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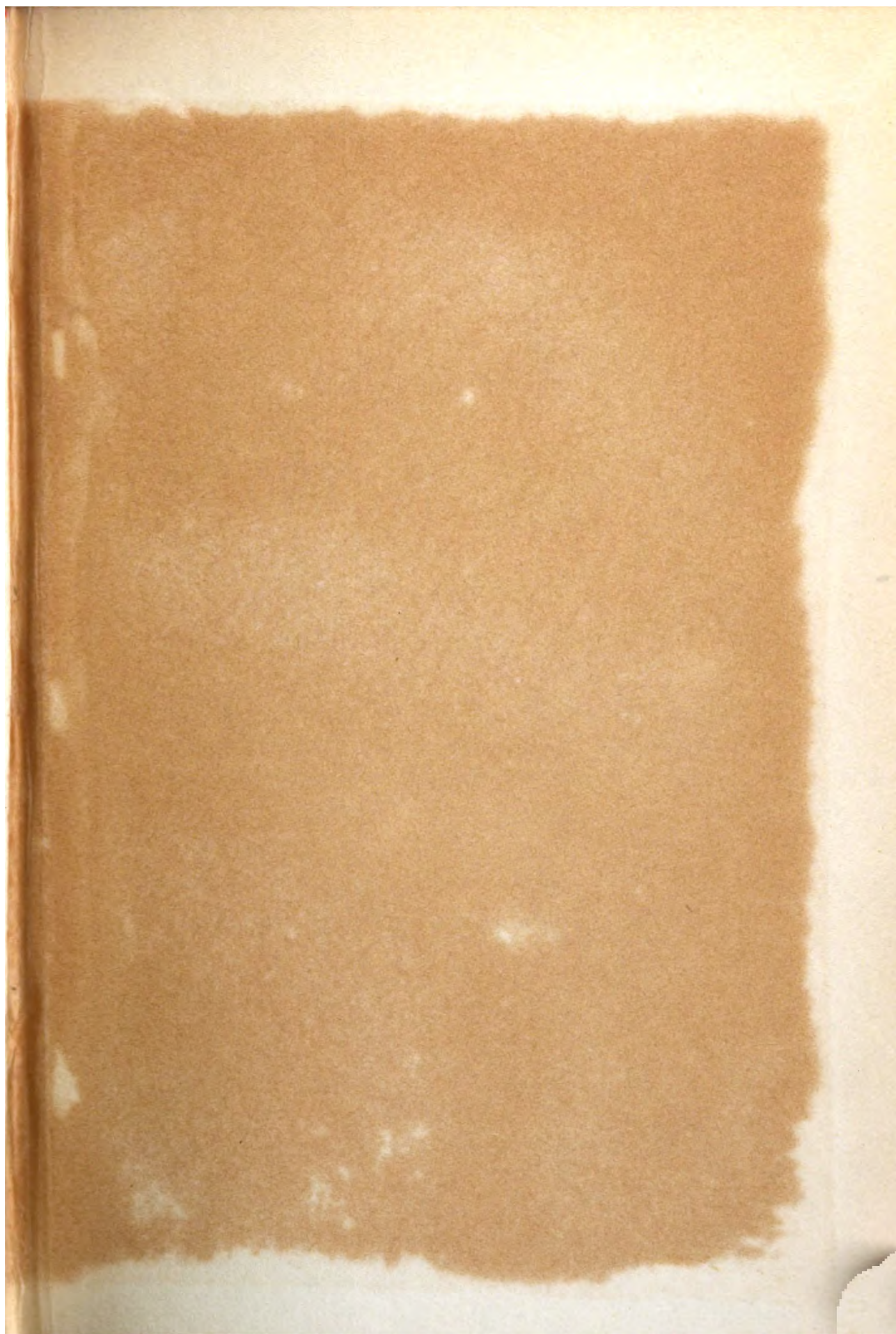


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Ireland 8⁺ 337





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P R E F A C E .

THE Gaelic text of this book was copied from the Manuscript H. 5, 26, in Trinity College, Dublin. Of this MS. O'Donovan says :—" It was purchased in London for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating." (" Irish Grammar," Introd. lxxxvii.)

I transcribed the whole text with the most scrupulous regard to accuracy; and afterwards, when the book was going through the press, I compared the proofs, word for word, with the original MS., and corrected any mistakes made in the transcript.

I have made no change in O'Mulconry's text except :—

1. Supplying some accents and aspirations, omitted in the original.

2. Lengthening out the contractions, which, however, are very few.
3. Occasionally, for the sake of clearness, separating words, which in the text are written continuously (such as ζηάτ-μοιηη, for ζηάτμοιηη δοιη-ηεδηνύο for δοιηηεδηνύο, &c.).
4. When ḃ eclipses ḟ, O'Mulconry invariably writes the combination ḃḟ, which I have all through changed to the more familiar ḃ-ḟ.

The grammatical terminations vary somewhat: thus the termination of the past passive is sometimes written εδḡ and sometimes ιοḡ; but I have faithfully followed the text in every case.

This text is remarkable for the very general use of ο instead of Δ and υ, and in consequence of the diphthong ιο instead of εΔ; as ζοη for ζυη, ρευντοη for ρευντΔη, ρειητύοη for ρειητέΔη, βυδιλιοḡ for βυδιλεΔḡ. The reader will observe this in every page, and in almost every sentence.

This book is meant as a text-book for learners of Gaelic; and in the translation, therefore, smoothness of expression has been sacrificed to literalness. The translation is indeed so literal as to be generally almost word for word. Whenever the Gaelic idiom rendered this impossible, i.e., where a word-for-word translation would be unintelligible in English, I have given the sense with as slight a departure from literalness as possible; but in every such case I have explained the idiom in a footnote.

In the beginning I have often supplied in brackets words necessary to complete or clear up the sense; but this is done less frequently towards the end, the student being supposed to have made himself familiar with the Gaelic forms of expression already explained.

The vocabulary in the end contains every word in the text, with all necessary grammatical inflections. In connection with many of the words, idiomatic phrases are explained. All the meanings made use of in the text are given, but no others.

It will be seen from what is said above that I have tried to anticipate every conceivable difficulty in the way of the learner: anyone who has mastered the First, Second, and Third Irish Books, published by the Society for the Preservation of the Irish Language, or the Series now being issued by the Gaelic Union, and who has a moderate acquaintance with Gaelic grammar, will be able to make his way through this book without the help of a teacher.

The proof-sheets have been read very carefully by Mr. John Fleming and by Mr. David Comyn; and their criticisms have saved me from not a few errors, and given me many useful hints.

The poetry is much older than the prose text, being quoted by Keating from various ancient writers: it is sometimes very obscure; and a few

passages are most probably corrupted. In some cases, where I found myself hopelessly at fault, I sent the poetical puzzles to my friend, Mr. William M. Hennessy, who willingly gave me his help in translating them. Mr. Hennessy is the worthy representative of the great Irish scholars who have passed away; and he is ever ready to place his vast knowledge at the disposal of those less skilled than himself in the ancient language.

P. W. J.

*Lyre-na-Grena, Leinster-road,
Rathmines, October, 1880.*

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N O T E .



IN the past tense of verbs, Keating very often uses the following old forms of conjugation, which it is quite necessary the learner should know :—Third person singular, *meallairtair* (instead of *meall*), he deceived ; first person plural, *meallram* or *meallrom* (instead of *meallamair*), we deceived ; third person plural, *meallras* and *meallrasair* (instead of *meallasair*), they deceived. These terminations are often slightly varied, especially when they are joined to a verb whose final vowel is slender (*bualoirsair, bualriom, bualrios,* &c.), but they are always easily recognised. The modern forms of the first and second persons plural are also often made *meallamair* and *meallabair*, in accordance with the Munster pronunciation, instead of *meallamair* and *meallabair* ; and the modern third person plural is almost always made *meallasair* instead of *meallasair*.

The Grammar referred to in the notes and in the Vocabulary is Dr. Joyce's "School Irish Grammar." The learner is recommended to make himself acquainted with the Idioms explained in this Grammar from page 116 to the end.

FORUS PEASA AR ÉIRINN.

LIBER PRIMUS.

Αἰ ῥο δο ῥεανῆυρ Ἐίριονν, αἰυρ δα ῥαῆ αἰνμ
δα ο-τυζαῶ υἱηρε,* αἰυρ δα ῥαῆ ῥοἰνν δα
n-δεαρναῶ υἱηρε, αἰυρ δα ῥαῆ ῥαβᾶιλ δα n-δεαρ-
ναῶ υἱηρε, αἰυρ δα ῥαῆ n-ῥηυινῥ δαρ ῥαῆ ί, αἰυρ
δα ῥαῆ ῥνίον τάρῥαῖναιλ δα n-δεαρναῶ ἰννε ῥε
λινν ῥαῆ αἱῥυῥιοῥ δα ῥαῖβε οῥ α ῥιονν, ὁ ἔύρ
ῥιαῖν ῥυρ αν αἱῥηῥηρε, αν ἰείο ῥυαραρ ῥε α
ῆ-ῥαιῥνείρ δίοῆ.

I.

Ἄρ ο-τύρ κυῥῥιοῖ ῥίοῥ ῥαῆ αἰνμ δα ῥαῖβε αρ
Ἐίριονν ῥίαῖν.

I. Δη ῆευο δἰνμ τυζαῶ δρ Ἐίριονν, ἰνῥ να ῆ-ῥιοῶῆδῶ,
εαῶον, οἰλέν να ῥ-coλλεαῶ; αἰυρ δρ ἔ ουινε οο
ῥῥἰονν δη τ-δἰνμῥ ὀί οῥλαῶ ὀο ἰνῦἰνντιῥ ἰῖν

* ΟΔ ο-τυζαῶ υἱηρε, that was given to it; literally, "that was given upon her." In the succeeding phrases, also, the preposition δρ is used: "each division that was made on her," "the first name that was given on Erin," &c.

HISTORY OF ERIN.

FIRST BOOK.

HERE [I treat] of the history of Erin, and of each name that was given to it, and of each division that was made of it, and of each conquest that was made of it, and of each people that took it, and of each renowned deed that was performed in it during the time of each chief king who was over its head, from the beginning ever to this time, as many as I have found of them to record.*

CHAPTER I.

AT FIRST WE SHALL PUT DOWN EACH NAME THAT WAS EVER ON ERIN.

1. The first name [that] was given to Erin [was] *Inis na bh-fiodhbhadh*, that is, "Island of the woods;" and the person who gave this name to it†

* Δη μέρο ραδρρ ρε Δ β-ρδρρνέρρ ρίοβ; literally, "the number I-have-found to record them of them." Re Δ β-ρδρρνέρρ, "for to record them" or "for their recording." See Grammar, p. 116, Idiom 1

† Who gave that name to it: ρο ξδρρρ Δη τ-δρρρ ρρ ρί; literally, "who called that name of her" (i.e., of Erin). See note ||, next pag.

meic béil, ταινιζ υαίò το βραιτ να h-Éηιονη, Δζυρ Δη
 ο-τεατ ιηητε όό* ρυαηι 'η-Δ h-Δση τοημε çοιλλιòò í†
 Δτ Μαξ η-Εαλτα Δηάηη. Τρί η-υαηε, ιομοηηο, το
 βί Έηε 'η-Δ h-Δσηçοιλλι‡ το ηέηη Δη τ-ρεαηφοçαίηη
 Δτά ραη ρεαηçυρ:—“Τρί η-υαηε το çυη Έηε τρή
 ηοηζα Δζυρ τρή ηαοίΔ όί.”

2. Δη οαηα η-Δηηη Çηίοç ηα β-ρυηεαòΔç, ό βείç
 Δ β-ρυηηοò, ηο Δ ζ-çηίοç ηα ο-τρή ηαηη οση οοηαη
 το βί Δη ράξΔίλ Δη τΔηηοηη; ιοηαηη, ιομοηηο, ρυη
 Δζυρ çηίοç, όη ροçοιηο Λαηηηε *finis*.

3. Δη τρεαρ Δηηη, Ιηηρ Εαλζα, εαòση, οίλέη υαηοι;
 όηη Δη ιοηαηη ηηηρ Δζυρ οίλέη, Δζυρ Δη ιοηαηη εαλζα
 Δζυρ υαηοι: Δζυρ Δη ηε ληηη ρεαη η-βοιζ ρα ζηάç
 Δη τ-Δηηη ρηη υηηηε.

4. Δη çεαçηαηάò η-Δηηη Έηε; Δζυρ Δ οεηçòηη
 ζυρ Δβ υηηε ζοηηçòηη ρηη όί,§ το ηέηη υζòαηη οαηηçε,
 όη β-ροçαί ηο Αεηηα, ρά ρεαη Δηηη οση οίλέη οα
 η-ζοηηçòηη|| Creta ηο Candia Δηοηη; Δζυρ Δη υηηε
 ηεαρΔρ¶ Δη τ-υζòοηηηοηη ρηη, το βηηζ ζοη Δίçηζηοοηη
 ρηοçç Ζηαοηòιλ ΖηλΔηη ραη οίλέη ρηη ρεαί Δηηηηε Δ
 η-οηΔίç Δρú ηηç Εαρρú ηηç Ζηαοηòιλ ό'ηοηηαηηβαò Δη
 Δη Εηζηρτ. Όο βεηçòηη ρòρ Αεηε ο'Δηηη Δη Δη
 Εηζηρτ όη ζλυαηηηοοηη Ζαοηòιλ. Ζηòεαò Δη ί çεαò-

* Literally, “on coming into it [being] to him.” This idiom is of constant occurrence, and the learner must master it. See Grammar, p. 118, Idiom 4.

† Literally “he found her in her one forest of wood.” See Grammar, p. 133, Idiom 42.

‡ Literally, “in her one wood.” See last note.

§ Literally, “that it is why that [name] is called of her.”

|| Όα η-ζοηηçòηη Creta; literally, “of which is called Creta,” οα being here a contraction of οε Δ “of which.” When the verb ζοηη (call) is used in naming, the usual Irish idiom is “to call a name of a person or thing,” where the English idiom would be “to call a name to a person,” or “to call a person by a name:” so we have ζοηηçòηη Connάçτα οίοβ “Connacians are called of them,” i.e., “they are called Connacians” (page 24 *infra*). See also last note above.

¶ ηη ΜεαρΔρ, relative form. See Grammar, p. 56, par. 4.

was a man of the people of Nin Mac Béil, who came from him to examine Erin, and on arrival in it he found it all one forest-wood, except Magh n-Ealta* alone. Three times, indeed, was Erin [covered with] continuous wood, according to this old saying [which] is in the history: "Three times Erin put three wood-growths and three baldnesses off her."

2. The second name [was] *Crioch na bh-fuineadhach* (the country of the extreme limits), from being in the extremity or end of the three divisions of the world [which] were discovered that time: "Fuin" and "end" [being], indeed, equivalent, [the former, "fuin"] from this Latin word, *fnis*.

3. The third name was *Inis-Ealga*, that is, Noble Island; for "inis" and "oilén" (island) are equivalent, and "ealga" and "uasol" (noble) are equivalent: and it is during the time of the Fírbolgs that name was usually on it.

4. The fourth name [was] *Eire*; and it is said that it is why it is called that [name], according to a certain author, from this word *Aeria* [which] was an old name for the island which is called Creta or Candia now; and it is why the author thinks that, because the race of Gaodhal Glas resided in that island a space of time after Sru the son of Easru the son of Gaodhal was banished out of Egypt.† *Aere* was also given as a name to Egypt, since the Gaels departed [from it]. However, it is the common opinion of historians that it is why it is called *Eire*, from the name of the queen of the

* The proper names mentioned in the text are given in an alphabetical list at the end of the book, and as far as possible explained and identified.

† Literally "a space of time after Sru, the son of Easru, the son of Gaoidhiol, to be banished out of the Egypt." For the passive sense of ὀϊονηδῆβαδῶ. See Grammar, p. 112, par. 12; and for the use of the article before Egypt, see Grammar, p. 99, par. 6.

Tuatha De Dananns, who was over the country at the time of the children of Milidh to come into it; Eire, daughter of Dealbhaoth, was her name; and it is she [that] was wife of Mac Gréine, who was called Ceathur, [and who] was King of Erin when the sons of Milidh came into it.

5. The fifth name [was] Fódhla, from a queen of the Tuatha De Dananns, who was called Fódhla: it is she [who] was wife of Mac Cecht, whose proper name [was] Teathur.*

6. The sixth name [was] Banbha, from a queen of the Tuatha De Dananns, that was over the country, who was called Banbha; it is she [who] was wife of Mac Cuill, whose proper name was Eathúr. These three kings used-to-be in the sovereignty of Erin each year by turns;† and it is the name of the wife of each man of them [that] used-to-be on the island the year that he himself used-to-be king. It is why the island is called Eire oftener than Fódhla or Banbha, because that it is the husband of the woman whose name was Eire [that] was king the year that the Sons of Milidh came into it.

7. The seventh name was Inisfail; and it is the Tuatha De Dananns [who] gave that name to it, from a stone they brought with them into it, which was called the Lia Fail; and [it is] *Saxum Fatale*, i.e., "the Stone of Destiny" Hector Boece calls it in the "History of Alban" (Scotland); and it was a stone on which were enchantments, for it used-to-roar under the person who had the best right to take the sovereignty during the time of the men of Erin to be in meeting in Tara to choose a king over them. However, it did not roar from the time of Concho-

* Whose proper name [was] Teathur: ὄδαρ β'δινν σίλιος, &c. See Grammar, p., 72, par. 8, for an explanation of the forms used here.

† Each year by turns: ἕαδ ἡε m-blíadain. See Grammar, p. 128, Idiom 31.

τὰν μυστὰδὸ Ἐρίοντ. Ἀξ γο μανν δειρμιρμιόττα ἀξδ
 ἱυϊόυξδὸ* ζυρ ἄβ ὄν ζ-κλοιόρι ζαιρτίον Ινίρ Ράιλ
 ο' Ἐρίωνν.

Ἀν ὀλοὸ ἀτά ρόμ οἶά ἱάιλ,
 Ὑαίτε ραιττίον Ινίρ Ράιλ;
 Εἴοιρ' οἶά ἐράιζ εἰλε εἰων,
 Μαξ Ράιλ υἱλε ρορ Ἐρίωνν.†

8. Ἀν τ-οὐτῆδὸ ἡ-δινμ Μυϊοιρ; ἀξυρ ἀρ ἰδὸ
 κλᾶννα Μίλιουὸ τυζ ἀν τ-δινμ ριν υἱρρε ρυλ ρανζαδορ
 ἄ ο-τίρ ιοντε. Μαρ ἐανζαδορ, ιομορρο, ζο bun
 Ιννβερν Σλάινε, οἶα η-ζαιρτίον κυαν Λοῦα Ζαρμαν
 ἀου, τιονόλυο Τυατῶ Ὁε Ὁηδανν ζονα η-ορδοιτίβ
 'η-δ ζ-κοινη ἀνη, ἀξυρ ιμρρο ορδοιόδιοὐτ ορρα, ιοηνυρ
 ἡάρ λέρη ὀόιβ ἀν τ-οιλέν ἀττ ἀρ ἐορῆδαιλιος μυϊσε,
 ζοναδὸ υἱμε ριν τυζαδορ Μυϊοιρ ρορ Ἐρίωνν.

9. Ἀν η-δοῆδὸ ἡ-δινμ Scotia; ἀξυρ ἀρ ἰδὸ Μεικ
 Μίλιουὸ τυζ ἀν τ-δινμ ριν υἱρρε ὄν ἄ μάτται.
 οἶαρ β' δινμ Scotā, ιηζιον Pharao Nectonibus; ηο ἀρ
 υἱμε τυζαδορ Scotia υἱρρε οο βρῆζ ζυρ ἄβ ἰδὸ ρέιν
 Cīne Scuit on Scythia; Scotā, Scyta.

10. Ἀν οεικῆδὸ ἡ-δινμ Hibernia; ἀξυρ ἀρ ἰδὸ
 Μεικ Μίλιουὸ τυζ ἀν τ-δινμρῖ υἱρρε. Ζιόεαδὸ ἄ οειρρο
 ορροηζ ζυρ ἄβ ὄ ἀβυινη ἀτά ραν Σρᾶιν οἶα η-ζοιρτίον
 Hiberus τυζτόρ Hibernia υἱρρε. ἄ οειρρο ορραμ
 εἰλε ζυρ ἄβ ὄ Εἰβίον μακ Μίλιουὸ ζαιρτίον Hibernia ὀι.
 Ἀττ ἐεανᾶ ἄ οειρ Κορμακ η-δοῆτῶ Μακ Κυλιονάιν ζυρ
 ἄβ υἱμε ἄ οειρτίον Hibernia ρῖα,‡ ὄν ζ-κόμφοκὸλ
 Ζηρέαζακ ρο hiberoc, id est *occasus* ἄ Λαιοιν, ἀξυρ
 nyaon, id est *insula*: ιονδαν ριν ηε ἄ ρᾶδὸ ἀξυρ in-
 sula occidentalis, εἰδὸν, οἱλέν ἰαρτῶραδ.

* Ἀξ δ ἱυϊόυξδὸ, at its setting down.

† Υἱλε ρορ Ἐρίωνν, on all Erin: here the usual order (ρορ Ἐρίωνν
 υἱλε) is departed from for the sake of rhyme.

‡ ἄ οειρτίον Hibernia ρῖα, it is called Hibernia; literally, "Hibernia
 is called of her." Here the prep. ηε (in ρῖα) is used with ζοιρ, in-
 stead of οε. See note ||, p. 4.

bhar forward ; for the false images (i.e., idols) of the world were silenced when Christ was born. Here is a verse of quotation proving that it is from this stone Erin is called Inis Fáil :—

The stone [which] is under my two heels,
From it is called Inisfail ;
Between two strands of strong tide,
The Plain of Fál [as a name] on all Erin.

8. The eighth name [was] Muicinis ; and it is the children of Milidh who gave that name to it before they reached to land in it. When they came, indeed, to the mouth of Inbher Slainé, which is called the harbour of Loch Garman now, the Tuatha De Dananns, with their druids, assembled to meet them there, and they practise druidism (sorcery) on them, so that the island was not visible to them but in the likeness of a pig, so that therefore they gave [the name] Muicinis (pig island) to Erin.

9. The ninth name [was] Scotia ; and it is the sons of Milidh who gave that name to it, from their mother, whose name [was] Scota, daughter of Pharaoh Nectonibus ; or it is why they gave [the name] Scotia to it, because that they themselves are the Cine Scuit from Scythia : Scota [that is to say], Scyta.

10. The tenth name [was] Hibernia ; and it is the sons of Milidh who gave this name to it. However [some] people say that it is from a river [that] is in Spain, which is called Hiberus [that the name] Hibernia is given to it. Other people say that it is from Eibher, the son of Milidh, it is called Hibernia. But, however, the holy Cormac Mac Cuilionáin says that it is why it is called Hibernia [namely], from this Greek word *hiberoc*,* that is, *occasus* (western) in Latin ; and *nyaon*,* that is,

* So these two words are given in the MS.

11. Δη τ-δονμάδὸ ἡ-δινμ θευζ Juernia ὅο μείη Ptolomeus, ἡο Juerna ὅο μείη Solinus, ἡο Ierna ὅο μείη Claudianus, ἡο Vernia ὅο μείη Eustatius. Μεδ-
 ραιμ ἡὰς ρυιλ ὅο céill* ρά'η θειὸβη, ἀτὰ ἰοη ἡὰ
 ἡ-υζοδρμυιβῆ ὅο ἐδοιβ ἀη ροκαίη Hibernia, ἀτὰ ἡὰ
 τμυζιοσδρ κρέο ὁ ὅ-τάμωζ† ἀη ροκολ ῥο Hibernia.
 Δζυρ ὅὰ μείη ῥη ζο ὅ-τυζ ζαδ δον ρά λειτ ὀίοβ δμυρ
 υαὶὸ ρέη δη, ἰονηυρ ζυρ δβ ὅε ῥη τάμωζ ἀη
 μαλαητ ὕο δη ἀη ἡ-ρocol.

12. Δη ὅδρδ ἡ-δινμ θευζ ἷηη, ὅο μείη Diodorus Siculus.

13. Δη τρεδρ δινμ θευζ ἷηλδνοδ; Δζυρ μεδραιμ
 ζυρ δβ ἐ ράτ ρα ὅ-τυζαὸ ἀη τ-δινμ ῥη υηηε, ὅο ἡρῖζ
 ζυρ δβ ἐ ἷη μαδ Μιλιοὸ κευο ὅυηε ὅο ἡ-δὸηυιαιὸ
 ρα ὕη Ἐηῖονη ὅο Κλαηηαὶβ Μιλιοὸ, Δζυρ ὅὰ μείη
 ῥη ὅο ἡ-δινμωζιοὸ ἀη τ-οίλῆη ῥη υαὶὸ: ἰοηδηη,
 ἰοηοηηο, Irlanda Δζυρ ρεδρῡηη ἷη. Οηη δρ ἰοηδηη *land*
 δ ἡ-βέδρλδ, Δζυρ ῥοηη ἡο ρεδρῡηη δ ἡ-ζδοῖὸεἷζ.
 Δρ μῖοηε δρ μεδρδ ρῖηηηε ἀη ηεῖτερ, μαρ δ ὅεη
 Ἄεδορ Δρῡμαδὰ ζυρ δβ δινμ ὅοη οίλῆηρ, ἷηεο,
 εαὶὸη, υαὶζ ἷη, ὅο ἡρῖζ ζυρ δβ ἀηη ἀτὰ ρεδρτ ἡο
 υαὶζ ἷη.

14. Δη κεατῡμαδὸ ἡ-δινμ θευζ Ogygia, ὅο μείη
 Plutarcus: ἰοηδηη τῡδ, Ogygia δ ἡ-ζῡρέζηρ Δζυρ
 Insula perantiqua, εαὶὸη, Οίλῆη ῡο-ἀηρμυὸ. Δζυρ
 δρ κηεδρδ ἀη τ-δινμ ὅ'Ἐηῖοηη ῥη, ὅο ἡρῖζ ζοη δβ
 εἷδη ὁ ὅο ἡάηηζιοὸ ἀη ὅ-τῡρ ἷ, Δζυρ ζυρ δβ ροηῖβτε
 ἀη ρῖηεοηρ ἀτὰ Δζ δ ρεδρῡοῖβ ἀη ὅάλδἰβ δ ρεδρ ὁ
 τῡρ ἡὰ ἡ-δινμῡοη, ὅἰδἰζ δ ἡ-ὅἰδἰζ.‡

* ἡὰς ρυιλ ὅο céill: literally, "that [there] is not [any] of sense."
 Observe, ρυιλ, the older form, is used here instead of the modern
 ἡ-ρυιλ.

† Ο ὅ-τάμωζ: the rel. pron. is understood here: ὁ δ ὅ-τάμωζ.

‡ ὅἰδἰζ δ ἡ-ὅἰδἰζ, age after age: lit. "rear in rear."

insula (island); that is equivalent to saying *Insula Occidentalis*, that is, "Western Island."

11. The eleventh name [was] Juernia according to Ptolomeus, or Juerna according to Solinus, or Ierna according to Claudianus, or Vernia according to Eustatius. I think that there is no meaning in the difference [which] is between these authors, in regard of this word "Hibernia," but that they did not understand from what came this word Hibernia. And accordingly that each one of them separately gave a guess from himself on it; so that it is from that came that variety on the word.

12. The twelfth name [was] Irin, according to Diodorus Siculus.

13. The thirteenth name [was] Irlanda; and I think that it is the reason why was-given that name to it, because that it was Ir, the son of Milidh, [that] was the first man who was-buried under the soil of Érin, of the sons of Milidh, and hence that island was named from him: Irlanda and "Land of Ir" [being], indeed, equivalent. For *land* in English and *fonn* or *fearonn* in Gaelic are equivalent. The truth of this thing is all-the-more likely, inasmuch-as the Book of Armagh says that a name for this island is Ireo, that is, the grave [uaigh] of Ir, because that it is there [that] is the sepulchre or grave of Ir.

14. The fourteenth name [was] Ogygia, according to Plutarch, "Ogygia" in Greek, and *Insula perantiqua*, that is, "Very ancient Island" [being], indeed, equivalent. And that is a proper name for Erin, because that it is long since it was inhabited at first, and that very full is the knowledge [which] its historians possess of the records of its ancient people from the beginning of times, age after age.

II.

Αἷς πο ρίος γαὶ ποινη σα η-δεαρναὸ αρ Ἐρινη

1. Δη ἔευσ ποινη, αρ ἑ Ραρτολόν το ποινη ηη Δ
 ceitre mihub* ειορη Δ ἔεατριαρ μαε, ὄαρβ' ἀημδανη
 Εη, Οηβα, φεαρην, Δζυρ φεαρηγηα. Τυζ ἀη ἔερο-μῆρ
 ὄ'Εη; μαρ Δτά Δ β-φοιλ† ὄ Οηλοὸ Νέρο Δ ὄ-τυαηραιορη
 Ἰλαὸ ζο η-Δἔ-κλιαἔ Λαιζιον. Τυζ ἀη ὄαρη μῆρ το
 Οηβα, εαδον, Δ β-φουλ‡ ὄ Δἔ-κλιαἔ ζο η-Οηλέη Ἀρηα
 Νειμῖο, ὄά η-ζοηραιορη Οηλέη Μόρη ἀη ὄηαρρηυζ.
 Τυζ ἀη τρηαρ μῆρ ὄ'φηεαρην, ὄη Οηλέη μόρη ζο
 η-Δἔ-κλιαἔ Μεαὸρηυῖοε Δζ Ζαηλημ; Δζυρ ἀη ἔεατ-
 ρομῖαὸ μῆρ ὄ'φηεαρηγηα, εαδον ὄ Μηεαὸρηυῖοε ζο
 η-Οηλοὸ Νέρο.

Δη ὄαρη Ροηηη, εαδον, ποηηη Ἐλοηηηη Νειμῖεαὸ.

2. Τρηύρ ταοηραιοἔ το ἔλδανηαιβ Νειμῖοὸ το ποηηη
 Ἐρη εαττορηο Δ ὄ-τρη μῆρηβ, ὄεὸἔαἔ, Σημεὸη, Δζυρ
 ὄρηοτάν Δ η-ἀημδανη. Ζαβδαιρ ὄεὸἔαἔ ὄ Τῄοηρηηρ
 ζο ὄοηηη. Ζαβδαιρ Σημεὸη ὄ ὄηοηηηη ζο ὄεαλαἔ
 Ἐηηηλαηρ Λάηη ηε Ἐορηαηζ. Ζαβδαιρ ὄρηοτάν ὄ
 ὄηεαλαἔ Ἐηηηηλαηρ ζο Τόηρηηρ Δ ὄ-τυαηραιορη
 Ἐηηηηαἔτ.

Δη τρηαρ Ροηηη ἀηη πο, εαδον ποηηη φεαρ η-ὄολζ.

3. Κύη ηεηε ὄεαλα ἠηε Λοηὸ το ηαηηηαδ Ἐρη Δ
 ζ-ἔοηη μῆρηβ εαττορηο, Δζυρ Δρ ὄηὸβ ρηη ζοηραιορη§ ηα
 ἔοηη ἔοηηὸ: Δζυρ Δρ ἰ ρηη ποηηη Δρ ὄυαηηε το ηηηηοὸ

* Literally, "The first division, it is Partholon [who] divided [it] in its four parts." Observe, Δ, its, stands for Ἐρη, and is consequently feminine.

† Δ β-φοιλ, all that is. See Grammar, p. 47, par. 3; and p. 107, par. 3.

‡ Τρηύρ ταοηραιοἔ, three of chiefs: ταοηραιοἔ is gen. plur. So also is μαε, in the third line. See Grammar, p. 98, par. II.

§ Δρ ὄηὸβ ρηη ζοηραιορη: it is those that are called; literally, "it is of those are called." See note ||, p. 4.

CHAPTER II.

DOWN HERE [IS] EVERY DIVISION WHICH WAS
MADE ON ERIN.

1. The first division was that made by Partholon, who divided it into four parts between his four sons whose names were Er, Orba, Fearon, and Feargna. He gave the first part to Er, namely, all that is from Oiloch Neid in the north of Ulster to Ath-cliath of Laighin. He gave the second part to Orba, namely, all that is from Ath-cliath to Oilén Arda Neimhidh, which is called Oilén Mór an Bharraigh. He gave the third part to Fearon, from the Great Island (Oilén Mór) to Ath-cliath Meadhruidhe at Galway; and the fourth part to Feargna, namely, from Meadhruidhe to Oilioch Néid.

THE SECOND DIVISION, THAT IS, THE DIVISION OF THE
CHILDREN OF NEIMHIDH.

2. Three chiefs of the children of Neimhidh divided Erin among them into three parts, Beothach, Simeon, and Briotán their names. Beothach takes* from Tóirinis to the Boyne. Simeon takes from the Boyne to Bealach Chonglais, near to Cork. Briotán takes from Bealach Chonglais to Tóirinis in the north of Connaught.

THE THIRD DIVISION HERE, THAT IS, THE DIVISION OF THE
FIRBOLGS.

3. Five sons of Deala the son of Loch divided Erin into five parts among them, and it is those that are called the five provinces; and that is the division

* Takes: ζαβαίη, the historical present. See Grammar, p. 56, part 3.

[which] is the most permanent [that] was ever made on Erin, as we shall mention shortly after this. Cambrensis agrees with this division in the book he wrote of a description of Erin, where he says :— “In five parts, indeed, almost equal (says he), was-divided this country, anciently, namely, the two Munsters, North Munster and South Munster, Laighin,* Ulaidh,* and Connachtaigh* (Thomond, Desmond, Leinster, Ulster, and Connaught).” Here [are] the five chiefs of the Firbolgs who took sovereignty of those five provinces: Sláinge, Seangann, Gann, Geanann, and Rughruidhe. Slainge took the province of Laighin, from Drogheda to Cumar na d-tri n-Uisge. Gann takes the province of Eochaidh Abhradhruaidh, from Cumar na d-tri n-Uisge to Bealach Chonglais. Seangann takes the province of Curoi Mac Dáire, from Bealach Chonglais to Limerick. Geanann takes the province of Connaught from Limerick to Drobhaois. Rughruidhe takes the province of Ulster from Drobhaois to Drogheda.

Although some of the historians say that it is a tripartite division [which] was on Erin among the three sons of Cearmad Milbheoil of the Tuatha De Dananns, I do not think that they divided Erin among them; but it is my opinion that it is the alternation of the sovereignty each year by turns [which] was among them, according as we said above [when] showing why [the name] Eire is given to this country oftener than Fódhla or Banbha. [See p. 7.]

* These three names are in the plural number, and mean *peoples*, not territories :—Lugenians, Ultonians, Connacians.

Δη σεατμομάδὸ Κοινη, εαδὸν, Κοινη Chloinne
Μίλιου.

4. Δη ἰ σευορυιὸ ὀρυιηζε με γεανῆυρ,* ζυρ δβ ἀμλυιὸ
το μαηηαδὸ ἔηε ιοηι ἔιβειρ δζυρ Εημοιόν:—δ
β-ρυιλ ὁ Δτ-κλιατ δζυρ ὁ ζαλλιῖν βυὸ ὀειρ δζυρ
Εηζηι Ριαδα το τὸρμεινη εαττορηα, δζ ἔιβειρ; δζυρ
δ β-ρυιλ δη ρηη βυὸ ἔυαυὸ δζ Εημοιόν. Ζυὸεαδὸ νί
η-ἰ ρο ροινη το ροηηαδὸ εαττορηα, ἀμυιλ ἔρυτὸῆαμ
'η-α ὀυαυὸ ρο; ἀτ δη ἀμλυιὸ το μαηηηαδὸ ἔηε:—οά
κόηζιοὸ Μυῖαη δζ ἔιβιορ; κόηζιοὸ Chonnaδτ δζυρ
κόηζιοὸ Λαηζιοη δζ Εημοιόν; δζυρ κόηζιοὸ υλαδὸ δζ
ἔιβιορ ἡαδ ηη, εαδὸν, μαδ δ η-οειρβηάτορ; δζυρ
οηοηζ οοηα η-υαηρλιβ τάηηηζ leo δ β-ρὸῆαη ζαδ δοηη
οιοβ' η-α ροινη ρέηη οοη ἔηιῆ.

Δη κόηζιοὸ Κοινη, εαδὸν, Κοινη Chearmna δζυρ
Shobairce.

5. Το ροινη, ιομορηο, Cearmna δζυρ Sobairce ἔηε
δη οά λειτ εαττορηα, εαδὸν, ὁ ἡνβιορ Cholpa δζ
Οηοιῆιοσ Δτδ ζο Luimneδτ Μυῖαη, δζυρ δη λειτ βυὸ
ἔυαυὸ δζ Sobairce, δζυρ το ρηηηε ούν δη δ λειτ ρέηη,
εαδὸν, Ουη Sobairce. Ζαβδαιρ Cearmna δη λειτ βυὸ
ὀειρ, δζυρ το ρηηηε ούν λαηη με ραηηηηε τειρ, εαδὸν,
Ουη Cearmna, ρηη δ ράηηττορητ Ουη ἡηε Ράορηηζ δ
ζ-ἔηιῆ Chúηηηοῆ δηηη.

Δη Σεηηοὸ Κοινη, εαδὸν, Κοινη υζαηηε Μῆοηη.

6. Ραηηαηρ υζαηηε Μόρ ἔηε δ ζ-κόηζ ραηηαηβ
ρῆοιοσ εηοηη δη ζ-κόηζιορ δζυρ .20. το ἔλοηηη το βί
αηηε‡ ἀμυιλ ἔυηηηοη ρῆορ ηηηη Ρέηη Ρηοζηηηοῆ.

* Οηοηηζ με γεανῆυρ, historians; literally, "people for history," a
very common expression.

† Ρηη δ ράηηττορητ: see Grammar, p. 132, Idiom 38.

‡ Το βί αηηε, whom he had; lit., "who were with him." This
idiom occurs constantly, and the learner must be thoroughly acquainted
with it. See Grammar, p. 130, Idiom 34.

THE FOURTH DIVISION, THAT IS, THE DIVISION OF THE
CHILDREN OF MILIDH.

4. It is the opinion of some historians, that it is thus Erin was-divided between Heber and Heremon:— all that is from Ath-cliath and from Galway southwards, and Eisgir Riada for a boundary between them, to Heber; and all that is from that northwards to Heremon. However, this is not the division [which] was-made between them, as we shall prove after this; but it is thus they divided Erin:— the two provinces of Munster to Heber; the province of Connaught and the province of Leinster to Heremon; and the province of Ulster to Heber the son of Ir, i.e., the son of their brother: and a company of the nobles who came with them along with each one of them in his own division of the country.

THE FIFTH DIVISION, THAT IS, THE DIVISION OF CEARMNA
AND SOBHAIRCE.

5. Cearmna and Sobhairce, indeed, divided Erin in two halves between them, namely, from Inbhior Cholpa at Drogheda to Limerick of Munster, and the half [which] was north to Sobhairce, and he built a palace in his own half, namely, Dun Sobhairce. Cearmna takes the half [which] was south; and he built a palace near to the sea [at the] south, namely, Dun Cearmna, which is now called Dun mhic Pádrúig in De Courcy's country.

THE SIXTH DIVISION, NAMELY, THE DIVISION OF UGAINE
MÓR.

Ugaine Mór divides Erin in twenty-five parts among the five-and-twenty children whom he had, as we shall put down in the List of Kings.

