertive verb.*

βρᾶίτρε, *s. m. pl.* of βρᾶέταιρ; contracted *fr.* βρᾶίτρεάδ.

βρᾶίτρεάδ, *s. m. gen. pl.* of βρᾶέταιρ.

βρᾶίτρηβ, *s. m. dat. pl.* of βρᾶέταιρ.

βρᾶοναέ, *adj.* dewy; *fr.* βρᾶον, a drop; dew.

βρᾶέ (ζο), *adv.* for ever; *lit.* to judgment (last).

βρᾶέταιρ, *s. m.* a brother; *gen.* -Δρ, *pl.* βρᾶίτρεάάδ, and by contraction βρᾶίτρε; *gen. pl.* βρᾶίτρεάδ.

βρᾶέταρ, *s. m. gen.* of βρᾶέταιρ.

βρειτ, (το), *v. a. ir. inf.* of βειν.

βρειτ, *v. s.* a bringing or bearing away, a seizing, a taking.

βριατταρ, *s. m.* a word of honour; *gen.* βρειτρε, *pl.* βριατταρ.

βριοττ, *s. m.* a spell, an incantation; *gen.* -ττα, *pl. id.*

βριρεαδ, *v. s.* a breaking, a breach; *gen.* βριρτε.

βριρτε, *pt. part.* broken.

βροισ, *s. f.* bondage, captivity; *gen.* -οε.

βρόιν, *s. f. dat.* of βρό, a quern, a handmill; *gen.* βρόν, *pl.* βρόιντε.

βρυξ, *s. m.* a palace, a distinguished house; notably that on the Boyne, known as Βρυξ να Βόιννε; *gen.* βρυιξ, *pl.* βρυξτα.

βρυινη, *s. f. dat.* of βρυνη, a limit, a time; ξο βρυινη αν βράττα, to the brink of judgment.

βυαδτα, *ind. adj.* precious, valuable.

βυατ, *s. f.* victory, conquest, success; excellence, virtue, an attribute, a good quality; *gen.* -ατθε; *pl.* -αδτα.

βυατ, *v. a.* strike, beat; *pt. tense*, το βυατ; *fut.* βυατ-ριτ; *inf.* το βυαττ.

βυατνε, *adj. comp.* of βυατ, lasting; more lasting; *super.* ιρ βυατνε, most lasting.

βυαττ (το), *v. a. inf.* of βυατ.

βυατ, *adj.* lasting, long, durable.

βυατ-οιθε, *s.* a tragic and hopeless fate.

βα, } *assertive verb, pt. tense* of ιρ, is; was; βυτ is also found
βυτ, } as a *fut. tense*, instead of βυτ.

βυτθε, *s. f.* thanks; *gen. id.*

βυτθεατ, *adj.* (*fr.* βυτθε) thankful; ξο βυτθεατ, *adv.* thankfully.

βυτθεατταρ, *s. m.* thanks, gratitude; *gen.* -ατταρ; *fr.* βυτθεατ, thankful.

βυτθε, *s. f. gen.* of βυτθεαν, a company, a troop, a band, a party.

βυτθε, *adj. comp.* of βοτθε, haughty, severe.

βυτθε, *s. m.* origin, stock, root, foundation; *gen.* -ατθε, *pl. id.*

βυτ, *poss. pron.* your (*causes eclipsis*).

βυτ, *v. ir. fut.* of ιρ.

εα, *interrog. pron.* what, or where.

εαβατταρ, *s. f.* help, relief, succour; *gen.* εαβτα, and -εαβτα.

εατ, *indef. pron.* all, all in general; *gen.* εαττ.

- εἰδοῦς, *s. m.* honour, friendship, respect; *gen.* -δίου.
 εἰς, *s. f.* tribute, tax; *gen.* εἰσῆς, and also εἰσῆς.
 εἰρηνοῦς, *s. m.* friendship, amity; *gen.* -οῦς.
 εἰρηνοῦς, *c. adj.* of the twisted teeth; *fr.* εἰρ, twisted,
 and εἰρηνοῦς, *fr.* εἰρηνοῦς, a tooth.
 εἰς, *s. m. gen.* of εἰς, a cat.
 εἰς, *v. a.* spend, use, consume, exhaust; throw, cast; *inf.*
 οὐ εἰσῆς.
 εἰσῆς, *v. a. inf.* of εἰς; *v. s. m.* spending, consuming,
 wasting; *gen.* εἰσῆς.
 εἰσῆς, *c. s. m.* a harbour, port, haven; *gen.* -ποῦς,
pl. id.
 εἰσῆς, *ind. adj.* brave, valiant, stout
 εἰσῆς, *s. f. gen.* of εἰς.
 εἰσῆς, *num. adj.* fifty.
 εἰσῆς, *v. s. m.* a wailing, a lamenting, a crying; *gen.*
 εἰσῆς: anglicised, keening.
 εἰσῆς, *v. s. gen.* of εἰσῆς.
 εἰσῆς, *adj.* sad, sorrowful, mournful, melancholy.
 εἰσῆς, *adj.* slender; *s. m.* the smaller part, the narrow part
 of anything; εἰσῆς τοῦ ποδός, the small of the foot (46),
 εἰσῆς τοῦ κεφαλῆς, the small of his neck (17).
 εἰσῆς, *s. m.* a friend; *gen.* εἰσῆς, *dat.* εἰσῆς; *pl.*
 εἰσῆς.
 εἰσῆς, *s. m.* a chariot, a carriage, a waggon, a litter;
gen. -δίου, *pl. id.*
 εἰσῆς, *s. f.* a rock; *gen.* εἰσῆς, syncopated, εἰσῆς.
 εἰρ, *adj.* twisted.
 εἰς, *s. m.* a cat; *gen.* εἰς, *pl. id.*
 εἰς, *s. m.* a battle; *gen.* εἰς, *pl. id.*
 εἰσῆς, *s. f.* a fortress, a court; *gen.* εἰσῆς, *dat.* εἰσῆς,
pl. -ῆς.
 εἰσῆς, *c. s. m.* a helmet, a head-piece; *gen.* -ῆς.
 εἰσῆς, *c. s. m.* a hero, a battle champion; *gen.* -ῆς.
 εἰσῆς, *s. f. gen.* of εἰσῆς.
 εἰσῆς, *s. f. dat.* of εἰσῆς.
 εἰσῆς, *v. s. m.* a fighting, battling; *gen.* -ῆς.
 εἰς } *num. adj.* a hundred; ὀλίκοι, two hundred.
 εἰς }
 εἰς, *num. adj.* first.
 εἰσῆς, *adj.* sensible, intelligent, discreet.
 εἰσῆς, } *adj.* same, similar; ὁμοῦς, like the
 εἰσῆς, } same, likewise, also; *s.* the same thing.
 εἰσῆς, } *adj.* immediate; ὁμοῦς, or ὁμοῦς,
 εἰσῆς } *adv.* at the first hour, immediately, at once.

- ceana, *s. m. gen.* of cion, love, affection, desire.
 ceana, *adv.* already, however, howbeit; $\acute{\alpha}\tau\tau\acute{\alpha}$ ceana, but (all) the same, nevertheless, howbeit; $\acute{\alpha}\iota\eta$ ceana, in like manner, likewise; $\acute{\alpha}\tau\tau\acute{\alpha}$ $\eta\acute{\iota}\acute{o}$ ceana, but there is one thing, however,
 ceanḡail, *v. a.* bind, fasten, fetter, tie, secure, *inf.* -al.
 ceanḡal, *s. m.* a knot, a tie; *gen.* -ail, *pl. id.*
 ceann (or cionn) *s. m.* a head, a point (27); end, limit, termination (27); *gen.* and *pl.* cinn: ionár ḡ-cionn, ahead of us, before us, impending over us; $\tau\acute{\alpha}\rho$ Δ ḡ-ceann ($\acute{\omicron}\rho$ Δ ḡ-ceann MS. 23 E. 16), over them, for them; $\acute{\alpha}\iota\eta$ ceann, or Δ ḡ-ceann, *comp. prep.* to, or for, in which sense it is used after a verb expressive of motion.
 ceannać, *s. m.* a buying, a purchasing; a reward.
 ceannaib, *s. m. dat. pl.* of ceann.
 ceannpórt, *c. s. m.* a chief, a leader, a ruler, a governor; *gen.* cinnpóirt, *pl. id.*
 ceardć, *s. f.* fault-finding, grumbling, murmuring; *gen.* -ćta.
 ceátrair, *s. f.* four persons, men or women.
 ceil, *v. a.* conceal, hide; *inf.* $\tau\omicron$ ceilt.
 céile, *s. m. & f.* a spouse, a husband; *gen. id.*; *indef. pron.* each other; le céile, *adv. phr.* together.
 céileabair, *v. n.* bid farewell, take leave; *inf.* céileab-
 raó.
 céileabraó, *s. m.* leave, farewell; *gen.* -air.
 céill, *s. f. dat.* of ciall.
 céirte, *s. f. gen.* of céirt, science, art; trade, profession, or calling.
 ceuo, *num. adj.* a hundred; $\eta\acute{\alpha}\omicron\iota$ ceuo, nine hundred.
 cia, *interrog. pron.* who, which, what.
 ciall, *s. f.* sense, reason, meaning; discretion, prudence; *gen.* céille, *dat.* céill.
 cian, *adv.* long, lasting, tedious; *comp.* céine.
 cianair ($\acute{\omicron}$) *adv.* a little while ago.
 cíó, } *conj.* although, even; cíó or ḡíó $\tau\eta\acute{\alpha}$ $\acute{\alpha}\tau\tau$, *comp. conj.*
 ḡíó, } howbeit, albeit, however.
 ḡíó bé, cibé, or ḡibé, *indef. pron.* whoever, whatever.
 cíófead, *v. a. ir. fut.* of cím, I see; I shall or will see.
 cíóteair, *v. a. ir. pres. pass.* used impersonally; as cíóteair, $\tau\omicron\acute{\alpha}\mu\eta\acute{\alpha}$, it appears to me; mihi videtur.
 cím, ($\tau\omicron$) *v. a. ir. pres. tense*, I see; *pt. tense*, cionnairc;
fut. cíófiró; *cond.* cíófead; *imp.* feic.
 cínéladć ($\rho\acute{\alpha}\omicron\iota\eta$) *c. adj.* (free) clansman, free-born.

- εἰνν, *v. a.* determine, decide, resolve on; *pt. tense*, εἶνν; *inf.* εἶννεαῖν.
 εἰνν, *s. m. gen.* and *pl.* of εεανν.
 εἰννεαῖτ, *c. s. f.* a helmet, head-dress; *gen.* -βεῖντε, *pl. id.*
 εἰννεαὐ, *v. s. a.* a deciding, determining, resolving on; *gen.* εἰνντε.
 εἰννεαὐ (εἶνν), *v. a. pt. pass.* was resolved, decided; *imp. ac.* εἰνν.
 εἰον, *s. m.* a desire, fondness; *gen.* εεανν.
 εἰονν, *s. m.* a form of εεανν, *q. v.*; ὄρ Δ εἰ-εἰονν, over, or above them; ὄρ βυρ εἰ-εἰονν, over ye or you; ἰονάρ εἰ-εἰονν, ahead of us, before us, awaiting us; Δἰρ Δ εἰ-εἰονν, for them, before them; ὄρ εἰονν, *comp. prep.* over, above.
 εἰοννορ, *interrog. pron.* in what way, how, what.
 εἰορρβαὐ, *s. m.* a slaughtering, maiming, mangling; *gen.* -Δἰὐ, *pl. id.*
 εἰορρβυῖξ, { or -Δἰξ, *v. a.* take away, waste, consume; shed, mutilate, mangle, mortify; *pt. tense*, εἰορρβυῖξ, εἶορρβυῖξ,
 εἰορ, *s. f.* rent, tax; *gen.* εἰορΔ; εἰορ-εἰν, a rent-tribute.
 εἰννΔἰρ, *s. f.* a selvage, edge, borders or limits of a country; *gen.* -ρε, *pl.* -ρεεεΔ; εἰννΔἰρ-ξορρμα, *c. adj. pl.* blue-bordered.
 εἰνν-λεεεΔ, *c. adj. pl.* of -λεεεΔν, wide-grooved; *fr.* εἰνν, a furrow, a trench; a hollow, a groove.
 εἰνν, *s. f.* a tribe, a clan, children; *gen.* εἰνννε; *dat.* εἰνν, *pl.* εἰνννα.
 εἰννεεε, *s. m.* a change, an alteration; a reflection (17); *gen.* -οἰν, *pl. id.*
 εἰννεε, *v. a.* defeat, subdue, conquer; *inf. (ir)* εἰνννεεε.
 εἰνννεεε (εἶνν), *v. a. pt. pass.* of εἰνννεεε.
 εἰνν, *adj.* bent, inclined.
 εἰνν, *s. m.* a board, a table; a plain; *gen.* -Δἰρ, *pl. id.* and εἰνν.
 εἰνν, *ind. adj.* left, left-handed.
 εἰννεε, *v. a.* and *n.* accusom, habituate, inure, practise, use; *inf.* εἰννεεεε.
 εἰννε, *s. m.* a feat, a feat in legerdemain; a play, a trick; *gen.* εἰννεΔ, *pl. id.* and -ρεεε.
 εἰννε, *s. m. gen.* of εἰννε.
 εἰννε, *s. f.* a breast, a chest; *gen.* -νε.
 εἰνν, *ind. adj.* left; also εἰνν.
 εἰννε, *s. m.* a breast, a chest, bosom; *gen.* εἰννε, *pl. id.*

- κλισίαι, *s. m.* a son-in-law; *gen.* κλισίαι, *pl.* κλισίαι.
 κλοή, *s. f.* a stone; *gen.* κλοή, *pl.* κλοή, *dat. pl.* κλοήι.
 κλοή, *s. f. dat.* of κλοή.
 κλοή, *s. m.* a claymore, a sword; *gen.* κλοή, *pl.* κλοή.
 κλοή, *s. m. pl.* of κλοή.
 κλοή, *s. f. dat.* of κλοή; *gen.* κλοή.
 κλοή, *v. a. ir. pt. pass.* was heard; *pt. part.* having heard;
imp. ac. κλοή.
 κλοή, *s. m.* fame, renown; *gen. id.*
 κλοή, *s. f.* an ear; *gen.* κλοή, *pl.* κλοή, *dat. pl.* κλοήι.
 κλοή, *s. m. pl.* of κλοή, a game; also funeral games, or
 solemnities.
 κλοή, *v. a. ir.* hear; *pt. tense,* κλοή; *inf.* οο κλοή and
 κλοή; *pt. pass.* οο κλοή, was or were heard.
 κλοή, *s. m.* a bone; *gen.* κλοή, *pl.* κλοή.
 κλοή, *s. f.* a skeleton.
 κλοή, *s. f.* a wound; *gen.* κλοή, *pl.* -ελοή; *δορ* κλοή,
 the wounded.
 κλοή, *s. m.* a hill; *gen.* κλοή, *pl. id.* and κλοή; *anglicised,*
 knock.
 κλοή, *s. m.* a little hill; *ήν diminutive;* *gen.* -ήν, *pl. id.*
 κλοή, *s. m. gen.* of κλοή.
 κλοή, *s. m.* a cloak, a mantle; *gen.* -ήν, *pl. id.*
 κλοή, *s. m.* sleep; *gen.* κλοή.
 κλοή, *s. m.* war; *gen.* κλοή, in text, κλοή (12); *pl.*
 -ήν, -ήν and -ήν.
 κλοή, *v. a.* whisper; *pt. tense,* οο κλοή.
 κλοή, *s. m.* a whisper; a conspiracy; *gen.* -ήν.
 κλοή, *s. f.* a fortnight; *gen.* -ήν, *pl.* -ήν.
 κλοή, *adv.* ever; always.
 κλοή, *s. f.* a wood, a grove; *gen.* κλοή; *pl.* κλοή, *gen.*
pl. -ήν.
 κλοή, *see* κλοή.
 κλοή, *v. a. inf.* to break utterly, or completely.
 κλοή, *c. s. f.* equal degree or dignity; *gen.* -ήν, *pl.*
 -ήν, *gen. pl.* -ήν.
 κλοή, *c. adj.* convenient, suitable; well adapted.
 κλοή, *c. adj.* ardent, diligent; *σο* κλοή, very
 ardently.
 κλοή, *c. s. f.* a combined rising, an insurrection.
 κλοή, *v. a.* watch, guard, keep, preserve; *inf. id;* *αδ*
 κλοή, *pres. part.* guarding.
 κλοή, *s. m.* a guarding, watching, observing; inspection;
gen. -ήν; *λυτ* κλοή, a body of guard, a guard.

- cónneuoδ, *v. s. gen.* of cónneuo.
 cónneuoouide, *s. m.* a guardian, a protector; *gen. id.*
 cónn̄fir̄cil, *c. adj.* courageous.
 cónn̄lion̄n̄d̄ir̄e, *c. adj. comp.* of cónn̄lion̄n̄d̄ir̄, numerous, plentiful, populous.
 cónn̄neap̄a, *c. adj. comp.* of cónn̄foz̄ur̄, near; next.
 cónn̄peam̄d̄ir̄, *c. adj.* equally thick.
 coinne, *s. f.* a meeting; *gen. id*; ion̄ao coinne, a place of meeting, a rendezvous: Δ ζ-coinne, *comp. prep.* against.
 coinneall, *s. f.* a torch; *gen. id*; -nn̄le, *pl.* -nn̄li.
 cóir̄, *adj.* right, just; *comp.* córa: ζur̄ cóir̄ uo luζ, that it was right for Lugh, that Lugh ought.
 coir̄e, *s. f.* a cauldron, a boiler; *gen. id. pl.* -eaoδ; explained by ραβαλλ, in *Cormac's Gloss.*
 coiriζ, *v. a.* prepare, arrange, dress out, rig; *inf.* uo cór̄-uζaō.
 coiriζeaō, *v. a. pt. pass.* of coiriζ; was or were prepared, or made ready.
 coir̄, *s. f. dat.* of cór̄.
 coit̄ceann, *adj.* vulgar, common, public; ζo coit̄ceann, *adv.* in common, in general.
 coit̄c̄inne, *adj. gen. fem.* and *pl.* of coit̄ceann; Δ ζ-coit̄c̄inne, *adv.* in common, in general.
 coloin̄an, *s. m.* a pillar, a prop, pedestal; *gen. id*, *pl. id.*
 cón̄, *inseparable prefix*; usually prefixed to words whose first vowel is broad, and cón̄m̄ to words whose first vowel is slender. It sometimes signifies *equal, mutual, corresponding*; it is also used in the same sense as the prefix *con* or *com* in the English, as cón̄-ō̄áil, a convention; whilst in many places it is a simple intensitive.
 cón̄n̄am, *s. m.* a surname, an additional name, the peculiar name by which one is known.
 cón̄n̄ir̄, *s. f.* presence; *gen. id*; -re: oir̄ Δ cón̄n̄ir̄, before him (11); ρá n̄-ár̄ ζ-cón̄n̄ir̄, against us (25); ρá cón̄n̄ir̄, *comp. prep.* for, against.
 com̄n̄ir̄ce, *s. f.* mercy, protection; *gen. id.*
 cón̄n̄ir̄le, *s. f.* counsel, advice; decision; *gen. id.*
 cón̄n̄ir̄liζ, *v. a.* counsel, advise, consult; cón̄n̄ir̄liζceap̄ Δca (*impersonal*), they advise with each other; *inf.* cón̄n̄ir̄liuζaō.
 cón̄n̄al̄taō, *s. m. pl.* of cón̄n̄al̄ta, a foster brother; *recte* cón̄n̄ōal̄ta.
 cón̄n̄ár̄o, *c. adj.* equally high, exalted.

cómairra, *s. f.* a neighbour; *gen.* -ran, *dat.* -rain, *pl.* -ran-na: phonetic form of old Ir. irreg. superlative com-neirram.

comair, *s. m.* strength, power; *gen.* -air.

cómhóidil, *s. f.* a convention, a meeting, an interview; opposition; *gen.* -hóidla, when used in government with the *prep.* a, it very often denotes hostile opposition; *ex.* (52); hence the *comp. prep.* a g-cómhóidil, in the ren-counter of; the *prep.* a does not, however, always restrict it to this meaning; as 'so gábh an rí g'na g-comne agur ina g-cómhóidil (44), the king went to meet and interview them.

cómhóingean, *c. adj.* very strong, secure.

cómhóingne, *c. adj. pl.* of preceding.

cómhfeairth, *recte* cómh-feairth, *c. adj.* very manly; *fr.* cómh, *intensitive*, and feairth, *fr.* fear, a man.

cómhfozur, *c. adj.* equally or very near; *s. m.* proximity, vicinity. cómhlan, *s. m.* a combat; *gen.* -lann; *fr.* cómh and lann, angry.

cómhludc, *c. adj.* as swift, equally swift.

cómhmaidc, *c. adj.* so good, so excellent, equally good.

cómhmóir, *c. adj.* so great, equally great.

cómhnuiže, *s. f.* a dwelling, a habitation; *gen. id.*

comórad, *v. a. inf.* to gather together, or assemble; *imp.* comóir.

compar, *s. f.* the body, chest, trunk.

cómhraid, *s. m.* a meeting, a junction; a fight, a combat; also *inf.* of the verb cómhraidc.

cómhrádh, *s. m.* a conversation, a dialogue; *gen.* -rádh, *pl.* -ráithe; *i. e.* com (con) together, and rádh, to speak.

cómhraidc, *v. a.* fight, battle, combat; *pt. tense*, 'so cómhraidc, *inf.* 'so ómhraidc.

cómhrúin, *s. m.* a conspiracy, a joint design; *gen.* -rúin, *pl. id.* luēt cómhrúin, conspirators.

cómhraimhc, *adj.* marked, indented, (17). O'Curry.

cómhrand, *recte* cómhrandadh, quietness, rest, tranquillity; *fr.* cómh, *intensitive*, and randadh or ruand, rest, repose; cuimhrand, in O'Reilly's Dic.

cómhranntad, *c. adj.* so desirous, covetous, greedy.

cómhroillreac, *c. adj.* equally bright, or luminous.

cómhránnta, *c. adj.* so intrepid, daring, or dauntless.

con, *s. f. gen.* of cu, a hound.

conair, *s. f.* a way, a path; *gen.* -airne.

concaodar (so), *v. a. ir. pt. tense*, they saw. } *imp.* feic,
concamair (so), *v. a. ir. pt. tense*, we saw. }

- congnadò, *s. m.* help, succour; *gen.* congnanta; also cunḡ-
 nam.
 connaiḡc (uo), *v. a. ir. pt. tense.* he or she saw.
 cor, *s. m.* a turn, occasion; engagement, pledge, surety;
 do'n éor ro, upon this turn; *gen.* coir, *pl. id.*; also
 cur, *gen. and pl. cuir.*
 corp, *s. m.* a body, a corpse; *gen.* cuirp, *pl. id.*
 corcair, *s. f.* a border, fringe, embroidery; *gen.* -cáire.
 coruḡadò, *v. a. inf.* of coirḡ, arrange, dress out, rig; used
passively at p. 36.
 coruirḡeáct. *s. f.* a surety, guarantee, recognisance; *gen.*
 -eáct.
 cor, *s. f.* a foot; *gen.* coire, *pl. cora.*
 coraim, *v. a.* defend, contend; *inf.* uo éoraimt, or uo
 éoradò.
 coraimail, *adj.* like, alike, resembling.
 corḡar, *s. m.* slaughter, havoc; *gen.* -air.
 cornadò, *v. a. inf.* of coraim.
 cornam, *s. m.* defence, protection; *gen.* coranta.
 cranḡ-reamḡra, *c. adj. pl.* of -reamḡair, thick-shafted.
 cread, *s. f.* a cattle prey, plunder, booty, spoil; *gen.*
 creice; *pl. creaca, dat. pl. -cáib.*
 créáct, *s. f.* a sore, scar; *gen.* créáctta, *pl. id.*
 creuo, } *interrog. pron.* what.
 créau, }
 creice, *s. f. gen.* of creioç.
 creioç, *s. f.* a region, country, territory; end, limit, conclu-
 sion; *gen.* creice, *pl. creioçta, dat. pl. -áib.*
 creioçnuḡadò, *v. s.* an ending, finishing, accomplishing;
gen. -uirḡte; *fr.* creioçnuirḡ, end, finish, accomplish.
 cro, *s. f.* a fortress, a fortified place; a pen or circle of
 brave men ranged round their chief in battle—O'Curry;
 blood, gore; an eye or socket, as in cro-ḡairḡinge, *c.*
adj. pl. of -ḡairḡinge, wide socketed.
 croð, *s. m.* property, chattels; *gen. id.*
 croðta, *adj.* valiant, brave, heroic; ḡo croðta, valiantly.
 croiceann, *s. m.* a skin, a hide; *gen.* croicinn, *pl. croicne.*
 croide, *s. m.* a heart; *gen. id. pl. croiðte, gen. pl. croiðteadò.*
 cromaidò, *v. a. and n. imp. pl.* of crom. bend, swoop; *inf.*
 uo éromadò.
 crop-óruðta, *c. adj.* golden crossed, gold-guarded.
 cruadò, *adj.* hard, firm, difficult; severe, stiff, stubborn;
 cruadò-nimneáct, very deadly.
 cruar, } *s. m.* hardness, rigour, strength; *gen.* -air.
 cruadòar, }

επιε, *s. f.* form, shape, appearance; *gen.* επιεα.