Δη ρεαὐτῆσὶ Κοινη, εαὐοη, Κοινη Chuinn Cheuoά-
 ἑαίξ αζυρ Μοξά Νυαὐάτ.

1. Ὁο ροινη Conn αζυρ Μοξ Νυαὐάτ Ἐιηε λεαὐάε
 εαττορηα, μαρ ατά, α β-ρῦιλ ὁ Σηαιλλιῆ αζυρ ὁ Δε-
 κλιαε buò ἑυαίῶ, αζυρ Ειρζηη Ριαοα ὁο τὸρηαηη
 εαττορηα, αζ Conn; αζυρ αρ ὁε ρηη τάηηεζ λεαὐ
 Cuinn ὁο ἑαβαιητ* αρ δη ταοβ buò ἑυαίῶ; αζυρ λεαὐ
 Μοξά αζ Μοξ Νυαὐάτ; αζυρ αρ ὁε ρηη τυζαὐ λεαὐ
 Μοξά αρ δη λεαὐ buò ὀεαρ.

Ταρ ceann,† ceana, ζορ cuinhioρ ηα ρεαὐτ ηαηηα
 ρο ὁο ρὶοηαὐ αρ Ἐιηηηηη ρίορ α η-εαζορ, ὁο ρέηρ υηρσ
 ηα η-ζαβάλτυρ αζυρ ηα η-αιηηορ, ρίλληοσ αρ δη
 η-ζηαὐ-ροιηηη ατά αρ Ἐιηηηηη ὁο αηηηηηη ρεαρ η-βολε
 αλε, ὀρ ἰ αρ ἡὸ ατά αρ buη ὁο ρίορ, εαὐοη, cuίε cόηεῖῶ
 ὁο ὀευηαῆη ὀί,‡ αῆηυιλ α ουβηαηαηη. Αζυρ ηρ αηη
 βαοι cοηηηοηηηη ηα ζ-cόηεζ ζ-cόηεζαὐ ρο, αζ λίε ατά α
 η-υηρηοά, ζο ὁ-τάηηεζ τυαὐοι τεαὐτῆορ α β-ρῦιλαιτῆορ,
 ζυρ βεαη ηίρ ὁα ζαε cόηεῖῶὸ μαρ ρεαηοηηηη buηησ
 ὁα ζαε αηηηοηηεζ ὁα η-βεηε α η-Ειηηηηη; ζυρ αβ ὀίοβ ρηη
 ὁο ρηηηηοὸ δη Μηῖοε, αῆηαίλ ροίλληεὸάηη α β-ρῦιλαιτῆορ
 τυαὐοίλ.

* Ὁο ἑαβαιητ; infinitive active used passively. See Grammar, p.
 112, par. 12.

† Ταρ ceann, although, notwithstanding. See Grammar, p. 128,
 idiom 32.

‡ Literally, "since it is it [that] is most [that] is on foundation per-
 manently, namely, five provinces to be made of it:" ὁο ὀευηαῆη, infin
 active, understood passively, like the English, "a house to let." See
 note * above.

THE SEVENTH DIVISION, NAMELY, THE DIVISION OF CONN
CHEUDCHATHACH AND MOGH NUADHAT.

7. Conn and Mogh Nuadhat divided Erin equally between them, namely, all that is from Galway and from Ath-cliath northwards, and Eisgir Riada for a boundary between them, to Conn ; and it is from that came [the name] Leath Cuinn (Conn's half) to-be-given to the side [which] was north ; and Leath Mogha to Mogh Nuadhat ; and it is from that was-given [the name] Leath Mogha (Mogh's half) to the half which was south.

Notwithstanding, however, that I have put down in arrangement these seven divisions [which] were-made of Erin, according to the order of the conquests and of the times, I shall return on the customary-division [which] is on Erin from the time of the Filbolgs forth, since it is the most permanent settlement, namely, the five provinces which were made of it, as we have said. And it is where was the meeting-point of these five provinces, [namely], at a stone [which] is in Uisnioch, until came Tuathol Teachtmhor in the sovereignty, [so] that he cut-off a part of each province as mensal land* to each chief-king who should-be in Erin ; so that it is of those was-formed Meath, as we-shall-show in the reign of Tuathol.

* Mensal land, *ρεδρονν βυιρο* ; lit., "land of the table : " that is. land to support his table or household.

III.

[Ὁ οἰκονομὸς ἀρ ἀν Μῖθε ἀγυρ ἀρ να κόιζεαδαιῖ
εἰλε ἀντρο.]

Ὁ οἰκονομὸς ἀρ ἀν Μῖθε ἀγυρ ἀρ να
κόιζεαδαιῖ ἀρ ἔεαδαι ; ἀγυρ ὅο βέρι τορὰδὲ να μοννα
ρο ὅον Μῖθε, ζο n-αιρνεῖρτιορ ἀ φερμῖορ, ὅο βριζ
ζυρ ἀβ ἰ φερμῖορ βυρτο μῖζ Ἐρμῖορ ἰ,* ὅο μέρη να
n-ζαοιῖοι, ἀγυρ ζο m-βιοῖο φαρ ζαν ὀλιζέο, ζαν
φμαῖτ, ζαν ἔαιν ὀ νεαῖ ἀ n-Ἐρμῖορ, ἀτ ὀ μῖζ Ἐρμῖορ
ἀμῖορ. Ὀῖτ ὀ-τριοῖα ὀέζ λιον ἀ φερμῖορ ; τριοῖα
βαίλε φαν τριοῖα-ῆο ὀίοβ ; ὀά φερμῖορ ὀέζ φερμῖορ
ἰρην m-βαίλε, ὅο μέρη ἀρ τ-φερμῖορ, ἀγυρ φέ .20. ἀφρα
φαν φερμῖορ. Τρί φῖοτ ἀγυρ τρί ῆο φερμῖορ φερμῖορ
ἰρην τριοῖα-ῆο ἀμῖορ φη. Χειτρε φῖοτ ἀγυρ
χειτρε ῆο ἀγυρ φέ μῖλε φερμῖορ φερμῖορ ἰρην Μῖθε
υἰλε, ὅο μέρη ἀρ ἀμῖορ.†

Ἀρ υἰμε ζοιρτιορ Μῖθε ὀί, ὅο βριζ ζορ ἀβ ὅο
μῖθε ζαῖ κόιζιῖ ὅο βεαν τυαῖοι τεαῖτμορ ἰ. Ἡο
ἀρ υἰμε ζοιρτιορ Μῖθε ὀί, ὀ Μῖθε ἰαδ ὀμαῖα ἰο
ὀεαῖφῖα, φρῖορ-ὀμαοι ἔλοιννε φερμῖορ ; ἀγυρ ἀρ
λειρ ὅο φερμῖορ ἀρ ἔεο τεινε ἀ n-Ἐρμῖορ ἰαρ
ὀ-τεαῖτ ἔλοιννε φερμῖορ ; ἀγυρ λιῖορ με h-φερμῖορ
ὅο φερμῖορ ἰ. Ὁο βριονναδορ ἔλῖορ φερμῖορ ἀρ
τυαῖτ φερμῖορ βαοι ἀρ φη ὀό ; ἀγυρ ὀρ φερμῖορ φη
ζοιρτιορ Μῖθε ὀί. Ἀγυρ ἰο φερμῖορ ὀ φερμῖορ φαν
Μῖθε, μῖο ἀμῖορ, ἀῖτ ἀρ ἀρ τυαῖτ φερμῖορ
ἰο ζορ ἔμῖορ τυαῖοι τεαῖτμορ μῖθε ἰο μῖοι φερμῖορ
κόιζιῖ ἰε, ἀμῖορ φερμῖορ.

* Literally, "because that [it] is it [that is] land of [the] table of the king of Erin it." The repetition of the pronoun *í* or *it* (referring to *Μῖθε*) makes this look very strange in English ; but it is an idiom constantly used in Gaelic.

† One *triocha* or *triocha-céd* = 30 *bailes* or townlands ; one *baile* = 12 *seisriochs* or plowlands ; one *seisrioch* = 120 old Irish acres.

CHAPTER III.

[OF THE SUBDIVISION OF MEATH AND OF THE OTHER PROVINCES HERE.]

I shall now make the subdivision of Meath (Gaelic *Midhe*) and of the [other] provinces in like manner; and I shall-give the beginning of this division to Meath, until its lands are described, because that it is the mensal land of the king of Erin, according to the Gaels, and that it used-to-be free from the law, from control, from tribute of any-one in Erin, except from the king of Erin alone. Eighteen *triochas* the quantity of its land; thirty *bailes* in [each] *triocha-céd* of them; twelve *seisriochs* of land in the *baile*, according to the history; and six score acres in the *seisrioch*. Three score and three hundred *seisriochs* of land in the *trioch-céd*, accordingly. Four score, and four hundred, and six thousand *seisriochs* of land in all Meath, according to this calculation.

It is why it is called *Midhe*, because that it is of a *meidhe* or neck of each province Tuathol Teachtmhor cut it. Or it is why it is called *Midhe*, from *Midhe* the son of Bratha the son of Deagh-fhatha, chief-druid of the children of Neimhidh; and it is by him was-lighted the first fire in Erin after arrival of the children of Neimhidh; and near to Uisnioch he lighted it. The children of Neimhidh presented the *tuath* (district) of land [which] was there to him; and from that druid it is called *Midhe*. And there was not, of land in Meath, about that time, but the one *tuath* aforesaid, until Tuathol Teachtmhor put a *meidhe* or neck of each province with it, as we have said.

Ὁ τοῖμανταῖτ να Μιθε δην πο μηρ να κόιζεαῖδῖβ,
 ἀμῖαιλ το οροαῖζ Τυαῖτολ Τεαῖτμορ. Μαρ τέρο
 ὄν Σιοναῖνν πορη ζο η-Δῖ-κλιαῖτ, ὁ Δῖ-κλιαῖτ ζο
 η-Δῖαῖνν Ριζε, ὁ Δῖαῖνν Ριζε ρῖαρ ζο Κλυαῖν-Conn-
 ραῖ, ὁ Chλυαῖν-Connραῖ ζο η-Δῖ αν Μυιλῖνν Ἰρραῖ-
 ραῖζ, αζυρ ζο Cumαρ Chλυαῖνα η-τορῖαρ, αρ ρῖν ζο
 Τόῖαρ Καῖρῖρε, ὁ Τόῖαρ Καῖρῖρε ζο Cραῖνναῖζ
 ζῖειρῖιλε, ζο Όρμυμ Chυιλῖνν, ζο Βιορῖρα, ζυρ αν
 ἀβῖαῖνν το η-ζοῖρῖτορ ἀβῖαῖνν Chαρῖα ζυρ αν Σιοναῖνν
 buò τυαῖτ, ζο Loc Ρῖβ, αζυρ να η-οῖλέῖν υῖλε αρ λειρ
 αν Μιθε ἰαῖ; αζυρ αν τ-Σιοναῖνν ζο Loc ὅ-οεαρῖζ,
 αρ ρῖν ζο Μαοῖταῖλ, αρ ρῖν ζο η-Δῖ-λυαῖν, αρ ρῖν ζο
 Σζαῖρῖβ υαῖτῖαρῖαῖζ, ζο Όρμυμ Λεαῖταῖν, ζο ποῖε αν
 Μαῖζ, ζο Cumορ Chλυαῖνα η-εῖοῖρ, ζο Loc-οά-έν, ζο
 Μαῖζ Cποῖβῖα, ζο Όυῖβῖρ, ζο Lῖνν-αῖτα-αν-Ὁαῖλλ αρ
 Sλιαῖβ ρυαῖτο, ζο Μαῖζ αν Chορῖναῖνῖαῖζ α ζ-Clῖ-
 τ-Sλείβε, ζο Snάῖν Ευζῖναῖταῖρ, ζο Cumαρ, αζυρ ὁ
 Chumαρ ζο Lῖρρε, ἀμῖαιλ α οειρ αν Seanῖαῖτ:—

Ο Loc ὅ-οεαρῖζ ζο Βιορῖρα,
 Οη Σιοναῖνν πορη ζο ραῖρῖρε,
 ζο Cumορ Chλυαῖνα η-τορῖαρ,
 'S ζο Cumορ Chλυαῖνα η-αῖρῖοε.

Τῖρῖ ἐρῖοῖα ὅεζ α ζ-συρρ να Μιθε ρῖῖν, αζυρ ῖυῖζ
 ἐρῖοῖα α m-Ὁρῖαῖζῖαῖβ, ἀμῖαιλ α οειρῖτορ ἰρ να ρῖαν-
 αῖβρε ρῖορ:—

Τῖρῖ ἐρῖοῖα ὅεζ ρῖαν Μιθε,
 Μαρ α οειρ ζαῖ ἔῖν-ῖῖλε;
 ἰρ ῖυῖζ ἐρῖοῖα α m-Ὁρῖαῖζῖαῖζ μαῖτ—
 αρ μεαῖταῖρ ἔ ρε η-εοῖῖαῖβ;
 Cρῖοῖ Μῖθε ἰννεῖρῖαῖτο Ὁαῖτῖβ,
 αζυρ cρῖοῖ Ὁρῖαῖζ ζο μῖρ-ζῖηαῖοῖ;
 Ο Σῖιοναῖνν να η-ζαῖρῖῖα η-ζῖαν,
 ζο ραῖρῖρε—το ρεαῖτομαρ—
 ρῖρ Theαῖβῖα αρ ἰμῖοῖλλ buò τυαῖτ,
 αζυρ Καῖρῖρε ζο η-ζῖαν-τυαῖτ,
 ζο Lῖοη ζαῖ ραῖοῖτε 'ρ ζαῖ η-οάῖν,
 ρῖρ Ὁρῖαῖζ ζο νυῖζε αν Cαῖρῖαν.

Of the boundaries of Meath here with the [other] provinces, as Tuathol Teachtmhor ordered. As it goes from the Shannon east to Ath-cliath, from Ath-cliath to the river Righe, from the river Righe west to Cluain-Connrach, from Cluain-Connrach to Ath-an-Mhuilinn-Frangcaigh, and to the Cumar (confluence) of Cluain-Ioraird, from that to Tóchar Cairbre, from Tóchar Cairbre to Crannach of Geisill, to Druim-chuilinn, to Birr, to the river which is called Abhainn-chara to the Shannon northwards, to Loch Ribh, and all the islands [of Loch Ribh] it is to Meath they belong; and the Shannon to Loch Bo-dearg, from that to Maothail, from that to Athlone, from that to Upper Sgairbh, to Druim-leathain, as far as the Magh, to the *cumar* (confluence) of Cluain-Eois, to Loch-dá-én, to Magh Cnoghbha, to Duibhir, to Linn-atha-an-Daill on Sliabh-Fuaid, to Magh-an-Chosnamhaigh at Cill-Shleibhe, to Snamh-Eugna-chair, to Cumar, and from Cumar to the Liffey, as the historian says:—

From Loch Bo-dearg to Biorra,
From the Shannon east to the sea,
To the Cumar of Cluain-Ioraird,
And to the Cumar of Cluain-Airde.

Thirteen *triochas* in the body of Meath itself, and five *triochas* in Brega, as is-said in these verses below:

Thirteen *triochas* in Meath,
As each individual poet says;
And five *triochas* in excellent Brega—
It is [in] memory with the learned;
The country of Meath I will tell to you,
And the country of Brega of broad face,
From Shannon of the gardens bright,
To the sea—we know;
The men of Teathbha on the northern boundary,
And Cairbre of bright victory,
With abundance of each [kind of] sage and of each
[kind of] poet,
The men of Brega [extend] as far as the Casan.

Ἐο μανναδὸ δη Μηιὸε ὡδ εἶρ γο, λε ἡ-δοὸ Οἰρησιὸε, μί Ἐρησιονη, εἰσιρ ὡδ ἡδσ Ὀοννῆσιὸ ἡις Ὀοἡνδαιλλ (βα μί Ἐρησιονη μοἡμ Δοὸ Οἰρησιὸε) Concuḃορ Δγυρ Οἰλιλλ δη-δημδαννα. Τυζ δη λεδῆ ἰαρῆδμδῆ ὄ'φιορ ὄιοḃ, Δγυρ δη λεδῆ οἰρῆσιὸμδῆ ὄον φιορ οἰλε, ἰονηυρ ζορ λεδη δη μοἡηη ρη ὄί ο ρη δλε, Δγυρ Δρ ἰηηητε δτῶ δη Ριοζῆρορ, Τεδἡμδμ.

Ἐο μοἡηη ῆόζιοḃ Chonnadῆτ δηη γο.

2. ῆόζιοḃ Chonnadῆτ ὁ Λυμνηοḃ ζο Ὀρηḃδοιρ; ηδοἰ ζ-ῆεḃ βαιλε βιατταἰζ δτῶ ἰηηητε, Δγυρ ὄεἰḃ ὄ-τρηοḃδῶ .20. ρη; ὄετ ζ-ῆεḃ Δγυρ ὄεἰḃ ἡἰλε ρεἰρημḃ ῆεδμδμηη δ ζ-ῆονηδῆτδἰḃ υἰλε. Δρ υἡμε ζῆρηῆσιὸρ ῆονηδῆτῶ ὄί: ἰομδμῆδἰὸ ὄμδσοἰὸἰḃτῶ τῶρἰδ εἰσιρ ὡδ ὄμδσοἰ ὄο Ἐηυδῆτἰḃ Ὀέ Ὀηδηηη, ῆἰ-ηεδἰλλῆδῆ Δγυρ ῆονη δ η-δημδαννα. Ἐο μδσ ῆονη ρηεδῆτῶ ἡḃρ τἡμῆἰοἰλλ δη ῆόζιοḃ τρη ὄμδσοἰὸἰḃτῶ, ζοηδḃ ὄε μο ἡ-δμηηηἰζἰὸḃ ῆονηδῆτῶ, εδḃον, ῆυηη-ῆηεδῆτῶ, εδḃον, ρηεδῆτῶ ῆυηη. ἡο Δρ υἡμε ζοἰρ-ῆσιὸρ ῆονηδῆτῶ, εδḃον, ῆονη-ἰḃτῶ, εδḃον ῆδἡηηδῶ ῆυηη; δμ Δρ ἰοηδηηηἰḃτῶ Δγυρ ῆδἡηη; Δγυρ ὄο ḃρηζ ζυρ δβ ἰδσ ῆδἡηηδῶ ῆυηηη ὄο δἰτἰζ δη ῆόζιοḃ, μδρ δτῶἰ,* ῆἰἰḃτῶ Ἐοḃδῆ ῆοἰζἡεδḃḃοἡη, ζοἰρῆσιὸρ ῆονηδῆτῶ ὄιοḃ.† ῆδἡηηδμρ Ἐοḃδἰὸ ῆεἰὸἰḃἰḃ ῆόζιοḃ ῆονηδῆτῶ ἡ-δ τρη ῆοτῆδἰḃἰḃοἡη ῆμδμρ. Τυζ ὄ' ῆηἰḃec ἡδσ ῆεἰζ, ὄ'ῆεδμδἰḃ ηδ ῆμδσοἰḃε, ὁ ῆηἰḃἰc ζο Λυμνηοḃ. Τυζ ὄ'Ἐοḃδἰζ Δλδῆ, ἰορηδμρ Ὀοἡηδηηη, ὁ ζἡδἰλλἡμ ζο Ὀυἰḃ Δγυρ ζο Ὀρηḃδοιρ. Τυζ ὄο Ἐηηηηη ἡδσ ῆονη-μδῆ, ῆδζ ῆδἡηḃ, Δγυρ ρηη-τυδῆτῶ Ἐδσοἰὸἡη ὁ ῆηἰḃἰc ζο Ἐεδἡμδμρ Ὀρηζḃηηἰδḃ; Δγυρ ῆμδῆδἡη δ μοζῆρορ.

* μδρ δτῶἰ and μδρ δτῶ, both signify "namely" or "videlicet," the former being used with plural nouns, the latter with singular. Their literal translations are "as they are," and "as it is," respectively.

† Literally "'Connacians' is called of them"—"they are called Connacians." See note ||, page 4. In the original, *Connachta* is plural in form, and denotes a people, not a district: Connacians. The same remark applies to *Ulaidh*, *Laighin*, *Brega*, &c. See note, p. 15.

Meath was divided after this, by Aodh Oirdnidhe, king of Erin, between the two sons of Donnchadh the son of Domnall ([who] was king of Erin before Aodh Oirdnidhe), Conchubhor and Oilill their names. He gave the western half to [one] man of them, and the eastern half to the other man, so that that division adhered to it from that out; and it is in it (the latter half) is the royal palace, Tara.

OF THE DIVISION OF THE PROVINCE OF CONNAUGHT
HERE.

2. The province of Connaught from Limerick to Droghaish; nine hundred bally-betags are in it, and that is thirty *triochas*: ten thousand and eight hundred *seisriochs* of land in all Connaught. It is why it is called Connaught: a contention of druidism (sorcery) happened between two druids of the Tuatha De Dananns, Cithneallach and Conn their names. Conn sent a great snow round the province through sorcery, so that from it was named Connaught, i.e., *Cuinn-shneactha*, i.e., the *sneachta* or snow of Conn. Or it is why it is called Connaught, namely, *Conn-iochta*, i.e., the children (or race) of Conn; for *iocht* and *clann* (children or race) are equivalent; and because that it is the children of Conn [who] inhabited the province, namely, the race of Eochaidh Moighmheadhoin [therefore] it is called Connaught. Eochaidh Feidhlioch divides the province of Connaught in its three parts among three persons. He gave to Fidheach the son of Fiach, of the men of the Craobh, from Fiodhach to Limerick. He gave to Eochaidh Alath, Iorras Domhnann, from Galway to Dubh and to Droghaish. He gave to Tinna the son of Connrach, Magh Sainbh, and the old district of Taoidhe, from Fiodhach to Teamhair Broghaniadh; and Cruachan [was] its royal palace.

Ὁ Ρόινη Choιγιοῦ Ἰλαῖο ἀνηρο.

3. Cόιγιοῦ Ἰλαῖο ὁ Θηροῦλοιρ ζο h-1nnβιορ Cholpṛṛḁ, cúig ḗriocḁ ḡḗz ḁr .20.; no ḁr é ḡḗz ḁr .20. ḁτḁ ḁnn. Ἡḁοι ḃ-ḡicṛ ḁζυρ ἡḁοι ζ-céο ḃḁile ḃiḁτḁiḡ ḁnn. Τḡί ḡicṛ ἡḁοι ζ-céο ḁζυρ ḡḁ ḡiḡe ḡḗz ḡeiriḡioc ḡḗḡḡḁinn ἡḡḡ ζ-cόιγιοῦ ḡo uile. ḁr uime ζḁiḡṛioρ Ἰλαῖο ḡioḃ,* ὄḡ ḃ-ḡocḁl ḡo oḡl-ḡḁiṛ, εḁḡοḡ ḡóḡḡ-ἡonḡḡḁḡ, ḡḁ ḁορ ḁ ζ-céiḡl ζορ ḡóḡḡ-ἡonḡḡḁḡḁc Ἰλαῖο ḡo ḗḁοiḃ éiḡz ḁζυρ ḡḡḡéiḡe. Ἐḗḡḡḃuiḡ ḁḡ ḡḁnn ḡo ζορ ḁḃ ἡonḁḡḡ ḡḁiṛ ḁζυρ ἡonḡḁḡ.

Ceudḁoḡḡ luṛḡ ἡudḁḡ τḁḡ ḡḡḡ,
ḁḡ ḡoḡz ḡḗḡḡḁḡ ḡioḡḁl ζḁḡz;†
Ceudḁoḡḡ ḡo ζḁḃ ḡḁiḡṛ um ḡḁiṛ;
Ceudḁoḡḡ ḡo ḃḡḁiṛ ἡoḡḁ ḁḡḡ.

Ἡο ḁḡ uime ḡo ζḁiḡḡioḡ Ἰλαῖο ḡioḃ, ὁ Oḡḡḁḡ ḡóḡḁ ḡḁc ḡiḁcuiḡ ḡioḡḡzocḡiḡz, ḁḡḁiḡ ḡḗḡḡḃur ḁḡ ḡḁnn ḡo:—

Oḡḡḁḡ ḡóḡḁ ḡeocḁḡḡ-ζοiḡ,
Ἰλαῖο ḡo h-ḁḡḡḡḡḡḡioḡ Ἰλαῖο,
ἡḁḡ ḃ-ḡḡḡ-ḡeḡḡ Ṽḗḡḡḡḁc ḡḁ ḡ-τḡḡḗḃ;
ḁḡ ḡeḡḡ ḁḡ ḡ-τḡḡ ḡo h-ḡḡḡḡioḡ.

ḁζυρ Eḁḡḁḡḡ ḡḡḁḁḁ [ḁζυρ Oḡḡioḁ ἡéiḡ] ḁ ḡioḡ-ḡḡḡḡṛ.

Ὁ ḡoḡḡḡ cόιγιοῦ ḡḁiḡḡioḡ ḁḡḡ ḡo.

4. Cόιγιοῦ ḡḁiḡḡioḡ ὁ ḗḡḁiḡ ἡḡḃḡḡ Cholpṛṛḁ ζο Cumḁḡ ḡḁ ḡ-τḡḡ ḡ-Ἰiḡze, ḁoḡḡ-τḡḡioḁḁ ḡḗz ḁḡ .20. ḁḡḡ. Ἐeḡc ḡ-ḃḁile ḡicṛioḡ ḁζυρ ἡḁοι ζ-céο ḃḁile ḃiḁτḁiḡ ḡḡḡ: τḡḡ ḡicṛ ḁζυρ céο ḁζυρ éḡḡ-ḡiḡe ḡḗz ḡeiriḡioc ἡḡḡ ζ-cόιγιοῦ ḡo uile. ḁḡ uime ζḁiḡṛioρ

* Lit., "It is why Ulaidh is called of them [namely] from this word *oll-shaidh*." ḡioḃ is plural to agree with Ἰλαῖο. See note †, p. 24.

† The word-for-word rendering of the first two lines is: "Wednesday Judas went beyond [his] order, on the track of the vengeful, fierce demons." See for a similar use of τḁḡ, page 44, line 2.

OF THE DIVISION OF THE PROVINCE OF ULAIDH (ULSTER)
HERE.

3. The province of Ulster, from Drobhais to Innbhior Cholptha, thirty-five triochas; or [by another account] it is twenty-five are in it. One thousand and eighty bally-betagh in it. Twelve thousand nine hundred and sixty *seisriochs* of land in all this province. The reason it is called Ulaidh is from the word *oll-shaidh*, i.e., great treasure, to put in sense, that Ulster is very rich in regard to fish and cattle. This verse testifies that *saith* and *ionmhas* (treasure) are equivalent:—

Wednesday Judas violated his holy orders,
After the example of the vengeful, fierce demons;
Wednesday he took covetousness in regard to the treasure;
Wednesday he betrayed Jesus the exalted.

Or it is why it was called Ulaidh, from Ollamh Fodhla, son of Fiachaidh Fíonsgothaigh, as this verse testifies:—

Ollamh Fodhla of valour,
From him was named Ulaidh,
After [establishing] the true-convention of Tara of the tribes;
It is by him it was at first ordained.

And Eamhain Macha [and Oilioch Néid were] its royal palaces.

OF THE DIVISION OF THE PROVINCE OF LAIGHIN
(LEINSTER) HERE.

4. The province of Leinster from the strand of Inbhior Cholptha to Cumar na d-tri n-Uisge, thirty-one triuchas in it; that is nine hundred and thirty bally-betagh; eleven thousand one hundred and sixty *seisriochs* in this whole province. It is why

Λαιζίν υίοβ* ó na λαιζνιβ λεάταν-ζλάρα τυγραο
 Dubzáill leo a n-Éirionn, an tan tanzatoor le
 Labruio loingrioc: ionann, ceana, λαιζιον αζυρ
 pleaz. Αζυρ υο βμιοζ ζο μαβδοορ na pleaza po ζο
 ζ-ceannaiβ rlinn-λεάτα ορμα, αρ υαάπο h-αιμμοιζ-
 ιοò an cóizioò. Ιαη μαρβαò Chobéaiζ Chaoilbreaζ,
 ρί Éirionn, a n-Θιονν-Ριζ πο ζαβραο* λαιζίν αιμ-
 μοιζαò. Αρ ο'φοιλλρυζαò ζυρ αβ ó na pleazaiβri πο
 h-αιμμοιζιοò λαιζίν υο μνιοò an μann po.

Όά céo an pícit céo ζall,
 ζο λαιζνιβ λεάτα leo anall;
 Ona λαιζνιβ ρη, ζan oil,
 Όιοβ πο h-αιμμοιζιοò λαιζίν.†

Όά ρμιομ-λονζρορ υο βί a λαιζνιβ, 'n-a ζ-cleaót-
 αοαοίρ a μιοζμυιò βειé 'n-a ζ-coínnuiòe,‡ εαòon,
 Θιονν-Ριαζ αζυρ Νάρ.

Όο μοιηη cóizioò Eocúio Δβραòμυαιò anη po.

5. Cóizioò Eocúio Δβραòμυαιò, ó Choricaiζ αζυρ ó
 Luimnioc poih ζο Cumor na υ-τρι n-Υιρζε; cúiz tímoóa
 oéζ an .20. anη. Όειé m-baile peáct b-pícit αζυρ
 ηαοι ζ-céo baile biaτταιζ ατά ιηητε. Sé céo αζυρ
 oá míle oéζ peipmíoc peapiohη ατά ρan Muimain τοιρ.
 Όά μιοζρορ coínnuizte υο βιοò αζ μιοζαιβ an
 cóizioòri; εαòon, Όυν ζ-Cpoc αζυρ Όύν Ιαρζα.

Όο μοιηη Chóizio Chonμaοi meic Όáιηe anηpo.

6. Cóizioò Chonμaοi meic Όáιηe ó Bealaé Chon-
 ζλάιρ ζο Luimnioc, αζυρ ó Luimnioc píaρ ζο h-ιαρτορ
 Éirionn. Cúiz tímoóa oéζ an pícit anη: a ueic,

* Observe, υίοβ and ζαβραο are plural, λαιζίν being plural. See
 note †, p. 24. See also Grammar, p. 50, par. 9.

† Literally, "of them were named Laighin." The construction
 here is the same as that noticed in note ||, p. 4; and υίοβ refers, not to
 the preceding word λαιζνιβ (spears), but to the last word, λαιζίν
 (Lagenians, i.e., Leinster). See also last note.

‡ Literally, "In which its kings used-to-be-accustomed (cleaóta-
 αοαοίρ) to be in their residing."

it is called Laighin, from the broad-green *laighions* or spears [which] the Dubhghaill brought with them into Erin when they came with Labhraidh Loingsioch: *laighion* and *sleagh* (a spear) [being] indeed equivalent. And because that these spears were [fitted] with flat-broad heads on them, it is from them was named the province. After the killing of Cobhthach Chaoilbhreagh, king of Erin, in Dionn-Righ, Laighin took its appellation. It is to show that it is from these spears was named Leinster this verse was made:—

Two hundred and twenty hundred Galls,
With broad spears with them [came] hither;
From those spears—[a statement] without reproach—
They [i.e., the people] were named Laighin.

Two chief fortresses were in Leinster, in which its kings used to reside, namely, Dionn-Righ and Naas.

OF THE DIVISION OF THE PROVINCE OF ECHUIDH
ABHRADHRUAIDH HERE.

5. The province of Eochuidh Abhradhruaidh, from Cork and from Limerick east to Cumor na d-tri n-Uisce; thirty-five *triochas* in it. One thousand and fifty bally-betags are in it. Twelve thousand six hundred *seisriochs* of land are in East Munster. The kings of this province had two palaces of residence,* namely, Dun g-Crot and Dun Iasga.

OF THE DIVISION OF THE PROVINCE OF CUROI MAC
DAIRE HERE.

6. The province of Curoi Mac Dáire, from Bealach Chonglais to Limerick, and from Limerick west to the western-part of Erin. Thirty-five

* Lit., "Two palaces of residence used-to-be with the kings of this province." The same form of expression is used in giving the residences of West Munster: 3rd and 4th lines, next page.

ρεαότ β-ρúιτ, αζυρ ναοι ζ-έοο βαίλε βιατταίξ ανη
 ρη. Sé έοο αζυρ όά μήλε οέξ ρειρρúοό ρεαρηανη
 ατά ραν Μυμáην έιαρ. Όά ριοζόρúτ κοήννυζέτε οο
 βúοό αζ ριοζαίβ αν έόιζúορ αν αλλόο, μαρ ατά, Όυν
 ζ-Cláιρ αζυρ Όύν έοόαη Μηαίζε. Όά ρúοότ οο
 βúοό α ρείλβ αν οά έόιζúοό ρο Μυμáην, μαρ ατά,
 ρúοότ Όαηρúιρ αζυρ ρúοότ Όειρζέτιρ, ζο η-αημρρ
 Οίλιolla Óλοιμ, οο ρúοότ Όειρζέτιρ, οα ζάβ ceannur
 αν οά έόιζúοό, íαρ η-íοηηαρηαóό Μηíc Con α η-έιρηνη,
 οο βú οο ρúοότ Όάηιρ. Αζυρ οο ράζαίβ ceannur
 αν οά έόιζúοό αζ α ρúοότ ρέιη ό ρη αναλλ; αμαίλλε
 ηε ρεαλυúοúοότ, ζαó ηέ η-ζλύν, οο βείτ αζ ρúοότ
 έοζάην Μήόηη ηεíc Οίλιolla Óλοιμ, αζυρ αζ ρúοότ
 Chorbmac Cáιρ (αν οαρηα μαó ο'Οίλιλλ Óλοιμ) α
 β-ρλαίτιορ οά έόιζúοό Μυμáην.*

Να έείτερ ριοζόρúιρτ ηευήηαίττε ρά† ρρúοή-άηυρ
 κοήννυόε οο ριοζαίβ αν οά έόιζúοόρ, ζο ηαημρρ
 Chuiρc ηεíc Λυιζόúοό οο βείτ α β-ρλαίτιορ Μυμáην.
 Όηρ άρ ηε η-α ληνη ρρúοότ Cáιρúοι ό έύρ; αζυρ άρ έ
 ρά η-αηηη οοη άίτ ηε ράίττιορ Cáηηαίζ Chaiρúλ ανηυ
 Síοτόρúιμ. Όο ζαηρτί ρόρ Λεαó να ζ-έέο, αζυρ
 Όρúιμ ρúοόβυúοό οοη íοηαó ceυσηα; όηρ οο βάóορ
 íομαó κοίλλúοό τμέúοιλλ αν ορúομαρúοη α η-αημρρ
 Chuiρc. Ταηζαóορ, έρηα, οά ηúκαίό οο βιαέάό α
 ο-τορú ρο έοίλλúιβ αν ορúομα ρο μυν άηρúοη, μαρ
 ατά μúκαίό ηú έίλε, Cíολαρη α άηηη, αζυρ μúκυúό
 ριοζ Μηυρζηρúοό Τήηε, οα η-ζοηρτίορ Úρúηηά,

* The literal translation of this passage is: "Together with [this regulation, viz.,] the alternation in the sovereignty of the two provinces of Munster, to be with the race of Eoghan Mor [eldest] son of Oilioll Oloim, and with the race of Corbmac Cas (the second son of Oilioll Oloim), each generation [succeeding] by turns." For ζαó ηε η-ζλύν, each generation by turns, see Grammar, p. 128, idiom 31. Some of the phrases had to be transposed in this translation, in order to convey the sense.

† Ρúοζόρúιρτ in this sentence is not nominative to ρα, for the genius of the language requires the verb before the nominative. (See Grammar, p 110, par. 1). The construction here is elliptical: "[It is] the four

triochas in it: one thousand and fifty bally-betaghs in that. Twelve thousand six hundred *seisriochs* of land are in West Munster. The kings of this province had two palaces of residing anciently, viz., Dun g-Claire and Dun Eochair Mhaighe. Two races used-to-be in possession of these two provinces of Munster, viz., the race of Dairthine and the race of Deirgthine, up-to the time of Oilioll Oloim, of the race of Deirgthine, who took the sovereignty of the two provinces, after banishing Mac Con from Erin, who was of the race of Dáirine. And he left the sovereignty of the two provinces to his own posterity from that [time] hither; and he ordained that the sovereignty of the two provinces of Munster (i.e., of all Munster together) should be vested alternately in the descendants of his eldest son, Eoghan Mór, and of his second son, Corbmac Cas.

The four palaces aforesaid were the chief-houses of residence for the kings of those two provinces, till the time of Corc, the son of Lughaidh, to be in the sovereignty of Munster. For it was during his time was discovered (i.e., was founded) Cashel at first; and Siothdhruim (Fairy-ridge) was the name of the place which is now called the Rock of Cashel.* The same place was also called Leac na g-Céd (the rock of the hundreds) and Druim Fiodhbhuidhe (woody ridge); for there were many woods around that ridge in the time of Corc. Two swineherds, indeed, came to feed their pigs in the woods of this

palaces aforesaid [that] were chief houses of residence," &c. The reader should note this construction, for it occurs very often.

* Literally, "And [it] is it [that] was the name for the place with [which] is said the Rock of Cashel now, [namely] Siothdhruim." The relative Δ is understood after η e. See Grammar, p. 132, idiom 38.

Ἐπισημεῖα ἀ ἀνημφοῖν.* Ὁ βᾶσις ἀξ ἀτιξέ να
 τοῖα φεᾶ ῥάιτε, ζοῖ ταιρελβᾶ ὀοῖβ θεαῖβ buò
 comḡlan μῖρ in n-ḡrén,† ἀξυρ buò binne ioná ζᾶc
 ceól ὁδ ζ-cuadadon μῖαῖ, ἀξυρ í ἀξ beannaḑᾶ ὁ
 τοῖα ἀξυρ ἀη βᾶιε, ἀξυρ ἀξ ταιρμῖνζῖρε ῥᾶορμῖζ
 ὁ ἑαḑc ἄηη. ἀξυρ ἀρ í θεαῖβ ὁ βῖ ἄηη, Victor,
 ἀηζῖοῖ ῥᾶορμῖζ φῖν. Ἰᾶρ β-φῖλλῖοῦ τᾶρ ἀ n-δῖρ
 ὁ'ᾶ ὁ-τιξῖβ ὁονᾶ mucadòib,‡ noḑcᾶio ἀη ηῖρ ὁ'ᾶ
 ὁ-τιξῖερμᾶḑᾶῖβ φῖν. Ἰᾶρ μᾶcᾑᾑ na ῥḡeul ῥο ζο
 Coḡc mac Luḡḑòioḑ, τῖζ ζᾶη φῖρμᾶc ζο Sioḑòrμῖm;
 ἀξυρ ὁ μῖνne lonḡpòrᾑ ἄηη ὁδ n-ḡrᾑcῖ Lioḡ na
 ladòrμῖḑe; ἀξυρ ἀρ m-beiḑ 'n-ᾶ μῖζ Muḡᾑn ὁḑ, ἀρ ἀρ
 ἀη ζ-ᾑρμῖζ ὁδ n-ḡrᾑcῖοῖ ᾑρμῖζ ῥᾶορμῖζ ἄηοῖρ
 ὁ ḡladᾶ ὁ ᾑοῖρ μῖοζḑᾶ. ἀρ ἄηε ḡrᾑcῖοῖ ᾑρμῖοῖ
 ὁον ᾑρμῖζ ῖη, ὀῖρ ἀρ ionᾑηη ᾑρμῖοῖ ἀξυρ ᾑοῖᾶῖ:
 ᾶῖ, ionoḡrμῖo, ἀηηη ὁ ᾑρμῖζ; ζονᾶḑ ἄηε ῖη ḡrᾑ-
 cῖοῖ ᾑρμῖοῖ, eᾶḑon, ᾑρμῖοῖζ ἀη ᾑοῖᾶ, ὁον ᾶῖc ῖηη.

Ὁ Μῖοηοῖοηηη Muḡᾑn ἄηη ῥο.

7. Ἰᾶρ μᾶcᾑᾑ, ionoḡrμῖo, ὁᾶ ᾑοῖζῖοḑ Muḡᾑn ὁ
 ῖḡioḑc Oῖῖoῖῖᾶ Ὄῖoῖm,§ μᾶηηᾶio ἰᾶ ὁ'ᾶ ζ-cóῖζ
 μᾶηηᾶῖβ ἀρ ἀ ὁ-τυζḑòρ Ἰᾶ Cúῖζ Muḡᾑn.|| ἄη
 ᾑῖο-ḡῖρ, ἀρ ἀ ὁ-τυζḑòρ Tuᾶḑòmuḡᾑn, ἀρ ἑ ᾶ φᾶ ὁ
 Léim Chonḡcolᾶηηηη ζο Sῖḡe Ὅᾶῖᾶ, eᾶḑon, ἀη
 beᾶῖᾶc Mòῖr ἀη Oḡrμῖḑe, ἀξυρ ᾶ τᾶρμᾶ ὁ Sḡῖῖᾶḑ

* Ἀνημφοῖν: μῖοῖν is an old form of the emphatic particle. See Grammar, p. 39, pars. 2 and 3; and p. 45, par. 3.

† Lit., "equally-bright with the sun." See Grammar, p. 127, Idiom 30.

‡ Lit.; "after turning backwards to their houses [being] to the swineherds." For τᾶρ ἀ n-δῖρ, see Grammar, p. 117, Idiom 2; and for the rest of the sentence, see Grammar, p. 118, Idiom 4.

§ Lit., "After reaching, indeed, the two provinces of Munster [being] to the race of Olioll Oloim," i.e., after the race had reached or attained the two provinces. See Grammar, p. 118, Idiom 4.

|| Lit., "They divide them into their five parts, on which is given [the name] 'The Five Munsters'" Observe, in the expression 'n-ᾶ ζ-cóῖζ μᾶηηᾶῖβ, in their five parts, the pronoun ᾶ, their, refers to ὁδ ᾑοῖζῖοḑ, and not to ῖḡioḑc,

ridge about that time, namely, the swineherd of the king of Eile, Ciolarn his name, and the swineherd of the king of Muskerry Tire, which is called Urmhumha (Ormond), Dúirdre his name. They were occupying the hill during a quarter, till was shown to them a figure which was as bright as the sun, and which was more-melodious [of voice] than each (i.e., any) music which they had ever heard, and it (the figure) blessing the hill and the place, and prophesying Patrick to come into it. And the figure that was there was Victor, the angel of Patrick himself. After the swineherds had returned to their homes, they reveal this thing to their own lords. After the reaching of these stories to Corc, the son of Lughaidh, he comes without delay to Siothdhrúim; and he built a fortress there which was called Lios na Laochruidhe (the fort of the heroes); and on his being king of Munster, it is on the rock which is called Carraig Phadruig (Patrick's rock) now, he used-to-receive his royal tribute. It is hence that rock is called Caisiol, for Caisiol and *cíosáil* (rent rock) are equivalent: *áil*, indeed, a name for a rock; so that, therefore, that place is called Caisiol, i.e., the rock of the rent.

OF THE SUBDIVISION OF MUNSTER HERE.

7. After the race of Olioll Oloim had come into possession of the two provinces of Munster, they (the race) divided them (the two provinces) into five parts, which are called "The Five Munsters." The first part, which is called Tuadmhumhain (North Munster: Thomond), its length is from Léim Chongcolainn to Slighe Dhála, i.e., the Bealach Mór in Osruidhe, and its breadth from Sliath Eichtge

Eicéte go Sliab Eiblinne aḡur go Luimnig. Do
 rinne Luḡuró Meann mac Donḡura Tiriḡ, mic Fír
 Chuirb, mic Moḡa Chuirb, mic Cormaic Cair, mic
 Oiliolla Óloim, fearonn cloitóm o' a b-fuil* ó Eicéte
 go Luimnig, aḡur ó Shionainn ríar go Léim Chong-
 culonn, ḡur cúir leir an Mumáin é; aḡur ar é ainm
 do ḡaircí óe, ḡairb-fearonn Luigóio; aḡur do bioó
 ré raor aḡ Dal ḡ-Cair ḡan cíor, ḡan cánaig ó
 moḡaib Éirionn. An oara mír Urimá, ar é a raó
 ó Shabran go Chnámcoill aḡ Tiobruio Áronn, aḡur
 a tarra ó bhearnán Éile go h-Oiléin 1 bhric. An
 trear mír, eádon Meádon Mumáin, ar é a raó ó
 Chnámcoill go Luácar Theaḡaio, aḡur a tarra ó
 Shliab Eiblinne go Sliab Cairn. An ceátrómaó
 mír, Dearmá, ar é a raó ó Shliab Cairn go
 fairre buó óear. An cúigioó mír Iarimáin, ar
 é a raó o Luácar Theaḡaio go fairre ríar, aḡur
 a tarra o Shleann O Ruáca go Sionainn.

Do réir bhearaíl Uí Thearaig, an tan do roin-
 nióó an Mhuá 'n-a cóig mír, do bioó cúig aicme
 ran mír, aḡur cúig buíone ran aicme, aḡur cúig céo
 fear fearóma ran m-buíoin. Aḡur da meároor
 neart Éirionn uile an tan roin, ar éiscnearta
 bairmáil na oirre do raóil go b-feuofaó an
 Románac le leigion, no le óá leigion, Éire do cóir ra
 ḡion-ḡa aḡur cloitóm, aḡur Éirionnaig do ríor iona
 n-oáoinib ḡairreála.†

* O' a b-fuil, of all that is : a here means all that. See Grammar, p. 47, par. 3.

† Word-for-word translation : " And if is estimated the strength of all Erin that time, is incorrect the opinion of the people who thought that the Roman would-be-able, with a legion, or with two legions, Erin to put under power-of-spear and of sword, and the Eirionnachs [being] always in their valiant men." For this last phrase, see Grammar, p. 133, Idiom 42. "To put under power of spear and sword" is a common Gaelic expression for "to conquer."

to Sliabh Eibhlinne and to Limerick. Lughaidh Meann, son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilioll Oloim, made sword land of all [the district] that is from Eichtge to Limerick, and from the Shannon west to Leim Chongculoinn (i.e., he conquered it by the sword), so that he annexed it to Munster;* and the name which used to be given to it is the Rough Land of Lughaidh; and the Dal g-Cais used to have it free, without rent, without tribute, from the kings of Erin. The second part is Urmhumha (east Munster: Ormond), its length is from Gowran to Cnamhchoill at Tipperary, and its breadth from Bearnan Eile to Oilén O'Bhric. The third part, namely, Middle Munster, its length is from Cnamhchoill to Luachair Dheaghaidh, and its breadth from Sliabh Eibhlinne to Sliabh Caoin. The fourth part, Deasmhumha (South Munster: Desmond), its length is from Sliabh Caoin to the sea southwards. The fifth part, Iarmhumhain (West Munster), its length is from Luachair Dheaghaidh to the sea west, and its breadth from Gleann O'Ruachta to the Shannon.

According to Breasal O'Treasaigh, when Munster was divided into its five parts, there used-to-be five tribes in [each] part, and five companies in [each] tribe, and five hundred fighting men in [each] company. And if the strength of all Erin is estimated at that time, [it will show that] the opinion of the people who thought that the Roman [general] with a legion, or with two legions, would-be-able to conquer Erin, is incorrect, and [considering] that the Eirionnachs (Irishmen) were always valiant men.

* This district is the present county Clare, which before Lughaidh Meann's time (about A.D. 330) belonged to Connaught.

Ar uime ζοιρτιορ Μυμδα τον οά κόιζιοϋ ρο Μυμδαιν, εαϋον, ζυρ αβ μό,* αζυρ ζυρ αβ μό ί ιονά δον-κόιζιοϋ οίλε ο'Ειρηνν. Οίρι ατάιο κύιζ τριοϋά οέζ αζυρ ρίϋε ιη ζαϋ κόιζιοϋ τον οά κόιζιοϋ ρο Μυμδαη, αζυρ ζαν αν υιρτο ρη α η-eun κόιζιοϋ οίλε α η-Ειρηνν. Οίρι αρ ρον ζο η-άιρμτιορ α ρέτ' οέζ αζυρ ρίϋε α ζ-κόιζιοϋ υλαϋ, ηί μαιβε αϋτ' α τρί οέζ ιρ ρίϋε ιηητε ζο η-άιρμηρ ηα ζ-κόιζεαϋαϋ. Οίρι αρ ε' Καηρβε ηια ρεαρ ηί λαιζιον οο λείζ τρί τριοϋα-ϋέο οο λαιζηιβ (μαρ ατά ό λοϋ αν κόιζιοϋ ζο ραιρρζε) λε κόιζιοϋ υλαϋ, α ζ-comaοηη ιηζιηε Choncuβαιρ ηηιϋ ηεαρ ρ-ραζάιλ η-α ηηαοι οο, ‡ αμαιλ α οευρμαη οα έιρ ρο α ζ-curr ηα ρταρηε.

Κόιζ τριοϋά αζυρ ηαοι β-ρίϋιτ τριοϋά ϋέο α η-Ειρηνν υίλε: οειϋ η-βαιλε αζυρ οά ρίϋιτ, κύιζ ϋέο αζυρ κύιζ ηίλε βαιλε βιατταιζ ατά ιηητε: ρέ ϋέο, αζυρ ρέ ηίλε, αζυρ τρί ρίϋιτ ηίλε ρειρρμιοϋ ρεαραιηη ιηητε, οο ηέιρ ρεαν-ηοηηα ηα η-ζαοιϋοιλ. Τυιζ α λευζτόιρ, ζυρ αβ μό ρά οό ηό ρά τρί, αϋρα οο τομυρ ηα η-ζαοιϋοιλ, ιονά αϋρα οο ηοιηη ζαλλ αηορα.

Οο Shuiriuζαϋ ηα η-Ειρηνηη αηηρ. §

8. Ar ε' ρυρϋοιοζαϋ ατά ρορ Ειρηνηη, αν Spáηη τον λειτ' τιαρ τεαρ ρι, αν ρραινζϋ τον λειτ' τοιρ τεαρ ρι, αν Βηρρεαταη ηηόρη τον λειτ' τοιρ ρι, Αλβαιη τον λειτ' τοιρ τυαϋϋ, αζυρ αν τ-αιζην τον λειτ' τιαρ τυαϋϋ αζυρ τον λειτ' τιαρ ϋι. Αζυρ αρ cumα υιζε ατα ρι οεαλβέτα, α bonn ηε η-Αλβαιη ροιρ βυο τυαϋϋ, α ceann ηυρ αν Spáηη ρίαρ bu οεαρ; αζυρ οο ηέιρ Maginus, αζ ρζρμιοβαϋ αρ Ptolomeus, αρ ϋειτρε ϋέιηε

* A very unusual construction; but so it is given in Maolchonaire's MS., and also in H. 5, 32.

† Δ ρέ, six. Keating often prefixes Δ to the simple numerals: the Δ is also often prefixed colloquially in counting.

‡ Literally, "in consideration of the daughter of Conor Mac Nessa, to get in her wife to him." See Grammar, p. 133, Idiom 42.

§ The section about the Archbishops and Bishops of Erin, which is given before this section of the Situation of Erin, in other copies of Keating, is omitted altogether by Maolchonaire, and by H. 5, 32.

It is why these two provinces of Munster are called Mumha, namely, [to-signify] that it (Munster) is "mo" or "greater," and that it is greater than any other single province of Erin. For there are thirty-five *triochas* in each province of these two provinces of Munster, and without that much [being] in any other single province in Erin. For notwithstanding that thirty-six are reckoned in the province of Ulaidh, there were but thirty-three in it until the time of the provincial-kings. For it is Cairbre Nia Fear, king of Leinster, who gave-up three *triocha-ceds* of Leinster (namely, from Loch an Choigidh to the sea) to the province of Ulster, in consideration of the daughter of Conchubhar Mac Neasa being given to him as his wife, as we shall say after this in the body of the history.

One hundred and eighty-five *triocha-ceds* in all Erin: five thousand five hundred and fifty ballybetaghs are in it: sixty-six thousand six hundred *seisriochs* of land in it, according to the old division of the Gaels. Understand, O reader, that the acre of the measure of the Gaels is greater, twice or thrice, than the acre of the division of the Galls (English) now.

OF THE SITUATION OF IRELAND HEREB.

8. It is the situation which is on Erin, Spain to the south-west side of it, France to the south-east side of it, Great Britain to the east side of it, Alban (Scotland) to the north-east side of it, and the ocean to the north-west side and to the west side of it. And in the form of an egg it is shaped, its foot to Alban, north-eastwards, its head to Spain, south-westwards; and according to Maginus, writing on Ptolomeus, it is four degrees and a half of the solar

zone, which is called the zodiac, [that] are in its breadth ; and the same man says that it is sixteen hours and three-quarters that are in the length of the longest day of the year in the most southern side of Erin, and eighteen hours in the northern side. The length of Erin [is measured] from Carn Ui Neid to Cloch an Sdocáin, and its breadth from the Inbhior Mór to Iorrus Domhnann.

Understand, O reader, that [it is] not through forgetfulness that I do not mention here the counties, nor the cities, nor the great towns of Erin ; but [because] that Camden and these [other] new chronicles give the description of them down clearly, and that this is not the place for putting them down, but in the beginning of the [account of the] conquest of the Galls, by whom they were ordered.

CHAPTER IV.

HERE [I TREAT] OF THE CREATION OF THE FIRST FATHER FROM WHOM WE-HAVE-SPRUNG, NAMELY, ADAM, AND OF HIS RACE TO NOE, AND FROM THAT TO THE CHILDREN OF THE CHILDREN OF NOE, UNTIL IS GIVEN COMPLETELY BY US THE GENEALOGICAL-HISTORY UP-TO NOE OF EVERY TRIBE WHO TOOK POSSESSION OF ERIN, AND ALSO THE RELATIONSHIP OF EACH PEOPLE OF THESE SAME WITH EACH OTHER.

1. Adam was created at first, the sixth day of the age of the world : [in] the fifteenth year of the age of Adam were born Cain and his sister Calmana. The thirtieth year of the age of Adam were

σεαὶνδὸ βλιαῶδιν .20. το μέ Δὸδῆν μῆζαὸ Abcl
 Δζυρ Δ ρύρ Delbora. Δ ζ-σιονν ἔσο Δζυρ τριόατ
 βλιαῶδιν το μέ Δὸδῆν μῆζαὸ Seth, το μέρ νδ
 η-Εδβρμυζιοῦ, ἀμῆιλ λευζῆαρ Δζ Policronicon.

Δζ το σ'αοραῖβ νδ η-διῆριοῦ ὁ Δὸδῆν ζο Ἠόε, Δζυρ
 ραο νδ η-αιμρμῆ ὁ Δὸδῆν ζο οἶλινν, Δζυρ ζει-
 ιολαῖ Ἠόε ζο η-Δὸδῆν.

2. Νοε μαε Ἰαμῆιδῶ ἡνιc Μαῦραlem, ἡνιc Enoch,
 ἡνιc Ιαρηth, ἡνιc Μαλαlel, ἡνιc Cαιναν, ἡνιc Eνορ,
 ἡνιc Seth, ἡνιc Δὸδῆν : οἱρ Δ μαρμιοην οἶρ νδ οἶλιννε,
 Δρ το ρῆιοῦτ Sheith ἰαο υἷλε;* Δζυρ το βαῖτιοῦ
 ρῆιοῦτ Cαιν υἷλε ρόν οἶλινν. Δζυρ Δρ ἔ ραο ὁ
 ἔρμυζαὸ Δὸδῆν ζο οἶλινν, το μέρ νδ η-Εδβρμυζιοῦ,
 ρέ βλιαῶνα οἶζ ἱρ σά .20. Δρ ρέ ἔσο Δρ ἡἷλε; ζοναὸ
 Δμρ ριν το ράιὸ ἀη ρεανῆυῖὸ ἀη ρανη ρο :—

Cευο αιμρμῆ ἀη βεαῖα βινν,
 Ο ἔά Δὸδῆν ζο οἶλινν;
 Σέ βλιαῶνα cαοζαο, ράὸ ζλέ,
 Δρ ρέ cευοαῖβ Δρ ἡἷλε.

Δζ το μαρ ἔιζ ρεανῆυῖὸ οἷλε λειρ ἀη ἀμιοῖ
 ζ-cευοηα :—

Σέ βλιαῶνα Δζυρ cαοζαο,
 Δζυρ ρέ ἔσο, μαρ ρῆμῆμ,
 ἱρ ἡἷλε, μαρ ἀρβῆμ,
 Ο Δὸδῆν ζο οἶλινν.

Τιζ ρόρ υζοαρ οἷλε ηε ρεανῆυρ† Δρ ἀη ζ-coῖμἀμιοῖ
 ζ-cευοηα :—

Οειὸ ζ-cέο βλιαῶδιν, ρέ ἔσο cάμ.
 Δρ cαοζαο Δρ ρέ βλιαῶηαῖβ,
 Μαρ ρῆμῆμ, Δρ ρύρ ζαν οἷλ,
 Ο οἶλινν ζο cύρ οοῖμδιν.

Δζ το μέ ζαῖ η-ουἷνε ὅρ ράρ Ἠοε ραν ἷνε οἶριοῦ :

* Lit., "For all that live after the flood, it is of the race of Seth they are all." Δ here signifies "all that." See Grammar, p. 47, par. 3.

† Lit., "Another author for history." See note *, p. 16.

born Abel and his sister, Delbora. At the end of one hundred and thirty years of the age of Adam was born Seth, according to the Hebrews, as is read in Policronicon.

HERE [I TREAT] OF THE AGES OF THE FATHERS FROM ADAM TO NOE, AND THE LENGTH OF THE TIME FROM ADAM TO THE FLOOD, AND THE GENEALOGY OF NOE TO ADAM.

2. Noe [was] the son of Lamech, the son of Mathusalem, the son of Enoch, the son of Jareth, the son of Malalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam; for all those that live after the flood are of the race of Seth; and all the race of Cain was drowned under the flood. And it is the length from the creation of Adam to the flood, according to the Hebrews, one thousand six hundred and fifty-six years; wherefore the historian spoke this verse:—

The first time of the harmonious world,
From [the day that] exists Adam to the flood,
Six years, fifty—clear saying—
With six hundreds with a thousand.

Here [is] how another historian agrees with the same calculation:—

Six years and fifty,
And six hundred, as I reckon,
And a thousand, as I calculate,
From Adam to the flood.

Another historical author also agrees with the same calculation:—

Ten hundred years, six hundred exact,
And fifty and six years,
As I reckon—it is knowledge without blemish—
From the flood [backwards] to the beginning of the world.

Here [is] the age of each man from whom sprung Noe in direct line:—

Δὐδαὶν τρίοδατ ἀρῆ ναοὶ ζ-κέο βλιαῶδαν; Seth ὀά βλιαῶδαιν ὀέζ ἀρῆ ναοὶ ζ-κέο; Enoῡ ἑύιζ βλιαῶδα ἀρῆ ναοὶ ζ-κέο; Cαιναδν ὀειῑ m-βλιαῶδα ἀρῆ ναοὶ ζ-κέο; Mαλαλεὶλ ναοὶ ζ-κέο ἀῑτ ἑύιζ βλιαῶδα ὀ'ά n-εαῡβυῑῑ;* Ιαῡεθ ὀά βλιαῶδαιν ἑῡ τρί ρῑῑτ ἀρῆ ναοὶ ζ-κέο; Enoch ἑύιζ βλιαῶδα ἀζυῡ τρί .20. ἀρῆ ἑῡί ἑέο; Mατχυῡαλεμ ναοὶ m-βλιαῶδα τρί ρῑῑτ ἀρῆ ναοὶ ζ-κέο; Λαῡῡαῑ ῡεαῑτ m-βλιαῶδα ὀέζ τρί .20. ἀρῆ ῡεαῑτ ζ-κέο; Noe ὀειῑ m-βλιαῶδα ὀά ρῑῑτ ἀρῆ ναοὶ ζ-κέο.

Δζ ῡο ὀεαῡβῑῑ ἀη τ-ῡεαῡῑῑῑ ἀρῆ ῡέ ζαῑ ἑῡο-αῑῑ ἀῑοῑ ἑῡῑβ ἀῡῡαῑλ λευζῑῑ ῡαν ὀυαῑν ὀαῡῑ δῑ τῡῡαῑ, “Δῑῑαῡ ἑάῑῑ ἑοῡῡῡζ ῡῡῡῡ,” etc:—

Τῡῑοῑῑτ ναοὶ ζ-κέο βλιαῶδαιν βάν,
 Σαοζῑλ ἀῑῑῡῡ ῡε ἑοῡῡῑῑῑ; †
 ὀειῑ m-βλιαῶδα ῡῡῡ ῡῡ uile,
 Σαοζῑλ α ῡῡῡά ῡοῡζῑῑῑῑ;
 Σαοζῑλ Seth ἀῡ εῑλ ὀαῡῡ ῡοῡῡ,
 α ὀο ὀέζ ἀρῆ ναοὶ ζ-ῑεῡῑῑῑῑ;
 Chύιζ βλιαῶδα ναοὶ ζ-κέο, ῡο ἑλοῡ,
 ῡο ζο ῡῡζ ἀη τ-έζ Enoῡ;
 ὀειῑ m-βλιαῶδα ναοὶ ζ-κέο, ζαν ζῡῡῡῡ,
 Δοῡῡ ῡῡῑ Enoῡ, Cαιναῡῡ;
 ῡαοὶ ζ-κέο ἀῑτ α ἑύιζ, ζο m-βλοῡῑ,
 Σαοζῑλ Mαλαλεὶλ ῡῡῡ-ζῑοῡῡ;
 ὀά βλιαῶδαιν ῡεαῡζαῑ ναοὶ ζ-κέο,
 ὀο Ιαῡεθ ῡε n-ῑυλα ὀ'έζ;
 Τῡῡ ἑέο ῡεαῡζαῑ ἑύιζ, ῡο ἑλοῡ,
 ὀ' Enoch ῡε n-ῑοῑ α b-ῡαῡῡῑῑῑ;
 ῡαοὶ m-βλιαῶδα ῡεαῡζαῑ, ζο m-βλοῡῑ,
 ἀζυῡ ῡαοὶ ζ-κέο ὀο βλιαῶδαῑῑῑ,
 ἀῡ é ῡῡ ἀη ῡαοζῑλ, ῡεαῡζ,
 Τυζαῑ ὀο Mατχυῡαλεμ
 Σαοζῑλ Λαῡῡαῑ, Λυαῡῑῑῑῑ λατ,
 Σεαῑτ ζ-κέο ῡεαῑτῡῡοζαῑ ῡῡ α ὀειῑ ῡεαῑτ;
 Σαοζῑλ Noe, ῡῡῡῡῡῡῡ α βλοῡῑ,
 Cαοζαῑ ἀρῆ ναοὶ ζ-κέο βλιαῶδαν.

* Lit., “of their deficiency.”

† Re ἑοῡῡῑῑῑ, infinitive active, used passively. See Grammar, p. 112, par. 12.

Adam thirty and nine hundred years; Seth twelve years and nine hundred; Enos five years and nine hundred; Cainan ten years and nine hundred; Malalel nine hundred, except five years wanting of them; Jareth two years and three score and nine hundred; Enoch five years and three score, and three hundred; Mathusalem nine years, three score, and nine hundred; Lamech seventeen years, three score, and seven hundred; Noe ten years, two score, and nine hundred.

Here [is] the testimony of [another] historian on the age of each exalted father of them, as is read in the verse to which is the beginning, "Father of every power of heaven," &c. :—

Thirty, [and] nine hundred years fair,
 The age of Adam to be reported;
 Ten years with all that [was]
 The age of his yellow-haired wife;
 The age of Seth—that is known to me—
 Twelve and nine hundreds;
 Five years nine hundred—it has been heard—
 Until death took Enos;
 Ten years, nine hundred—without reproach—
 The age of the son of Enos—Cainan;
 Nine hundred except five—with fame—
 The age of Malalel of great splendour;
 Two years, sixty, nine hundred,
 To Jareth before going to die;
 Three hundred, sixty five,—it has been heard
 To Enoch before going into Paradise;
 Nine years, sixty—with fame—
 And nine hundred of years,
 That is the age, majestic,
 [Which] was given to Mathusalem
 The age of Lamech—it is mentioned to you—
 Seven hundred, seventy, and seventeen;
 The age of Noe—splendid his fame,
 Fifty and nine hundred years.

3. Μαρ το ἄνομησ Ὀιδ, ἰομορησ, ρλιοῦτ Σείτ Δζ
 τοῖ ταρ Δ ἄνομησ* ρέιν, μαρ το ἀίτην οἰοῦ ζαν
 cumurζ ná cleamnur το ὄευναῖν με ρλιοῦτ Cháin
 ὄλοδιζ, Δζυρ ναρ ὄοιμέιο ριασ ἀν ῥόζρηδ ρην, το ὄυρ
 οἰλιννῆ το βάττω να n-οδοιμε uile, ἀτ Νοε Δζυρ Δ
 βεαν ὄαρβ ἀινη Cobδ, Δζυρ Δ ὄ-τριαρ μαε, Sem,
 Cam Δζυρ Ιαρεθ, Δζυρ Δ ὄ-τριυρ βαν, Olla, Olibδ
 Δζυρ Olibδανδ. Ὀιρ νιορ ὄυμδιρζ Νδοι με ρλιοῦτ
 Cáin, Δζυρ το βί ρέ ρίρευντα. Ιαρ ὄ-τριδζω οἰλιννε,
 ρανηδιρ Νοε τρὶ ρανηδ ἀν ὄοιῖδιρ ειοιρ Δ ἄρὶ μαεαιβ,
 ἀιῖαιλ Δ ὄειρ ἀν ρεανῄυο:—

Sem ρο ζαβ Δ n-δρῖδ n-ἀίτ;
 Cam ζονδ ἄλαιν ραν Δρρῖαιε;
 Ιαρεθ υαρὸλ ῖρ Δ ῖειε,
 Δρ ἰασ ρο ζαβ ἀν ἄορῖρ.

Ὁ ὄρδοβρζδοιλιῶ ἀν τρῖδιρ μαε ρην ὄρ ζεινιοῦ ἀν ὄά
 ὄινέλ ὄέζ Δζυρ τρὶ .20. το βί Δζ τόςβαιλ ἀν τυρ.

4. Σεῶτ μειε ρίῄοσ Δζ Seim, um Arfaxat, um
 Asur, um Persius; Δζυρ Δρ ὄά ρίολ ρην να h-ἄδβρῖυζε.
 Τρῖοῶσ μαε Δζ Cam, Δζυρ βδ οἰοῦ ρην Cur Δζυρ
 Canδαν. Δ cuiζῆ ὄέζ ὄ Ιαρεθ, Δζυρ Δρ οἰοῦ ρην
 Gomer Δζυρ Magog. Δζ ρο ραν Δζ ὄεαρβδω να
 ζ-ἄινέλ ὄο, το ὄιν ὄ ἄρὶ μαεαιβ Νοε:—

Τρῖοῶτ μαε μίν, μονορ n-ζλέ,
 Cιρῖοσ ὄ Cham ῖμαε Νοε;
 Δ ρεῶτ ρίῄοτ ριλ ὄ Shem,
 Δ ὄίζ ὄέζ ὄ Ιαρεθ.

Ὁ Ιαρεθ το ὄινρῖοσ μὴν ἀν το λυῦτ να h-δρῖδ,
 Δζυρ λυῦτ να h-ἄορρδ uile. Ὁ ρλιοῦτ Magog μῖε

* τοῖ ταρ Δ ἄνομησ, violating his will: lit. "going beyond his
 testament." See also p. 26.

† οἰλινν, old accusative of οἰλε, which has the same form as the
 dative:—nom. οἰλε, gen. οἰλιννε, dat. and accus. οἰλινν. The modern
 Gaelic has no accusative inflection; but the old accusative is often met
 with, surviving like a fossil, in the modern language. οἰλινν is now
 often used in the spoken language as a nominative.

3. When God saw, indeed, the race of Seth violating his own will, inasmuch-as He commanded them not to make mixture or marriage-relation with the race of the wicked Cain, and that they did not keep that command, He sent the flood to drown all the people except Noe and his wife, whose name was Coba, and their three sons, Sem, Cam, and Jafeth, and their three wives, Olla, Olibha, and Olibhana. For Noe did not mix with the race of Cain, and he was righteous. After the subsiding of the flood, Noe divides the three divisions of the world among his three sons, as the historian says:—

Sem took a place [of residence] in Asia;
Ham with his children in Africa;
Noble Jafeth and his sons,
It is they who took Europe.

OF THE GENEALOGICAL HISTORY OF THOSE THREE SONS
FROM WHOM WERE SPRUNG THE SEVENTY-TWO TRIBES
WHO WERE BUILDING THE TOWER [OF BABEL].

4. Twenty-seven sons had Sem, including Arfaxat, including Asur, including Persius; and it is from the progeny of him [came] the Hebrews. Cam had thirty sons, and of them were Cus and Canaan. Fifteen* [sons came] from Jafeth, and of those are Gomer and Magog. Here is a verse certifying of those tribes who descended from the three sons of Noe:—

Thirty sons gentle, of perfect deed,
Descended from Cam the son of Noe;
Twenty-seven are from Sem,
Fifteen from Jafeth.

From Jafeth descended many of the people of Asia, and all the people of Europe. The people of

* Δ cú15 : Δ prefixed. See note *, p. 36.

1αρεth luc̄t na Scythia, αζυρ ζο h-άιμιτε na τρεαβα
 το ζαβ έιμε 1αρ n-οίλινν με macuib̄ m̄ilic̄o, άμαιλ
 φοιλλρεόcam α n-ζαβάλαιβ̄ έιμιονν 1αρ n-οίλινν.
 Ζιόεαδ̄ cuiριom ρίορ ανη ρο αρ τύρ, το ζαβάλαιβ̄
 έιμιονν μια n-οίλινν, το ρέιρ οριuinze με ρεανc̄ur,
 ρul λυαιόριom na ρίορ-ζαβάλα το ριnnic̄o uirre ōeir
 οίλινne.

 V.

Το ζαβάλαιβ̄ έιμιονν μια n-οίλινν ανη ρο ρίορ.

1. Α οειριο οριονζ ζυρ αβ 1αο τεόρα h-ινζιονα
 Chain c̄oluiζ̄ το άιτιζ̄ ι αρ τύρ, ζοναδ̄ οά οεαριβαδ̄
 ριν το cuiριορ μιαν αρ αν ουαιν οαρ αβ τοραc̄
 “Ψαριυρ ι ρραλταιρ Chaiρil” ανη ρο ρίορ:—

Τρι h-ινζιονα C̄ain c̄ain,
 μαραον ρέ Seth̄ m̄ac αδ̄αιm̄,
 αο c̄onαιρc̄ αν m-θανβα αρ τύρ:
 αρ μεαβαιρ liom αν iomc̄ur.*

Α οειρ λεαβαρ Οριoma Sneac̄ta ζοι βο θανβα
 αιnn̄ na c̄eio inζine ρο ζαβ έιμε μια n-οίλινν, αζυρ
 ζυρ αβ uαιτε ζαιριc̄ιορ θανβα ο'έιρινν. Τρι c̄αοζα
 βεαν τάνζαοορ ανη, αζυρ τριαρ ρεαρ. Λαόρα αιnn̄
 ριρ οίοβ, αζυρ αρ uαιό αιnn̄μιζc̄ιορ Δρο Λαόρανν.
 Οα ριc̄ιτ βλιαόαιν οοίβ ραν ιnn̄ρε, ζο ο-τάριλα ζαλορ
 οοίβ, ζυρ euζραο uile με h-αοιn-ρεαc̄t̄m̄αιn.† Οά
 c̄eo βλιαόαιν 1αρ ριν έιμε ράρ, ρολam̄, ζαν έinneac̄
 beó ιnn̄τε, ζοναδ̄ 1αρ ριν τάινιζ αν οίλε.

* Lit. “The history is a memory with me.”

† Lit. “Two score years to them in the island, till happened a
 disease to them, so that they all died during one week.”

Scythia are of the race of Magog, son of Jafeth, and especially the tribes who took Erin after the flood, before the sons of Milidh, as we shall show in [relating] the conquests of Erin after the flood. However we shall put down here at first, [an account] of the conquests of Erin before the flood, [which took place] according to some historians, before we shall speak of the true conquests which were made of it after the flood.

CHAPTER V.

OF THE CONQUESTS OF ERIN BEFORE THE FLOOD DOWN HERE.

1. [Some] people say that it is three daughters of the wicked Cain who inhabited it at first, so that to certify that, I have put a verse from the poem to which is beginning "I found in the Psalter of Cashel," down here :—

Three daughters of the infamous Cain,
Together with Seth, son of Adam,
Saw Banbha at first :
I remember the history.

The Book of Dromsneachta says that Banbha was the name of the first maiden who took Erin before the flood, and that it is from her Erin is called Banbha. Thrice fifty women came there and three men. Ladhra [was] the name of [one] man of them, and it is from him is named Ard Ladhrann. After they had been forty years in the island, a plague fell on them, so that they all died in one week. Two hundred years after that Erin [was] desert, empty, without anyone alive in it, so that after that came the flood.

2. Δ οειμιο ορησζ ειλε ζυρ δβ τριύρ ιαρζαιμιοό*
 οο ρεόλαδ le h-αηραδ n-ζαοιτε όη Εαρράιν, ζο
 h-αιμύοεόναδ; αζυρ μαρ οο ταιτιν αν τ-οιλέν ριυ
 ζυρ ριλλριοσ δι έεανη α m-βαν† οον Εαρράιν; αζυρ
 ιαρ υ-τεαδτ ρορ α n-αιρ υόιβ‡ ζο h-Ειρηνη αιύρ, οο
 ρεαριαδ αν υίλε υόιβ αζ Τυαιζ-Ιηβιρ, ζυρ βάιτιοό
 ιαυ: Καρα, Λαιζνε, αζυρ Λυαφασ, α n-ανμανηα. Δρ
 υόιβ ρο εαναδ αν ρανη:—

Καρα, Λαιζνε ιρ Λυαφασ ζρηνη,
 βάτορ βλιαδαιη ρια n-οιληνη,
 ρορ ιοιρ βανβα να m-βάζ,
 βάτορ ζο εαλμα κοιλάν.

3. Δ οειρτιορ, τριά, ζυρ δβ ί Εεαριη ιηζιον
 βheaδα ηις Νοε, τάνις ιηητε ρέ n-οιληνη, ζοηαδ οό
 οο ρόηαδ αν ρανη:—

Εεαριη ιηζιον βheaδα βυαιη,
 οαλτα Sabaiη ηις Manuaiη,
 αν έειο-βεαν έαλμα ρο έιην
 υ'ιοιρ βανβα ρέ n-οιληνη.

Μαδ άιλ, ιομορρηο, α ριορ υ'φαζάιλδ ερεο τυζ ζο
 h-Ειρηνη ί: υιοτ οο έιυρ|| τεαδτα ζο Νοε, υ'ριορ αν
 β-ρuiζβιοό ρέιν αζυρ α ιηζιον Εεαριη ιοηασ ιρην
 άιης υ'ά ζ-εαοίηηα δι υίλινη; ράιυιρ Νοε ηαδ ρuiζ-
 βιοίρ. ροτταρ ριονηταιη αν ζ-έεοηα, αζυρ ρο ράιό
 Νοε ηαδ ρuiζβιοό. Τέιο υιοτ, ριονηταιη, Λάορηα,
 αζυρ αν ιηζιον Εεαριη α ζ-κοίηιηλε ιαηαη.
 “Οευντορ ηο κοίηιηλερ λιβ” δι Εεαριη. “Οο
 ζευντορ” ολ ρίασ. “Μαρεαδ” ολ ρίρε, “ταβρηνιό
 λάιη-οία έυζαιβ, αζυρ αόραιο υό, αζυρ τρέιζιό υια
 Νοε.” Ιαρ ρην τυζρασ λάιη-οία leo, αζυρ α ουβαιρτ

* Ιαρζαιμιοό, gen. pl. after τριύρ. See Grammar, p. 98, par. 11.

† Lit., “on the head of their wives.” See Grammar, p. 128, par. 32.

‡ Lit., “after coming backwards [being] to them.” See Grammar,
 p. 118, par. 4. ρορ α n-αιρ = αιρ α n-αιρ, backwards, for which see
 Grammar, p. 117, Idiom 2.

§ Lit. “its knowledge to get.”

2. Some others say that it is three fishermen who were driven by a storm of wind from Spain against their will; and as the island pleased them [it turned out] that they returned for their wives to Spain; and after they had come back to Erin again, the flood was sent to them at Tuaigh-Inbhir, so that they were drowned: Capa, Laighne, and Luasad, their names. It is about them was sung the verse:—

Capa, Laighne, and Luasad pleasant,
Were a year before the flood,
On Inis Banbha of the bays;
They were pre-eminently brave.

3. It is said indeed [by others] that it is Ceasair the daughter of Bioth, the son of Noe, that [first] came into it before the flood, so that about it was made the verse:—

Ceasair, daughter of constant Bioth,
Foster-child of Sabhall, son of Manuall,
The first woman—brave-minded—who came
To the island of Banbha before the flood.

If it be desired, indeed, to get knowledge [of] what brought her to Erin:—Bioth sent a messenger to Noe, to ask whether he himself and his daughter Ceasair would get a place in the ark to save them from the flood; Noe says that they would not get [it]. Fionntain asks the same, and Noe said he (Fionntain) would not get [a place]. Bioth, Fionntain, Ladhra, and the maiden Ceasair, go into council afterwards. “Let my advice be done by you,” says Ceasair. “It shall be done,” say they. “Well then,” says she, “take an idol and make adoration to him, and abandon the God of Noe.” After that they brought with them an idol, and he

|| $\beta\iota\omicron\check{\tau}$ $\nu\omicron\omicron$ $\acute{\epsilon}\nu\iota\eta$: “ $\beta\iota\omicron\check{\tau}$ [it was who] sent.” See note †, page 30.
¶ I it., “Take a hand-god to ye:” $\lambda\acute{\alpha}\eta\eta\text{-}\acute{\omicron}\iota\alpha$, a hand-god, a god made by hand.

said to them to make a ship, and to go on sea; however, it was not known to him what time would come the flood. A ship was made by them afterwards, and they go on the sea. It is the number that went into it, three men, namely, Bioth, Fionntain, and Ladhra : [also three women] Ceasair, Barrann, and Balbha; and fifty maidens with them. Seven years and a quarter to them on sea, until they took harbour at Dun na m-barc, in the district of Corca Dhuibhne, the fifteenth day of the moon, as the historian says:—

It is where took port,
At Dun na m-barc, the woman-company,
In Cuil Cheasrach in Crich Chairn,
The fifteenth [day] Saturday.

And that was the fortieth day before the flood, as is said:—

Two score days before the flood,
Came Ceasair into Erin,
Fionntain, Bioth, and Ladhra fierce;
And fifty beautiful maidens.