ει, *s. f.* a hound; *gen.* ειν; *dat.* ειν; *pl.* ειντε.

ειδουδην (ου) *v. n. ir. pt. tense*, they went } *imp.* τειου, go.

ειδουδην (ου) *v. n. ir. pt. tense*, we went }

ειδου (ου) *v. n. ir. pt. tense*, he or she went; μηρ ου
ειδου δαα διη ζαε ορηου, how they had overcome
every people (48); *lit.* how it went with them over every
people.

ειδην, *s. f.* a visit, a visitation, a tour; *gen.* -ειηα.

ειδα } (ου) *v. a. ir. pt. tense*, he or she

ειδαδου } heard, or did hear.

ειδαδουδην (ου) *v. a. ir. pt. tense*, they } *imp.* ειν.

heard, or did hear.

ειαν, *s. m.* a bay, a haven, a harbour; *gen.* -ειαν, *pl.* -ειηα.

ειαε, *i. e.* εομηε, an equal or corresponding depth. See
note 67a.

ειαε *prep. pron.* to them; *emph.* ειαεαν

ειαειδ. *prep. pron.* to ye, *emph.* ειαειδρε

ειαειμη *prep. pron.* to us; *emph.* ειαειμνε

ειαεε *prep. pron.* to thee; *emph.* ειαεερα

Used after
verbs expres-
sive of motion,
like the *prep.*
ειμ, to or for,
which, with the
personal pro-
nouns unites
to form these
combinations.

ειβε, *ind. adj.* meet, seemly, proper, fitting.

ειου, *s. f.* a part, a portion; *gen.* εουα.

ειουεεε, *s. f.* a party, a company; *gen.* -εεεα.

ειουεεεαην, *s. f.* company, society.

ειυε, *prep. pron.* to him, to it; *fr.* εμ, *prep.* and ε.

ειυεαν, *s. m.* a whelp; *gen.* -ειν, *pl. id.*

ειυην, *v. a. pres. tense*, I request; *imp.* εμην.

ειμην, *v. a.* request, desire, solicit, require, demand; *inf.*

(*ir.*) ου εμην.

ειμην, *v. a.* put, place, send, despatch; oblige, force, com-

pel, constrain: βα εδουαδαν ουμει ειλε αμην α

ανηρεεε ου εμην εμην ιαε, it was the oppression of

another man and his unjust sentence that forced them

to it (48); εμην διη, put on, yoke, as ου εμηνεεε αν

εμηνεεε ομην, the chariot was yoked to them; fight,

as, α εμηνεεε ομην ου εμηνεεε ομην, O ye three fair

ones, who fought many fights (63); αν εμηνεεε ου εμην,

to give the battle; cast, fling, throw (with the *prep.* ου),

as, ου εμηνεεεεε αν εμηνεεεεε εμηνεεεεε α εμηνεεεεε

uile óiob, the guarding party cast all their hand-weapons from them (34); try, attempt, endeavour, as, beir leat bioir, δ βί tu cómuiránta rin, Δγυρ cū cum Δ beircte ó'ár n-áinóeóin leat, take a spit with thee, since you were that brave as to attempt to carry it off with thee despite us (57); employ or engage at, as, níor rúair (ré) innte áct banntiáct Δγ cūp óruime Δγυρ cūrctaire, he only found in it (the island) a body of women engaged at needle-work and embroidery; so cūp ór áro, to proclaim publicly; *pt.* tēse, so cūp; *fut.* so cūpiriò, *cond.* so cūpireáð; *inf.* so cūp; *pt. pass.* so cūpireáð.

cuirp, *s. m. gen.* of corp.

cúir, *s. f.* a cause, circumstance, affair; *gen.* cúire; *pl.* cúireanna, *gen. pl.* cúireann.

cuirle, *s. f.* a pulse, a vein; *gen.* cuirlean, *dat.* cuirleain, *pl.* -leanna.

cúl, *s. m.* the back part of anything; *gen.* cúil: cúl Δ éinn, the back part of his head.

cúin, also written so cúm, *comp. prep.* (governs the *gen.* case) to, unto; used after verbs denoting motion, whether the verb be expressed or understood (10); for the purpose of, in order to; as, so léig ré rinne ar, cum rgeála ó'innirin óaoibyre, he let us away from there in order to tell the tidings to ye (7).

cúimác, *adj.* sorrowful, mournful.

cúimáct, *s. f.* power, might, ability; *gen.* -ácta.

cúimáð, *s. f.* mourning, sorrow, grief; *gen.* -aiðe, *dat.* -aiò.

cúmað, *s. m.* form, model, pattern; cúma, *id.*

cúimain, *v. a.* remember; níor cúmain leo, they did not remember.

cumap, *s. m.* strength, power; *gen.* -aip.

cungain, *v. a.* help, assist, succour; *inf.* so cūngain.

cungnam, *v. s. m.* help, assistance, succour, aid; *gen.* cūnganta; *inf.* of cūngain; Δγ cūngnam, *pres. part.* helping, assisting.

cunnidò, *s. m.* a covenant, an agreement, a league; *gen.* cunnarcta, *pl. id.*

cuntabairt, *s. f.* danger, jeopardy, peril, venture; *gen.* -te.

cūp (so), *inf.* and *pres. part.* of cuir; *sb.* a putting away, a banishing.

cūpáð, *s. m.* a champion, a warrior; *gen.* and *pl.* -aiò; *fr.* the *obs. subs.* cuir, power, manliness.

cūpac, *s. m.* a coracle, a boat of wickerwork, covered with

skins in olden times, for which is now substituted tarred calico ; *gen.* -Διζ̄.

κυραντα } *ind. adj.* heroic, brave, courageous, gallant.
 κηρατα }

κυραταᾱτ, *s. f.* heroism, bravery ; *gen.* -Δετα.

κυ-ρα, κυ, a hound, with the emphatic particle ρα.

ο', *contr.* for οο, *poss. pron.* ; used before words beginning with a vowel or ρ aspirate. The ο' of οο is also sometimes changed into τ' before a vowel.

ο', *contr.* for οο, sign of the *past, fut. cond.* and *infinitive* of verbs. See οο.

ο', *contr.* for the *prep.* οο or οε, which see.

ο'Δ, *contr.* for the *prep.* οε and the *poss. pron.* Δ ; of his, her, its, their ; for the *prep.* οο, in its signification of to, of, by, or with ; of, to, by, or with his, her, its, their ; and of these *prepositions* and Δ, the *relative* ; to or of whom, which, all that, what. ο'Δ is also written οΔ.

οΔ, sometimes used for Δζ, sign of the *pres. part.* ; as οΔ λορζαο̄, burning them (34).

οΔ, *rel. pron.* who, which, that ; all who, all that, what.

οΔ, *num. adj.* two.

οΔ, *conj.* if (*causes eclipsis*) ; requires always to be followed by the *cond.* mood.

οΔ, *conj.* though, however ; οΔ μιοντα, however often.

οΔιλ, *s. f.* a meeting, convention ; a hostile meeting (21) ; *gen.* οΔιλ.

οΔιλ, *s. f.* news ; *gen.* οΔιλ (21.)

οΔινγε, *adj. pl.* of οΔινγεαν, fast, close, secure ; strong, firm ; *comp. id.*

οΔιλ, *comp. prep.* (*governs the gen. case*), as to, as for, concerning, as regards.

οΔιλ, *gen.* of οΔιλ.

οΔιλτα, *s. m.* a foster son ; *gen. id. pl.* -ταο̄Δ.

οΔμ, *prep. pron.* to or for me ; compounded of οο and μέ ; *emph.* οΔμρα.

οΔν, *s. m.* a poem, a song ; art, science, trade, a calling, profession ; *gen.* οΔνΔ, *pl.* οΔντα.

οΔνδρ̄οΔ, *ind. adj.* cruel.

οΔοιβ, *prep. pron.* to ye, for ye ; *fr.* οο and ιβ ; *emph.* οΔοιβε.

οΔοιμε, *s. m. pl. (ir.)* of ουιμε.

οΔοιλ, *s. m.* a chafer, a leech ; *gen.* οΔοιλ.

ὄσση, } *ind. adj.* human.
 ὄσση, }

ὄσρ, *contr.* of *prep.* ὄσ or ὄσ, and ὄρ *poss. pron.*; of, to, by, or with our.

ὄσρ, *contr.* of ὄσ, the *rel. pr.* and ὄσ, sign of the *pt. tense*, before which it is used.

ὄσρ, *prep.* by, through; used in swearing.

ὄσρ, *num. adj.* second.

ὄσρ, *s. m.* a colour, a complexion; *gen.* ὄσρ, *pl.* -ὄσρ, *gen. pl.* -ὄσρ.

ὄσρ-ὄσρ, *c. adj.*, *pl.* of ὄσρ-ὄσρ, beautifully coloured or complexioned; ὄσρ *pl.* of ὄσρ.

ὄσρ-ὄσρ, *adj.* beautifully-complexioned.

ὄσ, *prep. pron.* of him, of it; ὄσ ὄσ, of himself: *prep.* of, off, from, by, contracted to ὄ' before an initial vowel or *f* aspirate. ὄσ is often used for this *prep.*

ὄσρ, *v. n. ir. pt. subj.* of ὄσρ, go; ὄσ ὄσ ὄσρ, until they had subdued them (40).

ὄσρ, *adj.* difficult, hard; *comp.* -ὄσρ.

ὄσρ, or ὄσρ, ὄσρ (ὄσ ὄσ) *v. n. ir. cond.* of ὄσρ; they would go or would have gone; ὄσρ is the usual form of the *cond.* of this verb, but ὄσρ, which supplies ὄσρ with the *pt. subj.*, and in some cases, according to *O'Donovan*, with the *past tense* of the *indic. mood*, furnishes in this instance also a conditional form of the verb (18).

ὄσρ, *adj.* good, excellent; written ὄσρ before a word whose first vowel is slender. It is always used in composition.

ὄσρ, } *num. adj.* ten; used only in composition, as ὄσ
 ὄσρ, } ὄσρ, twelve.

ὄσρ-ὄσρ, *c. s. m.* a noble residence.

ὄσρ-ὄσρ, *c. s. f.* a good or well-made ship; *gen.* -ὄσρ, *pl.* -ὄσρ.

ὄσρ-ὄσρ, *c. s. m. or f.* suitable, good, or becoming accoutrements, armour.

ὄσρ-ὄσρ, *c. s. m.* an excellent poem.

ὄσρ-ὄσρ, *c. s. m.* a patron. *O'Curry*.

ὄσρ-ὄσρ, *c. s. m.* a trained or expert warrior.

ὄσρ-ὄσρ, *c. s. m. and f.* a well-equipped host or army; *gen.* -ὄσρ, and -ὄσρ, *pl.* -ὄσρ.

ὄσρ-ὄσρ, *c. adv.* very quick, active, or expeditious.

ὄσρ, *s. m.* frame, figure, form, shape; face, appearance; *gen.* -ὄσρ, *pl. id.*

- θελληραδῶ, *s. m.* splendour, illumination, brightness; *gen.* -αῖῶ.
 θελυζαδῶ, *v. s. m.* a parting, separating; a separation; *gen.* -αῖζτε: *inf.* and *pres. part.* of θελυίζ, part, separate.
 θέαν, *v. a. ir.* do, make, act, perform: see θευν.
 θέαναίη, *v. s.* a making, doing; *gen.* θέαναίη.
 θέαναίη, *v. a. ir. inf.* and *pres. part.* of θέαν, or θευν.
 θέανραῖῶ, *v. a. ir. fut.* shall or will do; *imp.* θέαν, or θευν.
 θεαρα (ρά) (under) notice; θεαρα, *sb.* notice, cognizance; τυζ ρά θεαρα α τοῦαίτ, (he) caused its digging or it to be dug (19); under this idiomatic use of ρά θεαρα come the examples given in O'Brien's Dictionary; τυζ ρέ ρά θεαρα ορῆα, he commanded or obliged them; το θέαρ ρά θεαρα, I will cause, or bring to pass; also I shall take notice."
 θεαρῶ, *adj.* sure, certain, true, real; ζο θεαρῶ, *adv.* of a certainty.
 θεαρῶρῶταίη, *c. s. m.* a real brother; *fr.* θεαρῶ, and ῶρῶταίη, which see.
 θεαρῶραῖῶ, *v. a. ir. fut.* of ῶραίη; will say.
 θεαρῶ, *adj.* red; real: θεαρῶ is very often used as a first factor of compounds to denote intensity; metaphor taken from heated metal.
 θεαρῶαδῶ, *v. a. pt. pass.* was or were wounded; *imp.* θεαρῶ, wound, hurt.
 θεαρῶ-άη, *c. s. m.* great slaughter: *fr.* θεαρῶ, red, which may be here regarded as an intensitive, and άη, slaughter.
 θεαρῶ-όη, *c. s. m.* red or brilliant gold.
 θεαρῶαῖῶ, *v. a. hab. pt. pass.* used to be wounded.
 θεαρῶαῖῶ, *s. m.* forgetfulness, oversight; *gen.* -αῖῶ.
 θεαρῶρα, *v. a. ir. pt. subj.* made, acted, or did act.
 θεαρῶαδῶ, *v. a. pt. pass. subj.* of θέαν.
 θεαρῶ, *adj.* poor, wretched, miserable.
 θεαρ, *s.* the south; *adj.* pretty, handsome; ready, dexterous, expert, proper, fit; *comp.* θεαρῶ.
 θεαρῶαῖῶ-αῖζ, *v. a.* prepare, get or make ready; *pt. tense,* το θεαρῶαῖῶ; *inf.* -αῖζαδῶ.
 θεαρῶαῖῶαδῶ, *v. a. pt. pass.* was or were prepared.
 θεε, *s. m. pl. ir.* of οῖα, a god.
 θεεῖζ, *adj.* see θεεῖζ.
 θεεῖζθεανῶαδῶ, *adj.* last, hindermost, hindmost.

- οείγλεαβα, *c. s. f.* a good, or comfortable bed; *gen.*
 -λεαβτα, *pl.* -λεαπτατα.
 οειμην, *s. f.* assurance, certainty; *gen.* -μνε.
 οέιμε, *s.* ardour, vehemence.
 οέιμεαδ, } *v. a. imp. 3.* let (him) do; *imp.* οέαν.
 οέαναδ, }
 οειρ, (α) *v. a. ir. press. tense* of αβαρη.
 οειρβήρη, *c. s. f.* a real sister; *gen.* -ήρηα; *fr.* οεαρη,
 real, and ηρη, a sister.
 οειρη, (ρά) *comp. adv.* at last.
 οειρηαδ, *s. m.* the end or conclusion; *ρά* οειρηαδ, at
 last.
 οειρηται, (α) *v. a. ir. pres. pass.* of αβαρη; (it) is said.
 οειρη, *s. f.* dress, accoutrements; *gen. id.*
 οείτιβ, *s. m. dat. pl.* of οια, a god.
 οεοκ, *s. f.* drink; *gen. ir.* οίγε, *pl.* οεοκα.
 οεοίξ, (ρά) *adv.* finally, at length.
 οεοιν, *s. f.* will, consent, accord; *gen.* -νε; *δο* οεοιν, *adv.*
 willingly.
 οευν, *v. a. ir.* do, make, act, perform; also οέαν and οέιν;
pt. tense οο ηίγε; *hab. past.* ζηθεαδ; *fut.* οευνταιδ;
cond. οευνταιδ, οεαρηαδ, οροιοηηαδ; *inf.* *δο* οευναμ.
 οευναμ, *v. s.* making, doing, composing; *gen.* οευναμ;
inf. and pres. part. of οέαν or οευν.
 οι, *prep. pron.* of her, of it; a *negative particle*; see οιο.
 οια, *s. m.* a god; *gen.* οέ, *pl.* οέε, or οείτε.
 οιαίξ, } (α η-) *comp. prep.* after; *μα* οιαίξ, after him or it;
 οιαιδ, } *μα* οιαίξ, after her or it; *μα* η or *οια* η η-οιαίξ,
 after us; *μα* η-οιαιδ, after them.
 οιαη-βρηιτε, *pt. part.* fearfully or dreadfully bruised
 crushed, broken; *fr.* οιαη, *intensitive*, and βρηιτε,
pt. part. of βρηιτ, bruise, crush.
 οιαρ, or οιρ, *coll. sub. f.* two persons or personified objects;
gen. οίρε or οείρε.
 οιβ, *prep. pron.* to ye or you; *emph.* οίβρε; also οαιοιβ;
fr. οο and ιβ.
 οιξ, *s. f. dat.* of οεοκ; *gen.* οίγε.
 οιλαιν, *s. f.* a flood, deluge; *gen.* οιλιννε, in Text
 οιλαινα.
 οιλη, *adj.* faithful, trusty, friendly; *comp.* οίρλε.
 οιμεαλλ, *c. s. m.* an insignificant or little mass; *fr.* οί
 a *negative prefix*, and μεαλλ, a heap, a lump.
 οιν-λεαταν, *comp. adj.* wide protecting or sheltering; *fr.*
 οιον, shelter, protection, and λεαταν, wide.

- ʋinne, *prep. pron. emph.* of ʋinn, from us, of us, off us.
 ʋio, *privative particle*, like the English prefix *in* or *un*, and used in composition with words, whose first vowel is broad: ʋi is used before words whose first vowel is slender.
 ʋioʋ, *prep. pron.* of them, off them, from them; *fr.* ʋe, *prep.* and ʋaʋ.
 ʋioʋuʋinne, *c. s. f.* want of memory, forgetfulness, *fr.* ʋio, *privative*, and *uʋinne*, memory, remembrance.
 ʋioʋʒal, *v. a.* avenge, revenge; *fut.* ʋioʋʒalʋaʋ, *cond.* ʋioʋʒalʋaʋ.
 ʋioʋʒalʋaʋ, *s. m.* revenge, vengeance; *gen.* -ʋaʋ.
 ʋioʋʒaʋaʋ, *s. f.* a secret, *gen.* -ʋaʋaʋ; ʋuʋʋ ʋioʋʒaʋaʋ, *cond.*
 ʋioʋ, *prep. pron.* of me, off me, from me; from ʋe, *prep.* and *me*, me.
 ʋioʋmʋaʋmeʋaʋ, *s. m.* idleness; *gen.* -ʋaʋ.
 ʋioʋ, *s. m.* shelter, protection; *gen.* ʋioʋmʋ.
 ʋioʋngʋam, *v. a. fut. pl.*, we shall or will ward off; syn-
 copated *fr.* ʋioʋngʋeʋam; *imp.* ʋioʋngʋaʋ, repress, repel,
 ward off, drive off, repulse.
 ʋioʋʋmʋaʋ, *s. m. and f.* a troop, a crowd, a multitude; *gen.*
id. pl. -ʋaʋaʋ.
 ʋioʋʋ, *prep. pron.* off thee, from thee; *fr.* ʋe, of, off, or from,
 and ʋu.
 ʋioʋʋeʋ, *adj.* straight, direct; ʋaʋaʋ n-ʋioʋʋeʋ, *adv.* directly.
 ʋioʋʋe, *coll. sub. gen.* of ʋioʋʋ.
 ʋioʋʋe, *adj. comp. and pl.* of ʋioʋʋe, reliable, secure, firm (17);
 faithful, beloved (46).
 ʋioʋʋ, *s. f.* want, defect; destruction, injury, loss, detriment;
gen. ʋioʋʋe.
 ʋioʋ (ʋ n-) *adv.* to-day; also ʋmʋ.
 ʋioʋʋʋ, *v. a.* deny, refuse; *pt. tense*, ʋo ʋioʋʋʋ, *inf.* ʋo
 ʋioʋʋʋaʋ.
 ʋioʋʋʋeʋaʋ, *v. a. pres. pass.* is or are legalised, made lawful;
imp. act. ʋioʋʋʋ.
 ʋioʋʋʋe, *adj. pl.* of ʋioʋʋʋ, near, close to, thickly set, close,
 tight; *comp. id.*
 ʋioʋ, *poss. pron.* thy (*causes aspiration*).
 ʋioʋ, *prep.* of, off, from, by; often written for the *prep.* ʋe.
 ʋioʋ, *prep. pron.* to him or it; for him or it; *emph.* ʋioʋʋaʋ.
 ʋioʋ, *prep.* to, for; by, with, denoting the manner, means,
 or instrument; towards, at, as ʋuʋʋ (ʋe) ʋuʋeʋaʋ ʋe, ʋoʋn
 ʋioʋʋ, he made a cast from him at the king (43); in, on,

- at; as, ὅσ' ἔστιν ἰσχυρὸν, upon this occasion, ὅσ' ἔστιν ἐπὶ τῆς ἑτέρας ἑξέως; ὅσ' ἔστιν, *comp. prep.* according to; ὅσ' ἔστιν, *comp. prep.* after; ὅσ' ἔστιν ἰσχυρὸν, *comp. prep.* to, towards.
- ὅσ' (*causes aspiration*) sign of the *past tense*, as ὅσ' ἔστιν ἔβησαν, they went; of the *fut.* as ὅσ' ἔστιν ἔβησεν, he will go; of the *cond.* as ὅσ' ἔστιν ἔβησμεν, we would do; of the *inf.* as ὅσ' ἔστιν ἔβησεν, to fall; and it is sometimes found accompanying the *pres. tense*, as ὅσ' ἔστιν ἔβησεν, I give.
- ὄσ', *negative inseparable prefix*, and often an *augmentative*, implying difficulty, and sometimes impossibility.
- ὄσ' ἔστιν, *contr.* of ὄσ' ἔστιν or ὄσ' ἔστιν, it was, it would be, the *pt. tense* and *cond.* respectively of the *assertive verb* ἔστιν.
- ὄσ' ἔστιν, *c. s. m.* grief, sorrow, concern; *gen.* -ὄσ' ἔστιν.
- ὄσ' ἔστιν, *adj. comp. degree* with ὄσ', postfixed; the more likely, the more probable.
- ὄσ' ἔστιν, *comp. prep.* to, unto; follows verbs of motion, and is very often written simply ὄσ', which see.
- ὄσ' ἔστιν, *c. adj.* indescribable, unspeakable; *fr.* ὄσ' and ἔστιν, tell, prove.
- ὄσ' ἔστιν, *s.* sorrow, sadness.
- ὄσ' ἔστιν, *prep. pron.* to them; *fr.* ὄσ' and ἔστιν.
- ὄσ' ἔστιν, *adj.* likely, probable; ἔστιν ὄσ' ἔστιν ἔστιν, it is probable to me, methinks, I suppose.
- ὄσ' ἔστιν, *s. f. gen.* of ὄσ' ἔστιν, sorcery.
- ὄσ' ἔστιν, *adj.* sorrowful, sad, sorry; *comp.* ὄσ' ἔστιν.
- ὄσ' ἔστιν, *s.* a grove, a wood, a thicket; *gen. id. pl.* -ὄσ' ἔστιν.
- ὄσ' ἔστιν, *s. pl.* of ὄσ' ἔστιν.
- ὄσ' ἔστιν, *s. m. pl.* of ὄσ' ἔστιν.
- ὄσ' ἔστιν, *s. m.* a doorkeeper; *gen.* -ὄσ' ἔστιν, *pl.* -ὄσ' ἔστιν.
- ὄσ' ἔστιν, *for* ὄσ' ἔστιν, to my, used before a vowel or *τ* aspirate.
- ὄσ' ἔστιν, *s. m.* the world, the universe, the earth; *gen.* -ὄσ' ἔστιν.
- ὄσ' ἔστιν, } *contr.* for *prep.* ὄσ' or ὄσ' and ἔστιν, the article.
- ὄσ' ἔστιν, }
- ὄσ' ἔστιν, *adj.* brown; ὄσ' ἔστιν-ἔστιν, *c. adj.* brown flaming.
O' Curry.
- ὄσ' ἔστιν, *s. m.* a door; *gen.* ὄσ' ἔστιν, *pl.* ὄσ' ἔστιν.
- ὄσ' ἔστιν, *prep. pron. emph.* of ὄσ'.
- ὄσ' ἔστιν, *prep.* ὄσ' and ὄσ' euphonic for ὄσ', *poss. pron.* thy.
- ὄσ' ἔστιν, *s. m.* a druid; *gen. id. pl.* ὄσ' ἔστιν, *gen. pl.* ὄσ' ἔστιν-ἔστιν, and ὄσ' ἔστιν.
- ὄσ' ἔστιν, *s. f.* druidism, magic, spell, enchantment; *gen.*
-ὄσ' ἔστιν.