The crew of [one] ship were [engaged] on that expedition to Dun na m-barc. Ceasair with the crew of her ship came to land there. It is that Ladhra, [of whom] we have spoken [that was] the first dead-person of Erin, according to those who say that no people at all took Erin before the flood but Ceasair and the company who came with her. And from him (Ladhra) is named Ard Ladhrann. From Bioth is named Sliabh Beatha; and from Fionntain is named Feart Fionntain over Tultuinne, in Duthche Aradh near to Loch Deirdheirc. From Ceasair is named Carn Ceasrach in Connaught. They go from that to Bun Suaimhne,

ο-τρί η-Πηγε, άιτ α β-φυιλ γυαινειν Σιυηε, αζυρ
 φεοηε αζυρ θεαηβα. Ραηηαισ ανη ηηη α ζ-αοοζαο,
 εαδον, α ο-τρί ηαηηαιβ εατοηηα. Ρυζ φιονηταιη
 αεαηαιη λειρ, αζυρ ηεαατ ηηά οέζ α ηαίλλε ηια. Ρυζ
 βιοα βαηηαηη λειρ, αζυρ ηεαατ ηηά οέζ οίλε 'η-α
 φαηηαδ; αζυρ ηυζ λαδρια βαλβα, ζο ηέ ηηάιβ οέζ
 ηαη αη ζ-αέσηα λειρ, ζο ηάηηηζ αηο λαδριαηη, ζο
 β-φυαιη βάρ ανη. φίλλη βαλβα αζυρ α ηέ ηηά οέζ ζο
 αεαηαιη οο ηιόεη. αηηηη αεαηαιη ηζέυλα ζο βιοα.
 Τιζ βιοα ο'φιοη* φιονηταιη, ζυη ηοιηηηοο ηα ηέ
 ηηά οέζ ηοιη λεαααα εατοηηο. Ρυζ βιοα α αηο
 ηέηη οίοβ λειρ ζο Σηιαβ θεααα α ο-ηυαιηααοηα
 έηηοηηη, αζυρ ηίη αιαη αη α η-αιαε ζοη έυζαηοαη
 ανη. Οάλα ηα η-βαη ηο βηεααα, ηηζο ο'φιοη φιονη-
 ταιη ιαη ηηη. Ζηόεαδ τειαίρ φιονηταιη ηοηηα α
 λαηηηιβ, ταη βυη Συαιηηε, ταη Σηιαβ αυα, α
 ζ-αεαηη φεαβηαο Σλείβε ααοηη, αζυρ λαηη αλέ ηε
 Σιοηαηηη ηοηη ζο Τυλ-ηυηηε, όη Λοα Όειηζόεηηα.
 Τέηο αεαηαιη ζοηα βαηηηοατ ζο αίηλ αεαηηααα α
 ζ-αοηηααααιβ, ζοη βηηη α αηοηόε ηηε βειη α η-ιοηηηαη
 α ηηη, αζυρ ηηε έζ α η-ααοηη αζυρ α βηάαοηη, αζυρ
 ηί ηαίβε υαίτε ζο οίηηηη ανη ηηη αατ ηέ λαίτε.
 Ζοηαδ οα όειηηηοζαδ ηηη οο ηάηοηοδ αν ηαηη ηο :—

Αη ιαο ηηη—ιαη η-υαιη β-ηεααα—
 α η-οιζεααα, α η-ηηαεααα ;
 ηί ηαίβε αατ ηεααααηηη ηαηά,
 υααα ζυη αν ζ-αεαηηααα.

βιοα α φιοη αζατ, α λευζαόηη, ‡ ηαα ηαη ηαηη
 ηίηηηηηζ αηηηηηη αν ζαβάηηε ηίοη, ηά έη-ζαβάηη οαη
 λυαηόηηοη ζο ηο, αατ οο βηηζ ζο β-φυαηηη ηζηοηαα
 α ηειη-λεαβηαιβ ιαο. Αζυρ ηόη ηί αηηζηηη αιοηηαη

* Lit., "Biath comes to visit Fionntain."

† Lit., "be its knowledge with thee, O reader."

that is, Cumor na d-tri n-Uisge, the place in which is the confluence of the Suir, and the Nore, and the Barrow. They divide then (or there) their fifty [women] i.e., into three parts among them. Fionntain took Ceasair with him, and seventeen women with her: Bioth took Barrann with him, and seventeen other women in her company: and Ladhra took Balbha, with sixteen women in like manner with him, till he reached Ard Ladhrann, [so] that he died there. Balbha and her sixteen women return to Ceasair again. Ceasair sends news to Bioth. Bioth comes to Fionntain, so that they divided those sixteen women equally between them. Bioth brought his own share of them with him to Sliabh Beatha in the North of Erin, and [it was] not long afterwards until he died there. As to those women of Bioth they come to Fionntain after that. However, Fionntain flies before them from Leinster, across Bun Suaimhne, across Sliabh Cua, into Ceann Feabrad of Sliabh Caoin, and [with his] left hand to the Shannon eastwards to Tultuinne over Loch Deirgdheirc. Ceasair goes with her company-of-women to Cúil Cheasrach in Connaught, [so] that her heart broke through being in absence from her husband (Fionntain), and through the death of her father and of her brother: and there were not from her to the flood then but six days. So that to prove that, this verse was-spoken:—

Those are—according to [their] period of time—
 Their deaths, their adventures;
 There was not but a week alone,
 From them to the forty [days' rain].

Know, O reader, that not as true history I put down this occupation, nor any-occupation of which we have spoken to this; but because that I found

ρυαμασορι να ρεανειοθε ρεουλα να η-ομοησ Δ οειηιτ
 οο τεαδτ Δ η-Εηιηη ηηα η-οίληη, αττ ηηηαβ ιαο να
 οεαηηαηη αηεηηόα οο βιοό 'η-α λεαηηάηαιβ ρίτε αα
 ηε ληηη Δ η-βειτ ράζάηηα τησ όοίβ ιαο;* ηο ηηηαβ
 Δ λεαααιβ αλοτ ρυαηηηηοο ρεηηοβττα ιαο ιαη η-τηάζαό
 οίληηη, οά ηαό ρίοη αη ρζέλ; όηη ηη η-ηοηηαίό ζυη
 αβ έ αη ϔηοηηηαη ηο οο βδοη ηέρ αη οίληηη οο ηαηη-
 ηηοό οηα η-έρ, οο βηίξ ζο β-ρηνλ αη Σεηηορτύηη 'η-α
 αζαίό, ηαηη Δ η-αβαηη ηατ οεααίό οοη οηηηησ
 όαοηηα ζαη βάτταό, αττ οότοη ηα η-άηηαε αβάηη,
 αζυη αη ρολλυη ηαη ηόοβ ρηη έηηοη. Αη ηειηήοηη αη
 ρηηόηηαό αττα αζ οηηηησ οο ρεανειοίβ αη ϔηοηηη-
 ηαηη οο ηαηηαηη ηε ληηη οίληηηη, ηαηη Δ η-αβηηηο
 ζοηη ηαηηηηοο αεαττοηη Δ ζ-αείηηε η-άηηοίβ αη οοηηαηη
 ηε ληηη ηα οίληηηη, ηαηη αττα, ϔηοηηηαηη, ϔεαηοη,
 ϔοηη, αζυη Αηοόηο. Ζηόεαό, Δ λεηζτόηη, ηά ηεαη
 ζυη αβ ί ρο αεηορταίό ηα ηηηηηηηε αη ηζοαηηόα ραη
 ρεανειοη. Ηηηε ρηη αηηηό ηζοαηη οάηηητε αη ηί ρο ηο-
 ηηαηηη Δ λαοηό, οα ϔοηηηηηοζαό† ηατ τησ ρέ λε ρηηηηηη
 αη έηηηοηη Δ ηάό ζο ηαηηηηοό ϔηοηηηαηη, ηο ηεαατταη
 οοη τηαηη οηε ιαη η-οόηηαό οίληηηη αζυη ηοηηηε.
 Αζ ρο αη λαοηό :—

Αηηαηηη αεαττοηηη αεαητ ηο έηηη,
 Οο ϔάζαιβ Οηα ρο οίληηηη,
 ϔηοηηηαηη, ϔεαηοη, ϔοηη ααοηη αόηη,
 Αζυη Αηοόηο ηηαα εαττοηηη.
 ϔοηη Δ η-οηηηοηηη έοηηη οο όληξ;
 ϔεαηοη ηε η-ηαηηόα αη έηηοηό;
 ϔηοηηηαηη ηε ρηηηηοό ζο βεααττ;
 Αζυη Αηοόηο ηε όειηαααητ.

* Lit., "Unless they were the air-demons who used-to-be in their
lenaunshes with them during the time of their being pagans [that]
 gave them (i.e. the accounts) to them." λεαηηάηη ρίτε, or λεαηηάηη-
 ηηόε, commonly anglicised *lenaunshie*, a fairy who loves a mortal man.
 In the phrase 'η-α λεαηηάηηη ρίτε, the possessive Δ refers to οεαηηαηη
 αηεηηόα: See Grammar, p. 133, Idiom 42.

† Οα ϔοηηηηηοζαό, to its showing; οα = οο α, to its. Δ, its, is mascu-
 line, and aspirates the ϔ, for which see Grammar, p. 105, par. 2,

them written in old books. And also I do not understand how the historians found accounts of the parties they assert to have come into Erin before the flood, except it be the demons of the air who, being their fairy-lovers during the time that they (the historians) were pagans, gave them (i.e., the accounts) to them ; or unless-it-be on flags of stones they found them graved after the subsiding of the flood, if the story be true [at all] ; for it is not to be said that it is that same Fionntain that was [alive] before the flood who would-live after it, because that the Scripture is against it, where it says that not [anyone] escaped, of human people, without drowning, but eight-persons of the ark alone, and it is evident that he [was] not one of those. The supposition is untrue which some of the historians have on Fionntain to live during the time of the flood, wherein they say that four-persons lived in the four quarters of the world during the time of the flood, viz., Fionntain, Fearon, Fors, and Andoid. However, O reader, think not that this is the opinion of the people who are most authoritative in history. Wherefore a certain author puts this thing before us in a poem, to show that it does not agree with the truth of the Faith to say that Fionntain would live, or neither of the other three, after the pouring-out of the flood and before it. Here is the poem :—

The names of four, who established justice,
Whom God left under the flood,
Fionntain, Fearon, Fors—gentle, just,
And Andoid the son of Eathor.
Fors in the eastern part, eastward, was allowed,
Fearon for the cold clime of [warm] clothing,
Fionntain for the west exactly ;
And Andoid for the south.

Ξε δεινόντα φεανκούθε ρην,
 Νί δεινόντων κάνοιν cuburò,
 Δέτ ποε το βί Δ η-άηε, 'ρ Δ έλανη,
 'S Δ μηά πυδην κάομηνα Δ η-ανμανη.
 Δημανη,* &c.

Δρ ταιζτε Δρ ρην ηαέ céυοφαιό έοιτέιονη τοηα
 φεανκούθιβ υιλε Δοη οίοβ ρο το μηριέαιη οέηρ οίλινη.
 Ξιόεαό το η-άβηαό Δοιη-τρεανκούό, μαη κάομηνα Δρ
 έλδοναό Δη έμειοιή,† ζοη βάιτιοό φιονηταιη φεαρ
 μαη έάέ ρόν οίλινη, Δζυρ ζοη η-Διτβεοόυιζιοό έ λε
 Όια το Δ έη ρην, το κάομηνα Δζυρ το έοιμέο ιμτέαέτα
 ηα φεαν, ζοηα ρζέυλαιβ, ζο η-Διμρην φηάορμυζ, Δζυρ
 ιαη ροηη ζο η-Διμρην φηινηέηη Μηοιζε Όιλε; ηί
 έυιζιμ έιονηυρ βυό έιοηη Δ έοιή-ιουζαηταέ ρο το
 ηί το έειλε Δρ φεαό ηα η-έοηρα, Δζυρ Δ ηίονκα‡ ηε
 λινη φηινηέηη Δζυρ ό ρην Δλε, το έυαδοη οηουζα
 οεαρρζαίζτε το οίαόΔιηιβ Δζυρ ο' φεάλληομηναιβ,
 Δζυρ μόρην το όδοιηιβ εολέα εαζηοιόε οιλε Δ
 η-έηηηηηη ρο έρίοέαιιβ οηηόεαηκα έοηρα το ηύηαό
 έλέηηε Δζυρ έοιήτιονόλ,§ Δζυρ το έεαζυρε ρζολ
 ζ-έοιτέιονη, Δζυρ Δ ηάό ηαέ βειέ Δρ Δ λοηζ, οειρ-
 ζιοβαλ έιζιη λε β-φαιζηιόε|| λαοιό ηο λιτιη 'η-Δ η-βειέ
 λυαό ηο ιοηηαό Δρ φηιονηταιη, Δζυρ Δ ηίονκα‡ το
 ρζηιοόβδοοη ηειτέ ειλε Δτά ηε η-Δ β-φαιζηιη¶ Δηιοζ;
 Δζυρ ρόρ ηαέ φαιέιμ ιοηηαό Δρ Δ β-ρμυή-λεάβηαιβ
 βαηάηταηηα; Δζυρ ραοιημ το Δ ηέηη ρην, ηαέ ρυιλ Δέτ
 ροηη-ρζέλ ριλιόιοέτα ηρην ρταηη το Δηρηειόραιοό φιονη-

* Δημανη, &c. In order to show where a poem terminated, the first word was often repeated at the end.

† Literally, "as a protection against the perversion of the faith."

‡ Lit., "and its frequency," i.e. the frequency of the circumstance.

§ Cleiηe and έοιήτιονόλ are both in the genitive after the infinitive το ηύηαό, in accordance with the Syntactical Rule 15, Gram. p. 112. So also is ρζολ after το έεαζυρε.

|| Relative pronoun understood here:—λε Δ β-φαιζηιόε: the verb is conditional passive, past tense

¶ Infinitive active understood in a passive sense. See Gram. p. 112, par 12.

Although historians reckon that,
 The just Canon (i.e. the Scripture) does not reckon
 But [that] Noe [alone who] was in the ark, and his children,
 And their wives, found protection of
 their lives. The names, &c.

It is [to be] understood from that that it is not the common opinion with all the historians, any of these [four] to live after the flood; however, if [any] one historian should say, in order to avoid contradicting the Scripture, that Fionntain was drowned, a man like all others, under the flood, and that he was restored-to-life by God after that, to save and to keep the [knowledge of the] proceedings of the ancients, with their histories, to the time of Patrick, and after that to the time of Finnén of Magh Bile; I do not understand how it would-be a possibility so wonderful a thing as this to conceal throughout Europe, and [remembering] the frequency during the time of Finnén, and from that forth, [that] went accomplished companies of divines and of philosophers and many of other learned wise people from Erin through the chief countries of Europe to instruct the clergy and laities, and to teach public schools, [how could this be possible] and to say that there would not be in their track (i.e., left after them), some disciple by whom would-be-left a poem or a letter in which would-be mention or report on Fionntain, and [remembering] the frequency that they wrote other things [which] are to-be-seen now; and also that I do not see [any] report in their chief authentic books: and I think accordingly that there is nothing but a romantic story of poetry in the history which would-relate Fionntain to live before the flood and after it. However, I do not say that there was not

ταιν το μαριτδαιν με n-οίλινν, αζυρ 'n-α οιδιζ.
 Ζιόεαδὸ νί αβρυμ ναδ μαίβε ουινε κριοννα κίανδοροα
 ανη* με ο-τεαδτ Ρηάορυιζ ζο h-Ειρινν, αζυρ ζορ
 μαρι γέ ιομαδ το έευοαίβ βλιαδαν, αζυρ ζαδ νί βα
 κυμνιοδ λειρ ζυρ αιρνειδ το Ρηάορυιζ έ; αζυρ φορ
 ζαδ βεόλ-οιοιορ οα β-φυαιν ό να ρινηριοαίβ αρ να
 h-αιμριοαίβ το έοιδ μοιμε : αζυρ μεαριαιμ ζο μαίβε
 α ράμιαί ριν το ρεανόρι ανη. οά n-ζαιριτι Τυαν μάο
 Καριλλ το ρέρι ορυμινζε με ρεανέυρ, αζυρ το ρέρι
 ορυμινζε οίλε Roanus, εαδον Καοίλτε μάο Ρόναιν,
 το μαρι τυιλλιοδ αζυρ τρι έέο βλιαδαν,† αζυρ το
 νοέτ μοριάν ρεανέυρα το Ρηάορυιζ, αμαίλ αρ ρολλυρ
 α n-Αγαλλαιμ να Σεανόραδ; αζυρ αρ αρ Χαοίλτε αρ
 κόρι Roanus, no Ronanus το έαβδαιρι.‡ Ορι νί
 λευζέαρ α λεαδορ αρ βιοέ το ρεανέυρ Έιμιοην, ζο
 n-ζαιριτι Roanus no Ronanus ο' ρηιονηταιν. Δέτ
 έιδ αιρ το βηειρ Cambrens, μαρι ζαδ βριέιζ οίλε οα
 έλαοιν-ρεανέαρ έ, αζυρ αμαίλ το έυριριον Roanus
 ριορ 'n α έριοιηο αν άιτ Ronanus, ρζριόβυιδ ζαδ δον
 οονα ηυα-Ζηαλλαιβ ρζριόβυρ αρ Ειρινν, Roanus αρ
 λοριζ Cambrens§ μαρι αιηη αρ ρηιονηταιν, το βριζ
 ζυρ αβ έ Cambrens αρ ταριβ τάνα οόίβ le ρζριόβδ||
 ραοίβ-ρεανέυρα αρ Έιρινν, αρ αν αόβδαιρ ναδ ρυίλ α
 μάλαριτ το έρεορυιζε ασα. Δρ κόρυιτε α μεαρ
 ζυρ αβ αρ Χαοίλτε το βειριτιορ Ρονανυρ μαρι έυριο
 ρεαν-υζοαιρ ριορ ιοιρ οιβριοέαιβ Ρηάορυιζ ζορ
 ρζριόβ ρέ "Historia Hiberniæ ex Roano seu Ro-
 nano;" αρ έ, ιομοριηο, ρλοιηηιοδ αν υζοαιρ αρ ζηάέ
 το έορ όρ έιονη ζαδ οιβριε οά ρζριόβδανη νεαέ, μαρι αρ
 ρολλυρ οα ζαδ λευζέοιρ έλαέταρ υζοαιρ το λευζαδ.

* "A wise very-aged man in [existence]." See last paragraph of Idiom 42, Grammar, p. 134.

† Lit., "who lived an addition and three hundred years."

‡ Lit., "and it is on Caoilte it is right [the name] Roanus or Ronanus to put."

§ Lit., "on the track of Cambrensis."

|| Lit., "because that it is Cambrensis [who] is *bull of the herd* to them for writing," &c.

a very-aged wise man before the coming of Patrick to Erin, and that he lived many of hundreds of years, and every thing which was in-memory with him that he related it to Patrick; and also every tradition which he had got from the ancestors regarding the times which elapsed before him: and I think that there was the like of him of an old-man, who was called Tuan Mac Cairill according to some historians, and according to others Roanus, that is, Caoilte Mhac Ronain, who lived more than three hundred years, and who revealed much of history to Patrick, as is evident in the "Dialogue of the Ancients;" and it is Caoilte who by right should be called Roanus or Ronanus. For it is not read in [any] book at all of the history of Erin, that Fionntain was called Roanus or Ronanus. But although [it is] on him [Fionntain] Cambrensis puts it (i.e., the name Roanus) like every other lie of his prejudiced-history, and as he put Roanus down in his chronicle in place of Ronanus, every one of the New-Galls (English) who writes on Erin, writes Roanus in imitation of Cambrensis as a name on Fionntain, because Cambrensis is their leader in writing the erroneous history of Erin, because that they have no other guide.* It is all-the-more-right to think that it is on Caoilte is put [the name] Ronanus, inasmuch-as old authors put down among the works of Patrick that he wrote "A History of Ireland taken from Roanus or Ronanus;" [for] it is, indeed, the surname of an author [that] it is the custom to put over the head of every work which a man writes, as is evident to every reader [who] is-accustomed to read authors.

* *Lat.*, "because that there is not its change of guide with them."

Δξυρ ní ρίορ το Hanmer 'n Δ έμοιμο μαρ Δ ρειρ
 ζυρ Δβ μόρ Δη μεαρ Δτά Δξ Ξαοιόιοιαιβ Δρ ρζευλ-
 αιβ Φιοννταιν* τΔ η-ζαιριονη ρειριον Roanus, μαρ
 Δ ρειριο ζορ ρολέαδ ρο όίλινν έ, Δξυρ ζορ μάρι 'η-Δ
 οιαδó τυλλιοδ Δξυρ τΔ míle βλιαδóΔη ζο ρυξ Δρ
 Ρήάορμυξ,† Δξυρ ζορ ζάβ βαιρτοιοδ υαιδó, Δξυρ ζορ
 νοέτ ιομαδ ρεανέυρα όό, Δξυρ ζο β-ρμυαι βάρ Δ
 ζ-αιονη βλιαδóη ιαρ υ-τοιζιοέτ Ράορμυξ Δ η-Ειρινη,
 Δξυρ ζορ η-Δόηαιαιοδ Λάιη με Λοέ Ριβ Δ η-Υρμυ-
 μάη έ μαρ Δ β-ρμυλ τεαμρολλ Δρ ηΔ Διημνιοζάδó,
 νό Δρ ηΔ βεανηυζάδó 'η-Δ Διημ,‡ Δξυρ ζο β-ρμυλ ρόρ
 Δρ ηΔ Διημνιυζάδó Δμεαρξ ηαοήμ Ειριονη. Ξιόεαδó
 Δρ ρολλυρ ηαέ ουβαιρτ ρεανέυρδ ριαήμ, Δξυρ ρόρ
 ηαέΔρ ράξαιβ ρζμιοβέτα Δη ηίρ Δ ρειρ ροέτύρ
 Hanmer. Όρ Δτάιο τρμύρ με Δ Λυαδóξ Δηη ρο Δ
 μιοέτ Δοηουηε, μαρ Δτά, Φιοννταιη, τΔ η-ζαιριονη
 Cambrens Roanus, εαδóη Καοιιτε μήα Ρόηάη, το
 βαιρτοιοδ λε Ράορμυξ, Δξυρ τυξ ιομαδ ρεανέυρα όό;
 Δξυρ ΡυαδóΔη τΔρ βεανηυζιοδ Λοέρ Δ η-Υρμυμάη,
 Λάιη με Λοέ Δειρζόειρ, Δξυρ ní Λάιη με Λοέ Ριβ
 Δτά, μαρ Δ ρειρ Hanmer; Δξυρ Τυαη μήα Καρμυλλ.
 Νί ΛεαηρΔη ηίρο μήο το βρευζαιβ Hanmer ηΔ Δη
 βδαιάητα Δτά Διζε. Δξυρ ρόρ μεαρΔιημ ζυρ Δβ Δ
 μιοέτ Δη ροκαίρ Ροηαυρ το ρζμίοβ Cambrens
 Roanus Δρ τύρ, Δξυρ ζορ ράξαιβ ζΔη Λεαρυζάδó Δξ
 Δ Λορζαιρμίοιβ ό ρη Δλε έ.

* Lit., "Wherein he says that great is the estimation [which] is with the Gaels on the stories of Fionntain."

† ζο ρυξ Δρ Ρήάορμυξ, lit., "till he bore on Patrick," "till he overtook Patrick." See Grammar, p. 124, Idiom 24.

‡ "Where is a temple on its being-named or on its being-blessed in his name."

§ Re Δ Λυαδó, "with their being-spoken-of": Λυαδó, speaking, understood in a passive sense. See Grammar, p. 111, par. 11. Re here expresses purpose: see Le in Vocabulary.

And it is not true for Hanmer in his Chronicle, wherein he says that the Gaels hold in great estimation the accounts of Fionntain, whom he (Hanmer) himself calls Roanus, where they (the Gaels) say that he was covered under the flood, and that he lived after it more than 2,000 years till he met with Patrick, and that he received baptism from him, and that he revealed much of history to him (Patrick), and that he died at the end of a year after the coming of Patrick into Erin, and that he was buried near to Loch Ribh in Ormond, where is a church named [from him] or consecrated in his name, and that he is also named among the saints of Erin. However, it is evident that a historian never said, and also that he never left written this thing that Doctor Hanmer says. For there are three persons to be spoken of here in the place of one man, viz., Fionntain, whom Cambrensis calls Roanus, that is, Caoilte Mhac Roanus, who was baptised by Patrick, and gave much of history to him; and Ruadhan to whom is dedicated Lothra in Ormond, near to Loch Deirdheirc, and not near to Loch Ribh it is, as Hanmer says; and Tuan Mhac Cairill. We shall not follow any more the lies of Hanmer nor the authority he has. And also I think that it is in place of this word Ronanus Cambrensis wrote Roanus [by an oversight] at first, and that he left it without correction to his followers from that forth.

VI.

Αν Cheud-Ḥhabáil το ρινηιοῦ ἀρ Ἐριονη
 ανη ρο.

Ὁ ρέρι ὀρινηζε ὄνα ρεανῶιῶιῖ τάιηζ ὄζλαοῦ
 το μινηητιη Νηη ἡις βέιλ (ὄαρ β'αηηη Δὸηα ἡαϑ
 βεαῖα) ὀ' ριῶρ ηα η-Ἐριονη, α ὀ-τιμῶιῶι ρεαῖ
 β-ρῶιτ βλιαῶαη ὀέιρ ὀίληηε. Ḥῶεαῶ ἡί ραῶα ἀη
 κοἡηηιῶε το ρόηηε ἡηητε. Ληιῶ ρῶρ ζ-κύλ ὀ'ῤαηηέιρ
 ἀη οίλέηη ἀῶ κοἡηαηηϑ, ὀια κοίβηεαηαῖβ, αζυρ ράηητ,
 ηο μέηο εῖζηη ὀ'ῤέη ηα η-Ἐριονη λειρ, ἀἡαίλ λέαζῖτορ
 ἡηη ὀυαηη ὄαρ ἀβ τοηαῖ, "ῤυαηηρ α ῤραῖταιη
 Ḥαηηηλ," &c.

Δὸηα ἡαϑ βεαῖα, ζῶ ζ-κέιλ,
 λαοῦ το μινηητιη Νηη ἡις βέιλ
 τάιηζ α η-Ἐριονη ὀά ρηρ,*
 Ḥηρ βεαη ρέη α β-ῤῶ-ἡηηρ:
 Ρυζ λειρ λάν α ὀηηηη ὀά ρέη,
 τέηο ρῶρ ζ-κύλ ὀ'ἡηηηηηη ρζέλ
 ἀρ ἡ ἡηη ζαβάιλ ζῖλαη ζῖηηηη,
 ἀρ ζῖηηηη ρεαλ ρυαηη Ἐριονη.

Ḥῶεαῶ ἡί ἡεαηηηηηη ζῶ η-ὀλεαζῖαιη ζαβάιλ ὀο ῖα-
 βαιητ ἀρ εαῖτῖα ἀη ρῖηηε,† ὀο βῖηῖ ηαῖ ὀεαηηα ρέ
 κοἡηηιῶε ἡηητε, αζυρ υηηε ἡηη ζυρ ἀβ ἡ ζαβάιλ
 ῤηαητολόηη κευῶ-ζαβάιλ ἀρ κόηα ὀ'άηηηοἡ ηηηηε ὀέιρ
 ὀίληηε.

* Ὀά ρηρ, i. e., ὀο ἀ ρῖῶρ, to explore it, or to its exploring. See Gram-
 mar, p. 116, Idiom 1.

† Lit., "I do not think that it-is-lawful [the term] 'conquest' to put
 on the expedition of that man." Ὀλεαζῖαιη, the present passive of
 ὀλῖζ, is used impersonally, and would be written ὀλῖζῖεαη in the
 modern language.

CHAPTER VI.

THE FIRST CONQUEST THAT WAS MADE ON
ERIN HERE.

According to some of the historians, a youth of the people of Nin mac Béil (whose name was Adhna mac Beatha) came to view Erin about seven score years after the flood. However, not long the stay he made in it. He went back to report the island he had seen, to his neighbours, and [brought away] a part or a certain quantity (i.e., a tuft) of the grass of Erin with him, as is read in the poem to which is beginning, "I found in the Psalter of Cashel," &c.

Adhna mhac Beatha, with sense,
A hero of the people of Nin mac Béil,
Came into Erin to explore it,
So that he pulled grass in Wood-Island (i.e., Erin);
He brought with him the full of his hand of its grass,
He goes back to tell the news,
That is the conquest, bright, pleasant,
Of shortest duration [that ever] took Erin.*

However, I do not think that the expedition of that man should be called a conquest, because that he did not make a stay in it, and accordingly that it is the conquest of Partholón that it is more right to reckon as the first-conquest on it after the flood.

* "Of shortest duration:" ΔΥ ΣΥΡΡΕ ΡΕΔΛ: this is the idiom explained in Gram., p. 132, Idiom 40. ΕΙΡΗΝΗ, old accusative: see note **, p. 80.

CHAPTER VII.

ON THE FIRST CHIEF-CONQUEST WHICH WAS
MADE ON ERIN AFTER THE FLOOD, NAMELY,
THE CONQUEST OF PARTHOLÓN, HERE.

Erin was, indeed, desert 300 years after the flood, until came Partholón the son of Sera the son of Sru the son of Esru the son of Fraimint the son of Fathachta the son of Magog the son of Jafeth to take it, according as [the history] is-found in the poem to which is beginning, "Adam the father, fountain of our hosts, &c."

Five hundred years after the flood
It is a story the truest, as I reckon,
Was all holy Erin desert,
Until came Partholón.

I think, therefore, that it is 22 years before Abraham was born [that] Partholón came into Erin, and that it is [what] was the age of the world therefore about this time, 1978, as this verse says:—

Eight [and] seventy, bright space,
A thousand and nine hundred years,
From the time of Adam, noble, just,
To the birth of Abraham our father.

However not true is the opinion of the people who say that it is at the end of two years and a thousand after the flood Partholón came into Erin, and they acknowledging that it is in the time of Abraham he (Partholón) came into it, and that it is Abraham alone [who was] the eighth generation from Shem the son of Noe, and Shem himself to be

ζο ζ-καίτρωε τυίλλιοδ άζυρ μήλε βλιαδών με λινν
 ρεάτ n-ζλύν οείρ να οίλιννε.* Uime ριν μεαρωιμ
 ζορ άβ ρήριννιζε αν έευορρωδ έορραιζ † ιονά αν έευο-
 ρρωδ οειζιοναδ, άζυρ οά ρέρι ριν άρ ινμεαρωα ζυρ
 άβ ά ζ-σιονη τρι έέο βλιαδών τάινιζ Ραρτολόν ά
 n-Έρινη.

Άρ αν n-Ζηείζ Mheavonaiζ, εαδον, Migdonia, πο-
 ζλυαιρ Ραρτολόν. Άρ έ μασον 'ναρ ζάβ, τρέ μυρ
 ο-Τοιρριαν, οο Σηλια, άζυρ λάιμ οεαρ ρυρ αν
 Εαρράιν ζο ράινιζ Έιμε. Οά μί ζο λειτ βαι ρορ
 ραιρριζε ζορ ζάβ κυαν ά n-Ινβιορ Σζέιμε αν-Ιαρτορ
 Mhumαν, αν κεάτρωαδ οά οέζ ά μίρ Μαι. Άρ οό
 οο ραιόιοδ αν ρανη ρο.—

Άν κεάτρωαδ οέζ ρορ Mhairc,
 οο έυρρωσαρ ά ραση βάιρ
 ιρην ρυρ ιατ-ζλαν n-ζορηη n-ζλέ,
 ά n-Ινβιορ ρζιατ-ζλαν Σζέιμε.

Άζ ρο αν βυρόιον τάινιζ λε Ραρτολόν ζο h-Έρινη,
 άζυρ λε να μηαοι, Θεαλζηαισ ά h-αινη: ά ο-τριύρ
 μασ, εαδον, Ρυζρωοε, Σλάνιζε άζυρ λαιζλιννε, ζοηα
 ηηάιβ, άζυρ μήλε οο ρλυαζ ιμαίλλε ρυ, οο ρέρι
 Nennius, αμαιλ λευζτορ ά Ρραλταρ Chairil.

Άρ έ ιονασ ιοναρ άιτιζ Ραρτολόν άρ τυρ ά n-Έρινη,
 ά n-Ιορ Σαιμέρ λάιμ με h-Έρινη. Άρ αιρ πο
 h-αινημνιζιοδ Ιορ Σαιμερ οί; μεαρču no coilén
 con βαι άζ Ραρτολόν οαρβ αινη Σαιμέρ; άζυρ πο
 μαρβαρσαιρ τρέ έο ηενα μηαοι, οο ριννε μιζηόιη
 με να ζιολλα ρέιν Τόοζα; άζυρ αν τράτ οο έάινιζ
 Ραρτολόν ί νί ταιτλιόυρ οο ριννε, άτ ά ουβαιρ
 ζορ έορμ αιτβιορ να h-αιηβειρτε ρη οο βειτ αιρ

* Lit., "For it is not likely that would-be-spent an addition and a
 thousand years during the time of seven generations after the flood."

† Άν έευορρωδ έορραιζ, the first opinion: lit., "the opinion of the
 beginning."

counted. For it is not likely that more than one thousand years would have elapsed during the time of seven generations after the flood. Wherefore I think that more-true is the first opinion than the last opinion, and accordingly it is probable that it is at the end of 300 years [after the flood] Partholón came into Erin.

From Middle Greece, that is, Migdonia, Partholón set out. It is the way in which he went, [viz.] through the Torrian Sea, to Sicily, and [with] the right hand to Spain, till he reached Erin. Two months and a half he was on the sea till he took harbour in Inbhior Sgéine in the western-part of Munster, the 14th day in the month May. It is of it this verse was spoken:—

The fourteenth [day] on Tuesday,
They put their free-barks
Into the port of fair-lands, blue, clear,
In Inbhior Sgéine of bright shields.

Here is the company who came with Partholón to Erin, and with his wife, Dealgnaid her name; their three sons, namely, Rughruidhe, Slainge, and Laighlinne, with their wives, and one thousand of a host along with them, according to Nennius, as is read in the Psalter of Cashel.

It is the place in which Partholón dwelt at first in Erin, in Inis Saimher near to [the river] Erne. It is the reason it is called Inis Saimher; a lap-dog or hound-whelp which Partholón had whose name was Saimher; and he killed it through jealousy with his wife, who misconducted herself with her own servant, Todhga; and when Partholón reproached her, it is not an apology she made, but she said that [it was] more just the blame of that

բնն իօնձ սիբբեր; ճչսր ոօ բձիօ նձ Կրիձճրձ ոօ:—
 Ձ Քհարճձլօն, ճր բի, ճն բձօլիբ ճչսր ձԵ ճիօրի Եճձ
 ճչսր միլ ոօ Եիճ ձ ճ-Կօմճճր ոձ ճեիլե,* Լճմնձճճ
 ճչսր ԼճնԵ, Եիձ ճչսր բիձ, բեօիլ ճչսր ճճճ, ճրմ ոօ
 օրիոր ճչսր բձօր * * * ճճձ ճսմսրճ ճր ձ ճեիլե ոօիԵ;
 ճչսր բձիօր ճն բձնն:—

միլ Լճ մնձօի Լճմնձճճ Լճ մձճ,
 Եիձ Լճ բիձ, ճրմնձ Լճ ճճճ,
 ճճօր ճրօիճ, ճչսր բձօԵր, †
 ճճձ Լճ Ե-ճճձ, ‡ ճր ոօ-Եձօճօլ.

Իճր ճ-ճօր նձ բրճճճրճճ բիլ ոօ Քհարճձլօն, §
 մեսօօիճճիօր ձ ճօ ոօ, ճչսր Եսձիլիօրճճի ճն մճր-
 ճօրն || բօ Լճր ճօ ոօր մճրԵ ի: ճօնձ սձիճճ ճիմ-
 ոիճճիօր ճն ինիբ. ճեիօ-ճօ Երիօրն բիլ ոօր ոօիլիօն,

Եսձիլ ճն բի ճօրն || նձ մնձ,
 Եիձ Եօր—նիբ Եօ Եօ ճօ մ-Եձ;
 ՄճրԵ ճն ճս * * * *
 Եձ Ե-ճ բիլ ճեիօ-ճօ Երճճն.

ճն բճճճճձձ Եիձճճի իճր ն-ճճճձիլ Երիօրն ոօ
 Քհարճձլօն, բսճի ճն ճեիօ-բճր ոիձ մսիմնճիբ Եճր,
 ճճճձ, բճճձ մձճ Եօրճճ ճօ բձիճճիօր մձճ բճճձ.
 ճր ի ճսր սմմձ ո-ճճիմիճ Քհարճձլօն ձ ն-Երիմն, ճրճ
 մճր ոօ մճրԵ բճ ձ ճճիբ ճչսր ձ մձճիբ ճչ իճրբսիօ
 ոիճճ ոձ Երձճիբ, ճօ ո-ճճիմիճ ճր ճեիօօ ձ բիօնճճիլե,
 ճօ բձիմիճ Երճ, ճօնձձ ճիբ բիլ ոօ ճսր Եիձ բձիճ ճր
 ձ բիլիօճ բճր մճրԵձձ նձօի միլե բճ Ե-ճօրն-բճճճ-
 մձն ոօիԵ ձ մ-Եիմն Եօճիբ.

ճրմիօ ճսր ոօնձ Ե-սճճճրճիԵ ճճճձիլ ճիլ ճր
 Երիմն ոօիմ Քհարճձլօն մճր ճճճ ճճճձիլ ճիօճիլ

* ձ ճ-Կօմճճր ոձ ճեիլե; lit. “in nearness to one another.”

† ճճօր ճրօիճ ճչսր բձօԵր, lit. “a workman and an edge inside [a house together]”: the word բձօԵր is often used to denote edged instruments of any kind, whether workmen’s tools or warriors’ arms.

‡ ճճձ Լճ Ե-ճճձ; lit. “one with one.”

§ Lit. “after [the] hearing of that answer [being] to Partholon;” or “after [the] hearing of that answer by Partholon.” See Grammar, p. 118, Idiom 4.

|| մճրճօրն and ճօրն, old accusatives. See note * * p. 80.

ill-deed to be on himself than on herself; and she said these words:—"O Partholón," says she, "do you think that it is a possibility a woman and honey be near one another, new-milk and a child, food and a generous [man], flesh and a cat, tools or implements and a workman,* * * * without their interfering with each other : " * and she speaks the verse:—

Honey with a woman, new-milk with a child,
Food with a generous [person], flesh with a cat,
A workman and his tools together,
One with the other, it is great danger.

After Partholón had heard that answer, his jealousy is-increased from it, so that he struck the hound to the ground, so that he killed it: so that from it (i.e. from the hound) is named the island. The first jealousy of Erin that, after the flood

The king strikes the hound of the woman,
With his hand—it was not a good deed ;
The hound [was] dead * * * *
That was the first jealousy of Erin.

The seventh year after the taking of Erin by Partholón, the first man of his people died, namely, Feadha, son of Tortan, from whom is named Magh Feadha. The reason why Partholón came into Erin was, that he killed his father and his mother,† seeking the kingdom from his brother, so that he came fleeing [from] his murder, till he reached Erin, so that therefore God sent a plague on his race, by which were-killed nine thousand of them in one week in Ben Eadar.

Some of the authors reckon another conquest of Erin before Partholón, viz., the conquest of Ciocal

* Lit., "Without mixing with each other to them ;" or "by them."

† Lit., "It is the cause on account of which came Partholón into Erin, inasmuch-as he killed his father and his mother."

míc níl míc ḡairb míc Uctmóir a Sliaḃ Uḡmóir,
 aḡur lot luaimnioc a máctair. Uá céo bliadain
 uóib for iarḡac aḡur for eunlaic, ḡo toct uóib for
 p̄arctolón* a n-Éirinn, ḡor fearad cāt Mhoiḡe
 h-loc̄a eactora, † mar̄ tuit Chiochal, aḡur mar̄
 uóictuiḡiud̄ fomóraiḡ le p̄arctalón. A n-inb̄oir
 Domnann uo ḡab̄ Ciochal ḡona muinntir cuan a
 n-Éirinn. Sé lonḡa a lion: caoga fear aḡur caoga
 bean lion ḡac̄a luinḡe uóib. Ar uóib no raiúctoir:—

Seactm̄ad̄ ḡab̄ail rosur ḡab̄
 air̄oir Éirionn na n-áir̄o-m̄aḡ,
 le Ciochal ḡ-c̄r̄ionc̄oraḡ ḡann,
 Uar̄ f̄aic̄eib̄ inn̄bir̄ Dhomnann;
 T̄ri céo fear̄ lion an t-rl̄oiḡ,
 Táinḡ-a h-iaḡaib̄ Uḡmóir,
 no ḡor r̄ḡaraḡ id̄ id̄ r̄oim̄,
 ar̄ na † r̄leaḡtaḡ ne r̄eaḡtaim̄.

Seact̄ loc̄a uo b̄r̄úct̄ a n-Éirinn a n-air̄m̄ir̄
 p̄harctolón, ead̄on, loc̄ Meaḡ a ḡ-Connac̄taib̄: tar̄
 moiḡ leaḡḡa uo moir̄o. A ḡ-cionn t̄ri m-bliad̄an
 uéir̄ c̄aḡa uo t̄ad̄air̄t̄ ḡ uo Chiochal, uo b̄r̄úct̄ loc̄
 Con fo t̄ir̄, aḡur M̄aḡ C̄r̄o air̄m̄ an moiḡe tar̄ a
 u-t̄áinḡ. Loc̄ Ueic̄et̄ a ḡ-cionn uá bliad̄an uéḡ id̄
 u-toct̄ uo p̄harctolón a n-Éirinn. Bliad̄ain id̄ r̄in
 r̄uair̄ an ceat̄roim̄ad̄ t̄air̄oic̄ uá muinntir̄ b̄ar̄, ead̄on,
 Slanḡa; aḡur ar̄ aḡ Sliaḃ Slanḡa uo h-aḡnaic̄iud̄
 é. A ḡ-cionn bliad̄na id̄ r̄in t̄om̄air̄om̄ loc̄a laiḡ-
 linne a n-uá mac̄ uair̄ b̄reaḡ, ead̄on, laiḡlinne
 mac̄ p̄harctolón; aḡur an tan uo b̄i a fear̄t̄ aḡ a

* “Until coming on Parthalon to them;” or “by them.”

† Lit. “Two hundred years to them on fishing and on fowling, until came Parthaloin into Erin, so that was given (the) battle of Magh Iotha between them.”

‡ The n in na is here merely euphonic. See Grammar, p. 115, par. 7.

§ Uéir̄ c̄aḡa uo t̄ad̄air̄t̄, “after the battle to-be-given:” c̄aḡa is governed in the gen: by uéir̄ (See Grammar, p. 114, par. 4); and uo

the son of Nel, the son of Garbh the son of Uthmhoir, from Sliabh Ughmhóir and Lot Luaimh-nioch his mother. They lived 200 years by fishing and fowling, till they met with Partholón in Erin, so that the battle of Magh Iotha was fought between them, in which fell Ciocal, and in which the Fomorians were destroyed by Partholón. In Inbhior Domhnann Ciocal with his people took harbour in Erin. Six ships their number: fifty men and fifty women the crew of each ship of them. It is of them is said :—

The seventh invasion [that] took
 The confines of Erin of the high [i.e., noble] plains,
 [Was led] by Ciocal Crionchosach the stunted
 Over the plains of Inbhior Domhnann ;
 Three hundred men, the number of the host,
 That came from the lands of Ughmhóir,
 Till they were-scattered after that,
 On their being-cut-off in a week.

Seven lakes burst forth in Erin in the time of Partholón, namely, Loch Mask in Connaught; over Magh Leargna it flowed. At the end of three years after the battle was fought with Ciocal, Loch Con burst forth along the land, and Magh Cró the name of the plain over which it came. Loch Deichet [burst forth] at the end of twelve years after the coming of Partholón into Erin. A year after that the fourth chieftain of his people died, namely, Slangha; and it is at Sliabh Slangha he was buried. At the end of a year after that, the eruption of Loch Laighlinne in Ua Mac Uais Breagh, that is [the lake of] Laighlinne, the son of Partholón; and when his tomb was

ἐλαβαντες is the active infinitive understood passively. See Grammar, p. 112, par. 12.

a-raising the lake burst forth. At the end of a year after that, the eruption of Loch Eachtra between Sliabh Mudhairn and Sliabh Fuaid in Oirghialla. After that the eruption of Loch Rudhruidhe, in which was drowned [Rudhruidhe] himself. In the same year the eruption of Loch Cuan.

Partholón did not find before him in Erin but three lakes and nine rivers : the names of the lakes, Loch Luimnigh in Desmond, Loch Foirdhreamhain at Tralee at Slieve Mish in Munster, and Fionnloch Ceara in Iorras Domhnann in Connaught. It is of them was said this verse :—

Three lakes, vast, not joyless,
And nine abundant rivers ;
Loch Foirdhreamhain, Loch Luimnigh,
Fionn Loch behind the borders of Iorras.

Here are the rivers :—The Bush, between Dalaradia and Dalriada, i.e., the Ruta ; the Rurthach, i.e., the Liffey, between the Ui Neill and Leinster ; the Lee in Munster through Muskerry to Cork ; the Sligioch ; the Samhaoir ; the Moy in Connaught in Hy Fiachrach of the north ; the Mourne in Tir Eoghain ; the Buas, between Kinel-Owen and Kinel-Conaill ; and the Bann, between Lee and Eille ; as is said in the poem to which is beginning, “Ye learned of the plain of fair-gentle Conn [Chedchathach] :”—

Moy, Sligioch, Samhaoir the name,
Buas of the rapid-stream of melodious fame,*
Moghorn, the Finn with face of brightness,
Banna between Lé and Elle ;

or also in the poem to which is the beginning,
“Adam, father, fount of our hosts, &c. :”—

The Lee, the Buas, the Banna, the lasting Barrow,
Samhaoir, Sligioch, Mourne, Moy,
And Liffey in Leinster, along with [them]
There they are, the old rivers.

* “Of melodious fame” : $\Delta\eta$ $\beta\lambda\alpha\delta\alpha\sigma\iota\beta$ $\beta\epsilon\iota\eta\eta\epsilon$; lit., “on melodious renowns” : $\beta\epsilon\iota\eta\eta\epsilon$, old form of $\beta\iota\eta\eta\epsilon$, plural of $\beta\iota\eta\eta$, sweet.

Δ ζ-σιονν δειτρε m-βλιαδαν ιαρ ο-τομδαιòm Μυρ-
 τολα ρυαιρ Ραρτολόν βάρ αρ Σεανμοιζ Έαλτα Ευοαιρ,
 Δζυρ αρ ανη ηο h-αòηαicioò é. Δρ υime ζαιρτιοι
 Σεανμάζ όε, ηαδ ράραδò coil ηιαñ αιρ;* Δζυρ αρ
 υime ζαιρτιοι Μαζ η-Έαλτα όε βεορ, ζυρ δβ ανη
 τιζοίρ εύηλαιτ Έημιοηη οα η-ζημιαηζοιαδò. Δ ζ-σιονν
 .30. βλιαδαιη ιαρ ο-τοδτ Ραρτολόηη α η-Έημηνη, οο
 έζ ρέ. Δ οειηιο οηοηζ ηε ρεανδερ ζοι δβ οά ηίλε
 Δζυρ ρέ céο Δζυρ οδτ m-βλιαδòηα ριτciοο δοιρ οομδαιη
 αν ταν ρυαιρ Ραρτολόν βάρ. Ζιόεαδò αρ εαδò ηεαρ-
 αιη, οο ηέηη ζαδ ηειτ οα η-ουβηοηοιη ηομδαιηη,†
 ζυρ δβ ρέ βλιαδòηα Δζυρ δειτρε .20. αρ ηαοι ζ-céο
 αρ ηίλε ó έύρ οομδαιη ζο βάρ Ρηαρτολόηη. Δ οειηιο
 οηοηζ οηλε ζοι δβ ριce βλιαδòηη Δζυρ έύηζ céο ó βάρ
 Ρηαρτολόηη ζο ταιη α ημηνηηηε. Ζιόεαδò δτá ceυ-
 ρυιò έοιτciοηη ηα ρεανδèαδò 'η α Δζυιò ρηη, μαρ α
 η-αβηαιο ηαδ ηαιβε 'η α ράραδò δέτ οειc m-βλιαδòηα
 ριciοτ βαοι ó βάρ ημηνηηηε Ραρτòλòηη ζο τεαδτ
 ηειηεαδò ηηηηε, δηηαιλ α οειρ αν ηαηη ρο:—

Ρέ έηιοδèτ βλιαδαν βεαδèτ,
 βα ράρ ρηη ‡ ηιαηαιβ ρεαδèτ,
 ιαρ η-έζ α ρλυαιζ ρηη ρεαδèτμδαιη,
 'η-α η-εαλταιβ § αρ μοιζ έαλτα.

Τηζ Κοημαδ ηδομèτa ηηαδ Cυηιιοηηάηη λειρ αν ηί
 ζ-ceυòηα α Ρηαλταηη Χαηηηλ, μαρ α η-αβαιη ζυρ
 δβ τηί céο βλιαδòηη βαοι ó τεαδτ Ρηαρτολόηη α
 η-Έημηνη ζο ταιη α ημηνηηηε. Τηζ αν ηηλε Έοδαιò
 Ο'ϕλοηηη λειρ μαρ αν ζ-ceυòηα οο ηέηη αν ηοηηηε:—

Τηί céο βλιαδòηη, ciα δο ρέηηò,
 Ορ οέηηβ οιαηηα ουαηαιζ,
 Οοη ζαηηυιòη ζλέηβηηη ζαοηαιζ,
 ροι έηηηηηη ράραιζ υαηαιλ.

* Lit., "It is why is called Seanmhaigh of it, [because] that-not a wood used-to-grow ever on it."

† Lit., However, it is [what] I think, according-to each thing which we have said before-us."

‡ ρηη (= ηε or λέ) is used here in the same sense as λe in the Idiom (21) explained at p. 124 of Grammar.

At the end of four years, after the eruption of Murthola, Partholón died in Seanmhagh Ealta Eudair, and it is there he was buried. It is called Sean-mhagh (old plain) because a wood never grew on it; and it is why it is called Magh n-Ealta (the plain of the flocks), moreover, [because] that it is into it the birds of Erin used-to-come to bask-themselves-in-the-sun. At the end of thirty years after the coming of Partholón into Erin, he died. Some historians say that it is 2628 [that was] the age of the world when Partholón died. However, I think, according to what we have said already, that it is 1,986 years from the beginning of the world to the death of Partholón. Others say that it is 520 years from the death of Partholón to the plague of his people. However, the general opinion of the historians is against that, inasmuch-as they say that [Erin] was not a desert but 28 years, [which] was from the death of the people of Partholón to the coming of Neimidh into it, as says this verse:—

The time of thirty years exact,
It was void of bands of heroes,
After the death of their [or its] host in a week,
In crowds* on Magh n-Ealta.

Holy Cormac Mac Cuilionain agrees with the same thing in the Psalter of Cashel, where he says that it is 300 years [that] were from the coming of Partholón into Erin to the plague of his people. The poet Eochaidh O'Flóinn agrees with it in like manner, according to this verse:—

Three hundred years, how know ye it?
Over lands solitary, gloomy,
Were the youthful-heroes,† illustrious, prudent,
In Erin, desert, noble.

* In crowds: 'n-Δ n-eΔλτΔιβ, lit. "in their crowds."

† "The youthful heroes": τον ξαρρυσιð; lit., "To the youthful heroes." See Grammar, p. 118, Idiom 4.

Δρ ζαc ní òioḃ ρo,* ní h-inḃreitte an òponz a
 veiri zo p̄aibe tuillioḃ Δζυρ c̄uiz céo bliad̄an ó b̄ar
 P̄harḃalóin zo τάm̄ a muinntire; Δζυρ ní h-in-
 m̄earta zo m-biaḃ Éire Δρ áitiuz̄aḃ an com̄f̄ao rin
 Δζυρ ζan òo òaoim̄ib̄ innte áct̄ c̄uiz m̄ile fear̄ Δζυρ
 ceit̄re m̄ile bean.†

Δζ ρo an Roim̄n òo mon̄n̄raḃ ceit̄re mic P̄harḃolóin
 ρor̄ Éir̄inn; Δζυρ Δρ í ceuo-ρoin̄n Éir̄ion̄n í.

2. Eri, Orib̄a, Fear̄ón, Δζυρ Fear̄z̄na, a n-an̄manna,
 Δζυρ bátor̄ ceat̄por̄ a ζ-com̄an̄mann ρo Δζ Mac̄aib̄
 Milioḃ, am̄uil̄ c̄uir̄iom̄ r̄ior̄ 'n̄ a n-ζab̄áltur̄ f̄ein̄.

Ó Dilioḃ Néiō c̄uaḃō zo h-Δc̄-cliaḃ L̄aiz̄ion̄, c̄uir̄ō Éir̄.

Ón̄ Δc̄-cliaḃ céonā zo h-Oilén̄ Δrhōa Neim̄ioḃ, òa
 n-ζoir̄c̄ior̄ Oilén̄ Mór̄ an̄ ḃhar̄ruiz̄ an̄iu, c̄uir̄ō Orib̄a.

Ón̄ Oilén̄ Mhór̄ zo Meaḃ̄ruioḃ Δζ ζaill̄im̄, ρoin̄n
 P̄hear̄óim̄.

Ó Δc̄-cliaḃ Meaḃ̄ruioḃ zo h-Oilioḃ Néiō, c̄uir̄ō
 P̄hear̄z̄na, am̄ail̄ a veirī Eoḃaḃō Ō floim̄n̄ 'r̄ na
 p̄annaib̄re; Δζυρ f̄á h-é Δrhō-ollam̄ Éir̄ion̄n̄ mē p̄liḃ-
 ioct̄ é 'n̄ a dim̄rī:—

ceat̄por̄ mac̄ bā ζp̄ioḃḃā ζl̄or̄‡
 òo p̄rhoim̄-cl̄oim̄n̄ Δζ p̄arḃolón̄,
 òo ζab̄ le céilē f̄ā feól̄
 t̄reaḃā Éir̄ion̄n̄ ζan̄ áic̄ceoḃ;
 n̄ior̄ f̄oir̄ḃ òon̄ p̄ioz̄ruioḃ ā ρoin̄n̄,
 in̄r̄ Éir̄ion̄n̄ 'n̄ a h-aon̄-c̄oill̄,
 c̄nuar̄ ζar̄ in̄ ζaḃ̄ lior̄ rē ā l̄im̄;
 f̄uar̄ ζaḃ̄ fear̄ f̄ior̄ ā c̄uib̄rim̄n̄.
 Erī ā r̄inn̄r̄ior̄ bā p̄aor̄ ρoḃ,
 suair̄c̄ ā c̄uir̄ō, c̄ian̄ ζan̄ cl̄aoḃl̄óō
 Ō dilioḃ̄ Néiō, íaḃ̄ ζan̄ feall̄,
 zo h-Δc̄-cliaḃ̄ L̄aiz̄ion̄n̄ l̄áim̄-teann̄.

* Lit., "From each thing of these [things]."

† Lit., "And it is not probable that Erin would-be on being-inhabited
 that length and without of people in it but 5,000 men and 4,000 women."

‡ ḃā ζp̄ioḃḃā ζl̄or̄: the idiom here, which is extremely common,
 especially in poetry, is explained in Grammar, p. 132, Idiom 40.

From all this [it is plain that] the people are not to be believed who say that there was more than 500 years from the death of Partholón to the plague of his people; and it is not probable that Erin would be inhabited so long without having more people in it than 5,000 men and 4,000 women.

HERE IS THE DIVISION WHICH THE FOUR SONS OF PARTHOLON MADE ON ERIN; AND IT IS THE FIRST DIVISION OF ERIN.

2. Er, Orba, Fearón, and Feargna [were] their names, and there were four-persons of their names among the descendants of Mílidh, as we shall put down in [giving an account of] their own conquest.

From Ailioch Neid [in the] north to Ath-cliath of Leinster, the portion of Er.

From the same Ath-Cliath to Oilén Arda Neimhiodh, which is called Oilén Mór an Bharraigh now, the portion of Orba.

From the Oilén Mhór to [Ath-cliath] Meadhraidhe at Galway, the division of Fearón.

From Ath-cliath Meadhruidhe to Oilioch Néid, the portion of Feargna, as says Eochaidh O'Flynn in these verses; and he was chief doctor of Erin in philosophy in his time:—

Four sons of griffin-like voices
Of noble children had Partholón,
They took with each other (i.e., to themselves) in full sway
The tribes of Erin without contradiction;
Not prosperous to the kings their division,
The island of Erin [being] a continuous wood,
Treasure scant in each *lios* during their time;
Found each man the knowledge of his division.
Er their eldest, of free happiness.
Pleasant his part, long without change;
From Ailioch Néid, land without treachery,
To Ath-cliath of Leinster full-strong.

Ο Δε-cliaδ λαιζιον, léim λιη,
 Ξο h-Oilén άποα Νειμίο,
 Ξαν υοζήα, νίον έαιη ά έρεοιη,
 Curo Ophá, υ'ιαδ ά ένεοιλ.
 Όη άτ ά b-φυαιη Νειμίοδ νίοτ
 Ξο Μεαδρυιόε να μόη-έριοδ,
 Ράτ υεαζ-φοιό Ξαν άζα άηη,
 Curo φεαρόηη, φαα άη φεαρηη.
 Ο ηηεαδρυιόε, φαα φόη,
 Ξο h-Διλιοδ Νέρο Ξο η-υεαζ-νόη,
 Τόρηιη υα λεαηαη 'η ζαδ ειηζ,
 Φυαιη φεαρηζα φεαρηηη φαιηηειηζ.
 Δ η-έηηηηη φέηη, ηί φατ ηίλλ,
 Ρυζαδ να ηρέηη-φηη έηηηβηη,
 Όρηαη ηαοη, φα ηυηατα βλάδ,
 Βα ααοηη έυηατα άη αεαέηαη.

Όο ηηυηηηηη ηηαηηολόηη άηη ηο.

3. Δζ ηο άηηαηηα να υ-ηηεαδβέταδ υο βί άηζε, εα-
 ύοη, Τότταδτ, Τρέηη, Ιομαη, Δίαεαδβέλ, Cúl, Όοηά,
 άζυη Όαη. άηηαηηα να ζ-αειέηη η-υαη υο βί
 αα, εαύοη, Λιαζ, Λεαζηαζ, Ιομαηη, άζυη έηηηηζε.
 Βεοηη άηηη άη ηηη ηυζ φοιζόε ηό αοιόηοδτ υαίό άη
 τύη ά η-έηηηηη. Βηεαζα ηηαδ Σεαηηοττα υο ηηηηη
 αοηηαδ έηη-φηη* άη τύη ά η-έηηηηη. Σαηαηηηαδ υο
 ηηηηη άη αευο-όλ αοηηα ηηηηη. Φιοη, Εολυη, άζυη
 Φοόηοηαδ ά έηηαη υηυαδ. Μαάα, Μεαρηη, άζυη
 ηηυηηεαδάη ά έηη ηρέηηη-φηη. Βιοβάλ άζυη Βεαδάλ
 ά ύά έαηηηαηζε. Βαυοη υειδ η-ηηζιοηαδ άζυη υειδ
 ζ-αεαηηηηόε άζ ηαηηαλόηη.

VIII.

Άη υαηα Ξαβáiη υο ηοηαδ άη έηηηηη, άηη ηο,
 εαδον, Ξαβáiη Cíoinne Νειμέαδ.

Όο βί, ηοηοηηο, έηηηηηηηηά βηηαδάηη υέηηη αηηη-
 ηηεαδτα ηηεαδτα ηηαηηολόηη, Ξο υ-τάηηηζ Νειμίοδ

* Cοηηηαδ έηη-φηη, single combat ; " lit., " combat of one man."

From Ath-cliath of Leinster—leap of the sea—
 To Oilén Arda Neimhíodh
 Without sadness, not cowardly his conduct,
 [Was] the portion of Orba, for land of his race.
 From the ford in which Neimídh found death
 To Meadruidhe of the great territories,
 A cause of good happiness without conflicts there,
 The portion of Fearón, long (i.e., extensive) the land.
 From Meadruidhe, long also,
 To Ailíoch Néid of good custom—
 The boundary let us follow, and each track—
 Took Fearna the extensive land.
 In Erin itself, not a cause of treachery,
 Were born the champions I enumerate,
 A free tribe, established was [their] fame,
 Gentle, knightly, were the four.

OF THE PEOPLE OF PARTHOLON HERE.

3. Here are the names of the husbandmen he (Partholón) had, namely, Tothacht, Tren, Iomhas, Aicheachbhél, Cúl, Dorcha, and Damh. The names of the four oxen they had, viz., Liag, Leagmhagh, Iomaire, and Eitrighe. Beoir the name of the man who gave free-entertainment or hospitality from him first in Erin. Breagha the son of Seanboth [was he who] instituted single combat at first in Erin. Samalíath instituted the first drinking of ale in it. Fíos, Eolus, and Fochmorc his (Partholon's) three druids. Macha, Mearan, and Muicneachán, his three champions. Partholón had ten daughters and ten sons-in-law.

CHAPTER VIII.

THE SECOND CONQUEST [WHICH] WAS MADE ON ERIN, HERE, NAMELY, THE CONQUEST OF THE CHILDREN OF NEIMHÍDH.

Erin, indeed, was desert 30 years after the plague-destruction of the race of Partholón, till came Ne-

ἡμᾶς Ἀγνωμαῖν, ἡμῖν Παῖμπ, ἡμῖν Ταῖτ, ἡμῖν Σερα, ἡμῖν Σπύ, ἡμῖν Εαρρύ, ἡμῖν Φραιμιντ, ἡμῖν Φατάατα, ἡμῖν Μαγοζ, ἡμῖν Ιαρεθ ὅα ἡ-ἀιτιοζαῶ. Οἱη ἀρ ὅο εἰοιην Μηαζός ζαῖ ζαβὰιλ ὅαρ ζαβ ἔιηε ἰαρ η-οἰ-ιηη.* Ἀζ Σπύ ἡμᾶς Εαρρύ ρζαρυρ Παρθολόν ἀζυρ Clann Neimhíò ρετ ροιλε; ἀζυρ ἀζ Σερα ρζαριαῖο Φιρ-βολζ, Τυαῖα Ὁε Ὁανανη, ἀζυρ Μειο Μιλεαῶ. Ἀζυρ ἀρ Scoitbeurla ὅο βί ἀζ ζαῖ εἰοιῶ ὀιοβ.† Ἀρ ρολλυρ ρηη ἀρ ἀη υαῖη τάιηιζ ἰοῖ ἡμᾶς Ὁρεοζαῖη ἀ η-ἔιηηηη; ὀιη ἀρ τῖε Scoitbeurla ὅο λαβῖαῶ ρεῖη ἀζυρ Τυαῖα Ὁε Ὁανανη ρε ἀροιλε, ἀζυρ ἀ ὀυβῖα-ὀορ ζυρ ἀβ ὅο ῖλιοῖτ Μαγοζ ἰαῖ, λεαῖ ἀρ λεαῖ.§ Ἀ ὀειη ὀρηηζ εἰλε ζυρ ἀβ ὅο ῖλιοῖτ ἀη ἡμῖο ὅο ῖάζ-αἰβ Παρθολόν ῖοιη (Δῶλα ἀ ἀηηη) ὅο Neimhíò.¶ Ἀρ ἔ ραοη ἴη ἀρ ζαβ Neimhíò ἀζ τοῖτ ἀ η-ἔιηηηη ὅο,¶ ὀη Scitia ἀρ ἀη ἔ-ῖαῖηηηε ζ-αοἰλ ἀτὰ ἀζ τεαῖτ ὀη ἀἰζέη, ὅα η-ζοῖηῖοη Mare Euxinum—ἀρ ἰ ἀρ τῶη-ἀηη ἰοηη ἀη λεῖτ ῖιαη-ῖυαῖῶ ὀοη Asia ἀζυρ ἀη λεαῖ ῖοηη-ῖυαῖῶ ὀοη Εοηαῖρ—ἀζυρ ἀρ ἀη ρηηη ῖιαη-ῖυαῖῶ ὀοη Asia ἀτὰῖο Sleiβτε Ρηρρε, ὅο ρεῖη Pomponius Mela, ἀ ζ-κοῖηηοιηη ηα αοἰλ-ῖηηηε ὅο λυαῖῶἰομαῖη, ἀζυρ ἀη ἀἰζέηη ῖυαῖηαῖηαῖηαῖη. Τυζ λὰἡη η-ὀειη** ὅο Shleiβῖη Ρηρρε, ζο η-ὀεαῖῶ ῖαη ἀἰζέη ηυῶ ῖυαῖῶ, ἀζυρ λὰἡη ἔἰη ὀοη Εοηαῖρ ζο ράηηηζ ἀ η-ἔιηηηη.

* Lit., "For it is of the children of Magog [is] every conquest that took Erin after the flood."

† For the use of *pe* here, see Grammar, p. 124, Idiom 21.

‡ Lit., "And it is the Scotic language [that] was with each tribe of them." *Δζ* here denotes possession. See Grammar, p. 130, Idiom 34.

§ *λεαῖ ἀρ λεαῖ*, on both sides; lit., "side on side."

¶ Lit., "Others say that it is of (ὅο, of) the race of the son [whom] Partholón left east (Adhla his name) to Neimhidh."

¶ Lit., "[On] coming into Erin to him." See Grammar, p. 118, Idiom 4.

** *λὰἡη η-ὀειη*: in the ancient language feminine nouns had a distinct accusative, which was the same in form as the dative; and

imhidh, the son of Agnoman, the son of Pamp, the son of Tat, the son of Seara, the son of Sru, the son of Easru, the son of Fraiment, the son of Fathacta, the son of Magog, the son of Jafeth, to inhabit it. For all the colonists who took Erin after the flood descend from the children of Magog. At Sru the son of Esru, separate Parthólon and the children of Neimhidh from each other; and at Seara separate the Firbolgs, the Tuatha De Dananns and the sons of Milidh. And it is the Scotie language all these tribes spoke. That is evident from [the occasion] when Ith the son of Breoghan came-into Erin: for it is through the Scotie language they themselves and the Tuatha De Dananns used-to-speak with one another; and they said on both sides that they are of the race of Magog. Others say that Neimhidh was of the posterity of the son whom Parthólon left in the east (Adhla his name). It is the track in which Neimhidh journeyed when he was coming into Erin, [namely] from Scythia on the narrow sea which is coming (i.e. which leads) from the ocean that is called Mare Euxinum—it is it that is the boundary between the north-west side of Asia and the north-east side of Europe—and on the north-west point of Asia are the mountains of Riffè, according to Pomponius Mela, on the boundary-line of the narrow sea we have spoken of and the northern ocean. He gave his right hand to the Riffean mountains, till he came into the northern ocean, and his left hand to Europe till he came into Erin.

though this old inflection is lost, we often find examples of it descending to us in the modern language, as here: ὤλιμ ὀ-οειτ, accusative after τυζ. See also note †, page 44.

Ceित्रे longa oég aγur ríce líon a cóbluiz, aγur
 veícneabdar aγur ríce in γac luinz oíob. Sτarin,
 larboimel fαιò, Ainninn, aγur fearγur leitveariz,
 anmanna ceित्रे mac Neimíò. Ceित्रे loc-maðmanna
 a n-Éirinn a n-aímrir Neimíò, eadon, loc m-breun-
 ainne ar Maγ n-arail a n-uib niallain, loc
 Muirneamair ar Maγ Sola a laizuib: a γ-cionn
 veíc m-bliadain iar moctain Éirionn do Neimíò* no
 ling loc Dairbrioc aγur loc Ainninn ar Mhoigh Mór
 a Míoe. Óir an tan do clardó fearc Ainninn, ar
 ann do ling loc Ainninn. Ar do vearbado γur ab a
 n-aímrir Neimíò no múiòrioo na loca ro, do rinnioò
 an rann ro:—

Ceित्रे loca ro linn lóir
 Do breét tar róla b-fíor-móir:—
 loc Dairbrioc, loc m-breunainne m-binn,
 loc Muirneamair, loc n-Ainninn.

Ar túrza do éz bean Neimíò a n-Éirinn ioná
 Ainninn,† Maóa a h-ainne; aγur an vara bliadain
 oég iar o-teacé a n-Éirinn oóib, fuair an Mhaóa ro
 bá; aγur fá h-íri ceud-mairb Éirionn iar o-teacé
 Neimíò innte. Aγur ar uaité ainmniγctíor Aro
 Maóa; óir ar ann do h-aónuicíoó í. Do tóγbado vā
 moγriáit le Neimíò a n-Éirinn, eadon, Rait-Chin-
 neic a n-uib niallain, aγur Rait Ciombaoé a
 Seimne. Ceित्रे meic Mhaóain Mhuirneamair o'
 Fhoimórcuib do tóγuib‡ Rait Chinneic a n-aon-ló,
 boz, Roboz, Ruibne, aγur Rosan a n-anmanna;
 aγur do máirb Neimíò ar a márad íao irn maíoin, a

* Lit., "after [the] reaching of Erin [being] to Neimhidh." See Grammar, p. 118, Idiom 4.

† Lit., "It is sooner died the wife of Neimhidh in Erin than Ainninn."

‡ See note * p. 47, for a remark on the construction here.

Thirty-four ships the number of his fleet, and thirty persons in each ship of them. Starn, Iarbhoinel Faidh, Ainninn, and Fearghus Leithdearg, the names of the four sons of Neimhidh. Four lake-eruptions in Erin in the time of Neimhidh, namely, Loch m-Breanainn on Magh n-Asail in Ui Niallain, Loch Muinreamhair on Magh Sola in Leinster: at the end of ten years after Neimhidh had arrived in Erin, Loch Dairbhrioch and Loch Ainninn sprang-forth in Magh Mór in Meath. For when the grave of Ainninn was dug, it is then sprang-forth Loch Ainninn. It is to certify that it is in the time of Neimhidh these lakes burst forth this verse was made:—

Four lakes, under pool abundant,
Burst forth over Fodhla, truly great:—
Loch Dairbhrioch, Loch m-Breunainn melodious,
Loch Muinreamhair, Loch n-Ainninn.

The wife of Neimhidh died in Erin before Ainninn [died]—Macha her name; and the twelfth year after they had come into Erin, this Macha died; and she was the first dead-person of Erin after the coming of Neimhidh into it. And it is from her is named Ard Macha; for it is there she was buried. Two royal palaces were built by Neimhidh in Erin, namely, Raith Chinneich in Ui Niallain, and Raith Ciombaoth in Seimhne. The four sons of Madan Muinreamhar of the Fomorians built Raith Chinneich in one day, Bog, Robhog, Ruibhne, and Rodan their names; and Neimhidh killed them on the morning of the next day* in Daire Lighe, for fear that they should-resolve on the de-

* I.it., "on its morrow in the morning.

n-Ḫaire liže, o'eaḡla zo ḡ-cinnroír ar toḡail na
 ráca arír; aḡur vo h-aḡnuicioḡ ann rin íao.

Ro rleacḡaḡ o'á moig^{*} oéḡ a coil le Neimḡḡ a
 n-Éirinn, eaḡon, Maḡ Ceara, Maḡ Neara, Maḡ
 Cuile Tolao, Maḡ Luirḡ a ḡ-Connacḡaib, Maḡ
 Toḡair a o-Tir-Boḡain, leacḡmaḡ ran Mumain, Maḡ
 m-Ḫeara a Láigrib, Maḡ Luḡaḡ a n-Uib Tuirce,
 Maḡ Seimḡḡ a o-Teacḡba, Maḡ Seimne a n-Ḫál n-
 Aruioe, Maḡ Muirceimne i m-Ḫearaib, aḡur Maḡ
 Maca a n-Oirḡiallaib.

Ḫo ḡur Neimḡḡ trí caḡa for Fomḡriaib, eaḡon,
 loirḡriḡ vo rlioḡc Caím ro tríall ón Airrúic; táirḡ
 ar teicḡoḡ zo h-oileunaid idricair Boira, aḡur vo
 o'eunam ḡabálcair oóib féin, aḡur ar teicḡoḡ rlioḡc
 Séim o'eaḡla zo rácaḡ aca oira,† a loḡ na maḡlcaḡa
 vo fáḡaib Noe aḡ Cam ó o-tanḡaḡoḡ, ionnur ḡur
 imearaḡoḡ, ó beic a n-imcían uaḡa, íao féin vo beic
 innill ó rmacḡ rleacḡa Séim; zo o-tanḡaḡoḡ, uime
 rin, zo h-Éirinn, ḡor ḡurḡoḡ na trí caḡa meamraite
 forra; eaḡon, caḡ Sléibe Ḫaḡna, caḡ Ruir Fiaocáin
 a ḡ-Connacḡaib, ionar cuic ḡann aḡur ḡeanna,
 o'á caoiric na b-Fomḡrac, aḡur caḡ Muirbuilḡ a
 n-Ḫál Ríaoa, eaḡon, an Rúca, áit mar cuic Staḡin
 mac Neimḡḡ le Conoirḡ mac Faoḡair a Leicḡoḡ
 Lacḡmoigē. Ḫo cuir for caḡ Cnamruir a Láigrib
 mar ar cuirḡoḡ ar b-ḡear n-Éirionn um Arcur mac
 Neimḡḡ, eaḡon, mac ruḡaḡ a n-Éirinn oó; aḡur um
 lobcán mac Staḡin mic Neimḡḡ. ḡioeaḡ ar le Neimḡḡ

* moig or maig, dative form of maḡ, a plain, after o'á. See Gram-
 mar, p. 105, par. 7.

† Lit., "for fear it might go with them (i. e., with the race of Shem)
 on them (i. e. on the Fomorians)." Racaḡ is here used impersonally;
 and its sense corresponds with that of tig, as explained in Idiom 12,
 Grammar, p. 120: zo rácaḡ aca, that it might come into their power,
 that they might get power: oira, on them, over them.

struction of the *raith* again ; and they were buried there.

Twelve plains were cleared from wood by Neimhidh in Erin, namely, Magh Ceara, Magh Neara, Magh Cuile Toladh, Magh Luirg in Connaught, Magh Tochair in Tir Eoghain, Leacmhagh in Munster, Magh m-Breasa, Magh Lughadh in Ui Tuirtre, Magh Seiriodh in Teffia, Magh Seimhne in Dalaradia, Magh Muirtheimhne in Breagh, and Magh Macha in Oirghialla.

Neimhidh won three battles on the Fomorians, that is to say, sea rovers of the race of Cam, who fared from Africa : they came on fleeing to the islands of the western part of Europe, and to make conquest for themselves, and [also] fleeing-from the race of Semh for fear these might gain power over them, in consequence of the curse Noe left with Cam from whom they came (i.e., descended), so that they thought from being at a distance from them (the race of Semh) they themselves (the Fomorians) to be safe from the oppression of the race of Semh ; [so] that they came, therefore, to Erin, so that were won the three battles aforesaid on them, namely, the battle of Sliabh Badhna, the battle of Ros Fraocháin in Connaught, in which fell Gann and Geanann, two chiefs of the Fomorians, and the battle of Murbholg in Dalriada, i.e., the Ruta, the place in which fell Starn the son of Neimhidh, by Conoing the son of Faobhar in Leithiod Lacht-mhoighe. He fought also the battle of Cnamhros in Leinster, where was put (i.e., was made) a slaughter of the men of Erin, under Artur the son of Neimhidh, that is, a son who was-born in Erin to him ; and under Iobcan the son of Starn the son of Neimhidh. However, it is by Neimhidh,

πο βριμιοῦ na τρι cáda po φοι Fhomórcáib, ámáil
 óearbúio na poimnri ríor:—

Do bñr Neimíó, niámóda a neapc,
 (Ro raióioḃ a leacḃ oap leam),*
 Fann aḡur Feanann oia ḡneir,
 aḡpócáir leir, ceann a ḡ-ceann.
 Feanann ne Neimíó ba rḡic†
 a leacḃ rḡic,‡ ḡa leacḃ ar mó,
 lé Starh mác Neimíó anall
 Topcáir Fann, aḡur ní ḡó.
 Cáe Muibuilḡ é po cúir,
 ḡo po oluigíó, roba oúr;
 Do múio ne Neimíó na n-arrm,
 Fion ḡo o-táimḡ Starh ar ḡ-cúl.
 Ré cáe Cnámhoir oó bí anall
 ar mói ann oó ciorbáó cñr;
 arctúr iobcán topcáir ann
 acḃ ḡó ann ar Fhann oó bñr.

Íar rin fudair Neimíó báe oó táim a n-Oilén ámoa
 Neimeáó a ḡ-Cric líacáin ran Muimáin, oá n-ḡoir-
 cior Oilén Mói an bharráig; aḡur oá míle oó
 óaoimib immaille rin, eioir ríor aḡur mnaoi.

Baoi oaoirri aḡur oócruioe mói ar a h-aiḡle rin
 φοι cloinn Neimíó aḡ Fomórcáib aḡ oíogáile na
 ḡ-cac oó bñr Neimíó oimá. Moic, iomorro, mác
 Deilioḃ, aḡur Conaing mác Fao báir ó n-ḡoircior
 Topi Conaing a n-imioi Éimonn cúaid, aḡa raibe
 loingior, aḡur íao 'n a ḡ-comnuioe a o-Topi Conaing,
 oá n-ḡoircior Topiuir, aḡ tabac cíora ar clannáib
 Neimeáó; aḡur ba h-é méo an cíora roin oá o-ḡriam
 cloinne, aḡur eacḃ, aḡur bleacḃ, fear n-Éimonn oó
 cíoólacáó oóib ḡacá bliaóna Oioce Sha mna ḡo Maḡ
 ḡ-Céirne ioir Oho báoir aḡur Éirne. Ar uime ḡoir-

* That is, the sepulchre was satisfied, no doubt, with two such victims as Gann and Geanann.

† ba rḡic was destroyed; lit., was wearied or exhausted.

‡ rḡic, was built; lit., "was found." See note * p. 27, for a similar use of rḡic.

were won these three battles on the Fomorians, as these verses below certify :—

Neimhidh won [the battle]—heavenly his strength :
 (Their sepulchre was satisfied, I think),
 Gann and Geanann, by his onset,
 Fell by him, head to head (or “one after the other”).
 Geanann by Neimhidh was destroyed,
 Their tomb was built—what tomb is greater ?
 By Starn, the mighty son of Neimhidh,
 Fell Gann, and it is no falsehood.
 The battle of Murbholg [it is] he [that] fought [it]
 Very vigorously—it was obstinate—
 It was won by Neimhidh of the weapons,
 Although Starn came to his death.*
 By the battle of Cnamhros, which was tremendous—
 It is greatly in it flesh was hacked ;
 Artur [and] Iobcan fell in it,
 Although in it Gann was defeated.