ορέαετ, } *s. m.* a poem; *gen.* ορέαετα, *pl. id.*
ορευετ, }

ορεαμ, *s. m.* a tribe, a people, company, a band; *gen.* -μα.

οροε, *prepositive particle*, and is generally written οροιε before words whose first vowel is slender. It is never used except in composition, and signifies bad, evil, wicked, mischievous, sad, calamitous; but its shades of meaning are best determined by the context; as οροιε φρεαζηαε, an unfavourable reply.

ορομ, *s. m.* a back; *gen.* ορομα, *pl.* ορομαμνα.

ορομζ, *s. m. or f.* a people, a multitude; party, persons; *gen.* ορομζε and -οιμζε.

ορομζβυιενε, *c. s. f. gen.* of ορομζβυιεεαν, a vast multitude.

ορουε, *v. a.* close, shut; *pt. tense*, εο ορουε.

ορουμ-ελαεαιε, *c. s. dat. pl.* of ορουμ-ελαε, a ridge mound; ορουμ is also written ορουμ.

ορουμ, *s. f.* needle-work, embroidery; *gen.* -νε.

ουαιρ, *s. f.* a reward, present, prize; *gen.* -ρε, *pl.* -ρεαμνα.

ουαν, *s. m.* a song, poem; *gen.* ουανα, *pl.* -ητα.

ουε, *v. a.* blacken; *pt. tense, id.*; *inf.* εο ουεεαε.

ουε, *adj.* black, dark; ουε-ζορμ, dark-blue.

ουεαεαρ, *s. m.* sadness, sorrow, melancholy; *fr.* ουεαε, melancholy, grieved.

ουεεαε, *s.* mourning, sorrowfulness, cheerlessness; ριορ-ουεεαε, utter cheerlessness; also *inf.* of verb ουε.

ουεαιρτ, (α) *v. a. ir. pt. tense* of εβαιρ; he or she said.

ουε-ζορμ, *c. adj.* dark-blue; *comp.* -ζυιρμε.

ουεελα, *s. m.* a challenge, defiance; ουεελαν, *O' Reilly*.

ουεραεαρ, (α) *v. a. ir. pt. tense* of εβαιρ; they said.

ουινε, *s. m. and f.* a person (man or woman); *gen. id. pl.* οαοινε, people, mankind.

ουιμν, *prep. pron.* to us; *emph.* ουιμνε; *fr.* the *prep.* εο and ιμν.

ουιτ, *prep. pron.* to thee; *emph.* ουιτρε; *fr.* the *prep.* εο and τυ.

ουε, *v. n. ir. inf.* and *pres. part.* of τεριε.

ουιν, *s. m.* a fortified residence, a fort; *gen.* ουινα or ουιμ.

ουεραεαε, *adj.* diligent, assiduous, zealous; εο ουεραεαε, *adv.* diligently; *fr.* ουεραετ, diligence, assiduity, zeal.

ε, *pers. pron. acc. case*, him, it; ε ρειμ, himself; it is used proleptically with the assertive verb ιρ, and passive verbs,

- εἶς, *s. m.* a steed, horse; *gen.* εἰς, *pl. id.*
 ἔατος, *s. m.* an achievement, exploit, feat; *gen.* ἔατος.
 ἔατοῦ, *coll. sub.* cavalry, a stud of horses.
 εἶς, *indef. pron.* it; used proleptically with the verb ἵπ; as ἵπ εἶς ἄ δεῦρ' αὐτοῦ ῥέ νᾶς λείπ' ἰ, what he will say is, that he does not possess it.
 ἔαθαι, *s. m.* the forehead; face, countenance; *gen.* -αῖν, *pl. id.*
 ἔαθουαλας, *s. m.* see εὐθουαλας.
 ἔατος, *s. m.* death; see εὐτος.
 ἔατος, { *negative prefix*, signifying not, and having the same
 εὐτος, { effect as the English negative *un* or *in*. Εἰ is substituted for it before a word whose first vowel is slender.
 ἔατος, *s. m. gen.* of ἔατος.
 εἶς, *s. f.* fear, timidity, fright; *gen. id.*: αἶψ' εἶς, for fear, lest, αἶψ' εἶς τοῦτο, for fear that, lest that.
 ἔατος, *c. adj. pl.* of ἔατος, incomparable, matchless; *fr.* ἔατος, *in* or *un*, and τᾶτος.
 εἶς, *s. f.* a swan; *gen. id. pl.* -αῖς.
 εἶς, *s. f.* learning, skill, art, science; *gen.* -αῖς, *dat.* -αῖς, *pl.* -αῖς.
 εἶς, *s. m.* a bird; see εὐν.
 εἶς, *s. f.* a tax, a tribute; *gen.* -αῖς.
 εἶς, *s. m.* dress, armour, accoutrements; a military suit, a complete armour; *gen.* -αῖς, *pl.* -αῖς, and -αῖς.
 εἶς, } *s. m. gen.* of εἶς, Spring.
 εἶς, }
 εἶς, *negative particle.*
 εἶς, *s.* the moon.
 εἶς, *c. s. f.* sickness, infirmity; *gen. id.*; *fr.* εἶς *negative*, and ῥᾶς.
 εἶς, *c. s. f.* dishonour; *gen.* -οῖς; *fr.* εἶς, *negative* and οῖς.
 εἶς, *prep. pron.* between them; εἶς ῥᾶς, between themselves; *fr.* εἶς or εἶς, between, and ἰς, them.
 εἶς, *s. m. pl.* of εἶς, a steed.
 εἶς, *s. m.* apparel, raiment; *gen.* -οῖς, *pl.* εἶς.
 εἶς, *pt. part.* armed, accoutred; *fr.* εἶς, arm, accoutre; *root* εἶς, armour.
 εἶς, *s. m.* force, violence, compulsion, *gen.* -οῖς; αἶψ' εἶς, *adv.* by force.

έιγιη, *indef. pron.* certain, some.

έιγνε, *s. f.* a salmon; *gen. id.*

ειλε, *adj.* other, another, else.

έιη, *s. m. gen. and pl.* of eun.

έιργε, (αζ) *pres. part.* of ειριγ; *infin. id.*

έιργε, *v. s. f.* a rising; *gen. id.*

έιριγ, *v. a. and n.* rise, arise; proceed, go; succeed; as, οά η-έιργεαδ buη ο-τυρυ ηλε ηβ ζο ο-τι. ιαο, ηρ δόιζ λιομηα ζο η-οιοζαλραοαοιη ορηαιβ έ, should all your expeditions succeed with you unto them, I am of opinion that they will (in the end) avenge him upon ye; *pt. tense* ο'έιριγ; *fut.* έιρηοείαδ; *cond.* έιρηοείαδ; *inf. (ir)* ο'έιριγιδ, and έιργε.

ειρλεαδ, *pres. part.*; see οιρλεαδ.

ειρ (ο') or ταπειρ, *comp. prep.* after.

έιρεηη } *pers. pron. emph.* of έ; he himself.

έιρη, *v. a. and n.* hear, hearken. listen; *inf.* ο'έιρηεαδ.

έιρηεαδ, *v. s.* a listening, hearing; *gen.* -αδτα; *fr.* έιρη, listen, hear.

έιρηεαδ, *v. a. pt. pass.* of έιρη; οο η-έιρηεαδ λειρ (*impersonal*), he was listened to.

ειτεαλλ, *s. m.* flight; *gen.* ειτιλλ.

εό, *s. f.* a yew tree.

εοείρηηληη, *c. adj.* clear-defined; *fr.* εοείρη, a brim, brink, edge, and ηληη.

εοη, *s. m.* knowledge, discernment; *gen. id.*

εοοηρη, *c. adj.* light; *fr.* eu, *negative* and ηρη.

εοοηαληαη, *s. m.* injury, intolerance, harshness; 29, 45, and 47. See also the Society's Ed. of the "Fate of the Children of Lir."

εοη, *s. m.* death; *gen.* εοηα; also εαη.

eun, *s. m.* a bird; *gen.* έιη, *pl. id.*

ρα, *prep. (governs the dative)* under, as, ρά έαληηηηη, under the earth; for, as, έηηαοαη ηαηη ηιζ ειρηεηηη ρά ηοη ηα η-εαρηα ηηη, The Children gave the King of Eire (as guarantee) for payment of that eric (26); about, concerning, after a verb expressive of motion, as, ηέηη αη ηηεοη ηηη ρά'η η-αείρηαιη, that news spread about the fortress (34); οο έαηδ αη ηιζ α η-αόηαιηηε ρά'η η-αύη ηηη, the king went into council about that matter (48); against, as, οο ηαηη (ηε) ρά'η η-αρηαιηη αηοίε

- έ, he struck him against the rock of stone (46); according to, as, *ῥῥῖτεολαὸ ῥά να μιαναιβ ῥέιν ιαυ*, they were attended to according to their wishes; by (in swearing), as, *λυζιμῥε ῥά να ὀείτῖβ δερῶδ*, I swear by the aerial gods (13). When used in connection with a numeral adjective, ῥά lends to it an adverbial force, as, *ῥά ἔρι*, thrice. Old form of this *preposition* is *ῥο*; another modern form is *ῥαοι*.
- ῥααυαη*, *v. a. ir. subj. pt.* of *ῥεic*; they saw.
- ῥαυ*, *s. m.* length, the extent of anything, distance: *αη ῥαυ*, *comp. prep.* throughout, about.
- ῥαυα*, *adj.* long; of long continuance, for a long time; *comp. (ir.)* *νιοῖ ῥαυα*, *ῥια*, or *ῥιη*.
- ῥάζ*, *v. a.* leave, quit; abandon, forsake; *pt. tense*, *ο'ῥάζ*; *fut.* *ῥάζῥαῖδ*; *cond.* *ῥάζῥαδ*; *inf.* *ο'ῥάζβάιλ*. *ῥάζ* is a contracted form of *ῥάζαῖβ*, which is also used.
- ῥαζ*, *v. a. ir.* find, get, obtain, procure; *pt. tense*, *ῥααη*; *fut.* *ῥέαβαῖδ*; *cond.* *ῥέαβαδ*, *ῥαζαδ* and *ῥυῖζεαδ*; *inf.* *ο'ῥάζαῖλ* or *ο'ῥάζβάιλ*.
- ῥαζαυ*, *v. a. ir. fut. subj.* of *ῥαζ*; I shall get; also *ῥυῖζεαυ*.
- ῥάζαῖλ*, *v. s.* finding, getting, obtaining, procuring; *inf.* of *ῥαζ*.
- ῥάζβάιλ*, *v. a. inf.* of *ῥάζαῖβ*.
- ῥαῖῥεαδ*, *v. a. ir. cond.* of *ῥεic*.
- ῥαῖῥεαμ* } *v. a. ir. pres. subj.* of *ῥεic*; no *ῥο β-ῥαῖῥιουμ*,
ῥαῖῥιουμ } until we see.
- ῥαῖῥμιῖ* syncopated *fr.* *ῥαῖῥμιῖῥ*, *v. a. pl. 1. cond.* of *ῥεic*; we might or would see.
- ῥαῖῥιη* *v. a. ir. inf.* of *ῥεic*.
- ῥαῖλλεαδ* } *v. a. pt. pass.* of *ῥαῖλλ*, fail, neglect.
ῥοῖλλεαδ }
- ῥάιλτε*, *s. f. a.* welcome, salutation, greeting; *gen. id.*
- ῥάιλτιζ*, *v. a.* welcome, greet, salute; *inf.* *ῥάιλτιυζαδ*; *pt. tense* *ῥάιλτιζ*.
- ῥαῖηζε* } *s. f.* the sea; *gen. id. pl.* -εαδς.
ῥαῖηηζε }
- ῥαῖῥοιηε*, *s. f.* prophecy, omen; *gen. id.*
- ῥαῖῥέε*, *s. f.* a field, plain; a lawn, a green; *gen. id.*
- ῥαῖῥεαμῖα*, *adj. pl.* of *ῥαῖῥεαμῖαῖλ*, like a prophet, prophetic; *fr.* *ῥαῖῥ*, a prophet.
- ῥαν*, *v. a. and n.* stay, remain, stop, desist; *pt. tense* *ο'ῥαν*; *inf.* *ο'ῥαναμῖαμ* or *ο'ῥυῖῥεαδ*; *fut.* *ῥανῥαῖδ*; *cond.* *ῥανῥαδ*.
- ῥά'η* for *ῥά*, *prep.* and *αη*, the article; also written *ῥάν*.

- ρανδμῆναι, *v. a. pres. part. and inf.* of ραν.
 ραοβ-ὀλύτ, *c. adj.* keen edged, close edged; *fr.* ραοβ, an edge (of a weapon) and ὀλύτ.
 ραοι, *prep.* a form of ρά; *prep. pron.* under him or it.
 ραρρηδῶ, *s. m.* company, *gen.*-αιῶ; ἄ β-ρρηδῶ, *comp. prep.* (governs the *gen. case*), together with, along with; ἄμ' ῥαρρηδῶρα (*emph.*) along with me.
 ραρῖον, *rectius* ραραοῖον, *interj.* alas.
 ρεῶδαι } *s. m.* superiority; good, goodness.
 ρεῶδαι }
 ρεῶδαι }
 ρεῶδαι, see under ρεῶδαι.
 ρεῶδαι, *v. a. inf.* of ρεῶδαι.
 ρεῶδαι, *s. f.* a turn, time, *gen.*-τα; ἀν ὅτῃ ρεῶδαι, the second time.
 ρεῶδαι, (ἄρῃ) *comp. prep.* (governs the *gen. case*) during.
 ρεῶδαι, *s.* a tree, *gen.* ρεῶδαι, *pl. id.*; *dat. pl.* ρεῶδαιβ.
 ρεῶδαι, *v. n. inf.* to be able.
 ρεῶδαι, *v. n. pt. tense* (he) was able; *inf.* ρεῶδαι; *fut.* ρεῶδαι, *cond.* ρεῶδαι; ρεῶδαι, they could, they were able.
 ρεῶδαι, *v. n. pres. tense*, I can, I am able.
 ρεῶδαι, *v. a. def. pres. tense*, we know.
 ρεῶδαι, *v. a. def. pt. tense*. we knew; *νί* ρεῶδαι, we did not know.
 ρεῶδαι-ρα, *v. a. def. pres. emph.* I do know.
 ρεῶδαι, *s. m. gen.* of ρεῶδαι; ἀορ ρεῶδαι, those serving (on the king).
 ρεῶδαι, *v. a.* flay; ὅ ρεῶδαι, *pt. pass.* was or were flayed.
 ρεῶδαι, *s. f.* treachery, falsehood, deceit; *gen.* ρεῶδαι,
 ρεῶδαι, *s. m. pl.* of ρεῶδαι, a philosopher; *gen.* ρεῶδαι.
 ρεῶδαι, *s. m.* a man; *gen. (ir.)* ρεῶδαι, *pl. id.*; ρεῶδαι κόμειοτα, a guardian, a custodian.
 ρεῶδαι, *v. a.* give, grant, bestow; shower, pour.
 ρεῶδαι, *v. a. pt. pass.* of ρεῶδαι; was poured-out or given.
 ρεῶδαι, *v. a. pres. tense*, they give (fight); *imp.* ρεῶδαι.
 ρεῶδαι, *adj.* angry, passionate; ὅ ρεῶδαι, angrily; *fr.* ρεῶδαι, anger.
 ρεῶδαι, *adj. comp. (ir.)* of ρεῶδαι, good; ἢ ρεῶδαι ἢ, we prefer; ὅβ' ῥεῶδαι ἢ, we would prefer.
 ρεῶδαι, *v. a. pt. tense* of ρεῶδαι, give (fight) (52); middle *lr.* form of old synthetic termination ρεῶδαι, for the *third pers. pl.* of the *pt. tense indic. active*; modern form, ρεῶδαι.
 ρεῶδαι, *s. m.* a grave, a tomb; *gen.* ρεῶδαι, *pl. id.*

բիւ, *s. f.* riches, goods.

բեւ, *v. a. ir.* see; *pres. tense* շիւ; *pt. tense*, Ես ըտնայից; *fut.* շիւրիւ; *cond.* Ծ' քաւբեւ, Ծ' քեւբեւ, շիւբեւ, or շքեւ; *inf.* Ծ' քաւբիւ or Ծ' քեւբիւ.

բիւր, *adj.* able, possible; *fr.* բեւում, *possum, valeo*, and in this form it answers all the persons, singular and plural, as բիւր իւմ, եւտ, etc. *O'Brien.* Ու բիւր եւր, he cannot, it is not in his power.

բիւմ, *s. m.* the customary service due from a vassal to his lord; use, business, employment; need, necessity; *gen.* բեւմա, *pl.* բեւմանա.

բիւշ, *adj.* sharp, bloody; քօ բիւշ, *adv.* sharply.

բիւ, *adj. gen. mas.* of բիւ.

բիւլե, *s. f. gen.* of բիւլ.

բիւ, *emph. suffix*, own, self; սիրիւ բիւ, upon itself.

բեւեւ, *s. pl.* also բեւեւեւ and բեւեւ, the Fenii, or the famous old Irish Militia; *dat. pl.* բեւեւեւեւ.

բիւրեւ, i.e. բիւր and եւ, of or off it, written բիւր before the slender vowels; the better of it.

բիւր, *s. f.* a pig, swine; *gen.* -բիւր.

բեւեւի, } *v. a. pres. part. and inf.* of բեւ, wait, await,
բեւեւի, } attend, oversee.

բեւիւ, *s. f.* flesh; *gen.* բեւիւ.

բեւիւ, *s. f. gen.* of բեւիւ.

բեւ, *v. a.* look, behold, examine, watch; *pt. tense* Ծ'բեւ; *inf.* Ծ'բեւիւ; քօ բեւիւ, *pres. part.* watching.

բեւիւ, *v. a. pres. part. and inf.* of բեւ.

բեւում, *v. n. pres. tense*, I can, I am able; *emph.* բեւումբեւ.

բեւում, *v. n. cond.* by syncope for բեւումբեւ; Ծա բեւում, if I could.

բեւեւումբեւ, } *v. n. cond.* they would be able; ոճ բեւեւումբեւ,
բեւեւումբեւ, } բեւեւումբեւ, that they would not be able.

բիւնիւր, (ա բ-) *comp. prep.* (governs the gen. case.) in the presence of, before.

բիւնիւր, } *v. a.* question, inquire; *pt. tense* Ծ' բիւնիւր;
բիւնիւր, } *inf. (ir.)* Ծ' բիւնիւրիւ; *pres. hist.* բիւնիւրեւ.

բիւ, *adj.* generous, liberal, bountiful; *comp.* բիւեւ.

բիւ, *num. adj.* twenty.

բիւ, *s. m.* a poet; *gen. id.* and sometimes բիւ; *pl.* բիւեւ, *gen. pl.* բիւեւ, *dat. pl.* բիւեւեւ.

- ʔill, *v. a.* turn; used reflexively with object implied, to turn (oneself); hence, to return; *inf.* ʔʔilleað; *pt. tense* ʔʔill; *fut.* ʔillʔið; *cond.* ʔillʔeað.
- ʔine, *s. f.* a tribe, family, stock; *gen. id.*
- ʔioðba, *s. f.* a wood, a thicket; *gen.* -ðibe, *pl. id.*
- ʔioḡair, *s. f.* a sign, presage; *gen.* -ḡiðc, *pl.* -ḡiðca.
- ʔion, *s. m.* wine; *gen.* ʔiona.
- ʔionḡal, *s. f.* the murder of a relative, or member of the same tribe; *gen.* -ðibe; *fr.* ʔine, a tribe and ḡal, a (cruel) deed.
- ʔionn, *adj.* white, fair, pale; sincere, true.
- ʔior, *s.* truth (21); see a parallel instance of its use, as a substantive, in O'Donovan's Supp. to O'Reilly's Dic.
- ʔior, *intensitive inseparable prefix*; written ʔip before words whose first vowel is slender.
- ʔiorðoinne, *c. s. f.* the vast deep; *fr.* ʔior, *intensitive* and ðoinne, the deep.
- ʔior, *s. m.* knowledge, *gen.* ʔeap.
- ʔiorac, *adj.* knowing, expert, intelligent; *fr.* ʔior.
- ʔip, *intensitive prefix*; see ʔior.
- ʔip, *s. m. gen. and pl. (ir.)* of ʔeap.
- ʔipðeap, *c. adj.* very handsome, pretty; *fr.* ʔior, *intensitive* and ðeap.
- ʔipneinneac, *c. adj.* very venomous, *pl.* -neinneaca; *fr.* ʔior, *intens.* and neinneac.
- ʔlaitear, *s. m.* sovereignty, rule, dominion; *gen.* -ir; *fr.* ʔlait, a prince.
- ʔleirc, } *s. f. dat.* of ʔleairc, a wand, a rod.
 ʔleirc, }
- ʔliuc-áir, *c. adj.* humid and high; *pl.* -áira.
- ʔo, *prep.* old form of ʔá, which see; *adj.* powerful, mighty.
- ʔocal, *s. m.* a word; *gen.* -ðil, *pl. id.* and ʔocla.
- ʔocair (a b-), *comp. prep.* (governs the gen. case) with, together with, along with.
- ʔóo, *s. m.* sod, soil, earth.
- ʔoḡain, *v. a.* serve, suit, suffice, satisfy; *inf. id.*: O'Donovan gives ʔoḡað as an *inf.*
- ʔoḡair, *v. a.* command; *pt. tense* ʔʔoḡair, *inf.* ʔʔoḡiðað
 ʔoḡair, *v. a. cond.* of ʔoḡain.
- ʔoḡar, } *adj.* near, close; *comp. (ir.)* niop ʔoḡre, or
 ʔoḡar, } neap.
- ʔoḡlum, *s. f.* learning, instruction; *gen.* ʔoḡlumca.
- ʔoḡlumca, *s. f. gen.* of ʔoḡlum.
- ʔoḡairið, *v. a. fut.* of ʔoḡain.

- ρόγμαδ, *s. m.* an ordinance, decree, order; *gen.* -ζαρχα,
pl. id.
 ροιζρε, *adj. comp. (ir.)* of ροζαρ.
 ροιλιζτεαδ, *adj.* secret; ζο ροιλιζτεαδ, *adv.* secretly.
 ροιλλ, *adj.* little.
 ροιλλεαδ, *rectius* ραλλεαδ, which see.
 ροιλλριζ, *v. a.* reveal, disclose, manifest; *inf.* ο'τοιλλ-
 ριζαδ.
 ροιλλριζεαδ, *v. a. pt. pass.* of ροιλλριζ; was or were
 disclosed; *imp. act. third. pers. sing.* let (him) disclose.
 ροιλλρεοαδ, *v. a. fut.* of ροιλλριζ; I will reveal.
 ροιλλριζαδ, *v. a. inf.* of ροιλλριζ.
 ροιρ, or ρορ, *intensitive insepar. prefix*; it is written ροιρ
 before a word whose first vowel is slender, and ρορ
 before a word whose first vowel is broad.
 ροιρθεαρζαδ, *pres. part.* and *inf.* of ροιρθεαρζ, wound
 grievously; ροιρ, *intensitive*, and θεαρζ, redden,
 wound, hurt.
 ροιρλεαδαν, *c. adj.* extensive, very wide; *fr.* ρορ, *intens.*
 and λεαδαν, wide.
 ροιρνημεαδ, *c. adj.* very venomous, bitter, virulent, pas-
 sionate.
 ρολα, *s. f. gen.* of ροιλ.
 ρολαατ, *s. f. gen.* of ροιλαατ.
 ροιλαιβ, *s. f. dat. pl.* of ροιλ.
 ροιρ, *s. m.* hair of the human head; *gen.* ροιρ; *dat. pl.*
 ροιρταιβ.
 ροιρ, *s. m.* foundation; hence land; a region, district,
 country (16).
 ροιρ, *s. m.* a tune, a song (63).
 ρορ, *intensitive insepar. prefix*; written ροιρ before a word
 whose first vowel is slender.
 ρορ, *prep.* original form of αρι.
 ρορλαμαρ, *c. s. m.* possession; the supreme power or
 authority; *gen.* -αρι; *fr.* ρορ, *intens.* and λαμαρ, *fr.*
 λαμ, a hand.
 ρορλαμ, *s. m.* force, power.
 ρορμηνα, *s.* the shoulder.
 ρορνοατ, *adj.* dismantled; *fr.* ρορ, *intens.* and νοατ, bare,
 reveal, expose.
 ρορταατ, *s. f.* help, comfort, relief; *gen.* -τα; In O'Brien's
 dictionary, this word is explained as *ease at the crisis of*
a disorder, a definition applicable to the sense in which
 it is used in Text.

բօր, *adv.* yet, moreover.

բօրօսօ, *v. a. inf.* of բօրօ, stop, hinder, dissuade.