After that Neimhidh died of the plague in Oilén Arda Neimheadh in Crich Liatháin in Munster, which is called Oilén Mór an Bharraigh ; and 2,000 of people with him, reckoning men and women.†

After that the Fomorians had great tyranny and oppression on the race of Neimhidh, revenging the battles which Neimhidh won on them. Morc, indeed, the son of Deiliodh, and Conaing the son of Faobhar, from whom is called Tor Conaing on the border of Erin north, [were the leaders] who had a fleet, and they residing in Tor Conaing, which is called Toirinis, enforcing a tribute on the race of Neimhidh : and the amount of that tribute was two-thirds of the children, of the corn, and of the milk, of the men of Erin, to be given to them every year on the eve of Samhuin to Magh g-Céidne between the Drobhaois and the Erne. It is why it

* Lit., “although Starn came backwards (ar 5-cúl).”

† Lit., “between man and woman.” See Grammar, p. 124, Idiom 23. For a remark on the dative form mnΔoi, see note * p. 92.

τίοι Μαξ c-Céirne òe Δι Δ μιονα το βειρτί Δη
 εάιν ζυρ Δη μαξ ζ-έυσηα.

Ὁο βί τυλλιοῦ ὁδοιγρὶ Δζ Φομόριαιβ Δη ελανναιβ
 Νειμιοῦ, εαῶον, τρὶ λάν ρλυδιρθε Δρ ζαε είν-τεαλλεα
 Δ η-Είμιοη, ὄ'υαετορ βαιηνε, το μῖη ερμυετιοετα,
 Δζυρ ὄ'ιμ, το βρειε ζο Μοιε Δζυρ ζο Κοηαιηζ ζο
 Τοιμιοιρ; Δζυρ βαν-μάοι ὁα η-ζαιητί Λιαξ, Δζ
 ταβδαε να εάηα ροιη ρεαεήοιη Είμιοηη, ζοηαῶ ὁοη
 εάιν ρηη το ραιῶιοῦ Δη ραηη ρο:—

Δη εάιν ρηη ρο εμαῶ Δηη,
 Τρὶ Λιαεα ηοεα λάν-ζαηη;
 Λιαε υαεταρ βαιηνε βρεαετα,
 ἱρ Λιαε μῖηε ερμυεηεαετα,
 Δη τρεαρ ριαε, λῖηηε βα λῶηη,*
 Λιαε ἱηε υαίρθε ὄ' ἀηηλῶηη.

Ζαβαρ εῖρα ρεαρζ Δζυρ λῶηηε ροηα Είμιοηη τρε
 ερμυηε Δη εῖορα Δζυρ να εάηαροηη, ἰοηηυρ ζο
 η-θεαεραῶ το εαετυζαῶ ρηρ να Φομόριαιβ. Δρ Δηρε
 το ζαιητί Φομόριαιζ ὄιοε, εαῶοη, ὀηα η-βειε Δζ
 ὀεηηαη ρόζλα Δη μυηρ: Φομόριαιζ, εαῶοη, ρο-μυηριβ.

Βατορ εῖρα τρὶ θεαζ-λαοιε Δζ ελανναιβ Νειμιοῦ
 ραη ἰοηβυῶρ, εαῶοη, θεοταε ἡαε ἱαηβοηηεοῖλ
 ρηάεαιζ ἡειε Νειμιαῶ; ρεαρζυρ λειεθεαρζ ἡαε
 Νειμιαῶ; Δζυρ Εαρζλαη ἡαε θεόαηη ἡηε Σταρη
 ἡηε Νειμιαῶ, ζοηα ὄα βηάεαηη, εαῶοη, Μανηταη
 Δζυρ ἱαηεαετ: Δζυρ βα η-ε Δ λῶη, τρῖοεαῶ ἡηε Δη
 μυηρ Δζυρ Δη υιβηρ εέυσηα Δη τηρ, Δημιαλ ροιηηρζιορ
 Δη ραηη ρο:—

Τρὶ ρῖετ ἡηε, ηοῦ η-ζηε,
 Δη τηρ Δζυρ Δη υηρζε;
 Δρ ε λῶη λῶοοη ὄ Δ ὄ-τοιζ,
 ελῶηηα Νειμιοῦ ὁοη τοζαῖλ.

* λῖηηε βα λῶηη, lit., "with us it was outrageous." See Grammar,
 p. 125, Idiom 26.

is called Magh g-Céidne from the frequency [with which] the tribute used-to-be-brought to the *same plain* (*magh céudna* = same plain).

The Fomorians had an addition of oppression on the race of Neimhidh, namely, three full measures from each single-household in Erin, of the cream of milk, of the flour of wheat, and of butter, to-be-brought to Morc and to Conaing to Toirinis; and a female-steward who was called Liagh, exacting that tribute throughout Erin, so that of that tribute was spoken this verse:—

That tribute which was formed (levied) there,
Three measures that were not very-scant;
A measure of the cream of pure milk,
And a measure of the flour of wheat,
The third debt (i.e., tribute)—we think it was outrageous—
A measure of butter over it as condiment.

Rage and anger, accordingly, seize the men of Erin through the heaviness of that tribute and tax, so that they went to fight with the Fomorians. It is why they were called Fomorians (*Fomhóraigh*), namely, from their being perpetrating robbery on the sea: *Fomhóraigh*, i.e., *fo-mhuiribh* (along the seas).

Now the race of Neimhidh had three goodly heroes at this time, namely, Beothach son of Iarbhoineól Fathach son of Neimhidh; Fergus Leithdearg son of Neimhidh; and Earglan son of Beóan son of Starn son of Neimhidh with his two brothers, namely, Manntán and Iarthacht: and their number was 30,000 on sea, and the same number on land, as this verse shows:—

Three score thousand—bright array—
On land and on sea;
It is the number [that] went from their home,
The race of Neimhidh to the demolition [of the tower].

The tower was demolished then, and Conoing falls with his children by the race of Neimhidh. After that Morc, the son of Deilidh, brought the crews of three score ships from Africa to Toirinis, so that he gave battle to the race of Neimhidh, so that they fell mutually and so that everyone was drowned who was not killed of them, except Morc and a few of his host [who] took possession of the island: for they (the combatants) did not perceive the sea (i.e., the rising tide) coming under them with the obstinacy of the fighting, so that not escaped of the race of Neimhidh (the number who were in this battle of them) but-only the crew of one bark, in which were 30 strong men, under three chiefs, namely, Simeon Breac, son of Starn, son of Neimhidh; Iobath, son of Beothach, son of Iarbhoinéal Faidh son of Neimhidh, and Briotán Maol son of Feargus Leithdearg son of Neimhidh, as says the verse:—

Except a single-bark with its plentiful crew,
None escaped of them, [of] the number of their hosts;
Simeon, and Iobath goodly,
And Briotan Maol, in that ship.

After they had come from that conflict, it is the counsel on which they decided, to journey from Erin [in order] to fly from the tyranny of the Fomorians. They were seven years preparing for this expedition, and a ship is prepared by each chief of them, and a company of the people who came with Neimhidh into Erin, and of his descendants, go with each man of the chiefs aforesaid; and a company of them remain behind them in Erin, namely, ten heroes [whom] they left taking command of the remnant of the children of Neimhidh [whom] they left under the slavery of the Fomorians, inhabiting it (i.e., Erin) to the time of the Firbolgs.

Τέιο τδοιμοό τον τριαρ έταρ, μαρ ατά, Simeon
 βρεαο μάο Σταριν τον Ξηρέιζ, εαδον, ζο Thracia ;
 αρ ανη βάτορ φο όδοιμε, αζυρ αρ υαιό τάνζατορ
 φηρ βholz, αμάιλ α οέυριαμ οα έιρ φο.

Τέιο αν οαμα τδοιμοό, εαδον, λόβατ μάο θεοτάιζ,
 α ζ-οριόοαιβ τυαιρρειρτ να η-οοιρα ; αζυρ α οειριο
 ορονζ με ρεανέυρ ζορ αβ ζο Boetia οο έυαιό : αρ
 υαιό οο ριολραο Τυατά Θε Όθανανν.

Τέιο αν τρεαρ τδοιμοό, εαδον, βμοιόάν μαοι ζο
 β-φυιρηνν λειρ ζο Όοβαρ αζυρ ζο η-λαρόοβορ α
 ο-τυαιρρεοιρτ Αλβαν, ζορ άιτιζ ρέιν αζυρ α ρλιοότ
 'η α οΐαιζ ανη. Αρ έ λιον οοβλιυζ βάτορ να
 τδοιριζρι έλanna Νειμόοο αρ αν εαότρα φο, ειοιρ
 λυιηζ,* βάιηο, έυιαόάν, αζυρ ναομόιζ, τμοόατ αρ
 έεο αρ μήλε εαόταρ.

Αότ έεαηα, οο βί βμοιόάν μαοι μάο ρεαρζυρα
 λειτοειρζ ηιοο Νειμόοο, αζυρ α λορζ, αζ άιτιυζαό
 έυαιρρειρτ να η-Αλβαν ζο η-οεαόατορ Οριυότιζ,
 εαδον, Picti, α η-έιρηνν ο' άιτιυζαό Αλβαν α
 η-αιμριη Οιμομόιη. Α οειρ Οοιμαο ναοιότα μάο
 Ουιλιονάιν να ρΐαλταρ, ζυρ αβ ό βμοιόάν ζοιρτίοι
 Britannia τον οιλέν οα η-ζοιρτίοι βρεαταιν Μήορ
 ανιύ ; αζυρ ατά ρεανέυρ έιρμονη τεαότ λειρ αιρ ρη,
 αμάιλ α οειρ αν ουαιν οαρ αβ τοραό " Δόαη άταρ
 ρριυότ αρ ρλόζ," μαρ α η-αβαρην :—

Λυιό βμοιόάν ταρ μυη, ζαν ηειρζ,
 μαο ριαλ ρεαρζυρα λειτοειρζ ;
 βρεαόηυιζ υιλε, βυαιό ζο η-βλοιό,
 Υαιό, ζαν ζάοι, ρο ζειρριοοαρ.

* These four nouns are in the dat. sing. (nom. long, gen. lunge, dat. luyz, &c.), which is an exception to the rule, for ειοιη generally governs the accusative in the singular. See Grammar, p. 114, par. 2. Or possibly the inflection here may be the old form of accusative. See foot-note, p. 80. For the use of ειοιη, see Grammar, p. 124, Idiom 23.

A chieftain of the three above [mentioned], viz., Simeon Breac the son of Starn, goes to Greece, namely, to Thracia; it is there they were under bondage, and it is from him (Simeon) came (i.e., were descended) the Firbolgs, as we shall say after this.

The second chieftain, namely, Iobath, son of Beothach, goes to the districts of the north of Europe, and some historians say that it is to Boetia he went; it is from him descended the Tuatha De Dananns.

The third chieftain, namely, Briotan Maol, goes with a company with him to Dobhar and to Iardhobhar in the north-part of Alban, so that he himself and his race after him lived there. It is the number of the fleet which these chiefs of the race of Neimhidh were [in command of], on this expedition, between ship, bark, skiff, and small boat, 1,130 vessels.

Well, however, Briotan Maol, son of Feargus Leithdearg, son of Neimhidh, and his posterity, were inhabiting the north-part of Alban until the Cruithni, that is, the Picts, went from Erin to inhabit Alban in the time of Eiriomhón. Holy Cormac Mac Cuilionáin says in his Psalter, that it is from Briotán is called Brittaniam to the island which is named Great Britain now; and the history of Erin is agreeing with him on that, as asserts the poem to which is beginning, "Adam, father, fountain of our hosts," where it says:—

Briotán went across the sea, without reproach,
Generous son of Feargus Leithdearg;
The Britons all, victory with fame,
From him, without falsehood, they descended.

Τις υἱοὶ εἰς λειρ ἀνι ριν μαρι ἀν ἀβαίη :—

ὄμοτάν μαοι, μαε να ρλαῖα,
 σαορ ἀν ρλιοῦτ-ράμ ταρ ρρεῖα
 μαε ἀν λειτοειρῆε ὄον λεαζμιοῖε
 ὄ ο-τάο ὄρεῖατῆαῖε ἀν βεῖα. *

Ἀρ κόμαίρε ἀ μέαρ ριν ὄο βεῖε ρίμιννιοῦε ναῦ
 ινμέαρῶα ζυρ ἀβ ὄ Brutus ζοιρῆτορ ι : ὄρη ὄα μαῦ
 υαῖο, ἀρ κορμάιλ ζυρ ἀβ Brutania ὄο ζαίρηῖοε ὄι; †
 ἀζυρ ρόρ ἀρ μό ὄο μύῖαῦ ἀ η-ἀινημ λε κλοινν Brutus,
 ὄο ρέηρ Monomotensis, μαρ ζο ο-τυε Laegrus ιμαε
 Brutus Laegria ο' ἀινημ ἀρ ἀν μίρ ράιηε ε ρέηρ ὄον
 ὄηρεῖατῆαῖη; ‡ Camber ἀν ὄαρηα μαε ὄο Brutus τυε
 Cambria μαρ ἀινημ ἀρ ἀν μίρ ράιηε ε ρέηρ οἰ; ἀζυρ
 Albanactus ἀν τρεαρ μαε ὄο Brutus, τυε Albania
 ο' ἀινημ ἀρ ἀ κῦο ρέηρ ὄον ὄρῖε ὄέοηα.

ὄάλα ἀν ιαρηῖοιρ ὄο ὄλανηαῖβ Νειμῖοῦ, ὄο ρῦρηε
 ἀε ἀιτυῖαῦ ὄρηοηη ὄέηρ ηα ο-ταοιρῖοῦε ροη; βάοαρ
 ἀε ἀ ζ-κόμμβυαῖορῖοῦεῖ ἀε ρομῖορῖοῦε ὄ ἀιμρηρ ζο
 η-ἀιμρηρ, ζο ροῦτῆαῖη ὄο ρῖοῦτ Shimeoin ὄηρηε ιμαε
 Σταρηη ιμαε Νειμῖοῦ ἀ η-ὄρηηη ὄη η-ζρηεῖε. Σεῖε
 η-βληῖαῦηα ὄέε ἀρ ὄά ὄέο ὄ τεῖετ ὄο Νειμῖοῦ ἀ
 η-ὄρηηη, ζο τοιῖοῦε ρηεαρ η-ὄολε ιηητε, ἀμῖαῖ
 ὄεαρῖβυρ ἀν ραηη ρο :—

Σεῖετ η-βληῖαῦηα ὄέε ιρ ὄά ὄέο—
 Re ἀ-η ἀρηοῖη, ηι η-ιομαρηβρηε,
 ὄ ὄάηε Νειμῖοῦ ἀηοηρ,
 ταρ μῦρη ζοηα ιμῖρ-μαεαῖβ,
 ζο ο-τῆηεαοορ ὄλανηα Σταρηη,
 ἀρ ἀη η-ζρηεῖε υαῖῆαῖηρ, ἀεεαῖηβ.

* Lit., “from whom are Britons of the life”—meaning all the Britons of life, all of them in the world.

† Lit., “it is likely that it is [the name] Brutania [that] would be called of it.”

‡ Lit., “inasmuch-as Laegrus son of Brutus put Laegria for a name on the part [which] reached himself of Britain.”

§ Lit., “they were at their being-oppressed.”

Another author agrees with him on that, where he (the author) says :—

Briotan Maol, son of the chief,
Free the stock-branch from which he spread,
Son of Leithdearg from the Leagmhagh,
From whom are all the Britons in the world.

It is all-the-more-right to think that to be true, [inasmuch] as it is not probable that it is from Brutus it (i.e., Britain) is named ; for if it were from him, it is likely that it is *Brutania* it would be called ; and moreover it is [still] more was obscured its (i.e., Britain's) name by the children of Brutus, according to [Geoffrey] of Monmouth, in that Laegrus son of Brutus called the portion of Britain that fell to his share by the name of Laegria ; Camber the second son of Brutus gave Cambria as a name to the division of it that reached himself ; and Albanactus the third son of Brutus gave Albania as a name on his own portion of the same country.

As to the remainder of the race of Neimhidh, who remained inhabiting Erin after those chieftains ; they were oppressed by the Fomorians from time to time, till the coming of the race of Simeon Breac son of Starn son of Neimhidh into Erin from Greece. Two hundred and seventeen years from the coming of Neimhidh into Erin to the arrival of the Firbolgs in it, as this verse certifies :—

Seventeen years and two hundred—
To reckon them is no exaggeration—
From [the time that] came Neimhidh from the east,
Over the sea with his mighty sons,
Until came the children of Starn
From Greece, fearful, rugged.

IX.

Ὁ Ὑαβάλ φησὶν ἠ-βόλγ ἄν ῥο.

Ἰὰν ἠ-βεῖτ ῥο ῥλιότ Σιμεοῖν ὅτις ἠῖς Σταῖρην ἠῖς Νειμῖο ῥαν ἠ-Ἑρέγ, εἰδόν, Thracia, ἀμῖλ ἄ οὐβηαμαῖν, ῥο ῥάρασορ ῥυρ ὅο λιονῖορ ἄν λυέτ ῥο βί ἄνν οἰόβ. Ἑῖοσαὸ ῥο εὐηρῖοσ Ἑρέυγυῖο ὁδοῖρ ἄγυρ ῥοόρῖοε ἠῖορ ορῖα, εἰδόν, ἄ ἠ-βεῖτ ἄγ τοόαιτε ἠἄ τάλῖαν, ἄγ τόγβάλ ὕρῖε, ἄγυρ ἄγ ἄ ἠ-ιομῖορ ἄ ἠ-βόλγαιβ ἠο ἄ ῥααῖβ λεἄτῖρ ἠε ἄ ῥ-σορ ἄρ ἄρεἄγαιβ ελοῖ, ῥο βεῖτ ἠ ἄ ἠ-ὕρῖ ἰοντορ-ἄἄῖ ὅι.* Ἑἄβ ἄτυῖρῖ ἠῖορ ἄγυρ ἠιορῥῖρ ἠε Ἑρέυγαιβ ἰἄσ τῖερ ἠ ἠ-βῖοῖο ἄ ἠἄβἄσορ ἄα. ἄγυρ λειρ ῥῖν ἠο κοῖαῖρῖῖοῖ ἄα ἄν ῥοόρῖοε ῥῖν ὀῥἄγβάλ. Ἑἄβυο εὐῖγ ἠῖλε ἠε ἄῖλε ὅἰοβ ἰὰν ῥ-εῖνῖοῖ ἄρ ἄν ῥ-κοῖαῖρῖε ῥῖν ὅἰβ, ἄγυρ ῥο ἠῖο βἄρῖα ῥοἠἄ βόλγαιβ, ἠο ῥοἠἄ τῖἄῖβ λεἄτῖρ, ἄ ἠ-βῖοῖρ ἄγ τἄρῖαῖγ ἠἄ ἠ-ὕρῖε: ἠο ἄρ ἰἄσ λοῖγῖορ ἠῖοῖ Ἑρέγ ῥο ῥἄορἄσ ἀμῖλ ἄ ῥεῖρ Ἐῖν Ὅρῖοἠἄ Ἑνεἄῖτἄ, ῥο ὀ-τἄνῥἄσορ ῥορ ἄ ἠ-ἄῖρ ῥο ἠ-Ἐῖρῖνῖ ἄν ῥλιότ ῥο Σιμεοῖν ὅτις ἠῖς Σταῖρην ἄ ῥ-εῖοῖν ῥεἄῖτ ἠ-βῖἄῖοἠ ἠ-ὀῖγ ἄρ ὀἄ ἄῖο ὀῖρῖ Νειμῖοῖ ῥο ῥἄβάλ Ἐῖρῖοῖν.

ἄγ ῥο ἠἄ τἄοῖρῖῖ βἄσορ ορῖα ἄν τἄν ῥοῖν, εἰδόν, Ἑλῖνῖε, ῤυῥῖοῖε, Ἑἄνν, Ἑἄνἄνν, ἄγυρ Ἑἄνῖἄνν, εἰδόν εὐῖγ ἠῖς Ὅεἄἄ ἠῖς Λῖοῖ ἠῖς Ἑἄῖτἄ ἠῖς Ἑῖοβυἄῖτ ἠῖς Ὀῖοῖρῖ, ἠῖς Ἑῖορῖεἄν, ἠῖς Ὀῖρ-ἄἄῖτἄ, ἠῖς Σιμεοῖν, ἠῖς Ἀῖγῖἄῖν, ἠῖς Ὅεοἄῖν, ἠῖς

* Lit., "namely, their being a-digging of the ground, a-raising of the soil, and a-carrying of it in bags or sacks of leather, [in order] to their being put (i.e. the bags of soil being put) on crags of stones, until being in its fruitful soil to it." For the two idiomatic expressions in this last phrase, see Grammar, p. 118, Idiom 4, and p. 132, Idiom 42.

CHAPTER IX.

OF THE INVASION OF THE FIRBOLGS HERE.

After the race of Simeon Breac, son of Starn, son of Neimhidh, had been in Greece, i.e., Thracia, as we have said, they increased till the people who were there of them were numerous. However, the Greeks put great oppression and tyranny on them, forcing them to dig the ground, raise the earth, and carry it in bags or sacks of leather to put it on the rocky surface until it should be fruitful soil. Great sadness and indignation against the Greeks took possession of them through the slavery in which they were with them (i.e., with the Greeks). And with that it was resolved by them to leave that oppression. Five thousand of them go together after they had determined on that counsel, and they make barks of the bags or of the wallets of leather in which they used to be a-carrying the soil; or it is the fleet of the king of Greece they stole, as the Cin Droma Sneachta* says, till this posterity of Simeon Breac, the son of Starn, came back to Érin at the end of 217 years after Neimhidh taking Érin.

Here are the chiefs who were over them that time, namely, Slainghe, Rughruidhe, Gann, Geannann, and Seanghann, i.e., the five sons of Deala, son of Loch, son of Teachta, son of Triobuat, son of Othorb, son of Goistean, son of Oirtheacht, son of Simeon, son of Arglán, son of Beoán, son of

* Cin Droma Sneachta, the name of an ancient Irish manuscript. See O'Curry, Lect. MS. Mat. of Irish Hist., p. 13.

Σταίην míc Νείμεδó, míc Δξηαμυιη, etc. Δ ζ-κόιζιοι
 βαν ρη, Ϝυαο, Ευοαρ, Δνυρτ, Cnyca, Δζυρ Λιοβηα, Δ
 η-ανηαηηα : Δζυρ Δρ οóιβ οο ράιόιοó :—

Ϝυαο βεαν Sηλαιηγε—ní cam λιβ—
 Ευοαρ βεαν οο ζηαηη ζο η-ζαίλ,
 Δνυρτ βεαν Sηεαηξάιη ηα ρλεαξ,
 Cnyca ρα βεαν ζηεαηοιηηη ηλοιηη,
 Λιοβηα βεαν Ρυξηρυίθε Δρ ροο.

Κύιζ míle λιον Δη τ-ρλόιζ τάιηιζ λέο ; οειó λονζα
 Δ ρίóιο Δρ óεο Δρ míle (ειοιη λυιηζ, βάιηc, éυηαóáη,
 Δζυρ ηαοηόιζ)* Διηιοη Δ λοιηζιρ, Δηαίλ ροιλληξίο ηα
 ροιηηη ηεαηóυρ ρο 'η Δρ η-οιαίό :—†

Οειó λονζα ρίóιο Δρ óεο,
 Δζυρ míle—ηοóα βηέζ—
 Δρ é λιον τάιηιζ Δηοιη,
 Sλáiηγε ηαιó ζοηα ρλόζαιβ :
 Ροβ ιοηόα ριρβολζ, ζαη βηέιζ,
 Δζ τοιξίοóτ οóιβ Δρ Δη η-ζηέιζ ;
 Μαιó οηεαη ηαóαη ηαλλα Δηαóé,
 ηοóαη βο εηαηοα Δη κοβλαó.
 Οια óευοαοιη οο óυαοαη ραη,
 Ταη ηυιη ο-εηοηλεááη ο-τοιηηιαη ;
 Ρειηίογ εηί λά Δρ βλιαóαη βάιη,
 ζο ηιαóταοοη ζο η-εαηράιη :
 Δρ ρηη οóιβ ζο η-έηιηηηη Διη,
 Σεόλαο ιοηηζαη Δ η-εαηράιη :
 Μέτε Δηη ό ááé ζαη Δ éλειó,
 Ρειηίογ εηί ο-εηάó ροη Δ οειó.

Ραηηαίο Δη κόιζιοι ταοιηοó ρο έιηε Δ ζ-κόιζ
 ηαηηαίβ εαττοηηα, Δηαίλ Δ οειη Δη ηαηη ρο :—

Χήιζ éαοιηξ Δ ο-óυρ Δη τ-ρλυαίξ,
 Ραηηαο Δ ζ-κύιζ οαηβα η-βυαη,
 ζεαηαηη, Ρυξηρυίθε, ρέιηη ηλέ,
 ζαηη, Σεαηξάηη, Δζυρ Sλαιηγε.

* See note *, p. 92.

† 'η Δρ η-οιαίό, that follow, the following ; literally, in our rear,
 after us.

Starn, son of Neimhidh, son of Aghnamon, &c.
The five wives of those, Fuad, Eudar, Anust,
Cnucha, and Liobhra, their names; and it is of
them was said:—

Fuad wife of Slainghe—no deceitful [story] for you,
Eadar wife of Gann with valour (i.e. Gann the Valorous),
Anust wife of Seangann of the spears,
Cnucha was wife of Geanann bright,
Liobhra wife of Rughruidhe on the road (i.e. on the journey).

Five thousand the number of the host who came
with them; 1,130 ships (counting ship, bark, skiff,
and small boat), the number of their fleet, as show
these verses of history that follow:—

Ten ships twenty and a hundred
And a thousand—it is no lie—
It is the number who came from the east,
Slainge good with his hosts:
Many were the Firbolgs, without falsehood,
On their coming out of Greece;
Good the tribe who were not slow [in going] forth,
Neither was the fleet feeble.
Wednesday they went westwards,
Across the great-broad Torrian Sea;
The time of three days and a year fair [elapsed],
Until they reached to Spain;
From that [the journey was made] by them to noble Erin—
A seasonable sailing from Spain—
[It were] better there from all not to deny it—
The space of three days and ten.

These five chiefs divide Erin into five parts
among them, as this verse says:—

Five chiefs at the head of the host,
Divide into five [parts] Banbha lasting;*
Geanann, Rughruidhe—a bright list,
Gann, Seanghann, and Slainghe.

* Lasting: buΔin is accus. sing. fem. See note **, p. 80.

Ծո չձԵ ՏԼՈՒՆՉԵ (Օ ՌԱՒԿԻՈՐ ԼՆԾԻՐ ՏԼՈՒՆՉԵ ԱՇ
 ԼՕՇ ԶԱՐՄԱՆ, ԲՕՐԻՐ ՈՒ Ա ՇԼՈՒՆՆԵ) ՇՕՆՉԻՍՈՒ ԼՈՒՆՉԻՐ Օ
 ԼՆԾԻՐ ՇՈԼՐՇՏՏՏ ԱՇ ՕՐՈՒՇԻՍՈՒ-ԱՇՏ ՉՕ ՇՈՒՐ ՈՒ Օ-ՇՐԻ
 Ն-ՍԻՐՉԵ, ԱՇՄ ՄԻԼԵ ԼԻՐ ՈՒ Վ ԲԼՕՆՉ. ԶԱԾԱԻՐ ԶԱՆՆ Օ
 ՇՈՒՐ ՈՒ Օ-ՇՐԻ Ն-ՍԻՐՉԵ ՉՕ ԾԵԼԸՇ ՇՈՆՉԼԱԻՐ, ԱՇՄ
 ՄԻԼԵ ԼԻՐ ՈՒ Վ ԲԼՕՆՉ. ԶԱԾԱԻՐ ՏԵԱՆՉԱՆՆ Օ ԾԵԼԸՇ
 ՇՈՆՉԼԱԻՐ ՉՕ ԼՍԻՄՆԻՇ, ԱՇՄ ՄԻԼԵ ԼԻՐ ՈՒ Վ ԲԼՍԱՆՉ.
 ԶԱԾԱԻՐ ԶԵԱՆԱՆՆ ՇՕՆՉԻՍՈՒ ՇՈՆՆԱՇՇ, Օ ԼՍԻՄՆԻՇ ՉՕ
 ՕՐՈՇՏՈՐ, ԱՇՄ ՄԻԼԵ ԼԻՐ ՈՒ Վ ԲԼՕՆՉ. ԶԱԾԱԻՐ ՐՍՉ-
 ՄԱՐՈՇ ՇՕՆՉԻՍՈՒ ՍԼԱՇ, ԵԱՇՈՆ, Օ ՕՐՈՇՏՈՐ ՉՕ ՕՐՈՒՇԻՍՈՒ-
 ԱՇՏ, ԱՇՄ ՄԻԼԵ ԼԻՐ ՈՒ Վ ԲԼՍԱՆՉ.

ԱՐ ՐՈՆԱ ՇՏՈՐՈՇՏԻԾԻՐ ԶՈՆԱ Ծ-ՐՈՐՆՈՒԾ ԶԱՐՇԻՐ
 ԲԻՐԾՈՆՉ, ԲԻՐ ՕՈՄՆԱՆՆ ԱՇՄ ԶԱԼԵՈՒՆ. ԲԻՐԾՈՆՉ,
 ԻՈՄՈՐՆՈ, ՕՆԱ ԾՈՆՉԱԻԾ ԼԵԱՇՏԱԻՐ ՐՕ ԾԻՍՈՒ ՇՏԱ ԲԱՆ Ն-
 ՇՐԵՆՉ, ԱՇ ԻՈՄՇՈՐ ՍԻՐԵ ՐԱ ՇՈՐ ԲՈՐ ԼԵԱՇՏԱԻԾ ԼՈՄԱ ՉՕ
 Ն-ՐԵՍՆՈՇՏՈՐ ՄՈՆՉԵ ՄԻՈՐՉՕՇՏԱՇ ԲՕ ԾԼԱՇ ՕՐՈՇ. ԲԻՐ
 ՕՈՄՆԱՆՆ ՕՆԱ ՐՈՒՄՆԵ ՐՕ ՇՈՇԼԱՐՈՐ Ը Ն-ՍԻՐ ՄԵ ՈՒ
 Ի-ԻՈՄՇՈՐ ՐՒՐԵԱՐԱԻԾ ԾՈՆՉ. ԶԱԼԵՈՒՆ, ՇՐԱ, ՕՆԱ
 ԶԱԻԾ ՄՕ Ի-ԱԻՄՆՈՆՉԻՍՈՒ ԻԱՐ; ՐՕ ԾՐԻՉ ՉՄ ՈՇ ԻԱՐ ՐՕ
 ԾԻՍՈՒ Ը Ն-ԱՐՄ ԱՇ ՇՈՐՆԱՄ ՇԱԻՇ ԱՆ ՇԱՆ ՐՕ ԾԻՐՈՐ ԱՇ
 ՐԵՍՆԱՄ Ը Ծ-ՐԵԱՇՄԱ; ԱՇՄ ՕՆԱ ԶԱԻԾ ՆՕ ՕՆԱ ԲԼԵԱ-
 ՉԱԻԾ ԲԱ Ի-ԱՐՄ ՕՐՈՒԾ ՄՕ ԻԱՐՄՆՈՆՉԻՍՈՒ ԻԱՐ.

ՇՍԻՉ Ը ԼԵՍՉՇՈՐ ՉՄ ՈՇ ԱՈՆ-ՉԱԾԱԻԼ ԻԱՐ ԲՕ ՍԻԼԵ,
 ԱՇՄ ՉՈՐ ՈՇ Ը Ն-ԵՐՆ-ԲԵԱՇՇՄԱԻՆ ՇԱՆՉԱՐՈՐ Ը Ն-ԵՐՈՒՆՆ,
 ՏԼՈՒՆՉԵ ՕԻԱ ՏԻԱՇՏԱԻՐՆ Ը Ն-ԼՆԾԻՐ ՏԼՈՒՆՉԵ, ԶԱՆՆ
 ԱՇՄ ՏԵԱՆՉԱՆՆ ԱՆ ՄԻԱՐԿ ԻԱՐ ԲՈՆ Ը Ն-ԼՈՐՄԱՐ ՕՈՄ-
 ՆԱՆՆ, ԶԵԱՆԱՆՆ ԱՇՄ ՐՍՉՄԱՐՈՇ ԱՆ ԱՈՒՆԵ ԱՐ Ը Ի-ԱԻԼԵ,
 Ը Օ-ՇՐԱՇՇ ՐՍՉՄԱՐՈՇ. ԱՐ ՏԻԼՈՒՆՉԵ ԶՈՆԱ ՄԱՒՆՆՇԻՐ

Slainghe (from whom is called Inbhior Slainghe at Loch Garman, the youngest of the children) took the province of Leinster, from Inbhior Colptha at Drogheda to Cumor na d-tri n-Uisce, and a thousand the number of his host. Gann takes from Cumor na d-tri n-Uisce to Bealach Chonglais, and a thousand the number of his host. Seangann takes from Bealach Chonghlais to Limerick, and a thousand the number of his host. Geanann takes the province of Connaught from Limerick to Drobhaois, and a thousand the number of his host. Rughraidhe takes the province of Ulster, namely, from Drobhaois to Drogheda, and a thousand the number of his host.

It is to these chiefs with their companies [that] are called [the names] Firbolgs, Fir Domhnanns, and Gaileons. Firbolgs, indeed [were so called], from the bags of leather they used to have in Greece, carrying soil to put it on bare rocks that they might make flowery plains under blossom of them. The Fir Domhnann [were named] from the (*doimhne* or) pits they used-to-dig in the soil to carry it to the Firbolgs. The Gaileons, indeed, from the *gais* or javelins they were named; because that it is they (the javelins) that used-to-be their arms defending the others when they (the others) used-to-be doing their work; and from the javelins or from the spears which were arms to them they were named.

Understand, O reader, that [the conquest of] all these is one conquest, and that it is in one week they came into Erin, Slainghe on Saturday in Inbhior Slainghe, Gann and Seanghann on Tuesday after that in Iorrus Domhnann, Geanann and Rughraidhe the Friday afterwards in Tracht Rughruidhe. To Slainghe with his people is given [the name]

σο βειρτίοι Σαίλεοι. Δι Σηανν αζυρ δι Sheanğann
 ζονα μινντιν σο βειρτίοι Φιρβολζ; αζυρ δι Shean-
 nann αζυρ δι Ruğnuiròe σο βειρτίοι Φιρ Όομννann.
 Αζυρ α βειρτιο curo vona Seançuiòib ζοι ab α n-
 Inbìοι Όομννann (α n-ιαρ ο-τυαίο με coiçioò Chon-
 naçt) τάνζαδοοι δι οιαρ ρο α ο-τιρ ζο ο-τιρδι δι
 τ-φλυαίζ, αζυρ ζοι ab υατὰ ζοιρτίοι Innbìοι Όομ-
 nann. Σιδεαò ζοιρτίοι Φιρ Όholç ζο coiçioonn οίοò
 uile. Sé βλιαòνα οέζ δι ριçit ραο φλαιτίορα Fheari
 m-βολζ δι Είρηνν; αζυρ ηίρ ζαò neac òαρ ζαίρτιοò
 αιηη άιρτιοιòζ α n-ιηιρ ηομπα; ζοναò οα òεαριòαò
 ρη σο ηιηητιοò δι ηανη ρο ιοηαρ η-οιαίζ* :—

Σέ βλιαòνα οέζ ιρ οά òειç,
 Φιρ-βολζ ορ òανòα ο'έιν-λειç, †
 ζο coiçioòç τυατὰ òέ von òηεαη,
 ζοι ζαòραο uile Είρηνν. ‡

X.

Όνα céio-ηιοζαίò ηο ζαò φλαιτίορ Είρηνν;
 αζυρ οά ζαç ηίζ ηα η-οιαίζζ òαρ ζαò í, σο
 ηέιρ υιρò ηα η-αιηιοι αζυρ ηα η-ζαòαευρ,
 ann ρο ρίορ.

Όο ζαò Sláinze ìnac Όεαλα ìnic Λόιç φλαιτίορ
 Είρηνν βλιαòαιη, ζο ò-φυαίρ òαρ α η-Όιοηη Ρίζ, οα
 η-ζοιρτίοι Όυηηα Shláinze; αζυρ σο ò' έιρτιòe céio-
 ηί Είρηνν ηιαη; αζυρ ρόρ òα η-έ ceuo-ìαρò Είρηνν
 ο' fheariòib òολζ é.

* Ιοηαρ η-οιαίζ, following. See note † page 98.

† Ό'έιν-λειç, separately: lit., "of one side."

‡ Είρηνν, old form of accusative (after ζαòραο); the same form as
 dative: see note **, p. 80.

§ ηα η-οιαίζ, in succession. Lit., "after them," i.e. one after
 another

Gaileons. To Gann and to Seangann with their people is given [the name] Firbolgs; and to Geanann and to Rughraidhe is given [the name] Fir Domhnanns. And some of the historians say that it is in Inbhior Domhnann (in the north-west of the province of Connaught) came these two (Geanann and Rughraidhe) to land with a third of the host, and that it is from them is-called Inbhior Domhnann. However, they are all in common called Firbolgs. Thirty-six years the length of the sovereignty of the Firbolgs over Erin; and no person to whom was called the name of *ard-ri* (supreme king) came into the island before them; so that to certify that the following stanza was made:—

Sixteen years and two tens,
The Firbolgs over Banbha separately,
Till the coming of the Tuatha De to the tribe,
So that they took all Erin.

CHAPTER X.

OF THE FIRST KINGS WHO TOOK THE SOVEREIGNTY OF ERIN; AND OF EACH KING IN SUCCESSION WHO TOOK IT, ACCORDING TO THE ORDER OF THE TIMES AND OF THE CONQUESTS, DOWN HERE.

Slainghe the son of Deala the son of Loch took the sovereignty of Erin a year, till he died at Dinn-Righ, which is called Dumha Shlainghe: and he was the first king of Erin [that] ever [reigned]; and also he was the first dead-person of Erin of the Firbolgs.

Ὁ ζάβ Ρυζμυῖοε ἴμας Ὁεαλα ἴμας Λόις μιοζάτ
 Ἐμιοην ὀά βλιαῶδην ζορ τῠιτ ἰρην m-ἅμυζ ὄρ ἅόηηη.

Ὁ ζάβ Ἣαηη ἄζυρ Ἣεαηαηη μιοζάτ Ἐμιοηη
 ζεῖτρε βλιαῶηα, ζορ εὔζραῶ ὀο τὰμ ἄ ἅ-Ἣηεαῖηαηηη
 ἠηῖοε.

Ὁ ζάβ Ἣεαηζαηη ἄη μῖζε κύηζ βλιαῶηα, ζορ τῠιτ
 le Ἣιαῑῖο Ἐηηηῖοηηῖαη.