բօրհած, *adj.* sheltering, protecting; *fr.* բօրհած, a shelter, refuge.

բօժնիչ, *v. s.* a bathing, annealing.

բրայ, *s. m.* a shower; *gen.* բրայա, *pl. id.*

բրեզայր, *v. a.* answer, reply, take issue; *pt. tense,* օ'բրեզայր; *inf.* օ'բրեզայրօ or օ'բրեզայրօ.

բրեզարէս, *s. m. gen.* and *pl.* of բրեզայրօ.

բրեզայրօ, *s. m.* an answer, reply; *gen.* բրեզարէս, *pl. id.*

բրեզայրօ, *v. a. inf.* of բրեզայր; ճջ բրեզայրօ, *pres. part.* answering.

բրեթօսօ, *v. a. pt. pass.* of բրեթօսլլ, provide, serve, attend, wait on.

բրիս, *prep.* against.

բրիտ, *v. a. ir. pt. pass.* was or were found; *imp.* բաջ; բարսօ is now the form in use; behaved or acted, as, օ'նրբարսօսար ճ Ծ-տօրհ օօ ճջր մար օօ բրիտ լսջ օրրա, they recounted their adventures to him and how Lugh had behaved towards them (55); օօ բրիտ ջօ մաիտ լիօմ է, he behaved well to me; *O'Brien's Dic. in voce* բրիտ.

բրիտօւլլե, *s. m. gen.* of բրիտօւլլօ, attending, ministering to; լստ բրիտօւլլե, servants, waiting-men or women, attendants. *O'Donovan's Grammar* gives բրիտօւլլա as a *gen.* for this substantive.

բրիր, *prep. pron.* old form for լեիր or իր, which see.

բրիտօւլլօ, *v. a. pt. pass.* of բրիտօւլլ, serve, attend.

բրիս, *prep. pron.* with them; modern form լեօ.

բրօմար, *v. a. hist. pres.* tries, tastes; *imp.* բրօմ; *inf.* բրօմօ.

բար (օօ), *v. a. ir. pt. tense* of բաջ.

բարնեմնեճ, *c. adj.* bleak and bitter.

բար, *adj.* cold, chilly; bleak, uninviting. բար is often a simple intensive and before words whose first vowel is slender, it is written բար.

բարաօճէր, *c. s. f.* the bleak ocean.

բարսօսար, *v. a. ir. pt. tense* of բաջ; they got.

բարհլօ, *s. m.* ransom, redemption; *gen.* -ջլիցէ.

բաճ, *s. m.* hatred, aversion, abhorrence; *gen.* բաճա.

բաիցօր, *v. a. ir. cond.* of բաջ; they might or would get.

բաիցեալլ, *s. m.* a remainder, remnant, residue, balance; *gen.* -ջլլ.

բաիցրօր, *v. a. cond.* of բաջ or բաից; they would leave.

բւիջւոյն, *v. a. id.* of բաջ; I would get.

բւիլ, *v. n. pres. subj.* of բի; also the form of the present, used with negatives and interrogatives.

բւիւ, *s. f.* blood, gore; a family, a tribe; *gen.* բօւ, *pl. id.*; *dat. pl.* բօւսի.

բւիւլիւջած, *v. s.* blood-letting, bleeding, wounding.

բւիւլեաց, *adj.* bloody, cruel; չօ բւիւլեաց, bloodily.

բւմեած, *s.* a descent; a setting; բւմած իրմե, the setting of the sun.

բւոյն, *prep. pron.* under us; *fr.* բ, *prep.* and ոյն

բւմեաց, *v. a. and n. inf.* and *pres. part.* of բան.

բւիւ, *prep. pron.* under her or it; *fr.* բ, under, and ի, her, it.

բւլած, *s. f.* boiling, roasting, cooking; *gen.* բօլածա.

բւլանց, *v. a. inf.* and *pres. part.* of բւլանց, suffer, permit, allow.

բւրձիլ, *v. a. inf.* to request, desire, or command, incite or induce; *pt. tense.* օ'բւրձիլ.

բւրբ, or ւրբ, *adj.* easy; *comp. (ir.)* ուրբ բւրբ or ւրբ.

բւծ, *prep. pron.* under them; *fr.* բ and ւծ.

Զօ, *v. a.* take, receive; as Զօ ար իւր ճակատ արձուցիլ, take you our heads on your bosom (59); ուր ճակատ ար ճակատ չար, the earth did not receive him (14); seize, take hold of; as, Զօ ար ճակատ ար ճակատ չար, he seized the charioteer by the small of the foot (46); take-to, begin, set about, fall to, commence, in which signification it is followed by the present participle; as, Զօ ար (բ) ճակատ ար ճակատ չար, he began grumbling at the curach (31); with the *prep.* մի or մի, it means gird on, don; as, Զօ ար (բ) ճակատ ար ճակատ չար, he donned the accoutrements of Manannan (54); sing, in which sense it is accompanied by a noun of kindred meaning; as, Զօ ար ճակատ ար ճակատ չար, the king's poets arose to sing their poems (36); beat, pelt (with stones): as, Զօ ար ճակատ ար ճակատ չար, after that they pelted him roughly with stones (14); ուր ճակատ ար ճակատ չար, until it made port; *pt. tense,* Զօ ար ճակատ ար ճակատ չար; *cond.* Զօ ար ճակատ ար ճակատ չար; *inf.* Զօ ար ճակատ ար ճակատ չար.

Զօնիլ, *v. a. inf.* of Զօ.

Զօնիլ, *v. s.* taking, receiving; *gen.* -նիլ.

ἡδῶν, *v. a. pres. hist.* of ἡδῶ.

ἡδῶσαν, *v. a. pt. tense*, old synthetic ending of the *third pers. pl.* now ἡδῶσαν; *imp.* ἡδῶ.

ἡδῶσιν, *v. a. cond.*, by syncope for ἡδῶσαν.

ἡδῶ { *indef. pron.* each, every; ἡδῶ sometimes carries a
ἡδῶσα, { genitive force with it; as, ἡδῶσα τῆν οἰον, each
man of you (34).

ἡδῶν, *s. m.* a dog, a mastiff, a hound; *gen.* -ἡδῶν, *pl. id.*

ἡδῶν, *adj.* craving, complaining; eager, vehement: *pl.*
-ἡδῶν.

ἡδῶν, *v. a.* call, shout; *pt. tense*, ἡδῶν.

ἡδῶν, *s. m.* laughter, a laugh; *gen. id.*

ἡδῶν, *adj.* short.

ἡδῶν, *v. a. pres. pass.* is or are called, termed.

ἡδῶν { *s. f.* bravery, feats of arms; when ἡδῶν
ἡδῶν { is the nom. form, the genitive is made
-ἡδῶν.

ἡδῶν, *s. m.* a disease, a distemper, sickness; *gen.* -ἡδῶν.

ἡδῶν, *prep.* without; the negative used with infinitives, as,
ἡδῶν ἡδῶν δ' ἡδῶν, not to permit shouts.

ἡδῶν, *adj. pl.* of ἡδῶν, skilful.

ἡδῶν, *s. f.* the wind; *gen.* ἡδῶν, *dat.* ἡδῶν, *pl.* ἡδῶν.

ἡδῶν, *s. m. pl.* of ἡδῶν, a wound, a pain; ἡδῶν ἡδῶν
ἡδῶν, interior pains. O'Brien's Dic. *in voce* ἡδῶν.

ἡδῶν, *s. m.* profit, advantage, gain, convenience.

ἡδῶν, *adj.* rough, rude; *comp.* ἡδῶν.

ἡδῶν } *s. m.* a garden; *gen. id.*

ἡδῶν, *s. m.* a shout, a great cry; *gen. id.*; also *pl.* of
ἡδῶν, *id.*

ἡδῶν, *conj.* though, although.

ἡδῶν, *v. a. fut.* of ἡδῶν; I will sing (42); *emph.* ἡδῶν,
I will take (24).

ἡδῶν, *v. a. cond.* of ἡδῶν; also ἡδῶν.

ἡδῶν, (ἡδῶν), *v. a. ir. fut.* shall find or get; *imp.* ἡδῶν.

ἡδῶν, (ἡδῶν), *v. a. ir. fut.* of ἡδῶν.

ἡδῶν, *v. a. ir. fut.* of ἡδῶν; ye shall get (24).

ἡδῶν, *v. a. ir. pres. pass.* of ἡδῶν; is or are found or got
(24); in O'Donovan's Gr., p. 244, ἡδῶν is the only
form given for the present passive.

ἡδῶν, *v. a.* promise; *pt. tense*, ἡδῶν; *fut.* ἡδῶν;
inf. ἡδῶν.

ἡδῶν, *v. a.* serve, obey, do homage; *pt. tense*, ἡδῶν.

- ζεαν, *s. m.* a mood or frame of mind; a humour, a fondness; ζεαν ζάιρε, a fit of laughter; see quotation under μαιζ; *s.* a sword (37).
- ζειρ, *s. f.* a solemn prohibition or injunction enforced by a charm or spell; *gen.* ζειρε; *pl.* ζεαρα.
- ζεόβδμ (δο), *v. a. ir. fut.* of ζάξ, we shall or will get.
- ζιò, *conj.* though, although; also cíò.
- ζιòβέ, *comp. indef. pr.* whoever, whatever; also cíò bé.
- ζιòεαò, *conj.* though, although; yet, nevertheless.
- ζιον, *conj.* although, notwithstanding; although not. It is used negatively with ζο at page 24, and affirmatively with the same word at page 41. O'Donovan remarks that when used negatively it is made up of ζέ, although, ná, not, and ζο that; when used affirmatively it is put simply for ζεò ζο, or ζιò ζο,
- ζλαc, *v. a.* take, seize, catch; *pt. tense,* δο ζλαc; *inf.* δο ζλαcαò.
- ζλέαρ, *v. a.* prepare, trim, put in order, *pt. tense,* οο ζλέαρ; *inf.* δο ζλέαραò; οο ζλέαραοαρ, they prepared.
- ζλεο, *s. m.* a fight; *gen.* ζλιαò, *pl. id.*
- ζλιοcα, *adj. pl.* of ζλιc, cunning, ingenious.
- ζλιοcαρ, *s. m.* cunning, ingenuity; *gen.* -αιρ.
- ζλοιμε, *s.* glass; *gen. id.*
- ζλυαιρ, *v. a. and n.* go, advance, march, move; *pres. hist.* ζλυαιρεαρ; *pt. tense,* δο ζλυαιρ; *inf.* δο ζλυαιρεαcτ or δο ζλυαρεαcτ; ζλυαιριò ρόμπα, they go forward.
- ζλυαρεαcτ, *s. f.* motion, movement; *gen.* -αcτa.
- ζνάcτ (οο), *comp. adv.* always.
- ζνιò (οο), *v. a. ir. pt. tense* of ζνίμ, I do or make.
- ζνιοñ, *s. m.* an act, action, deed; *gen.* ζνιοñα, *pl.* -ιñαιρcα.
- ζνιcεαρ (οο) *v. a. ir. pres. pass.* is or are made, done, performed. O'Donovan gives δέανταρ as the form for the present passive.
- ζνύιρ, *s. f.* the face, the countenance; the look or expression; *gen.* ζνύιρε.
- ζο, *conj.* that, so that; ζο ηαc, so that not; ιοννυρ ζο, in order that.
- ζο, when placed before an adjective, gives to the latter an adverbial force, as ζο η-αcζαρβ, very roughly; ζο μαιc, well.
- ζο, *s. m.* a lie, an untruth; deceit, guile; *adj.* false, untrue.

- 1αρ, *ind. s.* the west; *prep.* after; 1αρ ρου, subsequently. This preposition, says O'Donovan, in his work on Irish Gr., p. 308, is chiefly used in connection with verbal nouns to form expressions equivalent to the ablative absolute in Latin.
- 1αρῖνος, *s. f.* anguish, grief; *gen. id.*; *pl.* 1αρῖνόδα, or with ὄ inserted to prevent a hiatus 1αρῖνοῦδα.
- 1αρ n-υα, *c. s. m.* successors in the male line; *fr.* 1αρ, after, subsequent, and υα, a son.
- 1αρῖν, *v. a.* seek, request, entreat; ask, demand; *pt. tense,* ὀ1αρῖν; *inf. (ir.)* ὀ1αρῖναιῶ.
- 1αρῖναιῶ, *v. a. pt. pass.* of 1αρῖν.
- 1αρῖναιῶ, *s. f.* a desire; *gen.* -ατα, *pl. id.*
- 1αρῖναι, *v. a. pres. hist.* asks, etc.
- 1αρῖν, *c. adv.* after that, afterwards.
- 1αρῖναι, *s. m.* the west country; *gen.* -1αρ; *fr.* 1αρ, the west, and τῖν.
- 1αρῖναι, *s. f.* a loan; *gen. id.*
- 1αῖ, *s. f.* a land, a country, a region; *gen.* 1αῖα, *pl.* 1αῖ-αιῶε.
- 1οῖν, *prep.* between, betwixt, among; *conj.* both; *adv.* at all.
- 1λ, *intensitive inseparable prefix*; form of 1ολ, used before a word which has its first vowel of the slender class.
- 1λῶελλβδῖ, *c. adj.* well-featured, favoured, or complexioned.
- 1μ or 1ομ, *intensitive inseparable prefix.*
- 1μῶῖθεαν, *s. f.* protection, defence, preservation.
- 1μελλ, *s. m.* a border, an edge; *gen.* 1μλλ, *pl. id.*
- 1μῖν, *v. a.* play, exercise; *inf.* ὀ1μῖν.
- 1μλεῖν, *c. adj.* very wide, expansive; *fr.* 1ομ and λεῖν.
- 1μλ1οηναιῶ, *s. f. dat. pl.* of 1μλ1οη, the navel.
- 1μνηῶ, *s. m.* hardship; *gen.* -1μῶ.
- 1μνηῶδῖ, *adj.* painful, distressing, attended with hardship.
- 1μῖναι, *s. f.* an adventure, a feat; a departure, a progress, a going; *gen.* -τα; the opposite of τεῖναι, a coming.
- 1μῖναι, *v. n. inf.* of 1μῖναι.
- 1μῖναι, *v. n.* depart, go; *pt. tense,* ὀ1μῖναι; *fut.* 1μῖναιῶ; *inf.* ὀ1μῖναι.
- 1μῖ, *conj.* than; a form of 1ονῖ; it is often abbreviated to ῖ.
- 1μ, *prep.* and *poss. pron.* in his, her, its, their; *prep.* and *rel. pron.* in or upon, whose, or which; 1μ 1οῖν ρου (*fem.*), after that.

- 11αη, form of 11α used before *pt. tense*.
 11αη, *prep.* and *poss. pron.* in our (causes eclipsis).
 11κ11η, *s. f.* the brains; *gen.* 11ηε.
 11δευντα, *c. pt. part.* practicable, or fit to be done; *fr.*
 and 11ευντα.
 11γεαηηα, *s. f. pl.* of 11γεαη.
 11ξ11ηη-εαη, *s. f.* a daughter; *gen.* -ξ11ηε, *pl.* -ξ11ηηηα.
 11ξηεαδ, *adj.* taloned.
 11ξηηβ, *s. f. dat. pl.* of 11ηηξα, a talon.
 11ηεαλλ, *s.* array, order, dress, attire; 11ηεαλλ 11ητεαδτα, *travelling array*.
 11ηεοηαδ, *v. a. fut.* I will tell; *imp.* 11ηηη.
 11ηηλλ, *v. a.* prepare, equip; intend, design; *inf. id pt.*
tense, 11ηηηλλ.
 11ηηη, *v. a.* tell, relate; *inf.* 11ηηηηηη; *fut.* 11ηεοη11ο.
 11ηηη, *s. f.* an island; *gen.* 11ηηε; *pl.* 11ηηεαδδα.
 11ηηηεαη, *v. a. pres. hist.* tells, relates.
 11ηηηηη, *v. a. inf.* of 11ηηηη.
 11ηηε, *s. f. gen.* of 11ηηηη.
 11ηηεαδδα, *s. pl.* of 11ηηηη.
 11ηηε, *prep. pron.* in her, in it.
 11ηηηηη, *s. f.* the mind, spirit, intention; *gen.* -ηε.
 11ηηηεαδτ, *s. f.* intellect, mind, ingenuity; *gen.* -τα.
 11οε, *s. m. or f.* payment; fulfilling, making good, complet-
 ing; *gen.* 11οεα.
 11οε, *inseparable prefix*, used in composition, signifying va-
 riety or diversity; it is also intensitive; it is written 11
 before a word whose first vowel is slender.
 11οεηηαδ, *c. adj.* very hard or stubborn (fight); *fr.* 11οε, in-
 tensitive, and εηηαδ.
 11οεδ11ηαδ, *c. adj.* polytechnic or skilled in various trades or
 arts; ingenious.
 11οεηαδδ11η, *s. m. pl.* many or various edged (weapons).
 11οη, an *intensitive inseparable prefix*; written 11η before a
 word whose first vowel is slender.
 11οηαλλεηηξ, *c. adj.* deep or dense surrounding, bordering;
fr. 11ηεαλλ, and εηηξ, thick, dense.
 11οη11ηεαδ, *adj.* copious, abundant; ξο η-11οη11ηεαδ, *adv.*
 copiously, exceedingly.
 11οηβυαλαδ, *v. s.* a mighty beating or striking; *fr.* 11οη,
intensitive, and βυαλαδ.
 11οηλ11η, *c. adj.* complete, whole, entire; *fr.* 11οη, intensitive
 and λ11η.
 11οηηαδτ, *s. f.* a skin,

- 10MOMHO, *adv.* indeed.
 10MPIΔÒ, *s. m.* notice, mentioning; *gen.* -ΔΙΤΕ, *pl. id.*
 10MCTYPA, *comp. prep.* (governs the *gen.* case) as to, as for, with respect or regard to.
 10N, a *prefix* denoting fitness, worthiness; it is written 1n before words whose first vowel is slender.
 10NA, see 1nΔ.
 10NÁ, *conj.* than; often contracted to 'nÁ.
 10NΔO, *s. m.* a place, position; *gen.* -ΔIO.
 10NΔNH, *adj.* equal, alike, equivalent.
 10NÁP, *prep.* and *poss. pron.* in our; also 1nÁP.
 10NĈΔIŪTE, *c. pt. part.* fit or capable of being thrown, mis- sive; *fr.* 10N, and ČΔIŪTĚ *pt. part.* of ČΔIŪŤ, throw, cast, fling.
 10NŶA, *s. f.* a talon; *gen. id. pl.* 1nŶne and 10NŶNA.
 10NŶANTΔĈ, *adj.* wonderful, strange, surprising; *fr.* 10NŶNA, wonder, surprise.
 10NŶANTΔIŶŶ, *adj. dat. fem.* of 10NŶANTΔĈ.
 10NŶANTΔP, *s. m.* a wonder, a surprise; *gen.* -ΔIP, *pl. id.*
 10NŶNAĈO, *s. m.* wonder, surprise, astonishment; *gen.* -ŶANTΔ, *pl. id.*
 10NŶUIN, *adj.* dear, beloved; *comp. (ir.)* 1nIOY ΔNHŶA, and 10NŶUINE.
 10NŶUINE, *adj. pl.* of 10NŶUIN.
 10NŶIΔP, } *s. m.* a treasure; *gen.* -ŶUIP, *pl.* -ŶIΔPA.
 10NŶUIP, }
 10NNΔM, *prep. pron.* in me; *fr.* ΔNH and me.
 10NNΔP, } *conj.* that, so that; 10NNUP ŶO, *id.*
 10NNUP, }
 10NNΔT, *prep. pron.* in thee.
 10NUPΔIŶŶ, } *v. a.* attack; approach, make to, or towards;
 10NŶUIŶŶ, } *pt. tense,* 10NŶUIŶŶŶ; *inf. (ir.)* 10NŶ-
 10NŶUIŶŶŶ, } *ruŶΔĈ.*
 10NŶUIŶŶE, -PΔIŶŶE, *comp. prep.* (governs the *gen.* case) to, towards; 10ΔN 10NŶUIŶŶE, to them.
 10NNTΔ, *prep. pron.* in them, into them; *fr.* ΔNH and 1ΔO.
 10NTEΔĈTΔ, *c. pt. part.* fitting, suitable, or appropriate to come.
 10PŶΔIL, *s. f.* a battle, a fray; strife, contention; *gen.* -LE.
 1P, *v. n. ir. assertive verb,* is, are; *pt. tense* bΔ or buĈ, *fut.* buP, *subj. pres.* ΔĈ.
 1P, *prep.* in; also ΔNH and 1NH,

ἴρ, contraction of ἀγοῦρ.

ἴρτεεῖς, *adv.* in, into; used with a verb denoting motion.

ἴρτις, *adv.* in, within; used with a verb denoting rest.

ἴς, *s. m.* the day, as distinguished from οἰῶς, the night;
gen. (ir.) ἴσε, and ἴσοι, *dat.* ἴο; *pl.* ἴσετα.

ἴσβαίρ, *v. a.* speak; *inf.* σο ἴσβαίρτ, or ἴσβαίρδ.

ἴσβρασοῦρ, *v. a. pt. tense* of ἴσβαίρ; they yelled (13).

ἴσε, *s. m. gen. (ir.)* of ἴς.

ἴσρορ, *adj. comp. super.* and *pl.* of ἴσροίρ, strong; syn-
copated *fr.* ἴσροίρ.

ἴσίρ, *s. f. dat.* of ἴσί.

ἴσί, *s. f.* a hand, an arm; *gen.* ἴσίη, *pl.* ἴσίη.

ἴσίη. *s. m.* dexterity, hand-exercise, shooting; *gen.*
-ἴσί.

ἴσίηρ, *c. s. m.* a hand-weapon.

ἴσίηρσοῦρ, *c. adj.* long-armed; the soubriquet of ἴσί.

ἴσίησοῦρ, *v. a. fut.* of ἴσί, dare, presume; they will dare.

ἴσί, *adj.* full; when placed before its substantive it gives to
it an intensitive force, and is written ἴσί when the first
vowel of the word is slender.

ἴσίη, *adj. pl.* of ἴσί.

ἴσίηρσοῦρ, *c. adj.* extremely beautiful; *fr.* ἴσί, *intensi-*
tive and σοῦρ, *fr.* σοῦρ, beauty.

ἴσίη-σοῦρ, *c. adj.* most actively.

ἴσί, *s. m.* a hero, a soldier, a champion; *gen.* and *pl.*
ἴσί.

ἴσίησοῦρ, *ind. adj.* heroic, warrior-like.

ἴσίηρσοῦρ, *coll. s. pl.* heroes, warriors.

ἴσί, *s. m. dat.* of ἴς, a day; also *gen.* (23).

ἴσίη, *s. f.* a poem, a song; *anglicised* lay; *gen.* -ῶ.

ἴσί, *s. m.* the middle, centre; the ground or floor, *gen.*
-ἴσί; ἴσί ἴσί, upon the floor, laid low.

ἴσίηρ, *s. m.* an appointed place of meeting; *gen.* ἴσίηρ; *presence* (generally with *prep.* ἄ or σο); as σο ἴσίηρ ἄρ ἴσί, to the presence of the king; σο ἴσίηρ, *adv.* presently.

ἴ, *prep.* (becomes ἴρ before the article), with, by, during;
to, from, against; when placed after adjectives it ex-
presses equal comparison, and is translated "as."

ἴ, *prep. pron.* with her or it; also ἴρ or ἴρ.

ἴρ, *s. f.* a bed; *gen.* ἴρ, *pl.* ἴρ.

ἴρ, *s. m.* a monument, a grave; *gen.* -ῶ.

- Λεορᾶδὸ, *v. s.* a tearing, rending, mangling, maiming; *imp.*
 Λεορᾶν, tear, etc.
 Λεῶξ, *s. m.* a physician; *gen.* ΛεῶξΔ, *pl. id.*; *dat. pl.* Λεῶξαιβ.
 Λεᾶμ, *prep. pron.* with me; a form of Λιὸμ.
 Λεᾶν, *v. a.* follow, pursue; *pt. tense* ὄο Λεᾶν; *fut.* Λεᾶν-
 ραιὸ; *inf.* ὄο Λεᾶνᾶμᾶιν.
 Λεᾶνρᾶιὸ, *v. a. fut.* of Λεᾶν.
 Λεᾶνᾶμᾶιν, *v. a. inf.* of Λεᾶν.
 Λεᾶρ, *s. m.* benefit, advantage, welfare; *gen.* Λεᾶρα.
 Λεᾶρ, *s. f.* light, a glimpse, *gen.* Λεᾶρ.
 Λεᾶρβαίρη, *c. s. m.* a helmet to admit light: *fr.* Λεᾶρ and
 βαίρη, a helmet, or any kind of head dress.
 Λεᾶρξ, *adj.* loth, unwilling (56); *comp.* Λεᾶρξε.
 Λεᾶτ, *prep. pron.* with thee; *emph.* Λεᾶτρα; *fr.* Λε and τυ.
 Λεᾶτ, *s. f.* a half; *gen.* Λεᾶτε; it is often placed before a
 word to denote *one* of such nouns, as nature or art has
 placed in couples; as, Λεᾶτ-ῆύιλ, one eye, Λεᾶτ-ῆᾶμ, one
 hand, Λεᾶτ Διη Λεᾶτ, *adv.* on either side.
 Λεᾶτ-ῆᾶμ, *c. s. f.* one hand.
 Λεᾶτῆύιλ, *c. s. f.* one eye.
 Λεᾶτ-ῆᾶοβ, *c. s. f.* one side.
 Λεᾶξ, *v. a.* let, permit, allow; let go, let off, throw, cast;
 give; *pt. tense* ὄο Λεᾶξ; *inf. (ir.)* ὄο Λεᾶξεᾶν, or ὄο
 Λεᾶξιντ; *fut.* Λεᾶξρᾶο.
 Λεᾶξεᾶδ, *v. a. pt. pass.* of Λεᾶξ.
 Λεᾶξεᾶν, *v. a. inf. (ir.)* of Λεᾶξ; see under τᾶβρᾶιὸ.
 Λεᾶξεᾶρ, *v. a.* cure, heal; *inf. id.*; *fut.* Λεᾶξεᾶρρᾶιὸ.
 Λεᾶξεᾶρ, *s. m.* medicine, cure, remedy; *gen.* -ῆᾶρ.
 Λεᾶξεᾶρᾶιὸ, *v. a. fut.* of Λεᾶξεᾶρ; put for Λεᾶξεᾶρρᾶιὸ.
 Λεᾶμ, *s. f.* a leap; *gen.* -με, *pl.* -μεᾶννα; *gen. pl.*
 -μεᾶνν.
 Λεᾶν (ῆο), *adv.* entirely, altogether, wholly.
 Λεᾶρ, *prep. pron.* with him or it, Λεᾶρ ρεᾶν, with or by him-
 self, alone; the form of the *prep.* Λε, which is used
 before the article Δη, as, Λεᾶρ Δη ρᾶε ρᾶν, during that
 time.
 Λεᾶρ-ρᾶν, *comp. adv.* with that, thereupon.
 Λεᾶτ, *s. f. dat.* of Λεᾶτ.
 Λεᾶρᾶοᾶοᾶιτᾶν, *c. s. f.* quite a sufficiency; Λεᾶρ is an inten-
 sive here.
 Λεᾶτεᾶδ, *s. m.* breadth; *gen.* -ῆᾶν,
 Λεο, *prep. pron.* with them, by them, along with them; as,
 ὄο ῆᾶνᾶοβ εᾶιῆνε Λεᾶ, Eithne went with them; ῆᾶρ
 ᾶᾶιᾶτ Λεᾶ, that they would like; ὄο ῆᾶννεᾶδ Λεᾶ, it

was decided by them; against, or at them, as, ὅο ἐαίτ-
εαῶσαι ῥῥαῖα leo, they cast showers (of missives) at
them; from them, as, ὅά m-bῃεῖτ leo ἀπ' εἰῖεαν, to
take them from them by force.

leomán, *s. m.* a lion; *gen.* -áin, *pl. id.*

lecéio, *s. f.* the like, the equal, the same; such as; *gen.* -oe.

liá, } *s. f.* a great stone; *gen.* lee.
liáξ, }

lib, *prep. pron.* with ye or you; *emph.* libre.

libeáin, *s. m.* a ship, house, habitation; hence figuratively,
"a defence"? O'Curry has substituted leibeáinna for
libeáinna, in the text of the story, as published in the
Atlantis, Vol. IV. p. 178. He has also struck out lib-
eáinna in MacCurtin's MS. of the story, substituting
libeáinna in the margin, for what reason it does not
appear evident, as both libeáinna and leibeáinn have
the same meaning. He explains leibeáinn in notes to
Battle of Magh Leana, p. 45, and 131, as meaning a
stage, table, platform, or deck.

ling, *v. n.* spring, bound, dart; *pres. hist.* lingear; *inf.*
lingeáó.

linn, *s. f.* a pool, water; *gen.* linne.

linn, *s. f.* time, period, a course; *gen.* linne; le linn na
h-uáipe rin, during the course of that time.

linn, *prep. pron.* with us; ó nac linn óul ó'n g-cuntáb-
áirt, since we cannot escape from this danger; ir ólc
linn, we regret.

liom, *prep. pron.* with me; *emph.* liomra; óar liom,
methinks.

lion, *v. a.* fill; *pt. tense*, óo lion; *inf.* óo lionáó.

lior, *s. f.* an earthen fort, a fortified place, a court; *gen.*
leára.

loḡmáir, *adj.* valuable, precious; *fr.* loḡ, value.

loirḡ, } *v. a.* burn; *fut.* loirḡfeáó; *inf.* óo loirḡáó.
loirce, }

loinn-béimionnac, *c. adj.* of the mighty strokes.

lom, *adj.* bare, bleak.

lomfuar, *c. adj.* bleak-cold, bitter-cold.

lón, *s. m.* food, provision, stores; *gen.* lóin.

long, *s. f.* a ship; *gen.* luinge, *dat.* luing. *pl.* longá.

lonn, *adj.* strong, able, powerful.

lorḡ, *s. m.* a trace, track, print; *gen.* luirḡ, *pl. id.*

lor, *s. m.* sake, account (49 and 54).

lor, *s. m.* an herb, a leek; see lur.

λοῤαο, *s. f.* a kneading-trough, a *losset*; *gen.* λοῤαιου, by syncope, λοῤου, *dat.* λοῤαιου.

λοιῤαδ, *v. a. inf.* of λοιῤε; οἰα λοιῤαο, burning them (34); οἰα λοιῤαο, to our burning, being burnt (35).

λου, *s. f.* a wound; *gen.* λοῤου, *pl.* λοῤα.

λουδ, *s. m.* a mention, hinting, speaking.

λουδ, *adj.* nimble, quick, speedy; *comp.* λουδτε, οἰα λουδ, *adv.* speedily.

λουδ-βαῤαο, *c. s. f. pl.* of -βαῤαο, a swift (sailing) boat.

λουδ, *s. f.* a mouse; *gen.* λουδε, *pl.* λουδα.

λουδ, *s. m.* folk, people, a party; *gen.* -ου; λουδ κοῤιμευοἰα, the guarding party.

λουδ, *adj. id. comp.* of βαδ; smaller, less; οἰα λουδ, least.

λουδ, *s.* littleness, smallness.

λουδαιου, *adj. and prep. ron.* the less of it; union of λουδ and ου, of it, οἰα being thrown in to comply with the rule of οἰα οἰα οἰα, slender with a slender (vowel).

λουδ, *v. n.* lie, settle down; *pt. tense* οἰα λουδ; *inf. (ir.)*

λουδ, *v. n.* οἰα λουδ.

λουδ, *v. a.* swear; λουδου, I swear, *emph.* λουδου.

λουδ, *s. f. dat.* of λουδ

λουδ, *s. f.* a coat of mail, armour; *gen.* -ου.

λουδ, *s. m.* a leek; *gen.* λουδ, *pl. id.*

λουδ, *s. m.* strength, power, vigour, activity; *gen.* λουδ, and λουδα.

λουδδαιουδ, *adj.* glad, joyful.

λουδδαιουδ, *adj.* quick, nimble; οἰα λουδδαιουδ, *adv.* quickly.

μου, put for μου, *poss. pron.* my, before a word commencing with a vowel or ρ.

μου, *s. m.* a son; *gen.* μου, *pl. id.*; μου μουδ, a one month's old son.

μουδαιουδ, *s. m. dat. pl.* of μουδ.

μουδαιουδ, *s. m.* a youth, a young person; *gen.* -ουδ, *pl. id.* and -ουδ.

μουδ, *s. f.* a plain, a level country; *gen.* μουδτε, or μουδτε, *dat.* μουδ.

μουδ-δαιουδ, *s.* a bear, *i.e.* a calf of the plain. *O'Brien.*

μουδου, *s. f.* morning; *gen.* μουδου, syncopated *fr.* μουδου.

μουδου, a flight, a defeat, overthrow; *gen.* μουδου, *pl.* -μουδου.

μουδου, *s. f.* a salmon; *gen. id.*

μουδου, *v. n. and a.* live, exist, endure; continue, last; μουδουδου,

- pres. hist.* lives or does live; *fut.* μαίηριό, *fut. hist.* μαίηρεαρ; *inf.* ὄο ἡμαρῆδαιη, or ὄο ἡμαρῆδᾶτδαιη.
 μαίηροιρ, for μαίηριροιρ, *cond.* of μαίη; they would live.
 μαίηϚ, *s. f.* woe, sorrow, pity; *gen.* -Ϛε; *interj.* woe!
 μαίηεᾶδ, *c. conj.* if so, well; contraction fr. μά ἦ εᾶδ.
 μαίτ, *v. a.* forgive, remit; *inf.* ὄο ἡμαίτεδαιη; *fut.* μαίτ-
 ριό.
 μαίτ, *s. f.* good, success, prosperity; *gen.* -τέ.
 μαίτ, *adj.* good, suitable, appropriate, befitting, skilled;
comp. (ir.) νίορ ρῆδρη; Ϛυρ ἡμαίτ leo, that they would
 like; ἦρ μαίτ le luϚ, Lugh likes.
 μαίτε, *s. m. pl.* chiefs, chieftains; only found in the plural
 number.
 μαίτε, *adj. pl.* of μαίτ.
 μαίτρηδῆερ, *v. a. fut. pass.* of μαίτ.
 μαίτιβ, *s. m. at. pl.* μαίτε, chieftains.
 μαίτιοη, } *s. m.* forgiveness, remission; *gen.* μαίτετε.
 μαίτεδαιη, }
 μαίτρηροιρ, *v. a. cond.* of μαίτ; they would forgive.
 μαλλ-τρῆδο, *c. s.* a large herd; fr. μαλλ, *recte* moll, a
 number, a flock, and τρῆδο, a herd.
 μαορ, *s. m.* a steward; *gen.* μαοιρ, *pl. id.*; *dat. pl.* μαορ-
 δαιβ.
 μαρ, *prep.* for, as; *adv.* how, thus, as, like; when, as soon
 as; μαρ ρο, *adv.* thus, in this manner; μαρ δ, *adv.*
 where, becomes μαρ δρ, before *pt. tense.*
 μάραδ, *s. m.* to-morrow, *gen. id.* and -ρuiϚ; διρ η-δ
 ἡμάραδ, on the next day.
 μαραδον, *adv.* as one, together with, as well as.
 μαρα, *s. m.* and *f. gen.* of μιρη, *q. v.*
 μαρβ, *v. a.* kill, slay; *pt. tense,* ὄο ἡμαρβ; *inf.* ὄο ἡμαρβδδ;
pt. part. μαρβῆδ.
 μαρβδδ, *v. s. m.* a slaying, a killing; *gen.* μαρβῆδ; *pt.*
pass. and *inf.* of μαρβ.
 ἡμαρβραμ (ὄο), *v. a. pt. tense,* we killed; ancient synthetic
 form for the *first pers. pl. pt. tense.*
 μαρβῆδ, *pt. part.* killed, slain; *v. s. m. gen.* of μαρβδδ.
 μαρραδ, *s. m.* a horseman, a knight; *gen.* -δαιϚ, *pl.* -δαιϚε.
 μαρραἰϚεᾶδῆτ, *s. f.* riding, horsemanship; *gen.* -τδ.
 μαρρα, } *coll. s. m.* cavalry.
 μαρραδ, }
 μαρρευηηη, *v. s. f.* living, being, life; *gen.* -ῆδαιηηδ; also μαρ-
 ῆδαιηη; *inf.* of μαρη.
 μάρ, contraction of μά, if and ἦρ, it is; properly μά'ρ.

- μέ, *pers. pron.* I, me.
 μέδo, *s. f.*, see μευo.
 μεαλα, *s. f. gen.* of μιλ, honey.
 μεαλλ, *v. a.* circumvent, delude, deceive; *inf.* -λαō.
 μεανμα, *s. f.* the mind, memory; gladness, high spirits;
gen. -μαν.
 μεανμναδ̄, *adj.* cheerful, gleeful, in high spirits.
 μεαρ, *adj.* quick, active; raging, enraged.
 μεαρ, *v. a.* think, estimate, consider; *inf. id.*
 μεαρζ, *v. a.* stir, move, excite, confuse (56); *pt. tense, id.*
 μεατα, *ind. adj.* cowardly, fearful, timid.
 μεαταδ̄, *s. f.* cowardice, timidity; *gen.* -εαδ̄τα.
 μευo, *s. f.* greatness; *gen.* μέροε.
 μευοαιζ̄, *v. a.* increase, augment; *pt. tense, οο μευοαιζ̄,*
inf. οο μευοουζ̄αō.
 μι, *negative inseparable prefix*, indicating the opposite, or
 want of the quality expressed by the word with which
 it is combined; it is written mio and mioō, before a
 word whose first vowel is broad.
 μι, *s. f.* a month; *gen. (ir.)* μιορα and μιρ, *dat.* μιρ and
 μι: *pl.* μιορα.
 μιαι, *s. f.* desire, wish; *gen.* -να.
 μιc, *s. m. gen.* and *pl. (ir.)* of mac, *q. v.*
 μιζλιοcαρ, *c. s. m.* impudence, folly; *gen.* -αιρ; *fr. μι, neg.*
 and ζλιοcαρ.
 mile, *num. adj.* a thousand.
 mileō, *s. m.* a soldier, a champion; *gen.* -λιο̄, *pl.* μιλιο̄ε.
 mill, *v. a.* mar, spoil, destroy, ruin; *fut.* μιλλιρō; *inf.*
 οο imilleō; *pt. part.* μιλλτε.
 milleō, *v. a. pt. pass.* of mill; was or were destroyed;
 also *inf.* of mill.
 μιλλιρο̄ε, *v. a. cond. pass.* of mill; would be destroyed.
 μιμεανμναδ̄, *c. adj.* negligent, unmindful, thoughtless;
fr. μι, neg. and μεανμναδ̄; *fr. μεανμνα*, the mind.
 μιν, *adj.* fine, delica'e, smooth.
 μινζηνευζ̄αδ̄, *c. adj.* fine Grecian.
 μιmic, *adj.* often, frequent; *comp. (ir.)* μιορ μιονca;
 ζο μιmic, *adv.* ostentimes.
 μιουλαōc, *c. s. m.* a poltroon, a coward.
 μιονca, *adj.* oftener; *comp. (ir.)* of μιmic.
 μιορ, *s. m.* myrrh; *gen.* μιριρ.
 μιορα, *s. f. gen.* of μι, a month.
 μιορcαιρ, *s. f.* spite, hatred; *gen.* -ρε.
 μιρε, *s. f.* madness, fury; ardour, vehemence; *gen. id.*

- μιρεδβαρηδα, *adj. pl.* baking? (3). *O' Curry*.
 μιροε, *i. e.* μερα, *comp. (ir.)* of ολε, and οε, of it.
 μιρε, *pers. pr. emph.* of μέ; I myself.
 μιρηδιαμαδ, *c. adj.* ill-looking, ill-favoured, ugly; *fr.* μι, *neg.* and ρηδιαμαδ, *adj.*; *fr.* ρηδιαμ, beauty.
 μιτιο, *ind. s. f.* a proper or fit time or season.
 μνά, *s. f. ir. gen. and pl.* of βεαν.
 μνάιβ, *s. f. dat. pl.* of βεαν.
 μο, *poss. pron.* my (causes aspiration); written m' before a word commencing with a vowel or ρ.
 μο, *adj. comp. (ir.)* of μόρι, great.
 μοσ, *adj.* early.
 μοσεαν, } *interj.* welcome.
 μοσεν, }
 μοδ, *s. m.* condition, situation, manner; *gen.* οδ, *pl. id.*
 μοσαρηδα, *ind. adj.* sour, rough, grim.
 μοισ-ειρηζε, *c. s. f.* early rising; *gen. id.*
 μόροε, *adj.* combination of μο, *comp.* of μόρι, and οε, of it; ι is inserted in compliance with the rule of εαοι λε εαοι.
 μοιλλ, *s. f.* delay, a stay; *gen.* μοιλλε.
 μοιλλε, *adj. comp.* of μαλλ, slow, dilatory, tardy, tedious.
 μοι, *v. a.* praise, extol, applaud; *inf.* οο μοιλαδ; *fut.* μοιραιδ.
 μόρι, *adj.* great, great in extent, extensive; elated; much; as, μόρι ο'α β-ρπιλ, much of their blood; ní μόρι ζυρ ρειρηοε ριβ α ράξαιλ, it is not much that ye are the better for obtaining it; βυδ μόρι μεσνημα αζυρ αιγνε δα, their spirits and mind were elated (53); ζο μόρι, *adv.* greatly; *comp. (ir.)* níορ μο.
 μόριαιζεανταδ, *c. adj.* most cheerful, highly elate.
 μοριάν, *s. m.* a multitude, many; *gen.* -αιν.
 μόριμιαν, *c. s. f.* a great desire.
 μόροιρλεαδ (αζ), *c. part.* cutting off in great numbers; also -ειρλεαδ, *q. v.*
 μόριυαιρλε, *c. s. m. pl.* of -υαραι, a noble; the high nobility.
 μοτσιζ, *v. a.* feel, perceive, know; *inf.* μοτσιζαδ; μοτ-υιζιο αν λυετ εοιμευοα ιαο, the guard perceive them.
 μυ, *s. f.* a pig; *gen.* μυιце, *pl.* μυα.
 μύδαδ (αζ), *pres. part.* of μύδ, put to death, kill, destroy.
 μύδαιζτε, *v. s. gen.* of μύδαζαδ, a killing, a destroying.
 μυιцие, a swine herd; *gen. id.*

μουγε, *s. f. gen.* of μαζ, a plain.

μουζ, *v. a.* fall-to, begin; *pt. tense*, το μουζ; το μουζ
 α ζεαν ζάιπε διη ζαδ βεαν το να μνάιβ, each of the
 women fell a laughing, *lit.* her humour of laughing fell
 upon each woman of the women.

μουη, *s. f.* the back; *gen.* -νε.

μουη (διη), *comp. prep.* (governs the genitive case), upon,
 on, over.

μουνέδλ, *s. m.* the neck; *gen.* -νιλ, *pl. id.*

μουηντεαρδαρ, *s. m.* service, servitude (44); *gen.* -διη.

μουηντιη, } *s. f.* people, persons; a clan or following of a
 μουηντιη, } chief; *gen.* -ρη.

μουη, *s. f.* the sea; *gen.* μαρη; Μουη Ρυαδ, the Red Sea;
gen. Μαρη Ρυαδ.

μουηβριθε, *v. a. cond. pass.* of μαρηβ; would have been
 killed.

μουηβριθεαρ, *v. a. fut. pass.* of μαρηβ; shall be killed.

μουηρηηη (το), *v. a. cond. ac.* of μαρηβ; I would kill.

μουηρη, *s. f.* natural affection, love; *gen.* -νε.

μυλλαδ, *s. m.* top, summit; *gen.* -διζ, *pl.* -διζε, *dat. pl.*
 -διζιβ.

μυη, *conj.* unless, if not.

μύη, *s. m.* a wall, rampart, bulwark; *gen.* μύηη, *pl.*
 μύηα.

να, *negative particle*, used with *imp. mood*, not, let not.

να, *def. art. gen. fem.*, and its form *mas.* and *fem.* for all
 cases of the plural.

νά, *conj.* nor; or; *conj.* than, contracted from ιονά.

νάδ, *rel. pr.* that not, which not.

νάιηηεαηηηηη, *adj.* hostile, inimical, vicious; *comp.* -ηηηη;
fr. νάηηηη, an enemy.

ναηη, *v. a.* seal, bind, fasten; *pt. tense*, το ναηη, *inf.*
 ηηηη.

ηηη, *ind. num. adj.* nine.

ηηηηηηη, *coll. s. m.* nine persons; *gen.* -ηηηη; ηη ηηηηηηη
 ηηη, those nine persons.

ηηη, *conj.* which not, that not, may not; contracted from
 ηηηηηη, which is made up of ηηη and ηη, sign of the
 past tense.

ηηηηη, combination of ηηη, and ηη, the *subj.* of ηη, the
 assertive verb.

ηηηη, *ind. indef. sub.* some one, anyone, one.

- νεάνιηνεαρβῶδᾶ (ζο), *adv.* without defect, faultless.
 νεαρτ, *s. m.* strength, might; power, dominion; *gen.*
 νειρτ.
 νεαρτ, *adj. ir. comp.* of τ-οζυρ, near; also φοιγρε or φοιρζε
 νειτε, *s. m. pl.* of νιῶ.
 νειτῖβ, *s. dat. pl.* of νιῶ; also *dat. pl.* of νειτ, a fight, battle,
 engagement, contention, conflict, (42). See O'Dono-
 van's Supp. to O'Reilly's Dic. *in voce* νιτ, which is ex-
 plained by κατ and κοζαδῶ.
 νευλ, *s. m.* a cloud; a swoon, a trace, as in τάιμ-νευλ,
q. v.; *gen.* νέιλ, *pl.* νευλτα.
 νί, *neg. adv.* not; used with the *pres.* and *fut. tenses*, and
 causes aspiration.
 νιῶ, *s. m.* a thing, a matter or affair; a part of anything, a
 jot, a whit; *gen. id.* and νειτε, *pl. id.*; ζαδ νῖῶ, each
 thing, everything.
 νιμ, *s. f.* venom, poison; effectiveness, destructiveness;
gen. νιμε.
 νιορ, *neg. adv.* not; *fr.* νί and ρο, sign of past tense, before
 which it is used.
 νιορ, the sign of the *comp.* degree; νιορ μο, more.
 νο, *conj.* or; no ζο, no ζυρ, until.
 νοδ, *ind. rel. pr.* who, which.
 νοδα, *conj.* not; νοδα ν-φυλ, there is not; νοδα always
 requires ν before ρ as its eclipsing letter instead of
 β (*asp.*)
 νοδτ, *v. a.* bare, unsheath; reveal, disclose; *pres. hist.*
 νοδταρ; *pt. tense*, νο νοδτ; *inf.* νο νοδταδῶ.
 νόιν, *s. f.* noon, evening; *gen.* νόινδα.
 νυαλλεϋμῖαδῶ, *c. s. m.* utter lamentation or sorrow; *fr.* νυαλλ,
 lamentation, roaring, and ϋμῖαδῶ, *idem.*
 νυιζε (ζο), *adv.* until; ζο νυιζε ρο, hitherto.
- ὀ, *prep.* from; ὀ'ν, from the; *adv.* when, since, seeing that;
 ὀ ροιν, *adv.* since; ὀ ἱαναιβ, *conj.* a while ago; ὀ ριν
 αμαδᾶ, *adv.* ever since, thenceforward.
 ὀ, *s. f.* the ear; *gen. id.*
 οδτ, *num. adj.* eight.
 οδτα, *s. m. gen.* of υδτ.
 οο' contraction = ὀ, *prep.* and ο' for *poss. pron.* νο, thy.
 ὀζ, *adj.* young; *comp.* ὀιζε.
 ὀζ, *s. m.* a youth, a young person; a warrior; *gen.* ὀζα,
pl. id.

- ὄζα, *s. m. pl.* of ὄζ, a youth.
 οὔζαμ, *s. m.* an occult way of writing used by the ancient Irish.
 ὄζλαδ, } *s. m.* a soldier, a warrior; a man-servant (2) *gen.*
 ὄζλαοδ, } -διδ and -δοιδ, *pl. id.*
 οἰδδε, *s. f.* night; *gen. id. pl.* -εαδδ; the opposite of λα, the day-time.
 οἰδε, *s. m.* a tragic fate; *gen. id.*
 οἰζ, *s. m.* a champion.
 οἰλεδν, *s. m.* an island; *gen.* -ειν.
 οἰνεδδ, *s. m.* liberality, generosity; *gen.* -νιζ.
 οἰν, *conj.* for, because.
 οἰν, *s.* the east; δ η-οἰν, in the east.
 οἰν, *s. m. gen.* of οἰν, gold.
 οἰνλεδδ, *s. m.* slaughter, havoc; *gen.* -λιζ.
 οἰνεδδττ, *s. m.* an assembly, a meeting, a conference; *gen.* -διτ, *pl. id.*
 οἰνεδν, *s. f.* shore, coast, border.
 οἰνεδδ, *s. m.* an equal quantity or number; as much, so much; *gen.* -ειδ.
 οἰνεδν, *s. m.* the east, the eastern part of the world; *gen.* -ειν.
 οἰ, *v. s. m.* drinking; *gen.* οἰλ.
 οδ, *adj.* bad, evil; untoward, unfortunate; *comp.* νιδ μεδδ.
 οδ, *s. m.* evil, harm, mischief; *gen.* υδ.
 ομνα, *s. f.* a lance, a spear; *gen. id.*
 ον, contraction of ο *prep.* and αν, the.
 ονδν, *s. f.* honour; *gen.* -δν.
 ονδνδδ, *adj.* honourable; ζο η-ονδνδδ, honourably.
 ον, *s. m.* gold; *gen.* ον.
 ονδδ, *ind. adj.* golden; *fr.* ον, gold.
 ονδνδν, *prep. pr.* on us; *fr.* δν and νν.
 ονδνδδδδ, *ind. adj.* burnished.
 ονδνδδδδ, *s. m. gen.* of ονδνδδδδ, an order, a decree.
 ονδν, *prep. pr.* on me; *fr.* δν and με; *emph.* ονδνδ.
 ονδνδ, *prep. pr.* on them; *fr.* δν and δδ; *emph.* ονδνδδ.
 ονδνδδ, *prep. pr.* on ye; *fr.* δν and δδ; *emph.* ονδνδδδ.
 ονδ, *prep. pr.* on thee; *fr.* δν and τν; *emph.* ονδδ.
 ον, *prep.* over, above; ον δνδν, *comp. prep.* over the head (of), (governs the *gen.* case) over, above; ον δ ζ-δνδν, over them.
 ον, a particle prefixed to some adjectives by which they become adverbs; as, ον δνδν, loudly, publicly.