Ὁ ζάβ Ἣιαῑῖο Ἐηηηῖοηηῖαη ἴμας Ἣταῖηη ἴμας
 Ρυζμυῖοε ἴμας Ὁεαλα ἴμας Λόις ἄη μῖζε .5. βλιαῶηα,
 ζορ τῠιτ le Ἣιοηηαῖ ἴμας Ἣεαηαηηη ἴμας Ὁεαλα ἴμας
 Λόις. Ἐηηη-ῖιοηηα ὀο ἅιοῶ Ἣορ Ἣεαηαῖḃ Ἐμιοηη
 Ἣεαη ἠηη: ἄρ ἄηε Ἣο ἡ-ἄηηηηηζῖοῶ Ἐηηηῖοηηῖαη
 ὀε.*

Ὁ ζάβ Ἣιοηηαῖ μιοζάτ Ἐμιοηη Ἣέ βλιαῶηα, ζορ
 τῠιτ le Ἣοῖῶβζεῖη ἴμας Ἣεαηζαηηη ἴμας Ὁεαλα ἴμας
 Λόις.

Ὁ ζάβ ἄη Ἣοῖῶβζεῖηη ἄη μῖζε ζεῖτρε βλιαῶηα,
 ζο ὀ-τορῖαῖη le ἡ-Ἐοῑαῖῖο ἴμας Ἐηης ἄ ἠοῖζ ἠμῖη-
 τειῖηηε.

Ὁ ζάβ Ἐοῑαῖῖο ἴμας Ἐηης ἴμας Ἣιοηηαῖῖ ἴμας Ἣεαη-
 αηηη ἄη μῖζε ὀεῖς m-βλιαῶηα. ἠῖ Ἣαῖḃε Ἣεαηῖαηη ἠά
 ὀοῖηοηηη Ἣε ἄ ἠηη, ἠά βλιαῶδην Ἣαη ἠέαρ ἄζυρ
 τορῖαῶ. ἄρ 'η-ἄ ἄηηηηη ὀο Ἐηηηοῶ εὔζοῖηη ἄζυρ ἄηη-
 ὀῖζεαῶ Ἐμιοηη ἄη Ἣ-Ἐῖῖ,† ἄζυρ ὀο ἡ-οηηοῖηηζῖοῶ
 ὀῖζτε ὀεαηḃῖα ὀεαηηηζαῖζτε ἠηητε. Ὁο τῠιτ ἄη
 τ-Ἐοῑαῖῖοηη le τῖη ἠαῑαῖḃ ἠεῖηηοῶ ἴμας ἅἄῶηαοῖ
 (Ἐεαηαῖḃ, ἠαῑη, ἄζυρ ἠαῑῖα ἄ ἠ-ἄηηαηηηα) ἄ
 Ἣ-Ἐῖῖ ἠμῖζε Ἐηηηηοῶ. ἄρ ἔ ἄη τ-Ἐοῑαῖῖοηη Ἣα ἠῖ
 Ἣηεαηη m-ἅὀῖζ Ἣε ὀ-τεαῑῖ Ἐαῑῖα Ὁε Ὁαηαηη ἄ
 ἠ-Ἐηηηηη. ἄρ ἰ Ἣα ἠῖοζαη ὀό, Ἐαῖῖτε ἠηζῖοη
 ἠηἄὀηοῖηη ἠῖ Ἐαηηαῖηε, ἄζυρ ἄ ὀ-Ἐαῖῖῖῖοηη ὀο

* Lit., It is therefore was named Ἐηηηῖοηηῖαη of him. See note ||,
 p. 4.

† Ἐηηηηοῶ ἄη Ἣ-Ἐῖῖ, were suppressed: lit., "were put at [the]
 back," "were put back." See ἄηη Ἣ-Ἐῖῖ, Grammar, p. 86.

Rughruidhe the son of Deala the son of Loch took the kingdom of Erin two years, till he fell in the Brugh over the Boyne.

Gann and Geanann took the kingdom of Erin four years, till they died of the plague in Freamh-ainn of Meath.

Seangann took the sovereignty five years, till he fell by Fiachuidh Ceinnfhionnán.

Fiachuidh Ceinnfhionnán son of Starn son of Rughruidhe son of Deala son of Loch took the sovereignty five years, till he fell by Rionnal the son of Geanann son of Deala son of Loch. White heads used-to-be on the men of Erin during his time: hence he was called Ceinnfhionnán (of the white heads).

Rionnal took the kingdom of Erin six years, till he fell by Foidhbghen the son of Seanghann son of Deala son of Loch.

This Foidhbghen took the sovereignty four years, till he fell by Eochaidh Mac Eirc in Moy Murthemna.

Eochaidh the son of Erc son of Rionnal son of Geanann took the sovereignty ten years. There was no [destructive] rain nor tempestuous weather during his time, nor a year without [great] produce and fruit. It is in his time [that all the] injustice and unlawfulness of Erin were suppressed, and sure and excellent laws were ordained in it. This Eochaidh fell by the three sons of Neimhidh son of Badhra (Ceasarb, Luamh, and Luachra their names) in the battle of Moytura. It is this Eochuidh who was king of the Firbolgs at the coming of the Tuatha De Dananns into Erin. It is she who was queen to him, Tailte daughter of Madhmór, king of Spain, and in Tailtíonn she was

h-δοναδισιόδ í, ζοναδó υαίτε πο h-δινμνιζισόδ Ταιλλτε, Νυαδóδ Διηζισοδλám φα mí* αν ταν ποιν φορ Τυαδταιβ Όέ Όδαναν. Δρ imciαν βαοι αν κατ πο Μυιζε Τυιμιοδ δζ α cóp† ιοιη αν τά míζ μευήριάτε. Ζισεαδó το βημιοδ αν Εοδαιόδ δζυρ αν φθεαριαιβ Όολζ φα όεοιζ ζορ μαριβαδó Εοδαιόδ, δζυρ ζο ο-τοριδαιη céo míle οια μιννιητιη ό Μηοιζ Τυιμιοδ ζο Τριαιζ Εοδαιε. Ιρ αν ζ-κατ πο το beanaδó α λám το Νυαδóδ Διηζισοδλám, ζο μιαιβε δζ α λειζιορ‡ ρεαδóτ m-βλιαδóνα, ζορ κυμιοδ λám η-διηζιο διη, ζοναδó οε πο h-δινμνιζισόδ Νυαδóδ Διηζισοδλám όε. Αν beaζán ο'φθεαριαιβ Όολζ τευρηα Δρ αν ζ-κατ πο το óυαδορ αν τειζισόδ μεξ Τυαδταιβ Όέ Όδαναν, ζυρ η-δαιιζισόδ μιυ Άριαιηη, ίλε, Ρεαδó-μυιηη, Ιηηρε Ζαλλ, δζυρ ιομαδó οιλén αν έεαηα, δζυρ το cóμνυιόριοδ ιοηητα ζο η-δαιμριη ηα ζ-cóιζ-εαδóδ το βειτ α β-φλαιζιορ Έριιοηηη, ζορ όίβημιοδ ηα Κυριζιμζ, εαδóη, Picti Δρ ηα η-οιλέναιβ ρηη ιαδó, ζο ο-τανζαδορ ο'φιορ|| Χαηρηβε Νιαδó-φιη mí Λαιζιοη; ζο β-φυαημιοδ ρεαριανη αν ζαδάλτυρ υαιόδ. Ζισεαδó βαοι το έρυιμε α ζ-είορδ ζο ηαρ ρέαορδó α ρυλονζ. Τιαζυιο Δρ ρηη ο'φιορ Μεαδóβα δζυρ Οιλιολλα ζο ο-τυζαδορ ρεαριανη οόίβ, ζοναδó ί ρηη ιμειρce μác η-Υμόριη. Δονζυρ μác Υζμόριη φα ρλαιτ¶ ορηα έοιη. Δρ υαδóδ Δινμνιζιζιορ ηα ρεαριαιηη ιηαρ ζαδβρδó cóμνυιόε α η-Έριηηη, μαρ ατά Λοδ Cime ό Chime Cειτηρceανη, Ριηη Ταμδαιη α Μεαδóρυιόε, Λοδ Cυτηα, Ριηη η-βερηα, Μολιηη, Όυη Δονζυρδ α η-Άριαιηη,

* Νυαδóδ Διηζισοδλám φα mí: in this expression Νυαδóδ Διηζισοδλám is not nominative to φα. See note †, p. 30.

† Δζ α cóp, a fighting: lit., "at its putting."

‡ Δζ α λειζιορ, lit. "at his curing." See Grammar, p. 116, Idiom 1.

§ Re is used here in the same sense as ροιμε, before or from: see also Idiom 21, Grammar, p. 124.

|| Τανζαδορ ο'φιορ Χαηρηβε, lit. "they came to visit Cairbre."

¶ The true translation is "[it was] Aonghus son of Ughmhor [who] was c...iel over them [in the] east." See note †, page 30.

buried, so that from her it was named Taillte (or Tailltionn). Nuadha Airgiodlámh was king that time (i.e., when Taillte was buried) over the Tuatha Dé Dananns. It is very long [that] was this battle of Moytura a-fighting between the two kings aforesaid. However, it was gained against Eochuidh and against the Firbolgs at last, so that Eochuidh was slain and that a hundred thousand of his people fell from Moytura to Traigh Eothaile. It is in this battle was cut-off his hand from Nuadha Airgiodlamh so that he was under cure seven years [and so] that a hand of silver was put on him, whence he was called Nuadha Airgiod-lámh (i.e., of the silver hand).

The small number of the Firbolgs who escaped from this battle departed in flight from the Tuatha Dé Dananns, so that Arann, Ile, Reachrainn, Innse Gall, and many islands besides were inhabited by them, and they dwelt in them to the time of the provincial kings to be in the sovereignty of Erin, until the Cruithnigh, i.e., the Picts, expelled them out of those islands, so that they (the Firbolgs) came to Cairbre Niadh-fir king of Leinster, [and] that they obtained land to be held under tribute from him. However, the heaviness of their rent was [such] that they were not able to bear it. They departed from that to Meadhbh and Oilill [queen and king of Connaught] so that they gave land to them, whence that is [what is called] the migration of the sons of Ughmhór. [For] Angus the son of Ughmhór was chief over them in the east. It is from them are named the lands in which they took-up residence in Erin, namely, Loch Cime from Cime Ceithercheann, Rinn Tamhain in Meadhruidhe, Loch Cutra, Rinn m-Bera, Molinn, Dun Aonghusa in

Καὶν Conaill Δ ζ-σπιό Διόνη, Μαζ n-Δζδρι μίε
 Ὑζμόριη ἀν ῥίλιό, Ὅριμ n-Δραί, Μαζ Μδοιη μίε
 Ὑζμόριη, Λοέ Ὑδρι μίε Ὑζμόριη. Δζυρ το ζδβραο
 ούιντε Δζυρ ινρεαό* μαρ ἀν ζ-κέσνα Δ n-Ἐρινη,
 ζορ οίβριό ρέ Coingculuinn, ρε Conaill Ceapnac,
 Δζυρ ρε h-Ἰλταίβ ἀρ έεανα ιαο. Νι h-ἀριμύτιορ
 ράτα το τόζβάιλ, Λοά το έομδιόμ, ράιο μοιζε
 το βυαίη Δ coilltib Δ b-ῥλαίτιορ b-ῥεαρ m-βολζ.† Δ
 οειμιο οριος ρέ ρεανύρ ζυρ ἀβ οίοβ ρα τρι
 h-ἀιςμεαό ρο ριλ Δ n-Ἐρινη ράε το ζηαοιόιολαίβ,
 εαόον, ζδβριόε Shuca Δ ζ-Connacταίβ, Ὑί
 Θαριρριό Δ ζ-σπιό Ὁ b-ῥαίλζε, Δζυρ ζαίλιη Λαίζιον.
 Δρ ιαο ρηη ιμτέαέτα ῥεαρ m-βολζ, το ρέριη ἀν
 τ-ῥεανύριό, Θαρυιζε εολιζ Ὑί Μηαοιλέοναίρ, ρηη
 ουαίη οαρ ἀβ τορὰέ ἀν ρανη ρο:—

ρηη βολζ βάοορ ροννα ρεαί,
 Δ n-Ἰνιρμόριη μάε Mileaó;
 Choig' έαοιρζ έάηζαοορ ἀηη,
 Δτά liom iúl Δ n-ἀηmann.

XI.

Ὁο ζαβáiλ Thuaité Ὁέ Ὅανανν ἀηη ρο.

Δρ ρίλιόε ἀν τρεαρ έαοιρζ το ρίλιόε Νειμέαό το
 έοίό ρορ εαέτρα Δ h-Ἐρινη ιαρ ο-τοζάιλ Thuηη
 Conoing, μαρ Δτά. Ιοβαέ μάε θεοέαιζ, Δτάιο τυαέτα
 Ὁέ Ὅανανν; Δζυρ Δρ έ άιτ ιηαρ h-ἀιςιζίοό ρηη το

* The *inseadha* or islands meant here are fortified island residences or *crannoges*.

† Lit. "it is not reckoned raths to-be-built, lakes to burst-forth, nor plains to be cleared from woods." The verbs το τόζβάιλ and το βυαίη are infinitives active understood in a passive sense. See Grammar p. 112, par. 12.

Ara, Carn Conaill in Crich Aidhne, Magh n-Aghar [or the Plain of Aghar] the son of Ughmhór the poet, Druim n-Asail, Magh Maoin [or the Plain of Maon] the son of Ughmhór, Loch Uair [or the Lake of Uar] the son of Ughmhór. And they seized fortresses and islands in like manner in Erin, till they were expelled by Cuchuluinn, by Conall Cearnach, and by the Ultonians in general. It is not recorded that any raths were built, that any lakes burst forth, or that any plains were cleared from woods during the sovereignty of the Firbolgs. Some historians say that from them are [descended] these three tribes who are [now] in Erin that are not of the Gaels, namely, the Gabhruidhe of [the river] Suck in Connaught, the Ui Thairsidh in Crich O'bh-Failge, and the Gaileons of Leinster. Those are the adventures of the Firbolgs according to the historian, the learned Torna O'Maolchonaire, in the poem of which this verse is the beginning :—

The Firbolgs were here for a while,
 In the great island of the sons of Míle (Erin) :
 Five chiefs came hither,
 I have a knowledge of their names.

CHAPTER XI.

OF THE CONQUEST OF THE TUATHA DE DANANNS HERE.

[It is] to the race of the third chief of the race of Neimhidh who went on adventures from Erin after the demolition of the Tower of Conaing, namely, Iobath son of Beothach, the Tuatha Dedananns are [belonging]; and the place they inhabited accord-

ρέρη ὀρουγγε λε ρεανούρ α m-Boetia* α ο-τυδιρσεαρτ
 Εορρα. Δ οειρησ ὀρουγγ ελε ζυρ αβ α ζ-ρηίε Athe-
 niensis μαρ α β-ρηνλ κατάρη να η-Διτνε ὀο άιτιζιούορ.
 Τυιζ α λευζτόρη ζυρ αβ ραν ζ-ρηίε ὀον Ζηρείζ ρε
 ράιττιορ Achaia ὀο ρέρη Pomponius Mela ατά
 Boetia, αζυρ κατάρη να η-Διτνε; αζυρ ζυρ αβ ανη
 ὀο ροζλιυμ ριασ α η-ορηαιοόιοετ αζυρ α ζ-σεαρρα ζο
 βειε κλητε ιρ ζαε σειρη ζειντλιόε ὀόιβ.†

Ταρηλα mun αν ροιη ζο ο-τάιηιζ κοβλαε μόρη ό
 ρηίε να Siria, ὀο ὀέναν ὀοζυιό αρ λυετ ρηίε
 Atheniensis ζο m-βιοό κατυζαό λαιτεαναιλ εατ-
 τορηα; αζυρ αν ὀρουγγ ὀο μαρηβταοι ὀονα
 η-Athenienses αρ ιασ βιοό αρ α βάραε‡ αζ κατυζαό
 ρε λυετ να Siria. Τρη ορηαιοόιοετ Τυαιτε Θε ὀΑηανη
 ὀο ζηίτι αν ριαβραό ροιη: ορη ὀο συρηοίρ ὀεανηα
 ιρ να§ κορηυιβ σευσηα ὀα ο-τοζλυαραετ. Αζυρ μαρ
 τυζαοορ λυετ να Siria ρηη ὀα η-αιρη,|| τιαζυισ ὀο
 ὀέναν κομάρηλε ρένα η-ορηαιο ρέηη. Ράιόρη αν
 ορηαιο ρηη, ραιρη ὀο ὀορ αρ λάτάρη νό αρ ιοηασ αν
 άρημυιζ, αζυρ κυαιλλε ὀο βιορ καορηταηη ὀο ραεαό τρη
 ηειόε ζαε μαρηβ ὀο βιοό αζ αιτερηζε ευκα, αζυρ
 μαρ ὀεανηα ὀο ηίοσ α ζ-κυρηρ ὀο ὀοζλυαραετ ζο
 ζ-κλαοκλυορητι α ζ-κυρημαιβ ρο εέυοόρη ὀε ρηη ιασ;
 αζυρ ὀα μαό ε α η-αιεβεοόαό ὀαρηιηβ ὀο ζηίτι, ναε
 ζευβοοορη να κυρηρ τρηαιλλιοό να κλαοκλόό ευκα.
 Τιζιο λυετ να Siria ὀο ὀορ αν εατα αρ α μαρηαε,

* Lit., "and it is the place in which dwelling-was-made by them. . . in Boetia." Here άιτιζιούσ (dwelling-was-made) is a passive verb used impersonally, after the manner explained in Idiom 8, Grammar p. 119.

† Lit., until being skilled in every Gentile art to (or by) them. For the construction here, including an explanation of ὀόιβ, see Grammar, p. 118, Idiom 4.

‡ αρ α βάραε; lit., on its morrow.

§ ιρ να "in the:" ρ inserted for euphony. See Grammar p. 17, par. 7,

|| Lit. "when the people of Syria gave that to their attention."

ing to some historians was Boetia in the north of Europe. Some others say that it is in the Athenian district, where is [situated] the city of Athens they dwelt. Understand, O reader, that it is in the district of Greece which is called Achaia according to Pomponius Mela [that] Boetia is, and the city of Athens; and [understand also] that it is there they learned their magic and their arts until they were skilled in every necromantic art.

It happened about that time that a great fleet came from the country of Syria to make war on the people of the Athenian district, so that daily fighting used-to-be between them; and the people of the Athenians who used-to-be-killed it is they that used-to-be on the morrow a-fighting with the people of Syria. Through the druidism of the Tuatha Dé Dananns, that necromancy used to be done: for they used-to-put demons into the same bodies to reanimate them. And when the people of Syria observed that, they go to make counsel with their own druid. The druid says to them, to set a watch on the site or on the place of the battle-field, and to thrust a stake of a spit of quicken-tree through the back of each dead person who used-to-be reappearing to them, and if it were demons who used-to-cause their bodies to quicken, that they (the bodies) would-be-turned* into worms immediately from that; and that if the bodies were really brought back to life they would not suffer either change or corruption†. The people of Syria came to fight the battle on the morrow, and they gain the victory, and they thrust

* Would-be-turned: $\epsilon\lambda\omicron\upsilon\epsilon\lambda\upsilon\theta\eta\iota$ for $\epsilon\lambda\omicron\upsilon\epsilon\lambda\upsilon\theta\eta\iota\theta\epsilon$, conditional passive.

† Lit., "And if it was their revivification in reality [that] used-to-be done, the bodies would not take corruption nor change unto them."

αζυρ μοιότιορ πομπα,* αζυρ ράιτιο να cleατα
 caοριτάινη τρερ να μαρβαιβ άμιαλ πο ράιό αν οριδοι
 ρου, αζυρ το ρινηιοό cρημα όιοβ το λάταρ; αζυρ
 λιγιο luct να Siria ρότα ιαρ ρη να n-όριλιοό.†

Όάλα Thuαιτέ Όέ Όαναν, μαρ το cοννεαοορ
 luct να Siria αζ buαόουζαό αρ luct να cριće, τριαλ-
 λιοο ρορ α n-eαζλα ο'αοηβυιόη αρ αν ζ-cριć ρη,
 αζυρ νί όεαρηαοορ cοηηυιόε ζο ράηζαοορ το cριć
 loclonn, eαόον, ριονηloclonnαιζ, μαρ ατά, luct να
 Norwægia, μαρ α β-ρυαηρριοο ράιλτε ό luct να
 cριće αρ ιομαο α n-eαλαόαν, αζυρ α n-ilceαρo. αρ
 é ρά ταοιριοό ορηα ραν αη ροη, Νυαόα Διηζιοολάη
 ηαc ευctαιζ ηιc εοαρηλάηη το ρλιοct ηειηεαό. ρυαρ-
 αοορ, ιομορηο, cειτρε caτραca ρε βειc αζ μύηαό
 αορα όζ να cριće ρη ιοηητα. Ανηαηηα να ζ-caτραc
 ανη ρο, ράιλιαρ, ζορηαρ, ριηιαρ, αζυρ Μυρηαρ.
 Cυρηο Tuατα Όέ Όαναν cειτρε ραοιτε το ce-
 αζυρc να n-eαλαόαν, αζυρ να n-ilceαρo βαοι αca,
 ο'όζαιβ να τιρε ιρ να caτραcaιβ ρη; Semιαρ α
 Μυρηαρ, αζυρ Αρηαρ α β-ριηιαρ, αζυρ Ύρηαρ α
 n-ζορηαρ, αζυρ Μορηαρ α β-ραιλιαρ. Ιαρ η-βειc
 ρεαλαο να η-αιηρηη οόιβ‡ ιρ να caτραcaιβηι, τριαλ-
 λιοο ζο ο-τυαηρcιοηc Δλβαν, ζο η-βαοορ ρεαct
 η-βλιαόηα αζ Όοβορ αζυρ αζ Ιαηοοβορ. Όάοορ
 cειτρε ρεόιο υαηρle αca, τυζραο αρ να caτραcaιβ
 ρη, μαρ ατά, clóe buαόα ό ρηαιλιαρ; αρ οι ζοιηctιορ
 αν Lia ράιλ,§ αιηη ειλε οι Cloc να cιηηεαηηηα; όηη
 το βί α ζ-cιηηιοό οον cloicηι, ζιβε η-άιc η-α η-βειc,
 ζυρ αβ ουηηε το Chιηιοό Scuit, eαόον, το ριολ
 Mήιλιό εαρηάηηε, το βειc α β-ρλαιctιορ να cριće ρη,

* μοιότιορ πομπα, they gain the victory: lit. "it-is-defeated before them," μοιότιορ being used impersonally. See note *, p. 110.

† Lit., "The people of Syria leap through them (ροτα) after that, a slaughtering of them."

‡ See Grammar, p. 118, Idiom 4.

§ Lit., "It is of it (οι) is called Lia Fail." See note ||, page 4.

the stakes of quicken-tree through the dead as the druid had said to them, and worms were made of them on the spot; and the people of Syria fell on them (the Greeks) after that, slaughtering them.

As to the Tuatha Dé Dananns, when they saw the people of Syria prevailing over the people of the country, they depart for fear of them in one body out of that country, and they made no sojourn till they reached to the country of Lochlonn, i.e., the Finn-Lochlons, viz., the people of Norway, where they got welcome from the people of the country for the abundance of their science and of their manifold arts. It is he who was chief over them in that time, Nuadha Airgiodlámh son of Euchtach son of Edarlámh of the race of Neimhidh. They obtained, indeed, four cities, to be a-teaching the young people of that country in them. The names of the cities here: Fáilias, Gorias, Finias, and Murias.

The Tuatha Dé Dananns placed four sages to teach the sciences and the manifold-arts they had to the youths of the country, in those cities: Semias in Murias, and Arias in Finias, and Urus in Gorias, and Morias in Failias. After they had been a period of their time in those cities, they go to the North of Alban, so that they were seven years at Dobhor and at Iardobhor. They had four precious jewels, which they brought from those cities, viz., a Stone of Virtue from Failias: it is it that is called the Lia Fail; [and] another name for it the Stone of Fate; for it was in destiny for this stone, whatever place in which it would-be, that it is a man of the Ciniodh Scuit, i.e., of the seed of Mílidh of Spain that would-be in the sovereignty

το μέρι μαρι λέαζτόρι αζ Hector Boëtius α ρταιρι να
h-Αλβαν. Αζ το μαρι α οειρι :—

Ni fallat fatum, Scoti quocunque locatum
Inuenient lapidem regnare tenentur ibidem :

εαδον

Cineadh Scuic, ραορι αν ρινε,
mun ba bhréσ αν ράιριουε,
μαρι α b-ρuiσiο αν λια ράιλ,
Ολισiο ρλαιτιορι το ζαβάιλ.

Ιαρι να ελορι το Chiuioò Scuic αν βυαιόρι το βειτ
αρι αν ζ-cloic, ιαρι η-ζαβάιλ ηειριτ Αλβαν ο' ρεαριζυρ
Mór mac Earca, αζυρ ιαρι να εορι ροιουε ρί Αλβαν το
ζαριου οε ρέιν,* cuiuiri ριορ α η-οάιλ α οεαριβράτορι
Muirciortac mac Earca (το ριολ Eiuioóuin) ρα ρί
Eiuionn αν ταν ρη, οά ιαριουό αρι αν ελοε ρο το
εορι εuiζε, ηε ριουε uiriηε, ηε η-uét ριζ Αλβαν το
ζαριου οε. Cuiuiri Muirciortac αν ζ-cloic† euiζε, αζυρ
το ζοιουοό ρί Αλβαν οε αρι αν ζ-cloic ζ-céaona, αζυρ
ρα η-ειριουε céo-ρί Αλβαν το Chiuioò Scuic ; αζυρ
βιοό ζο ο-τυζτάοι ριοζα Αλβαν αρι εuiο το Chiuic-
uioóuib, εαδον, να Picti, ρυλ το ριοζαό ρεαριζυρ, ρί
ραιβε ειν-ρί ιομλάν οιοβ, ζαν βειτ‡ ρο ειορ αζυρ ρό
εάναιζ αζ ριοζαιβ Eiuionn ó αιμριη ζο η-αιμριη ;
αζυρ ζο η-άιριουε ó αιμριη Eiuioóuin ηειc Milióó ale,
λερ cuiuioó να Picti ο'άιτιυζαό να η-Αλβαν αρι
Λαιζουιβ (αηάιλ α οέυριαμ α b-ρλαιτιορι Eiuioóuin)
ζο ρλαιτιορι αν ρεαριζυρα ρο. Οάλα να cloice
βαοι αcaδ δαηιουό ρηη ρεαλαο αιμριηε οιαιζ α η-οιαιζ

* Lit., "After its hearing by the Ciniadh Scuic this virtue to be on the stone, after taking the strength of Alban by Fergus Mor Mac Earca, and after his putting before him king of Alban to call of himself." See Grammar, p. 118, Idiom 4.

† αν ζ-cloic, old form of accusative. See note **, p. 80. But I cannot account for the eclipse.

‡ The following is the word-for-word translation of this passage : "And although-that [the title] 'kings of Alban' used-to-be-given on

of that country, according as is read in Hecter Boece in the history of Alban. Here is what he says :—

Cinnidh Scuit, noble the tribe,
Unless the prophecy was a falsehood,
Where they find the Lia Fail,
They have-a-right to take sovereignty.

When the Ciniodh Scuit heard this virtue to be on the stone, after Fergus Mór son of Earc had conquered Alban, and after he had resolved to take the title of king of Alban, he sends knowledge [of the circumstance] into the presence of his brother Muircheartach Mhac Earca (of the seed of Eiomhon) who was king of Erin at that time, to ask him for this stone to send to him, to sit on it for the purpose of “king of Alban” to call himself. Muirchiortach sends the stone to him, and “king of Alban” was called to him on the same stone, and he was the first king of Alban of the Ciniodh Scuit; and although some of the Cruithneans or Picts were styled kings of Alban before Fergus was crowned, not one of them was completely independent without being under rent and under tribute to the kings of Erin from time to time: and especially from the time of Heremon son of Milidh forward, by whom the Picts were sent out of Leinster to inhabit Alban (as we shall say in the reign of Heremon), to the reign of this Fergus. As to the stone, they had it accordingly a long-space of time from age to age, until

some of the Cruithnians, namely, the Picts, before was crowned Fergus, [there] was not one-king complete of them without being, &c.”
 τυγῆσαι is the consuetudinal past passive.

§ ὄδοι ἄρα, they had it: lit., “it was with them.” See Grammar, p. 130. Idiom 34.

ζο μάλινζ οα έιρ ριν ζο Σαχοιν, ζο β-φυιλ ανη ανοιρ ραν
 ζ-κατδοιρ 'η-α η-ζοιρτιοιρ ρί Σαχαν, ιαρ ηα ταβδιρτ*
 αρ Αλβαιη ζο η-αιμ'οεοναδ αρ Μαιιρτιρ Scone,
 αζυρ αν αέρο Ευοδαρο, ρί Σαζραν τυζ λειρ ί, ιοννουρ
 ζοιρ ρίοραδ'ο ταιρρηζιρ ηα cloicε ριν ιρην ρίζιρ αζαιηη
 ανορ, εαδ'ον, αν αέρο king Séυρλυρ, αζυρ 'η-α ατ'αιρ
 αν ρί Séυμυρ τ'αινιζ οο Chiniοδ' Scuit, μαρ ατ'α, οο
 ρ'λιοετ Μηαιηε μειc Cuiric mic Λυιζ'οιοδ', τ'αινιζ ο
 Ειβιορ μεαc Μίλιοδ' Εαρρ'αιηε, οαρ ζ'αβ'αοορ ζ'αιρην
 ρίοζ ηα Σαζραν αρ αν ζ-cloic'c ρέυμ'η'αίτε.

Αη οαηα ρέο τυζραο Τυατ'α Οέ Οανανη α η-έιρηνη
 αν ταν ροιη, εαδ'ον, αν cloi'οιοη' οο c'lea'c'c'αδ' Λυζ
 Λάμ'φ'αοα, αζυρ α ζοιρ'αρ τυζαδ'ο έ. Αη τρεαρ ρέο
 εαδ'ον, αν τ-ρ'lea'ζ' οο β'ιοδ' αζ αν Λυζ ζ-c'εοηα ρε
 ηαζ'αιδ'ο c'ομ'λοιηη, † αζυρ α ρ'ιμ'αρ τυζαδ'ο ί. Αη
 αεατ'ρ'οη'αδ'ο ρέο, αοιρ αν Οαζ'οδ'α; ηί τ'ειζ'ιοδ' οαη
 οιομ'οδ'αc υαίδ', αζυρ α Μυρ'ιαρ τυζαδ'ο. Αζ ρο Λαοιδ'
 αρ Λεαβ'αρ Ζηαβ'άλα οαιρ'ιτε οο ρ'υι'οιυζ'αδ'ο αρ ηα
 ηειτ'ιβ' αέοηα:—

Τυατ'α Οε Οηανανη ηα ρέο ρυιη,
 άιτ' α β-ρ'υαη'αοορ ροζ'λυιη,
 Ράηζ'αοορ α ρ'αοι'οιοετ' ρ'λ'άν,
 Α η-οη'αοι'οιοετ' α η-οιαβ'αλ'τ'άν,
 Ιαρβ'οιη'ελ' ρ'ιοηη ρ'άιδ'ο ζο β-ρ'ειβ',
 Μαc ηειμ'ιοδ' μειc Αζ'ηομ'αιη,
 Οαρ μεαc β'αοδ' β'εοτ'αc β'εαρ'τ'αc,
 ρ'ά' λαοc' λ'εοτ'αc λ'άιη'ρ'εαρ'τ'αc;
 Clanna β'εοτ'αιζ', β'εοδ'α α η-β'λαδ',
 Ραηζ'αοορ ρ'λυαζ' η'ιαδ' η'εαρ'τ'ήαρ,
 Ιαρ ρ'ηίοη' ιρ' ιαρ ο-τ'υιρ'ρ'ιρ' ο-τ'ρ'υιη,
 Λίον α λ'υιηζ'ρ'ιζ' ζο λ'οc'λ'αιηη.
 Chei'τ'ρ'ε ατ'ρ'αc'α c'lú αεαρ'τ',
 Ζαβ'ραο α λ'έιηη ζο ρ'οι-η'εαρ'τ',

* Ιαρ ηα ταβδιρτ: the n is merely euphonic, as in the syntax.
 Rule 7, Grammar p. 115.

† Lit., "The spear [that] used-to-be with the same Lugh for
 the face of battle."

‡ For the manner of introducing the "number of their fleet" here
 see Grammar, p. 119, Idiom 7.

it reached after that to Saxan (England), so that it is there now, in the throne on which is proclaimed the king of the Saxons (English), after its being-brought from Alban forcibly out of the monastery of Scone; and the first Edward, king of the Saxons (English) brought it with him, so that the prophecy of that Stone was verified in the king we have now, namely, the first king Charles, and in his father the king James, who [both] came from the Ciniodh Scuit (Scotic or Irish race), viz., [being] of the race of Maine son of Corc son of Lughaidh, who came from Heber the son of Miledh of Spain, who (i.e., James and Charles) took the title of kings of the Saxons on the stone aforesaid.

The second jewel the Tuatha Dé Dananns brought into Erin that time, namely, the Sword that Lugh Lámhfhada used-to-use, and from Gorias it was brought. The third jewel, namely, the spear the same Lugh used in battle, and from Finias it was brought. The fourth jewel, the caldron of the Dagda: a company used not [ever] to go [away] unsatisfied from it, and from Murias it was brought. Here is a poem from the Leabhar Gabhála (Book of Invasions) specially as a proof on the same things:—

Tuatha Dé Dananns of the jewels of value,
 The place in which they got learning,
 They attained their perfect wisdom,
 Their sorcery, their devil-craft.
 Iarboinel Finn the Prophet with goodness
 Son of Neimhidh son of Aghnomain
 Whose son was the reckless Beothach of [mighty] deeds,
 Who was a flesh-cleaving hero, full of action;
 The children of Beothach—vivid their fame—
 The vigorous mighty host came,
 After anguish and after oppressive weariness,
 [With] the [whole] number of their fleet to Lochlann.
 Four cities of just fame
 They occupied in sway with great might,

Οο εὐρησίῳ κοίλων ζο καί,
 Δρ φοῖλιμ Δρ φιννεόλαρ.
 Φαίλιαρ Δζυρ ζορίαρ ζλαν,
 Φιμιαρ, Μυρίαρ να μόρζαλ,*
 Οο μάοιοιόμ μάομμανν Δμαδ,
 Δημanna να μόρ-έατρὰδ.
 Μορίαρ Δζυρ Ευρίαρ Δρο,
 Δρίαρ, Σιμιαρ ριορζαρζ—
 Δ η-ζαρμμανν Δρ λυαδ λέαφα,—†
 Δημμανν ρυαδ να ραοιρλέαφα.
 Μορίαρ ριλε φαίλιαρ ρέιν,
 Ευρίαρ Δ η-ζορίαρ μαίτ μέιν;
 Σεμιαρ Δ Μυρίαρ οιοην οιαρ,
 Δρίαρ ριλε ριονην Φιμιαρ.
 Σείτρε η-αιρζεαδὰ λέο Δηλλ,
 Ο'υαίρλιβ τυαίτε Οέ Οανανη :—
 Ολοιοιόμ, ολό, οοιρε ουμαδ,
 Σλεαζ ρε η-αζυιό Δρο-οὐρμαδ;
 Λια φαίλ Δ φαίλιαρ Δηλλ,
 Οο ζέιρτοδ ρο ριζ έιρμιοηη;
 Ολοιοιόμ λαίμα λοζα λυιό,
 Δ ζορίαρ, ροζα ροέρμιοδ;
 Δ Φιμιαρ ταρ ραιρρζε Δ β-ραο,
 τυζαδ ρλειζ λοζα ηαρ λαζ;
 Δ Μυρίαρ μαοιη Δδβολ ολλ,
 Οοιρε Δη Οαζδὰ να η-Δροζλοηη.
 Ρι ηιμε, Ρι να β-ρεαρ β-ραηη,
 Ρομζ Διηκε ρί να ριζ-ρεαηη,
 Ρλαίτ ζα β-ρuiλ ρυλονζ να β-ρμαδ,
 Δζυρ ουμιοηζ να ζ-οαοιήτυαδ.
 τ-υ-Δ-ε.

Ιομτὺρα τυαίτε Οέ Οανανη, ιαρ ζ-οαίτιομ ρεαδτ
 η-βλιαδδαν οοίβ Δ ο-τυαίρκοιορτ Δλβαν, τανζαοορ Δ
 η-έιρμιοηη; Δζυρ ιαρ ο-τεαδτ Δ ο-τίρ οοίβ, λυαν,
 θεαλλτοιη, ι ο-τυαίρκοιορτ έιρμιοηη, λοιρζιο Δ λοηζα,
 ζοηα οα οέαρβδὸ ρηη, οο ρηηηιοδ Δη ραηη ρο :—

Οο λοιρζ ζαδ λαοδ οίοβ Δ λοηηζ.
 Ο οο ριοέτ έιρη Δομιοιλλ :
 Οο βυδ ζλεό τροη Δζα έορ,
 Οέο να λοηζ Δζα λορζαδ.

* να μόρζαλ, gen. pl. "of the great valours."
 † Lit., "The naming of them is a discourse of profit." For Δ
 η-ζαρμμανη, "the naming of them," "their naming," see Grammar;
 p. 116, Idiom 1.

[Where] they used-to-deliver conflict actively [against ignorance],
 For learning, for refined knowledge.
 Failias and bright Gorias,
 Finias, Murias of the great valour,
 [Whose heroes] proclaimed the routing [of their foes] abroad ;
 [These are] the names of the great-cities.
 Morias and Euras lofty ;
 Arias ; Simias, ever fierce—
 To name them is profitable discourse—
 [These are] the names of the sages of the noble-improvement [in
 learning].
 Morias the professor of Failias itself ;
 Euras in Gorias—noble [his] disposition ;—
 Semias in Murias, southern fortress ;
 Arias the fair-haired professor of Finias.
 Four gifts [were brought] with them hither
 By the nobles of [the] Tuath De Dananns :—
 A sword, a stone, a caldron [well] formed,
 A spear for encountering* of noble-champions ;
 Lia Fail From Failias the vast,
 [Which] used to shout under the king of Erin ;
 The sword of the hand of Lugh went
 From Gorias—[a sword which was] choicest of treasure ;
 From Finias across the sea afar,
 Was brought the spear of Lugh not weak ;
 From Murias—of great, tremendous wealth—
 [Was brought] the caldron of the Dagda of great deeds.
 King of heaven, King of feeble mortals,
 Protect me, † King of the royal stars,
 Prince, who hast patience-with the enmities [of men], ‡
 And [who hast] the strength of the mild-people.

As to the Tuatha De Dananns, after spending seven years in the north of Alban, they came into Erin ; and after coming to land, Monday, the first of May, in the north of Erin, they burn their ships, so that to certify that, this verse was made :—

Each hero of them burned his ship §
 When he reached noble Erin :
 It was a severe battle a-fighting
 The smoke of the ships a-burning.

* For encountering : ἦε ἡ-ἀξυιὸ. See note †, p. 116.

† Protect me ; ἦομ ἀινε : the m in this is the infixed pronoun : ἦομ ἀινε = ἦο με ἀινε : protect me.

‡ Lit., "Prince with whom is forbearance of the enmities."

§ ἴοιηζ, accus. after ἴοιηζ. See note **, p. 80.