οργλαῶ, *s. m.* opening, admission; *gen.* -ζυίτε; also
 φοργλαῶ, *fr.* φοργδαίλ, open.
 ορηαῶ, *s. m.* a sigh, a groan; *gen. id. pl.* -ῶδα.

πίε, *s. f.* pitch; *gen.* -ce.

πόζ, *s. f.* a kiss; *gen.* -ό ζε, *pl.* -όζα.

παβαιρ (παῖ), *v. n. ir. pres. tense* (if) thou art; the only form
 of this verb now in use is παίβ, which supplies the sub-
 stantive verb τάιμ with a past subjunctive.

παεαῶ, or παεραῶ, *v. n. ir. cond.* would go; *imp.* τείῶ;
 σο παεαῶ δαιρ, would overtake him.

παεαίμ, *v. n. ir. fut.* we shall go; also παεαίμαοιτο or παε-
 ραίμαοιτο.

παεῦδαοιρ, *v. n. ir. cond.* by syncope for παεαῦδαοιρ or παε-
 ραῦδαοιρ; they would go.

παεραῦδαοιρ, *v. n. ir. cond.* of τείῶ, they would go; παερα-
 ῦδαοιρ 'να εῶιρ, they would go back of it, they would
 fail to fulfil it.

παε, *s. m.* a space of time; *gen. id.*

παίβ, *v. n. ir. pt. subj.* of βί; was or were.

παίῶ, *v. a. ir. pt. tense* of δβαιρ; *fr.* παίῶιμ, I say; also
 α ουβαιρτ.

παίῶτεαρ, *v. a. ir. pres. pass.* is said, is called.

παίλ, *s. f.* an oak tree.

παίτε, *s. f.* a quarter of a year; *gen. id., pl. id.*

παλαῶ (σο), *obs. v. n. pt. tense*, it happened, it came to pass.

παον, *s. m.* a rout, a breaking, a tearing? *gen.* -οιη; παον
 μαῶμα, a complete derout?

πε, *prep.* form of λε, which see.

πεαετ, *s. m.* a law, statute, ordinance; *gen.* -τα, *pl. id.*

πεαεταίβ, *s. m. dat. pl.* of παεετ.

πεαετα, *s. m. gen.* of παετ, running.

πέιῶ, *adj.* plain, level, smooth.

πέιῶιτο, *v. n. pres. tense* of πέιῶ, agree, bargain.

πέιῶτεαεαίβ, *s. m. dat. pl.* of πέιῶτεαεαί, a plain or level;
gen. τιζ, *pl.* -τιζε and -τεαεα.

πέιμ, *s. f.* a way, course, voyage; *gen.* -με, *pl.* -μεαηνα,
gen. pl. -μεαην.

πέιρ (σο), *comp. prep.* (governs the *gen.* case), according to;
 πέιρ, will, accord.

νια, *def. verb, fut.* will come.

νιαότ (το), *def. verb, pt. tense*, arrived.

νιαίν, *adv.* ever, at any time (up to the present).

νιοειρεάδα, *s. m. pl.* of νιοειρε, a knight.

νιζ, *s. m.* a king, a sovereign; *gen. id. pl.* νιζτε; *pl.* also νιοζα. whence *gen. pl.* νιοζ and *dat. pl.* νιοζαιβ.

νιζφεαδαιβ, *s. dat. pl.* of νιζ-φεαδ, a king-tree, a tree of trees.

νιζνε (το), *v. a. ir. pt. tense* of νέαν; made, composed.

νιζνεαδαιρ (το), *v. a. ir. pt. tense* of νέαν; ye have done.

νιζνεαδ, } *v. a. ir. pt. pass.* of νέαν; was or were made.
νιinneαδ, }

νιζτε, *s. m. pl.* of νιζ.

νιοότ, *s. m.* shape, form; guise, garb; *gen.* νεάότα.

νιοζ, *s. m. gen. pl.* of νιζ.

νιοζαιβ, } *s. m. dat. pl.* of νιζ.
νιοζαιβ, }

νιοζ-κυραδ, *c. s. m. gen. and pl.* of -κυραδ, a royal champion.

νιοτ, *prep. pr.* with thee; modern form λεατ.

νιρ, *prep. pr.* with him or it; modern λειρ.

νιο, *particl.* used with *past tense*; modern νο.

νιοόταν, *v. s. f.* reaching, arriving; *inf.* of νιζ, reach.

νιο, *intensitive ins. p. rable prefix*, very, exceeding.

νιοο, *s. m.* a road way, path; *gen.* νιοο, *pl. id.*

νιοζα, *s. f.* choice, selection, the best; *gen.* -ζαν.

νιοιμε, *prep.* before; νιοιμε το, hitherto, previously.

νιοιμε, *prep. pr.* before him or it; νο ιεόιλ αν κυραδ νιοιμε, the curach sailed forward.

νιοιμε, *adv.* already, formerly.

νιοιμαinne, *prep. pr. emph.* of νιοιμαιnn, before us.

νιοιμαιτ, *c. adj.* very good.

νιοιματ, *prep. pr.* before thee; *fr.* νιοιμε and τυ.

νιοιμαετα, *c. adj.* very swift.

νιοιμορ, *c. adj.* very great.

νιοιμρα, *prep. pr.* before them; ζλυαιρτο νιοιμρα, they go forward.

νιοναδ, *v. a. pt. pass.* of νέαν; form of νιζνεαδ, which see.

νιορ, a particle prefixed to the past tense in ancient writings, instead of which το or νο is now generally substituted.

νιορζ, *s. m.* a poem, a poetic composition; *gen.* νιοιρζ, *pl. id.*

πορμαδῶ, *c. s. m.* great authority or sway.

ρουδῶ, *adj.* strong, valiant; ρουδῶ-κάδα, the strong bat-
talions; red, as, Μυηρ Ρουδῶ, (the) Red Sea.

ρουῖ, *v. a. ir pt. tense* of βειρ; brought, bore, carried, took.
ρουιρ, for ριρ (37).

ραιῖνεάνα, *s. m. pl.* of ραιῖνεάνη, a dart, flash.

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

ράιρ, *intensitive inseparable prefix*, exceeding, excessive,
great; written ράιρ before a word whose first vowel is
broad.

ράιρῖλέαρ, *c. s. m.* a dreadful manner; *fr.* ράιρ, *intensitive*,
and ῖλέαρ, a manner, nethod, fashion.

ράιρμιήνεαδῶ, *c. adj.* exceedingly venomous, poisonous,
mortal.

ραίμαι, *adj.* like, alike, equal.

ραίρηαδῶ, *s. m.* summer; *gen. -αίῶ.*

ραν, *emphatic affix*, own, self; as, ιαοραν, themselves.

ραν, *contraction* for ρανηρ; *rep.* and αν, *article*; also for
αῖρηρ, *conj.* and η, *article*.

ρανρηαδῶ, *adj.* avaricious, covetous, eager; *fr.* ρανηρ,
avarice.

ραοιλ, *v. a.* think, imagine, suppose; *pt. tense, id.*; *inf.*
(*ir.*) οο ραοιλεαδῶταιη, *cond.* ραοιληαδῶ.

ραοιρῖνεαδῶ, *c. ad.* free clansman, free born.

ραοιρ, *adj.* free, noble; *comp.* ραοιρη.

ραοῖαρ, *s. m.* labour, work, toil; *gen. -αίρ.*

ραοῖρηαδῶ, *v. s. m.* labouring, working, toiling; *gen.*
-αιῖτε.

ράρληυτήαρ, *c. adj.* very swift; *fr.* ράιρ, *intensitive*, and
λυτήαρ, *fr.* λυτή, *swiftness*.

ράιρ, *intensitive inseparable prefix*; also ράιρ, *q. v.*

ράρῶαδῶ, *v. a. fut.* shall or will violate; *imp.* ράρρηῖ; *inf.*
ράρρηαδῶ.

ράρρηρηῖ, *c. s. m.* great slaughter, *gen. of* ράιρ-οιρλεαδῶ.

ρέ, *pers. pron.* he, it.

ρεαδῶ, *s. m.* a hawk; *gen. -αίρ, pl. id.*

ρεαδῶ, *prep.* beside, side by side with, in comparison with.

ρεαδῶ, *num. adj.* seven.

ρεαδῶαδῶ, *num. adj.* seventh.

ρεαδῶ, *v. a. inf.* of ρεαδῶηη, shun, avoid, evade.

ρεαλ, *s. m.* a while, a space of time; *gen. -λα, pl. id.* and
ρεαλτα.

բանց, *adj.* slender.

բարամ, *v. a. and n. inf.* of բար, stand, rise up, uphold, maintain; *v. s.* standing, act or posture of standing;
gen. բարոս.

բարու՛ն, } *s. f.* a barren or dry cow; *gen.* -ուն, *pl.* -ուներ;
բարճա՛ն, } *fr.* բարց, dry, barren.

բարճար, *adj.* comfortable, easy, at ease.

բարճած, *v. a. pt. pass.* of բար.

բարճեմ, *adj.* strong, able; *fr.* բարճ, strength, power.

բոս, *s. m.* a jewel; *gen.* -ոս, *pl.* -ոսներ.

բոս, *demon. pron.* this; also բո.

բոսանք, *s. dat. pl.* of բոս; used as *nom. pl.* in some instances.

բոլ, *v. a.* sail, steer, direct, lead; *inf.* բոլանք, *pt. tense,* ու
բոլ.

բոլ, *s. m.* a sail; *gen.* -ու, *pl.* -ուներ.

բոլանք, *for* բոլանք, *v. s.* a sailing, steering, directing; -անք.

բոլանք, *s. f.* a sail (cloth), a sail.

բոլանք, *c. s. f.* sail-power.

բոլանք, *s. m.* a breastplate; *gen.* -անք.

բոլանք, *v. a.* loose, spread, scatter, disperse; *inf.* -անք.

բոլանքեմ, *v. a. pres. pass.* of բոլանք; բոլանքեմ ուն
բոլանք, the king is released; *pres. pass.* used impersonally.

բոլանք, *v. a. and n. part.* separate; *inf.* ու բոլանքանք.

բոլանք, } *s. m.* a story, news, tidings, embassy; *gen.* բոլանք,
բոլանք, } -անք and *pl.* -անքներ.

բոլանք, *s. f.* a shield, buckler; *gen.* բոլանք, *pl.* բոլանքներ.

բոլանք, *v. a. and n.* bounce, bound, start; *pt. tense, id*

բոլանք, *s. f.* weariness, fatigue; *gen.* -անք.

բոլանքանք, *v. a. pt. tense pl. 3.* of բոլանք, take in hands, prepare?

բոլանք, *v. a.* split, cleave; burst asunder; *pt. tense, id. inf.*
-անք.

բոլանք, *v. n.* squeak, scream, shriek; *inf.* -անք.

բոլանք, *v. a.* write, inscribe; *inf.* -անք.

բոլանք, *v. a.* cease, desist, leave off; *inf.* ու բոլանք.

ի, *pers. pron.* she, it.

իանք, *pers. pron.* they.

իանք, *adv.* to the west, westwards, westerly; back, backward, behind.

իանք, *pers. pron.* ye or you; *emph.* իանք.

իանք, *s. f.* a bullrush; *gen.* -անք.

իանք *emph. suffix.*

ῥῖν, *lemons*. *synon.* that; ἀρ ῥῖν, *adv. phr.* from that, thence; ἀν ταν ῥῖν, that time, then; λειρ ῥῖν, with that, thereupon; ὡμε ῥῖν, therefore, ἰδρ ῥῖν, after that, subsequently; ἰδὸ ῥο, these, ἰδὸ ῥῖν, those.

ῥῖνε, *adj. comp.* of ῥεαν, old; ἱρ ῥῖνε, *super.* eldest.

ῥῖνν, *pers. pron.* we; *emph.* ῥῖννε.

ῥίον, *v. a.* search, inquire after; *inf.* ῥίοναδὸ.

ῥίον, *adj.* continual, perpetual.

ῥιούδ, *ind. adj.* fairy.

ῥίοναδὸ, *v. a. past pass.* of ῥίον.

ῥίονεἰθεἰν, *v. a. inf.* and *pres. part., fr.* ῥίον, ever, and εἰθεἰν, *inf.* of εἰτ, eat, spend, consume.

ῥίονουβᾶδ, *c. s.* utter darkness, despair.

ῥίον, *adv.* down, below; used generally with a verb implying motion.

ῥιότᾶντα, *adj.* pacific, peaceable; ῥο ῥιότᾶντα, peaceably.

ῥίον, } *v. a.* search, seek; beg, beseech (61).
ῥίρ, }

ῥίτ, *s. m.* a thrust, a pass (39); peace, reconciliation.

ῥιυβᾶλ, *v. a.* and *n.* walk, traverse, travel, pass-over.

ῥιύβᾶλ, *s. m.* a march, journey; *gen.* -ᾶλ.

ῥιυβᾶδ, *adj.* fleet, nimble, swift (13); sliding (9).

ῥᾶδβῖαδ, *s. m.* a chain; *gen.* -ᾶιὸ, *pl.* -ᾶδᾶ.

ῥᾶιζε, *v. a. inf.* of ῥᾶιζ, slay, kill, slaughter.

ῥᾶν, *adj.* healthy, sound, whole, safe.

ῥᾶν, *s. m.* a guarantee, surety, *gen.* -ᾶν; *pl.* -ᾶδ.

ῥᾶνυζεᾶτ, *s. f.* a guarantee, surety; *gen.* -ᾶδ.

ῥᾶνυζ, *v. a.* heal, cure; *inf.* ῥᾶνυζαδὸ.

ῥᾶνεοᾶιὸ, *v. a. fut. sing. 3.* of ῥᾶνυζ.

ῥᾶεζ, *s. f.* a spear, lance; *gen.* -εἰζε; *pl.* -εᾶζᾶ; *gen.* also ῥᾶεζᾶ.

ῥᾶεζ, *s. f. dat.* of ῥᾶεζ.

ῥᾶεβτε, *s. m. pl.* of ῥᾶεβ.

ῥᾶεβ, *s. m.* a mountain; *gen.* ῥᾶεβε, *pl.* ῥᾶεβτε, *dat.* *pl.* -ᾶεβ.

ῥᾶε, *s. f.* a way, road, path, passage; *gen. id. pl.* ῥᾶεβτε.

ῥᾶε, *s. m.* a side or margin of a country or district.

ῥᾶεζ, *s. m.* an army, host, legion; *gen.* -ᾶεζ and -ᾶεζε, *pl.* -ᾶεβτε and -ᾶεζᾶ.

ῥᾶεἰν, *v. a.* name, mention; *inf.* ῥᾶεἰνεᾶδ.

ῥᾶεἰνεᾶδ, *s. m.* naming, recording; *gen.* ῥᾶεἰντε.

ῥᾶετ, *s. m.* authority, sway; *gen.* -ᾶδ.

ῥο, *demons. pron.* this; ῥοἰμε ῥο, before this, previously.

ro, *prefix*, giving to the word to which it is prefixed the idea of fitness, aptness, or suitability.

ροεμαδ, *adj.* agreeable, gracious, sedate.

ροετ, *s. m.* astoundment, silence.

ροεμαιο, *s. f.* a multitude of people, an army, a troop;
gen. -οε.

ροιν (ό), *comp. adv.* from that (time), since; ό ροιν αμαδ, from that out, thenceforward.

ροιν, *adj.* to the east, eastwards, easterly.

ρολάνιαδ, *c. adj.* sleight of hand.

ρροιαδ, *s. m.* the life, spirit; *gen.* -αιο.

ρον, *ind. s. m.* sake, cause, account; αιν α ρον, on their account.

ρρον, *s. f.* the nose; *gen.* -όιη, *pl.* -όηα; *gen.* also ρρόηα.

ρρυτ, *s. m.* a stream, current; *gen.* ρροτδ, *pl. id.* and -τδηηα.

ρτυαίξ-λειηξ, *c. s.* probably an inflected form of ρτυαίό, which O'Reilly explains a point, pinnacle, a ridge, and λειηξ, a phonetic Munster form of λυιηξ, *aat.* of λυιηεαδ, armour; hence ρτυαίό-λειηξ α όηροηα may denote the chief or principal armour of his (Lugh's) back, from which the shield depended.

ρυαίττεαηηταδ, *adj.* variegated, emblazoned.

ρυαν, *s. m.* rest, sleep; *gen.* -αην; τοιηόηη ρυαην, a deep sleep.

ρυαιηε, *adj.* civil, kind, affable, gracious; meek, gentle.

ρύο, *demons. pron.* that person, yon, yonder.

ρυιό, *v. a. and n.* sit, seat, encamp; *inf. (ir.)* οο ρυιόε.

ρυιόεαδ, *v. a. pt. pass.* of ρυιό.

ρυιουξεαδ, *v. a. pt. pass.* of ρυιουξ.

ρυιουξ, *v. a.* set; *inf.* οο ρυιουξεαδ.

ρύη, *s. f.* an eye; *gen.* ρυη and ρυηα, *pl.* ρύηε.

ρυη, *adv.* before (causes aspiration).

ρυη, *s. f. gen.* of ρύη.

ρύηηα, *gen. emph.* of ρύη.

ταδδην, *v. a. ir.* give, grant, in which sense it is generally followed by the *prep.* οο; bring, generally followed by *prep.* cum; inflict, execute, by the *prep.* αην; take, followed by the *prep.* ό; *emph.* ταδδην-ηε; *pt. tense,* οο τυξ; *fut.* οο βέαηηηαδ, *fr.* βειη; ταδδηνηαδ, and τυδδηνηαδ, *fr.* ταδδην; *inf.* οο ταδδηνε: εατ οο

ἔαβαίρετ, to give battle; ὅο ἔαβαίρετ υαῖα, to take from them.

ταέο, *v. n. ir. pres.* of τέρο; old form of τέρο, *pres. 3rd. sing.* (22).

ταῖαλλ, *v. s.* progress, departure; see under ταῖαλλ, in O'Reilly's Dictionary, and ταῖαλλ in Supp. to same. This word is supplied in some copies of the story by τριαλλ

τάιο, *ir. v. sub. pres. 3rd pers. pl.* they are.

τάιṁ-neul, *c. s. m. lit.* a death-cloud; a swoon, or slumber betokening death; τάιṁnéalaib is used at p. 55 for *nom.*

ταιυρ, *conj.* moreover, besides, in addition to; nevertheless, notwithstanding; ταιυρ ρṁ υιλε, notwithstanding all that.

ἔαιουε (ἄο), *v. n. ir. pt. tense* of ται or τισ.

ταιρῖ, *v. a.* try, endeavour; seek, offer; *inf. (ir.)* ἄο ταιρῖρṁ.

ταιρῖḡεαδαιρ, *v. a. pt. tense pl. 3,* they drew, pulled; syn-copated *fr.* ταιρῖαιḡεαδαιρ; *imp.* ταιρῖαιḡ.

ταιρῖρῖḡṁ, *s.* a promise, prophesy; *gen. id.*; τῖρ ταιρῖρῖḡṁ, the land of promise, a name frequently applied by ancient Irish writers to any district the beauty or fertility of which they wished to picture.

ταιρῖ, *prep. pron.* over her, it; *fr. prep.* ταιρ and í.

ταιρῖβέαιρῖ, *v. a. cond.* of ταιρῖβέαιρ, show, exhibit.

ταιρῖ, *s. f.* weakness, swoon, faint-heartedness; *gen. id.* (55).

ταιṁḡṁ, *s. m.* splendour, brightness; *gen. -ṁḡ.*

ταλαṁ, *s. m.* and *f.* land, country; earth, ground; *gen.* ταλαṁḡṁ.

ταλαṁḡṁ, *s. f. gen.* of ταλαṁ.

ταρῖ, *adj.* quick, active, dexterous.

ταν (ḡṁ), *adv.* when; ḡṁ ταν ρṁ, then.

τḡḡḡḡḡḡḡḡ, *v. n. ir. pt. tense, 1st pl.* we came,

τḡḡḡḡḡḡḡḡ, *v. n. ir. pt. tense, 2nd pl.* ye came,

τḡḡḡḡḡḡḡḡ, *v. n. ir. pt. tense, 3rd pl.* they came,

ταοḡ, *s. f.* a side; *gen.* ταοḡḡḡ, *pl.* ταοḡḡḡ.

ταρ, *prep.* over, beyond, across; becomes ταιρ before the article; τḡḡ ḡ ḡ-ceann, on their account, for them.

ταρῖρ, *adv.* back, backward.

ταρῖρ, *comp. prep.* (governs the *gen.* case) after.

ταρῖḡ, *def. verb.* happened, came to pass, befell; used only in *3rd pers. ing.* and *pl.* of *pt. indic.* and *subj.*

- τάρραινας, *v. a.* draw, lift, pull; *inf. id.*
 τέ, *indef. pron.* he who, the person who.
 τελε, *s. m.* a house; *gen.* τειε, *dat.* τειε.
 τελετ, *s. m.* an ambassador, messenger, courier; *gen.* -τα,
pl. id.
 τελετ, *v. n. ir. inf.* of τειε; τεί τελετ, for coming (18);
 το τελετ θε, to come from it, to result from it
 (63).
 τελο, *v. n. ir.* old form of *3rd pers. sing. pres.* of τειο, go;
 modern form τειο.
 τελελα, *s. m.* a household; *gen.* -λειε, *pl.* -λειε.
 τελετηναι (το), *v. n. cond.* would happen, fall out.
 τελετηναισιν, *v. a. cond.* they would meet.
 τελετηναι, } *v. s. f.* happening, occurring; *gen.* -ναι.
 τελετηναι, }
 τελετη, *s.* oppression, violence.
 τελετητα, *s.* distress, trouble, jeopardy, strait.
 τελεβειναισιν, *v. a. cond. sing. 1.* I would have shown;
imp. τελεβειναι.
 τελεροειε, *v. n. pt. tense,* was wanting, lacking; *imp.*
id.; *inf.* τελερουειο; *fr.* τελεροε, *adj.* less by, short
 of.
 τελεροειναι, *v. n. pres. hab.,* is or are wanting; τελεροειναι
 υμιν, we want.
 τειο, *v. n. ir.* go; *pt. tense,* το εειο; *hab. past,* το εειοεο;
fut. ηειοεο or ηειοεο; *subj. past.* εειο ηειοεο.
 τειο, *v. n. ir. pres. sing. 3,* of τειο.
 τειομιν, *v. n. ir. imp. pl. 1,* let us go.
 τειε, *v. a.* cast, fling, throw; *inf. (ir.)* το εειε, and
 το εειε; *fut.* εειε.
 τειεει, *v. a. pres. hist.* of τειε.
 τειεειε, *adj. comp.* of τειε, few, rare, scarce, with τε suf-
 fixed—the scarcer of it.
 τειε, *v. a. and n.* fly, flee, escape; *inf.* το εειεο.
 τειε, *num. adj.* three; modern form τει.
 τει, (το ο-) *comp. prep.* (governs the *gen.* case) to, unto.
 τειε, *v. n. ir.* come; also τειε; *pt. tense,* το εειε or
 εειε; *fut.* ηειε; *inf.* το εειε.
 τειε, *s. f. dat.* of τελε.
 τειεο, *ir. v. n. pt. hab.* of τειε.
 τειεο, for ηειεο, *cond.* of τειε; οά ο-τειεο ηειε, if
 one would come (58).

τ.μείολλ, } *s. m.* circuit, ambit; (Δ τ-) *comp. prep.* (governs
 τ.ιμέελλ. } the *gen.* case) about, around; ἡδ or ἡδ τ.ιμ-
 εἶολλ, around her or it; ἡδ εἶμείολλ, around
 him or it; ἡδ τ-τ.ιμέολλ, around them.
 τ.ιμέολλ is now always used in this preposi-
 tional phrase form.

τ.ιμε, *s. f.* fear, dread, *gen. id.*

τ.ιντιζε, *adj.* fiery; *s. f. gen.* of τ.ιντεαδ, lightning, *fr.*
 τ.εινε, fire.

τ.ινη, *adj.* sick, sore, unwell.

τ.ιουβηαδ, *v. a. ir. cond. sing.* 3 of τ.αβδαιη.

εἰοεφαιδ (σο), *v. n. ir. cond. sing.* 3 of τ.ιζ.

εἰοεφαιδ, *v. n. ir. fut. sing.* 3 of τ.ιζ; εἰοεφαιδ ηε η-υα, it
 will come against their sons.

εἰοεφαιη (σο), *v. n. ir. fut. hist.* of τ.ιζ.

τ.ιουβηαι, *v. a.* give, bestow; τ.ιουβηαι, *id.*; *inf.* -ααδ.

τ.ιουμηνυζαδ, *s. m.* a collection, a heap; *gen.* -ηυιζε.

τ.ιουθολ, *v. a. inf.* of τ.ιουθολ, assemble, collect, gather.

τ.ιουμηνυζαη, *s. m.* a purpose, design; *gen.* -ζαηα.

τ.ιη, *s. f.* land (as opposed to μ.ιηη, the sea), country, re-
 gion; *gen.* τ.ιηε.

τ.ιηη, *adj.* dry; *comp.* τ.ιηηα.

τ.ιηη, *s. m.* weakness, timorousness, weak-spiritedness; *gen.*
 -αηη.

τ.ιουβηαδ, *v. a. fut. sing.* 1, I shall or will give, } *imp.*

τ.ιουβηαιδ, *v. a. fut. sing.* 3, shall or will give, } τ.αβδαιη.

τ.οεαη, *v. a.* dig, root; τ.οεαη, *id.*: τ.οεαηη, *pres. sing.* 1,
 dig, syncopated from τ.οεαηηηη; *inf.* σο τ.οεαηε; *fut.*
 τ.οεαηαιδ.

τ.οεαηε, *v. a. inf.* of τ.οεαη; *v. s.* a digging, rooting.

τ.οζ, *v. a.* raise, lift, erect; *fut.* τ.οιζεοηαιδ; *inf.* σο
 εζεβαι.

εζεβαιδ, *v. a. pt. pass.* of τ.οζ.

εζεβαιη, *v. a. hist. pres.* of τ.οζ.

τ.οιε, *s. f.* a natural right; *gen. id.*

τ.οιη, *s. f.* the will, willingness, consent, inclination; *gen.*
 τ.οιηα and τ.οιηε.

τ.οιηηηδ, *v. a. imp. pl.* 2. of τ.οιηηηηη, weigh, measure;
 syncopated from τ.οιηηηηηδ.

τ.οιηηηηη, *s.* numbness, deadness; τ.οιηηηηη η.υαηη, a dead-
 sleep.

τ.οιηηηηηη, *adj.* loud murmuring.

τοῖσμεαυτοῖς, *s. m.* opposition, hindrance, impediment, obstacle; *gen.* -μεῖρος and -μῖρος.

τοῖρος, *s. f.* a journey, expedition; circumstance.

τόμδιρ-υῖρ, *v. a.* measure, weigh; *inf.* ὄο τόμδιρ, -υρ.

τονη, *s. f.* a wave, billow; *gen.* τυννε, *pl.* τοννα.

τορέραδὸ, *def. verb.*, *pt. tense*, fell (in battle); was or were killed.

τορραῖδ, *prep. pron.* over you; compounded of ταρ, over, and ἰδ.

τόμραῖδ, *v. a. imp. pl.* 2 of τόμδιρ, weigh, measure; syncopated *fr.* τόμδιρῖδ.

τοραδ, *s. m.* front, vanguard; *gen.* -αῖξ.

τραδ, *adv.* indeed; *vero, autem.*

τραοδ, *v. a.* lessen, abate, drain; *inf. id.* and τραοτδδ.

τράρτα (ζο ο-), *adv.* up to this time, hitherto.

τράτ, *s. m.* a natural day of twenty-four hours; *gen.* τράτδ; *an* τράτ, *adv.* when.

τρε, *prep.* through, by, on account of; becomes τρερ before the article.

τρεαδτάρ, *v. a. pres. pass.* is or are ploughed; *imp. act.* τρεαδ, *inf.* -βαδ.

τρεδδ, } *s. m.* a herd, flock, drove; *gen.* -οδ, *pl. id.*

τρεδλλμα, *s. m. gen.* of τρεδλλμα, apparel.

τρεδν, *adj.* strong, mighty, powerful; becomes τρεῖν in composition with a word whose first vowel is slender.

τρεῖξ, *v. a.* abandon, leave, forsake; *inf.* (*ir.*) ὄο τρεῖξ-εδνν or τρεῖξῖντ.

τρεῖξεδνν, *v. a. inf.* of τρεῖξ,

τρεῖνφεαρ, *c. s. m.* a brave man; *gen.* -φῖρ.

τρεῖρε, *adv. comp. (ir.)* of λάριρ, strong.

τρεῖτ, *adv.* weak, disabled.

τρεμ', *prep.* τρε, and m' for *poss. pron.* mo, my.

τρεδῖρ, *s. f.* strength, force; *gen.* -όραδ.

τρευν, *adj.* brave, valiant.

τρευνρλδξ, *c. s. m.* a brave host.

τρευντδαρξδν, (δξ), *pres. part.* beating or smiting bravely;

τδαρξδν, *v. a. pres. I.* I knock, smite, shake.

τρεαρ, *s.* a stroke; *gen.* -ρα, *pl. id.*

τρί, *num. adj.* three.

τριάλλ, *v. a. and n.* go, march, walk, journey, travel.

τριάρ, } *coll. s. m.* three persons; *fr.* τρί, and φεαρ.

τρίρρ, }

τρίο, *prep.* through; τρίο ρη, through that, on that account; *prep. pron.* through him or it.

τρίτε, *prep. pron.* through her or it.

τρίτη, see τριάρ.

τρῶμ, *adj.* heavy, weighty, oppressive (3); sorrowful, sad, melancholy (56).

τρυαξ, } *adj.* pitiful, dismal, sorrowful; *comp.* τρυαξε;
τρυαξ, } *super.* ἢ τρυαξε.

τρυαλλ, *s. f.* a sheath, a scabbard; *gen.* -λε, *pl.* -λεαδ.

τυ, *pers. pron.* thou; *emph.* τυρα; *acc.* τυ.

τυαῖο, *s. f.* north; *gen.* -οε; *adj.* northern; *buò* τυαῖο, *adv. phrase*, northwards.

τυαίρηξ, *s. f.* an account, detail, notification; *gen.* -ξε.

τυαίρεαρτ, *s. m.* the north; *gen.* -ceiarτ.

τυαίρεαδλ, *s. m.* hire, wages, stipend; *gen.* -αίλ

τυαδ, *s. m.* a people, tribe; *gen.* and *pl.* τυαδα.

τυξ, *v. a. pt. tense, sing.* 3, of ταβδιρ.

τυξαδ, *v. a. pt. pass.* of ταβδιρ.

τυξραδ, *v. a. cond. sing.* 3, of ταβδιρ; τυξραδαοιρ, *cond.*
3. *pl.* they would give.

τυξραμ, *v. a. pt. tense* of ταβδιρ; old synthetic form of the
1st *pers. pl. past.*

τυξ, *v. a.* understand; *inf.* σο τυξρημ.

τυξεαρ, *v. a. pt. tense sing.* 1, of τυξ.

τυξρε, *s. f.* sense, understanding; *gen.* -ρηαδ.

τυίλλε, *s.* more, an addition.

τυίλλ, *v. a.* deserve, earn, merit; *inf.* τυίλλεαμίαιη, τυίλλ-
εαμί, or -ιομί.

τυίinne, *s. f. gen.* of τονη.

τυίρηαδ, *adj.* weary, tired, depressed; mournful, sorrowful;
fr. τυίρη, sadness.

τυίρτε, *s. pl.* of τυίρ, a pillar, prop, bulwark.

τύρ (αιρ ο-), *adv.* at first.

τύρ, *s. f. dat.* of τύρ, a beginning, origin; *gen.* -ρε.

τύρ, *s. f.* incense, frankincense; *gen.* -ρε.

τυιτ, *v. n.* fall, fall (in combat); *inf. (ir.)* σο τυιτμη; *fut.*
τυιτρηδ.

τυιτμη, *v. n. ir. inf.* of τυιτ.

τυιτρεατ, *v. n. pt. tense pl.* 3; old synthetic form 3rd *pers.*
pl. past tense, for which in modern Irish τυιτεαδαιρ is
written.

τυρηρ, *s. m.* a journey, expedition; *gen.* -υρ, *pl. id.*

τυρα, *pers. pron. emph.* of τυ.

τυλαμίαιρ, *adj.* surface?; *νί λε ή-αρμαίβ μαιρβριγτέαιρ*
τυ, άστ λε clocáiβ τυλαμίαιρ να τάλμαν, (It is) not
 with arms you will be slain, but with the surface stones
 of the earth (14).

υδ, *s. m.* a grandson or male descendant; *gen.* υι.

υδέταρ, *s. m.* the top, surface, upper part, bosom; *gen.*
 -αιρ.

υδξ, *s. f.* a grave; *gen.* υαιξε, *pl.* υδξδ.

υαιβ, *prep. pron.* from ye or you.

υαιϑ, *prep. pron.* from him or it.

υαιξ, *s. f. dat.* of υδξ.

υαιμ, *prep. pron.* from me.

υαιτνε, *ind. adj.* green, greenish.

υαιμν, *prep. pron.* from us.

υαιρ, *s. f.* an hour, a time; *gen.* -ρε: *δον υαιρ,* one time,
 once; *αι υαιρ,* when.

υαρλ, *adj.* noble; *comp.* and *pl.* υαιρλε, syncopated from
 υαραιλε; *ξο ή-υαρλ,* *adv.* nobly.

υαρλ, *s. m.* a noble; *gen.* -αιλ, *pl.* υαιρλε.

υαιρλε, *s. f.* nobility; *gen. id.*

υαιτ, *prep. pron.* from thee.

υαιτρε, *emph.* of υαιτ.

υαδα, *prep. pron.* from them.

υαδβάρ, *s. m.* dismay, astonishment, surprise; *gen.* -άιρ.

ύβαλλ, *s. m.* an apple, *gen.* -αιλλ, *pl.* υβαλλα and by syn-
 cope υβλα.

ύβλα, *s. m. pl.* of ύβαλλ.

υέτ, *s. m.* the breast, bosom, lap; *gen.* οέτα.

ύο, *demonstr. pron.* that, that there.

υιλε, *adj.* all, every, whole.

υιλεαμνα, *s. f. pl.* of υιλε, an elbow, a haunch; *gen.*
 -εαμν.

υιμε, *conj.* therefore; *υιμε ριν,* on that account.

υιμε, *prep. pron.* about him, it; *fr.* υμ or ιμ, *prep.* and *έ,*
 him, it.

υινγε, *s. f.* an ingot, an ounce; *gen. id. pl.* -εαδα.

ύρ, *s. f.* mould, earth, clay; *gen.* -ρε.

υιρεαρβαϑ, *s. f.* want, need, deficiency; *gen.* -αιϑε, *dat.*
 -αιϑ.

ύρμειρνεαδ, *c. adj.* very courageous; *fr.* ύρ, *intensitive*
 and *μειρνεαδ.*

ύρ, *intensitive prefix*; very, exceeding; form of ύρ before a
 word whose first vowel is slender.

υιρτίοιολλ, *c. s. m.* a complete circuit; ινα η-υιρτίοιολλ, completely around them.

υιρτε, } *prep. pron.* on or upon her, it.
υιρτι, }

υιρτε, *s. m.* water; *gen. id. pl.* -αὐδα.

υιρ, *prep.* about, around; also ιμ.

υιρτα, *s. m.* submission; *gen. id.*

υιρτα, *prep. pron.* about them.

υιρτα, *adj.* easy; *comp. (ir.)* υιρτα.

υιρτιοιολλ, *s. f. gen.* of υιρτιοιολλ, a limit, a boundary.

υιρτιοιολλ, *s. m.* a throw, cast, shot; *gen. -αυρ, pl. id.*

υιρτιοιολλ, *s. m.* utterance, the faculty of speech; *gen. id.*

υιρτιοιολλ, *s. f.* sledging; *gen. -τα; fr.* υιρτιοιολλ, a mallet.

υιρτιοιολλ, *s.* a conflict, skirmish, slaughter; *gen. id.*

υιρτιοιολλ, *adj.* respected, honored.

υιρτα, see υιρτα.

υιρτα, *adj. comp. (ir.)* of υιρτα or υιρτα, easy

VOCABULARY OF PROPER NAMES.

Αλλήνοραδ, *pl.* Αλλήνοραιδῆ, a foreigner; the designation given in the text to the opponents of the Tuatha De Danann, and who were also known as the Λοδλανηαιθε and the Ρομοραιδῆ or Fine Ρομοραδ.

Δοῦ, *gen.* Δοῦα; one of the three sons of Miodhchaoim, who guarded the hill from which the children of Tuireann were to give the three loud shouts, one of the *erics* imposed by Lugh.

Δραλ; *gen.* Δραιλ, the King of the Golden Pillars: written also Εδραλ.

Δε-κλιαδ, now Dublin; also called by the Irish-speaking people δε-κλιαδ' Δουβλιννε and Βαίλε-δεα-κλιαδ, a name shortened into Βλεα-κλιαδ, which literally signifies the "Town of the Ford of Hurdles," from a ford made of trees and branches, which was thrown across the Liffey by the Leinster men in the reign of King Conor Mac Nessa (A.D. 33) to enable Διτιρνε, the Importunate, the Ulster poet and satirist, to bring with him the spoils which they had given him, sooner than incur the enmity of his province. (See a paper "On the ancient name of Dublin," by Charles Haliday, in the "Proceedings of the Royal Irish Academy" for June, 1854; and "O'Curry's MS. Materials.")

Δε-λυαιμ. Athlone; literally signifies the "Ford of the Luan or Loin." The name of this ford was changed from δε-μόρι, or Great Ford, to δε-λυαιμ, after the Tain Bo Chuailgne, probably about one hundred and fifty years previous to the battle of Magh Lena. The Donn Cuailgne, or Brown Bull of Cuailgne in Louth, for the possession of which Maive, Queen of Connaught, made war on Ulster, and which, after a contest of ten years, she succeeded in carrying off to her own country, had no sooner arrived there, than he made battle with the Finn-bheannach, or White Horned Bull of Connaught, which he overthrew, and taking him on his horns ran off towards this ford, shattering and scattering his members as he went along; and so when he came to δε-μόρι, he flung his antagonist's *luan* into the current, whence ever after the place

was called Δῦ-Λυαίν. The text does not support this origin of the name, since Athlone is referred to as Δῦ-Λυαίν ἢ ἢ Λυγὰρὸ, the ford of Luan, the son of Lughaidh.

Βαλαρ, styled in the text Βαλαρ-βέιμεανναδῆ, *i.e.*, "Of the Blows," also known as Βαλαρ υἱα Νείρου, *i.e.*, Balar, the grandson of Neid, was King of the Fomorians, when the second battle of Magh Tuireadh was fought. In this battle he lost his life at the hands of his own grandson Lugh Lamhfhada. Balar was remarkable for one of his eyes, an "evil eye," which caused, it is said, the death of any living thing that it looked at. It was in this eye he was struck by a stone flung by Λυγ, and with so much force that it carried it out through the back of his head. In the account of the second battle of Magh Tuireadh, the meeting of these two warriors is recorded as follows: "Lugh and Balar of the Piercing Eye met in the battle. Balar had a destructive eye. This eye was never open but in the field of battle only. Four men were required to raise the lid off the eye with a hook, which was passed through its lid. A whole army that he looked upon out of this eye could not prevail against (a few) warriors, though they should count many thousands. The cause why this poison was on it was this, namely, his father's druids had been boiling a druidical spell; and he came and looked in through the window, so that the fume of the boiling passed under it; and it was upon the eye that the poison of the brewing passed afterwards." *Atlantis*, vol. iv., p. 235.

Βανβα, Ireland; according to Keating, the sixth name that Ireland received. Banba was one of three famous queens of the Tuatha De Danann, whose husbands reigned in alternate periodical succession at the coming of the Milesians. She with her two sisters, fell at the battle of Telltown (Ταίλλτε) in which the Milesians were victorious.

Βεῖνν Εδοδαρ, now the Hill of Howth, near Dublin; so called from Edar or Etar, the wife of Gann, son of Dela, one of the five brother chiefs of the Firbolgs, who took possession of Ireland before the Tuatha De Danann. The origin of the name is ascribed also to Edar, the son of Edgaeth, a Tuatha De Danann chief, who died of love of a lady, Δινη, and was buried here (see the *Dinnsenchus*, *Book of Lecain*, 101. 232. a.a.) O'Curry, *Atlantis*, vol. iv.

Βειρβε (Λοκλινναίξτε); the name of the chief city of Lochlan. It is mentioned in several of our medieval romantic tales,

ΒΕΙΡΗ-ΝΑ Η-ΕΛΘΑΡΓΑΝΑ, that is, the Gap of Interposition, now Roscommon, in Connaught. This was probably the name of the place before St. Coman (who died in 742) built his church in its forest, after which it has continued to be called Ros Comain, or Comain's Wood. O'Curry, *Atlantis*, vol. iv., p. 174.

ΒΟΘΒ ΘΕΑΡΓ, King of Connaught, whose territory the Fomorians ravaged, and to whose assistance Lugh came, was the son of the Daghdá.

ΒΟΙΝΝ, *gen.* (ΝΑ) ΒΟΙΝΝΕ; the River Boyne, which flows through the plain of Magh Breagh, passing the towns of Trim, Navan, and Drogheda, was the chief river of the Irish monarch's territory of Meath. It has its source in a well, now known as Trinity Well, Carbury Hill, but anciently called Sidh Nechtain, Nechtain's Hill, in the barony of Carbury and county of Kildare. Boan, from whom the river took its name of Boan, or Boinn, now anglicised Boyne, was the wife of Nechtan, and having dishonoured the waters of the sacred well, which stood within her court, they overflowed. She fled before them towards the sea, but they overtook and drowned her. The lady Boan was followed all through by her lap-dog, which was named Dabhilla, and which, like its mistress, was overwhelmed by the flood and carried out of the Boyne's mouth, and as far as the rocks, on the coast of Bregia, which from it are called *Cnoc Dabhilla*, Dabhilla's Hill (see *Dinnsenchus*), now the Abill Rocks, *i.e.*, Rockabill, on the coast of Dublin, between Rush and Holme Patrick.

ΒΡΕΑΡ, the son of Balar, and a leader of the Fomorians, on whose engagement to Lugh, as mentioned in the text (p. 18), his followers came to fight the Second or Northern battle of Magh Tuireadh, in which they were defeated by the Tuatha De Danann. His father was a Fomorian while his mother was of the Tuatha De Danann race. He held the sovereignty of Eire for the seven years that Nuadh o the "Silver Hand" was under treatment for the wound his arm sustained in the first battle of Magh Tuireadh; but his cruelties and exactions upon the Tuatha De Danann during this time were so great, that on Nuadh's resumption of the reins of government, he was driven out of the country.

ΒΡΙΑΝ, *gen.* -ΔΙΝ. Brian, one of the three sons of Tuireann, upon whom Lugh imposed the *eric* and who acted as the leader and spokesman for his brothers in all their journeys and difficulties.

ΒΡΥΞ ΝΑ ΒΟΙΝΝΕ, the Palace of the Boyne, the celebrated

Hall of the Daghdha Mór, who was the great king and oracle of the $\tau\upsilon\alpha\delta\alpha \Theta\epsilon \Upsilon\alpha\lambda\alpha\mu\eta$.

Cáinte , Cainte, whose three sons, Cu , Ceizen , and Cian set out, at Lugh's request, to muster the Fairy Cavalcade to march against Briar , who had invaded and was devastating Connaught. Cáinte was father of Cian , whose tragic death forms the foundation of the story.

Cáitir Crodaing ; Crofin's City. This was the Tuatha De Danann name of Tara, so called after Crofin (the Crimson-fair), the daughter of Alloid.

Ceideann , one of the sons of Cainte and brother of Cian.

Ceilíonn (caiffidélad), the wife of Balar of the "Mighty Blows," and who inflicted such wounds upon the Daghdha Mór at the battle of the second Magh Tuireadh, that he subsequently died of them at his palace on the Boyne (Briúg na Boinné).

Cian ; *gen.* Céin ; son of Cainté and father of Lugh Lamhfhada, who was killed by the Children of Tuireann.

Conn , one of the three sons of Miochéolm , whose death-struggle with the Children of Tuireann forms one of the incidents of the present text.

Connaét ; *gen.* -ta ; Connaught. According to Keating it owes its name to a druid, who, to prove his necromantic skill, covered the province with a snow, hence, Connaét , *i.* Cuinn íneáctá , *i.* íneáct Chuinn , Conn's snow; or again, to the fact, that the posterity of Eochaidh Muighmheadhoin, who were descended from Conn, inhabited this portion of Ireland.

Corc , one of the sons of Miochéolm .

Coron , one of the chiefs of the Fomorians, to whom the Tuatha De Danann paid tribute.

Corann (the territory of the bright-faced Corann). This was the well-known principality of the family of Mac Donnchaidh (Mac Donagh) of Corann, in the present county of Sligo. In the *Dinnsenchus*, the name is derived from Corann, a famous harper (*cruitiré*) of the Tuatha De Danann, to whom it had been originally assigned in right of his art. [*Book of Lecain*, fol. 248, b.b.] O'Curry, *Atlantis*, vol. iv., p. 175.

$\text{Corry Shliabh na Seaghsa}$, situate in the present Curliou Mountains, near the town of Boyle, county of Roscommon. This particular mountain which is not now distinguishable from any of the group of hills which share the name, was called *Coirrshliabh na Seaghsa*, that is, the Round Mountain of the Poetic Spring. There were several of those

“poetic springs,” or Helicons, in ancient Erin; each surrounded (it was said) by nine imperishable hazel trees, from which showers of ruddy nuts were dropped periodically into the spring. These nuts were eagerly watched by the salmon at the bottom of the spring, who, when they saw them drop upon the surface, darted up and eat them as fast as they could, after which they glided into the neighbouring rivers. Those who had succeeded in getting the nuts to eat had their bellies all spotted with a ruddy spot for every nut they had eaten; but those who got none had no such spots. On this account the spotted salmon (which was called the *Eó Fis*, or Salmon of Knowledge) became an object of eager acquisition, both with the learned and the unlearned; because when the learned eat of it, they became (it was supposed) more learned and sublime in their poetic aspirations; and when the unlearned had the good fortune to catch and eat him, they became at once great poets. Some illustration of this curious old myth will be found in a little fragment (inaccurately copied, and carelessly translated, unfortunately), published in the volume of the Transactions of the Ossianic Society of Dublin, in the year 1859. O’Curry, *Atlantis*, vol. iv., p. 174.

Compaṛ, one of the chiefs of the Fomorians, to whom the Tuatha De Danann paid tribute.

Cu, one of the sons of Cainte.

ፊḡፊፊ (ፊፊፊ); the great king and oracle of the Tuatha De Danann, who resided at ፊፊፊ ፊፊ ፊፊፊፊ, or the Palace of the Boyne, near Slane. He was otherwise called ፊፊፊፊ ፊፊፊፊ. He reigned seventy years and died at his palace on the Boyne from the wounds he received at the hands of Ceፊፊፊፊፊፊ, the wife of Balar, in the second battle of Magh Tuireadh.

ፊፊፊፊ ፊፊፊፊፊ, a druid of the Fomorians.

ፊፊፊፊፊፊፊፊ, a celebrated physician of the Tuatha De Danann, to whose skill Nuadh was indebted for the arm of silver that replaced the natural member which was cut off in the first battle of Magh Tuireadh. Miach and Oirmhiach were his sons and equally skilled as physicians.

ፊፊፊፊፊ, King of Sicily.

ፊፊፊፊፊ; *gen.* -ፊፊፊፊ: written also ፊፊፊፊፊ, *q.v.*

ፊፊፊ ፊፊፊፊ, the cataract of Dara, so called from the death of this druid having occurred at it. It is now the village of Ballisadare, situated at this cataract, on the river Uinshinn, in the barony of Leney, and county of Sligo.

ΕΔΨΡΑΙΨ, a Fomorian to whom the Tuatha De Danann were, for a time, subject.

ΕΙΜΕ, also a Fomorian.

ΕΙΡΗΕ, whence (*dative*) Erin, was the fourth name given to Ireland and owes its origin, according to Keating, to a queen of that name who ruled the island in the time of the Tuatha De Danann dynasty. She was killed at the battle of Telltown (ΤΑΙΛΛΕ).

ΕΙΨΝΕ, sister of the Children of Tuireann. This is the name of the kernel of a sweet hazel-nut, and appears to have been a favourite name for amiable ladies among the ancient Gaedhil. O'Curry, *Atlantis*, vol. iv., p. 193.

ΨΑΙΛ-ΙΝΙΨ. O'Curry supposed this word to be a transposed form of ΙΝΙΨΨΑΙΛ, (Island of Fál), one of the ancient names of the country; from the stone ΨΑΙΛ, upon which the pagan kings of Eire were crowned at Tara.

ΨΙΑΝΨΑΙΡΕ (ΙΝΙΨ), Inis-fianchuiré; that is, the island of Fianclairé, or, as it appears in the *Book of Lecain*, Inis Cairé Cenn-fhiunné, that is, the island of Caer (Rose) of the Fair Hair (or head). In the *Book of Lecain*, this island is said to be concealed (under water) between Erin and Albain; but the London copy (Tipper's) says it was a secret druidical island in the Mediterranean Sea; this, however, is a purely modern interpolation. To this island, under either form of its name, I have never before met with any reference. There is, however, a very curious case in point, of some submerged place in the sea, between Ireland and Scotland, and inhabited by women, though it is without a name, and which may, upon other authority, be the island spoken of here. The reference to this submerged island, if such it be, is found in the ancient tract so well known as the *Dinnsenchus*, a tract originally compiled in the reign of Diarmait, the son of Fergus Cerrbheoil, (monarch of Erin, from A.D. 538 to 558;) but which has received some later additions, and which professes to give the origin of the names of remarkable hills, mounds, caves, rivers, rocks, etc., throughout the kingdom. The article of this tract to which I allude is that on the supposed origin of the name of the river Oilbhíné, or Ailbhíné, now the river Dilvin, which falls into the bay of Malahide, in the county of Dublin. O'Curry, *Atlantis*, vol. iv., p. 191. (The article of this tract, alluded to by O'Curry, is to be found in the *Atlantis*, vol. iv., p. 235, whence he transferred it from the *Book of Ballymote*, R.I.A., fol. 191, a.a.)

ϕλειθιρ (coóall inóine), the Cloak of the daughter of Fleidhis, which, we learn from the text, Lugh assumed on his leaving Tara to avoid the Children of Tuireann.

ϕóμοραδé, *ϕλ.* ϕóμοραδίζ, Fomorians; the opponents and enemies of the Tuatha De Danann.

ϕρεαίνιανν, Freamhainn, now Frewin; a hill, over the western shore of Loch Uair (Lough Owel), in the parish of Portloman, county of Westmeath. A palace was raised here by Eochaidh Aireamh, monarch of Erin, who was killed there himself afterwards. (See *Annals of the Four Masters*, A.M. 5084—O'Donovan, p. 89. note [w]; and see the Historic Tale of the Cathreim of King Dathi Mac Fiachrach). O'Curry, *Atlantis*, vol. iv., p. 222.

ῤαιριθ, Gairech, *i.e.*, the Place of Shouts; so called from the shouts of joy which were raised by the youths of Ulster, when they saw Cuchulainn coming from his sick bed to their relief in the great final battle of the Tain Bó Chuailgné, which took place between the present town of Mullingar, in Westmeath, and Athlone. [See *Dinnsenchus*, *Book of Lecain*, fol. 261, b.a.] O'Curry, *Atlantis*, vol. iv., p. 174.

ῤρεδζ, Greece; *gen.* (να) ῤρείζε.

ιλῤαιριθ, Ilghaireach, another name of Gairech, for the battle is called the Battle of Gairech and Ilghaireach, in the Tain. The latter name would signify the place of many or unusual shouts. Gairech and Ilghaireach were two hills in the neighbourhood of Mullingar, in the county Westmeath, where the last battle of the Tain Bó Chuailgné was fought, between King Conor Mac Nessa and Ailill and Medb, the king and queen of Connacht. O'Curry, *Atlantis*, vol. iv. p. 174.

ιυéαιρ, one of the sons of Tuireann, upon whom the *eric* was imposed by Lugh.

ιυéαιρδ, one of the sons of Tuireann, upon whom the *eric* was imposed by Lugh.

ιορμυαιθε. I would take this place to be the present Iceland. The name occurs in Cormac's Glossary, and frequently in other very old tales; but the situation of the country meant has not been yet satisfactorily ascertained. The country was also called Fuardha; and Uardha, leaving the initial F out; and in this form it would signify the Cold Country. It is stated in the ancient historic tale of Cathreim Chonghail Chlaireinigh, or the Battle Career of Conghal "of the flat (noseless) face," that the land of Iorruaidh, or Fuardha, lay six weeks' sail north-east from Lochlainn (or Norway?), and that a burning mountain was sailed through

when within two weeks' sail of it. It may be Iceland and Mount Hecla, notwithstanding the inaccuracy of the geographical direction from Lochlainn, and the passage through the burning mountain. O'Curry, *Atlantis*, vol. iv., p. 190.

Λιπέ, the river Liffey upon which the present city of Dublin is built.

Λοϋλανν, *gen.*-Διων; a name generally applied to Denmark by Irish writers, but considered by O'Curry to refer to Sweden.

Λοϋλανναιζ, *s. pl.* the Fomorians.

Λυξ Λάμφαυά, Lugh of the Long Arms, of the Tuatha De Danann line, called in the story Λοιμβέμεανναδ, "Of the Stout Blows," and τοῦάνναδ, *i.e.*, "Master of many (or all) Arts," was the son of C.Δη and the third king in succession from Nuadha of the "Silver Hand." He held the sovereignty of Eire forty years. He instituted the games of Telltown (Ταίλλτε) in honour of his foster-mother Ταίλλτε, which were celebrated on the 1st day of August in each year down to A.D. 1168 (O'Donovan's *Ann. Four Masters*; p. 1168, note (12)). This festival was called Lughnasadh, from Lugh, the founder, and nás or nós, a custom; and even to this day, the first of August is called by no other name than Λά Λυξνάυ-αδ, that is, the day of Lugh's Custom, by the Irish-speaking people of Ireland. He was the great planner of the Second Battle of Magh Tuireadh, in which he slew Balar, the leader of the Fomorians. He was, eventually, killed by MacColl at Caondruim: *gen.* Λυξάιρ and Λοξά.

Μάξ Βρεαξά, Breagh's Plain; so called from Breagha, son of Breoghan, and uncle to Milesius, whose sons he accompanied on their expedition to Eire. He gave his name to this territory, which anciently comprised almost all, if not all, the present county of Meath. (See *Books of Rights*, ed. O'Donovan, p. 11, note(n). O'Curry, *Atlantis*, vol. iv., p. 223.

Μάξ Λυιγξ, this was the name of MacDermot's country, in the present county of Roscommon. The *Dinnsenchus* says, that this plain received the name of Magh Luirg (the Plain of Pursuit) from this circumstance, when Conall Cernach, at the instigation of Medb (Maive), queen of Connacht, wounded her husband in the thigh with the cast of a spear, he, Conall, fled from the palace of Cruachain, followed by "the Four Red Heads of Mairtine," who tracked and pursued him into Breifné, where they slew and beheaded him. [*Book of Lecain*, fol. 245, b.a.] O'Curry, *Atlantis*, vol. iv., p. 174.

Μάξ Μόρη Δη Δοναιζ, the Great Plain of the Fair; according to O'Curry, not far from Ballisadare.

Μάξ Μυιρθεϊμνε, the Plain of Muirtheimhne; the level country extending from the River Boyne to the mountains of Cuailgne or Carlingford. This was the inheritance of the famous Ulster champion, Cuchulainn, and the chief theatre of the battles of the Tain Bo Cuailgne. The name is said to have been compounded of μυιρ, the sea or tide, and τειμεν, obscurity or concealment, from its having been covered with the sea until the time of the Tuatha De Danann, when the Θάξοδα caused the waters to recede by pronouncing an incantation upon them (see the tale of the "Courtship of Cuchulainn and Eimer.") This, however, does not agree with the *Annals*, which say, at A.M. 2859, that this plain was cleared by Neimidh, long before the time of the Tuatha De Danann (O'Curry's note, *Atlantis*, vol. iv., p. 170).

Μάξ Τυιρῖθ, anglicised Moytura, the Plain of Tuireadh, literally the Plain of Pillars or Columns, noted as the scene of two famous battles between the Tuatha De Danann and the Firbolgs and Fomorians. The First or Southern Battle of Magh Tuireadh was fought between the Firbolgs, led by Eochaidh, and the Tuatha De Danann, led by Nuadha of the "Silver Hand," in which, after four days' fighting, the latter were victorious. The plain, where this battle was fought, is situate near the village of Cong, in the present county of Mayo. The Second or Northern Battle of Moytura, called Moytura "of the Fomorians," was fought thirty years later between the Tuatha De Danann and the Fomorians. The Fomorians were defeated, but Nuadha, who led the Tuatha De Dananns, was killed, as also Balar "of the Mighty Blows," who commanded on the opposite side. The site of this second Battle of Moytura, which was fought, according to the Four Masters, A.M., 3330, is distant about fifty miles from the place where the First Battle of Magh Tuireadh took place, and is situate in the present barony of Tirerrill, in the county of Sligo. See Wilde's communication upon the battle field of Moytura, in the *Proceedings R. I. A.*, vol. x., pp. 22-24.

Μαναννῶν, the son of Lir, the celebrated navigator, who flourished in the time of the Tuatha De Danann. Oirbsen was his true name. He resided in Arran in the Frith of Clyde, which was called Emhain Abhlach, Emain of the Apple Trees. He was killed in the battle of Cuilleann, by Uilleann, son of Caitir, son of Nuadha of the Silver Hand, in contention for the sovereignty of Connaught; and when

his grave was dug, Lough Oirbsen burst over the land, so that it was from him the Lough, modernly corrupted Corrib, was named. (See a note on Manannan Mac Lir by O'Curry, in *Atlantis*, vol. iv. p. 226.)

ΜΑΡΤΗΔΑ ΣΙΘΘΑ, The Fairy Cavalcade. These were the Tuatha De Danann cavalry, who, after the great body of their race had returned to the *Sidhes* or Fairy Hills, were kept embodied by the great chief, Manannan, in his enchanted dominion of the Isle of Man (Manainn), which is the Tir Tairngiré, or Land of Promise, of ancient Irish Mythology; corruptly called Tir na n-óg, or the Land of Perpetual Youthfulness, by modern Irish romancers (O'Curry, *Atlantis*, vol. iv. p. 102, note, 142.)

ΜΙΔΩ, a son of ΟΙΔΩΝΩΔΩ, and a more accomplished doctor than his father. Miach was not satisfied with the silver arm which his father had made for Nuadha, and we are told by the traditions of the period that he disinterred the real arm, set it joint to joint, and sinew to sinew, and made it whole "in three moments." This very singular legend goes on to say that the old doctor was so enraged at this damaging competition, that, in a fit of anger, he took a sword and killed his son, whom he then buried, and that three hundred and sixty-five medicinal herbs grew up through the grave of the young doctor, one from every joint and sinew of his body; that these were afterwards plucked up in the order of their positions, and placed in her cloak by Airmed, his sister, who was also of the faculty; but that the unappeased father came and mixed them all again, so that their separate medicinal powers cannot be known. (See MS. Second Battle of Magh Tuireadh in the O'Curry collection.)

ΜΕΘΕ, Meath; according to Keating's Ireland, this name is derived from the μεθε, or neck of each province from which ΤΥΔΩΔ ΤΕΔΩΝΩΔΩ took it; or again, from Midhe, son of Bratha, son of the Daghdha, high priest of the family of Neimheadh, by whom the first sacred fire was kindled in Ireland after the arrival of the followers of Neimheadh, who conferred upon Midhe all that tract of land about Uisneach, near which the fire was first kindled; which tract is called Midhe from the name of that priest or druid. There was at that time only this one tract called Meath, until the reign of ΤΥΔΩΔ, who added to it the portions which he took from the other provinces, and increased its area to eighteen tracts or baronies.

ΜΗΘΩΔΩ, the guardian of the Hill from which Brian

and his brothers were obliged to give the three shouts, the last of the Eric-fine imposed by Lugh.

Μῶδᾶν, *gen.* -ᾶν, the Swine-herd, whose arm was taken to supply one for Nuadha, who lost his own in the battle of the First Moytura.

Νυᾶδᾶ Διᾶγιοσῶλᾶν, Nuadha of the Silver Hand; the king and leader of the Tuatha De Danann on their invasion of Éire. In the first great battle of Moytura, between his followers and their predecessors, the Firbolgs, in the soil of Ireland, Nuadha's right arm was cut off from the shoulder, in single combat by Sreng, the great champion of the Firbolgs. Dianceacht, the celebrated physician of the Tuatha De Danann, replaced the lost member by an arm made of silver, whence Nuadha obtained the epithet of "Silver-handed." Whilst under treatment for his injuries, a lapse of seven years, his place in the government was filled by Breas; but his rule became so intolerable that the Tuatha De Danann welcomed the resumption of power by Nuadha. Breas, in revenge, sought the assistance of Balar, with the result that the Second or Northern battle of Moytura was fought, in which, although the Tuatha De Danann were again victorious, they counted amongst the slain their king, Nuadha.

Διᾶγιοσῶλᾶς, a celebrated physician of the Tuatha De Danann, and son of Διᾶνσεᾶς.

Περσῖα, *gen.* (να)—; Persia.

Πῖρεδᾶν, a personage mentioned in text as king of Persia.

Σεᾶν-Σηῶλᾶς; that is, the Old Mountain; otherwise called Chorann, now the barony of Corann, in the county Sligo, the ancient territory of the MacDonnoch family. This district first received its name from Corann, a famous harper of the Tuatha De Danann, who received it from that people in recognition of his professional excellence. In times long after, a certain part of the land received the name of Ceis-Chorann. The place that bore, and still bears, this name, is a well-known remarkable hill in the barony of Corann. This hill received its name from the circumstance that it was there Cael Cheis (Slender Ceis), one of the six enchanted pigs of the Princess Derbriu, already mentioned in connection with Dumha Sealga (Mount Chase) was killed by Queen Maive. [*Dinnsenchus, Book of Lecain, fol. 248, b.*]—O'Curry's note, *Atlantis*, vol. iv, p. 175.

Σῖρλε, Sicilly; *gen.* (να) Σῖρλε.

Τεῶλῶτε; *gen.* -τεᾶνν; anglicised Telltown; a famous

place of antiquity, situate on the Sele or Blackwater, and midway between Kells and Navan, on the right-hand side of the road leading from Navan to Kells, from which last named town it is distant about four miles. It owes its name to a Danannian princess, by name $\tau\alpha\iota\lambda\lambda\epsilon$, the daughter of $\mu\acute{\alpha}\xi\acute{\iota}\mu\acute{o}\rho\iota$, and wife of $\epsilon\omicron\acute{\upsilon}\acute{\alpha}\iota\omicron$, in whose father's person $\epsilon\Delta\rho\iota\varsigma$ terminated the life of the Firbolg kings. She was subsequently married to $\epsilon\omicron\acute{\upsilon}\acute{\alpha}\iota\omicron$ $\zeta\Delta\rho\iota\beta$, son of $\omicron\upsilon\Delta\acute{\epsilon}\tau\omicron\upsilon\lambda\lambda$, a chieftain of the $\tau\upsilon\lambda\acute{\alpha}\ \omicron\epsilon\ \omicron\Delta\alpha\eta\alpha\eta$ line, into whose hands the sovereignty of Eire fell after the decisive battle of South Moytura, where the Firbolgs were totally routed. $\lambda\upsilon\zeta$ of the Long Arms was nurtured by this princess; and after her death, he established the Olympic games to honour and commemorate her name. These games were annually celebrated here on the first day of August, with great pomp, in the presence of the monarch and his court. They began a fortnight before Lammas, and lasted four weeks. At Telltown all the marriages of Pagan Ireland were celebrated. "The ceremony was a simple one," says O'Donovan, "if we are to rely on the *Book of Fermoy*. It consisted in kissing and shaking hands, *unde*, $\rho\omicron\tau\alpha\delta\acute{o}$, marriage." Business of buying and selling was transacted; and feats of $\epsilon\Delta\eta\gamma\eta\eta\alpha\mu$, *dexterity at arms and buffoonery* were exhibited. We learn from Cormac's Glossary that there was a hill at Tailteann, called $\tau\upsilon\lambda\acute{\alpha}\ \eta\alpha\ \kappa\omicron\iota\beta\acute{\epsilon}$, which he explains *hill of buying, or market hill*. This, O'Donovan considers, is probably the mound lying to the north of the road on which there is a trigonometrical point.

Here the Tuatha De Danann made a last but fruitless stand against the Milesians, losing in the engagement their three famous queens, Eiré, Fodhla, and Banba. Up to the time of Roderic O'Connor, the last king of Ireland, $\tau\alpha\iota\lambda\lambda\epsilon$ continued to be a theatre of interesting events. According to the Four Masters that monarch celebrated the *Nassa* of $\tau\alpha\iota\lambda\lambda\epsilon$, on which occasion his people covered the country for some miles around.

O'Donovan, whilst engaged on the ordnance survey in the county of Meath, in 1836, was informed by several old natives that sports were celebrated at $\tau\alpha\iota\lambda\lambda\epsilon$ up to so late a period as thirty years previously, and that these were supposed to be a kind of continuation of the ancient games. They took the form of an annual pattern, which was held on the south side of the river Blackwater, opposite the fort of *Telton*, on the first Sunday of the month, which $\lambda\upsilon\zeta$ of the

Long Hands had set apart for holding the *Nassa* or *sports* or *games*. O'Donovan considered it worthy of note that, "This pattern was not carried on in honour of any saint, as is always the case in every other parish, and that it was held in the very beginning of the month which derived its name from the sports of $\tau\alpha\iota\lambda\lambda\epsilon$." One of the interesting letters, which O'Donovan wrote from Kells in 1836 on this subject, was accompanied by a sketch-plan of the antiquities of $\tau\alpha\iota\lambda\lambda\epsilon$, all of which he urged should be marked on the Ordnance Sheet of the county (No. 17), which embraced Telltown. His wishes were carried out in a very partial manner only, the Rath and the two Loughs between it and the road, which are termed on the Ordnance Sheet "blind Loughs," being the only features of interest marked, whilst his suggestions as to the nomenclature were entirely unheeded. He urged the adoption of Telton as the best way to anglicise $\tau\alpha\iota\lambda\lambda\epsilon\alpha\eta\eta$, and thus follow the example of Usher in his "Primordia." He condemned the practice of sticking "town" to the names of places, which had, in too many cases, corrupted the orthography and disguised the meaning, as in the case of "Telltown," where "ton" would have fittingly conveyed the sound of the terminating syllable. This suggestion was not acted on, and Telltown was preserved to perpetuate a disguise, which O'Donovan characterized as tending "to make it impossible to tell what town it was."

$\tau\epsilon\alpha\delta\epsilon\ \mu\iota\theta\acute{\omicron}\delta\epsilon\upsilon\alpha\rho\tau\alpha$; literally the "House of Mead-circling." This was the famous banqueting hall of Tara, of which the shape and dimensions are still traceable (See Petrie's "Essay on the Antiquities of Tara Hill," in the Proceedings of the Royal Irish Academy).

$\tau\epsilon\alpha\eta\mu\alpha\tau\eta$; Tara, the ancient palace of the Monarchs of Ireland and the remains of which are still visible upon the hill, is situate in the present county of Meath, a few miles from Kilmessan Railway Station. Here the scattered Firbolgs re-united their forces, which landed in Ireland about the year 3266. They designated the hill $\Theta\rho\upsilon\iota\mu\ \text{C}\alpha\eta\eta$, or the Beautiful Eminence, a name of which it is justly deserving, from the view it commands of the fertile plains that extend for miles from its base. The Firbolgs established their seat of government here, and the five brother chiefs, who led them, divided the island into five parts, and distributed their people among them. Here $\text{O}\lambda\lambda\alpha\eta\ \rho\acute{\omicron}\delta\acute{\omicron}\lambda\alpha$, the fortieth monarch of Ireland first instituted the triennial assemblies, A.M. 3922.

Tara continued to be the chief residence of the Irish kings till its abandonment in the year A.D. 563. See the "History and Antiquities of Tara Hill," by Dr. Petrie, in the proceedings of the Royal Irish Academy," vol. xviii., pp. 25-232.

ΤΙΔΑΚΤΖΑ, the ancient name of the present "Hill of Ward," situate near Athboy, and in that part of ancient Meath which originally belonged to Munster, and in the territory of ΟΙ ΛΑΕΞΑΙΡΕ, which, since the establishment of surnames, was the patrimonial inheritance of the family of Ο'ΟΑΙΜΝΕΔΛΒΑΙΝ, now Quinlans, the descendants of ΛΑΕΞΑΙΡΕ, the last pagan monarch of Ireland. Some of the antiquities of the hill are shown on ordnance sheet No. 30, of the county of Meath. There is a remarkable earthen fort on the hill, said to have been originally erected by the monarch ΤΥΔΑΔΛ ΤΕΔΑΚΤΩΔΡ, towards the middle of the second century, where the Druids lighted their sacred fires on the eve of ΣΑΜΟΥΝ (first day of November), and from which, according to all the Irish authorities, the fire that lighted all the hearths in Ireland was supplied. ΤΙΔΑΚΤΖΑ derives its name from the daughter of Mogh Ruith, the great Irish Druid of Valentia Island, off the coast of Kerry, who, as well as this daughter, is said to have studied in the school of Simon Magus, "in the Alpine Mountains." See *Book of Rights*, ed. O'Donovan; and *Atlantis*, vol. iv., p. 223. ed. O'Curry.

ΤΥΔΩ, *gen.* -ΔΙΩΕ; ΤΩΝΝ ΤΥΔΙΩΕ, the Wave of Tuatha, a princess, who, whilst under the care of Conaire, the Monarch of Eire, was stolen as she lay in an enchanted sleep, by an emissary of the celebrated ΤΥΔΩ ΟΕ ΟΔΑΝΝ navigator, Manannan MacLir. She was thus brought to the mouth of the Bann, which was then called ΙΝΒΕΡ ΞΙΔΑΙΡ, and left on the beach, whilst her captor went in search of a boat to carry her over the sea. In his absence a great wave rolled in and bore her off to sea and drowned her.—(See note to *Battle of Magh Leana*, p. 95; ed. O'Curry.)

ΤΥΔΩ ΟΕ ΟΔΑΝΝ, the Tuatha De Danann, the second colony who occupied Eire. According to Keating, antiquarians held different opinions as to the origin of this name. Some asserted it was from Brian, Iuchair, and Iucharba, three sons of Danann, daughter of Dealbaoith, they were so called; because these were so famous in the Black Art, that these ΤΥΔΩΔΑ or sorcerers called themselves after them. Others held that the ΤΥΔΩΔΑ ΟΕ ΟΔΑΝΝ were so called because they were three distinct tribes, The first tribe was denominated

τῦαῖ, and comprised the nobility and leaders of the colony; for τῦαῖ signifies a lord or noble, and this is the more credible, because Bechoill and Danann, two of their women, were called Ὀαν-τῦαῖ, *i.e.*, female Tuathis. The second tribe was called ὄεε or gods; these were their druids. The third tribe, which obtained the name, embraced those who were skilled in arts, for ὄαν signifies an art, and from their arts they were called Ὀανανν.

Τῦρεανν, called Τῦρεανν Ὀεαζρανν at p. 21. This name, says O'Curry, would literally signify the "Wheat with the little beard." He was the son of Ogma, the "Sunfaced;" and he is also called Ὀελβδεῖ, the "Fire-faced" and Τῦριλλ Ὀιρνεο; but this last is merely another form of the word.

Τῦιρ, a personage mentioned in text as being King of Greece.

Ἰῦρνεαῖ; *gen.* -ῖ; now Usny, or Usnagh Hill, "on the west side of Tara," and according to the text, anciently, called Ἰννοῖαν Ὀαλιρ, is situate in the parish of Killare barony of Rathconrath, and county of Westmeath. It was at this hill that the five divisions, into which the Firbolg brothers divided Eire among them, met; and it was in ancient times one of the chief places of assembly for the states of the country. A rock on the top of it is said to have been inscribed with four lines, pointing to the cardinal points, and containing within their angles the provinces into which the Firbolg brothers divided the island. Here Τῦαῖαλ Τεαῖτμαρ, monarch of Ireland, in the first century erected a palace and established public marts, which were annually held on the first day of May. According to Keating, the author of *Dinnsenchus* and others, the fire, called Bealltine, was lighted at Usnagh in the Connaught portion of Meath in the beginning of Samhradh, *viz.*, on the first May, which for that reason is called Ἰά Ὀεαλιτῦαινε, to the present day.



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