Ὅ ἀ εἶρ ρῖν cuiuio ceó ὀρδοιόιοῶτα ἦ-α ὀ-τιμῑοἰἰ
 ρεαῶ ἐρῖ ἰά ῖο ναρ ἰεῖρ ὀ'eun-ouine ὀ'φθεαριῶ
 ὀολῖ ἰαῶ, ῖο ῖάνῖαῶορ ῖἰαῶ ἁη ἰαῖαῖηη. Cuiuio
 ἁρ ρῖν τεαῶτα υαῶτα ῖο h-εοῶαῖῶ ῖῖαῶ εἰρῖ ἁῖρ ῖο
 μαῖῑῖῖ φθεαρ ῖ-ὀολῖ ὀ'ἰαῖρῖῖῖῖ ῖῖοῖῖαῶτα εἶρῖοηη ηο
 αῶτα ταῖ ἁ ceann.* Commóρῑῑῑ uime ρῖν αῶτ Μῖοῖῖε
 Tuuioῶ ῑεαρ ἰοῖρ φθεαριῶ ὀολῖ ἁῖρ Tuαῶτα Ὅε
 Ὅἁηηη, ῖοῖ ὀῖρῖῖῖῖ ἁη αῶτ ροῖ φθεαριῶ ὀολῖ
 ἁῖρ ῖῖρ μαῖῖαῶ ῑεῶ ῖῖῖε ὀῖῖῖ ὀο ῖῖῖρ μαῖ ἁ
 οῖῖῖαῖοῖ ῑῖαρ.

Ὅεῖ ῖ-ὀἰαῶηα ῖῖῖῖ ὀ αῶτ Μῖοῖῖε Tuuioῶ ῑεαρ
 ῖο αῶτ Μῖοῖῖε Tuuioῶ ῑῖαῖῖ, μαῖ ἁ ὀεῖρ ἡη ῖῖηη :—

Ὅεῖ ῖ-ὀἰαῶηα ῖῖῖῖ, ηο ρεαρ,
 ὀ αῶτ Μῖοῖῖε Tuuioῶ ῑεαρ,
 ῖο αῶτ Μῖοῖῖε Tuuioῶ ῑῖαῖῖ,
 ἦαρ ῑῖῖ ὀαῖαρ ἁη ῖῖῖῖ-ῖῖῖῖῖ.

ἁ ὀεῖρῖ ὀρῖοῖ ηε ρεαῖῑῖ ῖοῖ ἁὀ ὀη ῑῖῖῖ ῖῖῖ
 ηῖῖ Ὅἁηηη, ἡῖῖῖῖ Ὅεαῖῖῖῖῖ, εαῶη, ὀῖῖῖῖ,
 ἰῖῖῖ, ἁῖρ ἰῖῖῖῖῖ, εαῶη, ῑῖῖῖ ὀο εῖῖῖῖ
 Ὅεαῖῖῖῖ ῖῖῖ εαῖῖῖῖῖ ῖῖῖ ἡῖῖῖ ῖῖῖ ἰῖῖῖῖῖ ῖῖῖ
 ἁῖῖῖῖ ῖῖῖ ῑῖῖ ῖῖῖ ῑῖῖῖῖῖ ῖῖῖ ἑηηῖ ῖῖῖ ὀαῶῖῖῖ
 ῖῖῖ ἰῖῖῖῖ ῖῖῖ ὀεῑῑῖῖ ῖῖῖ ἰῖῖῖῖῖῖῖῖ ῖῖῖ
 ῖῖῖ ἡῖῖῖῖ, ῖῖῖῖῖῖ ῑῖῖῖῖ Ὅε Ὅἁηηηη, ὀο ὀῖῖῖ
 ῖο ῖῖῖῖῖῖ ἁη ῑῖῖῖ ῖῖῖῖῖῖῖῖῖ ῑῖῖῖῖῖῖῖῖῖῖ
 ἁῖρ ρῖν ἁ ῖ-ceannῖῖ ῖῖῖῖῖῖῖ, ῖοῖ ῑῖῖ ἰῖῖ ἡ
 Tuαῶῖῖῖῖ ἁῖῖ ῖῖῖῖῖῖῖῖ ὀεε ὀο ῖῖῖῖ ὀῖῖῖ ἁῖρ
 ἰαῶ ῖῖῖ ὀ'ἁῖηηῖῖῖῖῖ ὀαῶτα. ἁῖ ῖο ῖῖῖῖ ὀεῖ-
 ῖῖῖῖῖῖῖ ἁῖῖ ὀεῖῖῖῖῖῖῖῖῖ ῖοῖ ἁὀ ἰαῶ ἁη ῑῖῖῖ ῖο

* Ταῖ ἁ ceann, for it, for the sake of it : lit. beyond its head. See Grammar, p. 129, Idiom 32.

† Lit., "So that it was a will with those Tuatha with whom they were, gods to call of them." See note ||, p. 4.

‡ Lit., "A certifying of it." See Grammar, p. 116, Idiom 1.

After that they put a mist of sorcery around them during three days, so that they were not manifest to a single-person of the Firbolgs until they reached Slieve Anierin. They send from that a messenger from them to Eochaidh Mac Eirc and to the chiefs of the Firbolgs to demand the kingdom of Erin or battle for it. Wherefore was fought the battle of Moytura South between the Firbolgs and the Tuatha Dé Dananns, so that the battle was gained on the Firbolgs, and that 100,000 of them were killed according as we said above.

Thirty years from the battle of South Moytura to the battle of North Moytura, as says the verse :—

Thirty years, it is known,
From the battle of Moytura South,
To the battle of Moytura North,
In which fell Balor of the great host.

Some historians say that it is from the three sons that Danann daughter of Dealbhaoth bore, namely, Brian, Iuchar, and Iucharbha, i.e., three of the children of Dealbhaoth son of Ealatha son of Néd son of Iondaoi son of Allaoi son of Tat son of Tabharn son of Enna son of Bathach son of Iobath son of Beothach son of Iarbhuineol Faidh son of Neimedh, the Tuatha De Dananns were called, because that the three aforesaid were accomplished and that in necromantic arts, so that it pleased these Tuatha (or tribes) to whom they belonged to call them gods, and to name themselves from them. Here is a verse of proof certifying that these three are the three gods of Danann, as says

να τρι Όέε Όανανν, ἀμὰιλ ἀ ρειρ αν ρυαιν ραρ ἀβ
τορὰς “ Εἰροίξ ἀ εολὲα ζαν οη, &c.” :—

βριαν, ιυὰρβα, ιρ ιυὰρ ανη,
Τρι όέε Τυαίτε Όέ Όανανν ;
μαρβ ιαο αζ μανα ορ μυρ μεανη,
το λάιμ λοζα ρις ειτνεανη.

Αρ όη Όανανη, ρα μάτδαιρ ρον τριύρ ρο, ζοιρτίορ
Όά Chíc Όηανανη ρον ρά όηος ριλις ἀ Λυαδαιρ
Όηεαζυιό ἀ η-Όεαρμυμὰιν. Α ρειριτ αροιλε ζυρ
ἀβ υιμε ζοιρτίορ Τυατὰ Όέ Όηανανη όίοβ, ρο βρίξ
ζυρ ἀβ ’η-α ρ-τρι η-ορηνζαίβ ρο βάρορ αρ αν
εαδτρηα ρο ρα η-ρεαδτρηα ἀ η-Εἰρηνη.* Αη όέυο ρρηνζ
όίοβ ρα η-ζοιρτίορ Τυατ, ρο βίοό αρ λειρζ υαιρλε
αζυρ ρεανηαιρ ρεαόηα :† ιονανη, ιομορρηο, τυατὰς
αζυρ τιζεαρηα, ἀμὰιλ αρ ιονανη τυατ αζυρ τιζεαρ-
ηυρ. Αρ όρραιτε ρη ρο όρειοιομὰιν, μαρ ρο
βειρτίορ Όα Όαντυατὰιζ αρ Όηευόυιλλ αζυρ αρ
Όηανανη, ρο βί ’η-α η-βαιρτιζεαρηαίβ ασα;‡
ζοηαό ρα όορ ρη ἀ ζ-όέιλλ ατὰ αν ηανη ρο :—

Όευόυιλλ αζυρ Όανανη οιλ,
ρα μαρβ αν ρα βαντυατὰιζ—
ρεαρζορ ἀ η-οραιοιόότ ρο όοιζ,
λε ρεαμηαίβ οόρηα αιεόηρ.

Αη ραρηα ρρηνζ ρα η-ζαιρτί Όέέ, μαρ ατὰιο ἀ
η-οραιοίτε, αρ υιμε ρη ἀ ρειρτί ηα τρι Όέέ Όανανη
ηυρ αν τριαρ τυαρ. Αρ υιμε ρο ζαιρτί Όέέ όίοβ αρ
ιονζαντυρ ἀ η-ζηίομ η-οραιοιόότα. Αη τρηαρ ρρηνζ
ρα η-ζαιρτί Όανανη, εαόοη, αν ρρηνζ ρο βίοό ρε
ράηαίβ νό ρε ρεαρουίβ, όη αρ ιονανη ράη αζυρ
ρεαρο.

* Lit., “because that it is in their three tribes they were, on this ex-
pedition to which they came into Erin.”

† Lit., “the first tribe of them of which is called Tuatha, used to
be on the way (i.e., position) of nobility and of headship of tribe.”

‡ Lit., “it is [the] more right to believe that, inasmuch-as is-put
[the appellation] “*Da Bantuaithaigh*” on Beuchuill and on Danann,

the poem to which is beginning, "Hear ye learned without blemish, &c."

Brian, Iucharba, and Iuchar great,
Three gods of the Tuatha De Danann;
They were dead, (i.e.,) slain at Mana over the noble sea
By the hand of Lugh Mac Eithneann.

It is from the Danann, who was mother of these three [that the name] Da Chich Dhanann is given to the two hills which are in Luachair Dheaghuidh in Desmond. Others say that it is why they are called Tuatha Dé Danann, because they were divided into three tribes when coming on this expedition to Erin. The first tribe of them who are called Tuath, were the nobles and commanders: *tuathach* indeed, and *tighearna* (lord) being equivalent, as *tuath* and *tighearnus* (lordship) are equivalent. This is the more to be believed, inasmuch-as Beuchuill and Danann who were their female rulers are called *Da Bhanthuathaigh* (two female Tuathachs): so that to put that in sense is this verse:—

Beuchuill and Danann beloved—
Were killed the two *ban-tuathachs*;
Their sorcery was extinguished at last,
By the pale demons of the air.

The second tribe who were called Déé, namely, their Druids, wherefore the three above [mentioned] were called the three "Gods of Danann." They were called "gods," from the wonderfulness of their deeds of sorcery.* The third tribe who were called Danann, namely, the tribe who used-to-be [devoted] to *dáns* or arts; for *dán* and *céard* (art) are equivalent.

[who] were in their female-rulers with them." Observe the plural poss. pron. Δ before m-βα1ητ1γεΔ1ηηΔ1β agrees with Beučuill and OΔanann.

* Lit., "it is why used-to-be-called 'gods' of them, for the wonderfulness of their deeds of druidism."

XII.

Do gabluḡað na dhuinge fa h-uairle do Thuataib Dé Danann ann ro ríor.

Eoúiró Ollaḡar, eaḡon, an ḡaḡóḡ, Oḡma, Eal-
lóio, breaḡ, aḡur Dealbḡoḡ, cóiḡ meic Ealaḡain
míc Néio míc Ionḡaoi míc Allḡoi míc Taic, míc
Taḡairn míc Enna míc báḡaḡ míc Iobáḡ míc
Deoḡaiḡ míc Iarbuineóil fḡaíó míc Neimíó míc
Aḡnomuin.

Manannán mac Allóio míc Ealaḡain, míc Dealb-
ḡoḡ. Sé meic Dealbḡoḡ míc Oḡma, fíacúiró,
Ollaḡ, Ionḡaoi, bḡian, Iucáḡ, aḡur Iucáḡba.

Luḡairó mac Céin míc Diancécḡ míc Earaḡiḡ, míc
Néio, míc Ionḡaoi. ḡoibnionn aḡur Cḡeiróne, Dian-
cécḡ aḡur Iucḡaine, Coirbḡe an file Mac Tara míc
Tuirḡill. Beirḡeó mac Coirbḡe Caic-chinn míc
Taḡairn. fíacáiró mac Dealbḡoḡ aḡur Ollaḡ
mac Dealbḡoḡ. Caicéḡ aḡur Neaḡḡain ḡa mac
Námaḡ míc Eoúairó ḡairb míc Duacḡoill. Sióḡmall
mac Cairbḡe Chruim míc Ealcḡair míc Dealbḡoḡ.
Eire aḡur fíóla aḡur baḡba ḡrí h-inḡiona fḡiaḡaḡ
míc Dealbḡoḡ míc Oḡma. baḡb, Macá, aḡur Móiḡ-
muḡan a ḡ-ḡrí baḡn-ḡeé. Danann aḡur Deucúill
an ḡa baḡḡuaḡaiḡ, aḡur bḡuḡic baḡn-file. Aḡ na

CHAPTER XII.

OF THE BRANCHING OF THE TRIBE THAT WAS NOBLEST OF THE TUATHA DE DANANN DOWN HERE, (I.E., AN ENUMERATION OF THE NOBLEST AMONG THEM.)

Eochuidh Ollathar, i.e., the Dagda, Oghma, Eallóid, Breas, and Dealbhaoth, the five sons of Ealathan son of Néd son of Indaoi son of Allaoi son of Tat son of Tabharn son of Enna son of Báthadh son of Iobath son of Beothach son of Iarbuineol the Prophet son of Neimhidh son of Aghnoman.

Manannán son of Allod son of Ealatha son of Dealbhaoth. The six sons of Dealbhaoth son of Oghma [namely] Fiachuidh, Ollamh, Iondaoi, Brian, Iuchar, and Iucharba.

Lughaidh [Lámhfhada] son of Cian son of Diancecht son of Easarg son of Néd son of Iondaoi. Goibhniinn and Creidhne, Diancecht and Luchtaine, Coirbre the poet son of Tara son of Tuirreall. Beigreo son of Coirbre Cat-head son of Tabharn. Fiachaidh son of Dealbhaoth and Ollamh son of Dealbhaoth. Caichér and Neachtain two sons of Námha son of Eochaidh Garbh son of Duachdall. Siodhmall son of Cairbre Crom son of Ealcmhar son of Dealbhaoth. Eire and Fódhla and Banbha three daughters of Fiachaidh son of Dealbhaoth son of Oghma. Badhbh, Macha and Móir-riogh-an their three goddesses. Danann and Beuchuill the two *bantuathachs* (noble females), and Brigit the poetess. Among these noble females were the two

βαντυαῖβ ρι βάτορι αν οά ριοῖ-ὄδαῖ, εαῖον, ρέ
 αῖυρ Μεαῖν α n-ανμαννα; αῖ υαῖα αινμηῖοῖοι
 Μαῖ ρειῖν ιῖν Μυῖαν. Αῖ αα ρόρ βαι Τριαῖ-
 ρί-τοῖο ο ράιττοῖοι Τρειῖεῖνε Μυῖαν.

Αῖ ιαῖο ρο βῖρ αῖ Μῖυῖε Τυῖοῖο τυαῖο αῖ
 ρῖοῖοῖβ, αῖυρ αῖ Μῖοῖε Τυῖοῖο τεαῖ ροῖ
 ρῖεαῖβ βολῖ. Ιῖ ιν ῖ-αυο-ῖαῖ οο βεαῖο α
 λάῖ οο Νυαῖα, αῖυρ α ῖεαῖν ιῖ ιν ῖ-αῖ n-οειῖοῖαῖ.

XIII.

Οο ριοῖαῖβ Τυαῖε Οέ Οανανν ανῖο, αῖυρ
 ο'ροῖ α β-ῖλαῖτῖρ αῖ Εῖρῖν.

Οο ῖαῖ Νυαῖα Αῖρῖοῖοῖαῖ ῖαῖ Ευῖαῖῖ ῖιῖ
 Εαῖαῖῖαῖ ῖιῖ Οῖοαῖ ῖιῖ Αῖλαοῖ ῖιῖ Ταῖ ῖιῖ
 Ταῖαῖ ῖιῖ Ευαῖ ῖιῖ Ιοῖαῖ ῖιῖ Βεοῖαῖῖ ῖιῖ
 Ιαῖβυῖεοῖῖ ρῖαῖ ῖιῖ Νειῖεαῖο, ριοῖαῖ Εῖρῖοῖν
 τῖοῖαῖ βῖαῖοαῖ, ῖοῖ αῖιῖ α ῖ-αῖ Μῖοῖε Τυῖοῖο
 αῖαῖο.

Οο ῖαῖ Βῖεαῖ ραῖ Εαῖαῖαῖ ῖιῖ Νειῖο ῖιῖ Ιοῖοαῖ
 ῖιῖ Αῖλαοῖ ῖιῖ Ταῖ, αῖ ρῖε ρεαῖτ m-βῖαῖοῖα.

Οο ῖαῖ Λυῖ Λάῖῖαῖ ραῖ ῖεῖν ῖιῖ Οῖαῖαῖ
 ῖιῖ Εαῖαῖῖ βῖηῖ ῖιῖ Νειῖο ῖιῖ Ιοῖοαῖ ῖιῖ Αῖλαοῖ,
 ριοῖαῖ Εῖρῖοῖν . 40 . βῖαῖοαῖ. Αῖ εῖ αῖ Λυῖ ρο οο
 οῖοῖῖ αοῖαῖ Ταῖῖαῖοῖν ο αῖρ, ραῖ αῖῖῖοῖαῖ
 βῖαῖοῖα αῖ Ταῖῖαῖ* ιῖῖ Μαῖῖοῖ, εαῖον, ρῖ
 Εαῖῖαῖ, ρα βεαῖ ο'εοῖοῖ ραῖ Εῖρῖ ρῖ οειῖοῖαῖ
 ρῖεαῖ m-βολῖ, αῖυρ ρα βεαῖ ιαῖ ρῖ ο'εοῖοῖ ῖῖαῖ
 ῖαῖ Ουαῖ Οῖοῖῖ, ταοῖοῖ οο Τῖυαῖαῖ Οε Οαῖανν.
 Αῖ λειῖ αῖ ῖῖαῖ οο h-οῖοῖο, αῖυρ οο λειῖαῖοῖο

* Lit., "as a commemoration of a year on Taillte." See Grammar,
 p. 97, par 8. Observe ιῖῖ is dative, agreeing with Ταῖῖαῖ. See
 Grammar, p. 96, par. 6.

royal poetesses, viz., Fé and Meann their names : it is from them is named Magh Feimhin in Munster. Belonging to them also was Triath-rí-thorc from whom is called Treitheirne of Munster.

It is they [i.e., the Tuatha De Dananns] who won the battle of Moytura North on the Fomorians, and the battle of Moytura South on the Firbolgs. It is in the first battle was cut-off his hand from Nuadha [Airgiodlamh] and his head in the last battle.

CHAPTER XIII.

OF THE KINGS OF THE TUATHA DE DANANNS
HERE, AND OF THE LENGTH OF THEIR RULE
IN ERIN.

Nuadha Airgiodlámh son of Euchtach son of Eadarlámh son of Orda son of Allaoi son of Tat son of Tabharn son of Enna son of Iobáth son of Beothach son of Iarbhuineól the Prophet son of Neimhidh took the sovereignty of Erin thirty years, till he fell in the battle of Moytura North.

Breas son of Ealatha son of Néd son of Iondaoi son of Allaoi son of Tat took the kingdom seven years.

Lugh Lamhfada son of Cian son of Diancecht son of Easarg Breac son of Néd son of Iondaoi son of Allaoi took the kingdom of Erin forty years. It is this Lugh who instituted the Fair of Tailtenn at first, as a yearly commemoration of Tailte daughter of Maghmór, i.e., king of Spain, who was wife to Eochuidh Mac Eirc, last king of the Firbolgs, and who was wife after that to Eochaidh Garbh son of Duach Dall a chief of the Tuatha De Dananns. It is by this woman Lugh

Λυξ Λάμψαδα ζο βειτ ιοναηιμ υό;* αζυρ αρ μαρι
 cuiññioζαδ ονόμα υιηηερι το ορουιζ Λυξ cluiceαδ
 Δοναιζ Θαλλτιον κόιζοίρ με Λυζναραδ, αζυρ κόιζ-
 οίρ οια έιρ, α ζ-coññαιλιότ αν cluice οα η-ζαητι
 Olimpiades; αζυρ αρ όη ζ-cuññe ρηη το ηίοδ Λυξ
 ζοιητιοη Λυζναραδ τον céo-λά το κάλλιμν August,
 εαδον, παραδ ηο cuiññiuζαδ λοζα.

Το ζαβ αν Ταζόα Μόη ηαc Εαλατα ηιc Θεα-
 βδοιτ ηιc Νέιο ηιοζατ έηιονηη . 70 . βλιαδαιη.

Το ζαβ Θεαβδοτ ηαc Οζμα Ζημαιη έιζιρ ηιc
 Εαλαταν ηιc Θεαβδοιτ ηιc Νέιο αν ηιζε . 10 .
 ηβλιαδονα, ζυρ τιυτ le φιαcυιό ηαc Θεαβδοιτ.

Το ζαβ φιαcυιό ηαc Θεαβδοιτ ηιc Εαλαταν αν
 ηιζε . 10 . ηβλιαδονα ζυρ τιυτ le η-Εοζαν α η-Αηο
 η-θηιc.

Το ζαβραδ τρι ηειc Cheαημαδα Μιλβεοιη ηιc αν
 Ταζόα, εαδον, ηαc Cuill, ηαc Céct, αζυρ ηαc-
 Ζηέιηe, α η-ανηαηηα, ηιοζατ έηιονηη . 30 . ηβλιαδ-
 οηα; αζυρ α ηειηιο οηοηζ ηε ηεαηcυρ ζυρ αβ
 ηοηηηη ηηεαηαc το ηόηηαδ αρ έηιηηηη, αηηαη α ηειη-
 τιοη ηηηη ηαηη ηο:—

Ζιό έηηe ιολαη ηίλε,
 Ραηηαηο αν τίρ α η-ηηέηηe;
 Διηιζ υιηη ηα η-εcτ η-υαηηηe,
 ηαc Cuill, ηαc Céct, ηαc Ζηέιηe.

Ζηοεαδ ηί ηοηηηηηηηηαc το βί εαττοηηα, αcτ
 ηεαηηιόηοcτ ηλατίρ, εαδον, ζαc ηε ηββλιαδαιη αζ
 ζαc αον οίοβ αρ υαηηηβ† αηηαη α ουβηαηοηι cυαρ α
 η-ανηαηηαηηβ ηα cηίcερη. Αρ υιηηe το ζοηηιοδ ηα
 η-ανηαηηα ηο τον ηηιαρ ηιοζ ηοηη, το βηίζ ζυρ αβ

* Lit., "until being fit-to-bear-arms to (or by) him."

† Lit., "but the alternation of the sovereignty, that is to say, each
 year about with each one of them on times." Αρ υαηηηβ, on times, i.e.,
 by turns. For ζαc ηε ηβββλιαδαιη, each year about. See Grammar,
 p. 128, Idiom 31.

Lamhfhada was fostered and educated, until he was fit to bear arms ; and it is as a commemoration of honour for her [that] Lugh ordained the games of the Fair of Tailtinn, a fortnight before *Lughnasadh* (Lammas), and a fortnight after it, in likeness of the game-meeting which was called Olympiades ; and it is from that commemoration that Lugh used-to-make [that] is given [the name] *Lughnasadh* to the first day [or] to the calends of August, that is to say, the *nasadh* or commemoration of *Lugh*.

The Dagda Mór son of Ealatha son of Dealbhaoth son of Néd took the kingdom of Erin seventy years.

Dealbhaoth son of Oghma Griain Eigis son of Ealatha son of Dealbhaoth son of Néd took the sovereignty ten years, till he fell by Fiachaidh son of Dealbhaoth.

Fiachaidh son of Dealbhaoth son of Ealatha took the sovereignty ten years, till he fell by Eoghan in Ard-Breac.

The three sons of Cearmad Milbheoil son of the Dagda, viz., Mac Cuill, Mac Cécht, and Mac Greine, their names, took the kingdom of Erin thirty years ; and some historians say that it is a tripartite division they made on Erin, as is said in this verse :—

Though Erin [had] many thousands,
They divide the land in three—
Mighty chiefs of the renowned deeds—
Mac Cuill, Mac Cecht, Mac Greine.

However it is not a tripartite division that was between them, but the alternation of the sovereignty, that is to say, each one of them had it in turn, as we said above in [treating of] the names of this country. It is why these names were given to

Coll, Céct, Δζυρ Ξριαν φα οέε αδαητα οοιβ. Coll, ιομορηο, φα* οια οο Μηαο Cuill, Δζυρ Ετύρ Δ Διημ οίλιορ, Δζυρ Βανβα Δ βεαν. Μαο Céct, τριά, céct Δ οία, Τετύρ Δ Διημ, Δζυρ Φόολα Δ βεαν. Μαο Ξρέιηε, ιαηαή, Ξριαν Δ οία, Ceτύρ Δ Διημ, Δζυρ Είηε Δ βεαν†. Οηβριον Διημ οίλιορ Μηαηαηηάηη : Δρ υαίο ηάηηηοη Λοό η-Οηβριον. Οηη Δη ταν οο ταόλαο Δ φεαητ, Δρ Δηη οο ηοιοό Δη Λοό φο τήη. Δρ ο'φοιλληοζαό Δη ηειτεηη, οο ηηηηοό ηα ηοηηηε ηίοη :—

Εατύρ Δηο φοηυαηη ηηοό, ζαηζ Δη φεαη,
Coll Δ οία, υα Δη Οαζόα ηαη ουβ, Βανβα Δ βεαν ;
Τεατύρ τρέη, τρέη Δ τρηοηο, ζέη, Δηζηηεο,
φόολα Δ βεαν ηόη η-οηέct ηο όηηηο, Cect ηο όηηηο ;
Ceατύρ αοοή, αοοή Δ λί, φα φαοη έ,
Είηε Δ βεαν, βεαν φιαλ ί, Ξριαν Δ οέ.
Μαηαηηαη ηαο ληη οη Λοό, ηο ηηη ηηεατ,
Οηβριον Δ Διημ, ιαη ζ-αέο ζ-clot έζ αοβατ.

Οο ηέηη ηηαληηαό αηηηλ Δρ τήη βηιαόηα τεαητα οο όά αέο, φοο φλαηηη Τηυαίτ Όέ Όαηαηη Δη Είηηηη.
Τηζ Δη ηαηηηο λειη ηηη :—

Σεαότ η-βηιαόηα ηόατ ηη αέο—
Δη τ-αηηηοή ηηη ηοα βηέζ,
Όο Τηυαίτ Όε Όαηαηη ζο η-ζυρ
Δη Είηηηη Δ η-αηηο-φλατυρ.

* The observation made in note †, page 30, applies here.

† Μαο Cuill means "son of the hazel;" Μαο Céct, "son of the plough;" and Μαο Ξρέιηε, "son of the sun."

those three kings, because that Coll, Cécht, and Grian (the hazel, the plough, and the sun) were gods of worship to them. The hazel, indeed, was god to Mac Cuill, and Ethur [was] his proper name, and Banbha, his wife. Mac Cecht, indeed, the plough his god, Tethúr, his name, and Fodhla his wife. Mac Greine, lastly, the sun his god, Cethúr his name, and Eire his wife. Oirbsion [was] the proper name of Manannan: it is from him is named Loch Oirbsion. For when his grave was dug, it is then burst forth the lake over the land. It is to show this thing [that] were made these verses below:—

Eathúr, the noble, who obtained dignity, fierce the man,
 Hazel his god, grandson of the Dagda not gloomy, Banbha his
 wife;
 Teathúr mighty, mighty his conflict, eager, valorous,
 Fódhla his wife of the great companies he espoused, the plough
 he worshipped;
 Ceathúr, gentle, comely his complexion, noble was he;
 Eire his wife, generous woman she, the sun his god.
 Manannan Mac Lir from the lake, he sought the stream,
 Oirbsion his name, after a hundred battles he died the death.

According to the Psalter of Cashel, it is three years short of two hundred [that is] the length of the rule of the Tuatha De Dananns over Erin. This verse agrees with that:—

Seven years, ninety, and a hundred—
 That enumeration, it is not a falsehood—
 To the Tuatha Dé Dananns of might,
 Over Erin in high sovereignty.

- ΔΙΠΥΡ, ΔΙΠΥΡΟΝ, *g.* ΔΙΠΥΡΗ, *pl.* ΔΙΠΥΡΟΝΑ and ΔΙΠΥΡΕΑΡΑ, *s. f.* time, season, weather.
 ΔΙΝ, *dat. sing. fem.* of ΔΝ, noble.
 ΔΙΝ, a negative particle.
 ΔΙΝΒΕΑΡΤ, *g.* ΔΙΝΒΕΙΡΤΕ, *s. f.* an evil deed.
 ΔΙΝCE, *v.* protect; ΔΙΝCΙΜ, I protect.
 ΔΙΝCΙΓΕΔΘ, lawlessness, iniquity; from neg. part. ΔΙΝ, and CΙΓΕΔΘ.
 ΔΙΝCΙΟC, *g.* -CΙC, *pl.* -CΙC and -CΙC, *s. m.* an angel.
 ΔΙΝΜ, *g.* ΔΝΜΑ, *pl.* ΔΝΜΑΝΝΑ and ΔΝΜΑΝΝ, *gen. pl.* ΔΝΜΑΝΝ, *s. m.* a name; ΔΙΝΜΥ, this name.
 ΔΙΝΜΟΥC, *inf.* -ΙΟΥC, *v.* name, designate.
 ΔΙΝΜΟΥCΔΘ, *g.* -ΙΟΥCΤΕ, *s. m.* a naming, a denomination.
 ΔΙΡ, *prep.* on, upon, at, for, from; C'Δ C-CAΘΙΝΝΑ ΔΡ CΙΛΙΝΝ, to save them *from* the flood.
 ΔΙΡC, *v.* count. See ΔΙΡΥΜ.
 ΔΙΡC, *g.* ΔΙΡCE, *s. f.* an ark.
 ΔΙΡC, *g.* -CE, *s. f.* a point of the compass, a quarter of the world.
 ΔΙΡCΥC, *g.* -ΡΥC and -ΡΥC, *s. m.* a supreme king.
 ΔΙΡE, *s. f.* care, heed, attention; ΔΙΡE ΡΥΝ, therefore; ΔΡ ΔΙΡE, it is hence, it is the reason.
 ΔΙΡEΔΗ, ΔΙΡΥCΗ, *g.* and *pl.* -ΥCΗ, a calculation, a reckoning, a number.
 ΔΙΡEΔΗ. See ΔΙΡΥΜ.
 ΔΙΡCΙC, *g.* -C, *s. m.* silver.
 ΔΙΡCΘE. See ΔΙΡCΤE.
 ΔΙΡC, *pl.* of ΔΙΡCΘC.
 ΔΙΡΥΜ, *inf.* ΔΙΡEΔΗ, *v.* reckon, count, record.
 ΔΙΡΥCΘC, *g.* and *pl.* ΔΙΡΥC, *s. m.* a chief, a noble.
 ΔΙΡΥCΗ. See ΔΙΡΥΜ.
 ΔΙΡΥCΡ, *s.* confines, districts.
 ΔΙΡΥCΤE or ΔΙΡΥCΤE, *adj.* certain, particular; CΘ Η-ΔΙΡΥCΤE, especially, particularly.
 ΔΙΡΥC, they reckon. See ΔΙΡΥΜ.
 ΔΙΡ, back; CΔΡ ΔΙΡ, ΔΙΡ ΔΙΡ, and ΡCΡ ΔΙΡ, backward. See Grammar, p. 117, Idiom 2.
 ΔΙΡCΤE, *g.* same, *pl.* ΔΙΡCΤEΔΘ, *s. f.* a gift, a present; ΔΙΡ ΔΙΡCΤE, for nothing.
 ΔΙΡCΤE, *v.* same as ΡΔΙΡCΤE.
 ΔΙΡCΤEΘ, *inf.* -ΘEΔΘ, *v.* relate, tell.
 ΔΙΡC, *g.* and *pl.* ΔΙΡCΤE, *s. f.* a place.
 ΔΙΡCΤEΘΔΘ, *s.* restoring to life.
 ΔΙΡCΤEΘCΥC, *inf.* -ΥCΔΘ, *v.* revive, restore to life.
 ΔΙΡCΤEΘC, *g.* and *pl.* -ΥC, *s. m.* blame.
 ΔΙΡCΤEΘC, blame, contradiction.
 ΔΙΡCΤEΡCΤE, resurrection, reappearing after death.
 ΔΙΡCΤE, *inf.* ΔΙΡCΤEΔΘ, *v.* dwell, inhabit.
 ΔΙΡCΤE, *inf.* -CΤE and -CΤEΔΘ, *v.* command, know.
 ΔΙΡCΤE, after; Δ Η-ΔΙΡCΤE ΡΥΝ, after that; ΔΡ Δ Η-ΔΙΡCΤE, afterwards.
 ΔΙΡCΤE or ΔΙΡCΤE, *adv.* afterwards, forth, from that time forward.
 ΔΙΡCΤE, great; same as ΟΙΙ.
 ΔΙΡCΤE. See ΔΝ ΔΙΡCΤE.
 ΔΙΡCΤE or ΔΙΡCΤE, *comp.* ΔΙΡCΤE or ΔΙΡCΤE, *adj.* beautiful.
 ΔΙΡCΤE, *g.* ΔΙΡCΤE and ΔΙΡCΤE, *s. m.* time; ΔΙΡCΤE, that time.
 ΔΙΡCΤE, *adv.* outside, abroad, to the outside.
 ΔΙΡCΤE, *adv.* like.
 ΔΙΡCΤE, *adv.* only, except, alone.
 ΔΙΡCΤE, *comp. prep.* amongst.
 ΔΙΡCΤE, ΔΙΡCΤE, *adv.* thus, so, in like manner, in accordance with.
 ΔΙΡCΤE ΡΥΝ, in accordance with that, accordingly.
 ΔΙΡCΤE, not sad; from ΔΙΡC, a negative particle, and ΜCΡ, sadness (*O'Clery*).
 ΔΙΡCΤE, *g.* and *pl.* -ΥCΤE, *s.* an ambush, an attack, a guess.
 ΔΙΡC, the article.
 ΔΙΡC, an interrogative particle.
 ΔΙΡC, *v.* dwell, stay, same as ΡΔΙΡC.

- ἄν, *adj.* noble.
 ἀν, a negative particle; also an intensitive.
 ἀναλλ, *adv.* on this side, hither to this time, thenceforward.
 ἀναλλ, very great, tremendous, prodigious, vast; from ἀν, an intensitive particle, and ἄλλ.
 ἀν ἄλλότῳ, *adv.* anciently, of old.
 ἀνάμ, *g.* ἀνάμ, *pl.* ἀνάμanna, *s. m.* life, soul.
 ἀνθρώτῳ, great tyranny, slavery. See βήτῳ.
 ἀνφάτῳ *g.* -ἀνφ, *s. m.* a storm.
 ἀνφρητῳ, valorous.
 ἀνῆ, ἀνῆφ, ἀνῆφ, *adv.* to-day, now.
 ἀνάμanna, names, lives, one of the forms of the *plural* of ἀνάμ, as also of ἀνάμ.
 ἀνάμanna, *pl.* of ἀνάμ, a name.
 ἀν, *prep.* in. Also *adv.* there, where. Also *prepl. prón.* in him, in it. ἀν ἔο, here; ἀν ἔν, there.
 ἀν, a form of ὄν.
 ἀνλάμ, *s.* condiment; something used with food as a relish.
 ἀνοίτ, *adv.* from the east.
 ἀνοίτ, *adv.* now.
 ἀνοφ and ἀνοφά, forms of ἀνοίτ.
 ἀνούτ, they remain; same as φάνουτ.
 ἀνοῖοῖτ, *g.* -τά, *s. f.* hospitality, entertainment.
 ἀνοίε, *s. f.* Friday.
 ἀοίτ, *g.* and *pl.* ἀοίτε, *s. f.* age.
 ἀοί, ἀοί, *g.* ἀοί, ἀοί, one.
 ἀοιάτ, *g.* ἀοιάφ, *pl.* ἀοιάφε, *s. m.* a fair, an assembly.
 ἀοιάφ, *g.* -φ, *s. f.* one wood, a continuous wood; from ἀοί and φ.
 ἀοίφ, one person, See φ.
 ἀοί, *g.* ἀοί and ἀοί, *s. m.* age, a class of people.
 ἀοίφ, *adj.* aged.
- ἄρ, *g.* and *pl.* ἄρ, *s. m.* a slaughter.
 ἄρ, same as ἀρ.
 ἄρ, says or say. See Grammar, p. 84.
 ἄρ, *conj.* a form of ὄρ, because.
 ἄρ, compounded of *rel. pron.* ἀ, and ῥο, sign of past tense. See Grammar, p. 108, par. 9.
 ἀραίε, or ἀραίε, or ῥοίε, each other, other; old forms of céie and eie.
 ἀραίε, *comp.* ἀραίε, *adj.* high, lofty, noble, chief.
 ἀραίε, *adv.* again.
 ἀραίε *g.* ἀραίε, *s. m.* arms or weapons, tools.
 ἀραίεφ, *s.* a battle-field; lit. slaughter-plain.
 ἀραίε. See ἀραίε.
 ἀραίε, ἀραίε, *comp.* -ῥε, *adj.* old, ancient.
 ἀραίε, *g.* and *pl.* -αίε, *s. m.* a house, a dwelling.
 ἀρ, a form of the verb ἴρ.
 ἀρ, *prep.* out of, from.
 ἀραίε and ἀραίε, within.
 ἀτ, used in old writings as a sign of past tense = ῥο or ῥο.
 ἀτά, the same as τά. Μαίε ἀτά, viz., namely, as follows. See Grammar, p. 70, par. 6.
 ἀτάίε, *g.* ἀτάίε, *pl.* ἀτάίε or ἀτάίε, *s. m.* a father.
 ἀτάίε, *verb, past tense*; died.
 ἀταίε, same as εἰταίε.
 ἀταίε, he fell. See ἀτ and ῥο.
 ἀταίε. See ταίε.
 β, *adj.* good.
 β, was or were; past tense of ἴρ.
 βάφ or βάφ, the same as βίφ or βίφ, *past tense*, 3rd *pl.* of βί. See Grammar, p. 68.
 βάίε, *g.* the same, *pl.* βάίε, *s. m.* a town, a townland, a home, a place.

- βαίλε-βιάτταίξ, a tract of land ;
 a ballybetagh, a "victualler's
 town."
 βαίη or βαν prefixed to a noun
 signifies female : thus βαίη-ῥίλε,
 female poet.
 βαίηνη, *g.* same, *s. m.* milk.
 βαίηρηόξαν, *g.* same and -ξηνα,
s. f. a queen.
 βαίητιξερηνα, a female ruler. See
 τιξερηνα.
 βαίητο, *inf.* βαίητοιοῦ, *v.* baptise.
 βαίητοιοῦ, *g.* -ιοῦ, *s. m.* baptism.
 βαίτ, *v.* drown. See βατ.
 βαλβυίξ, *inf.* -υξάδ. *v.* make
 dumb, silence.
 βάν, *comp.* βάίηνη, *adj.* white,
 fair.
 βαν, of women, of wives ; *gen. pl.*
 of βεαν.
 βαν, as a prefix. See βαίη.
 βαντηροῦτ, a company of women.
 βαντυατά, a noble lady.
 βαοξάλ or βαοξολ, *g.* -αίλ, *s. m.*
 danger.
 βαοί, old form of βί, past tense of
 βί.
 βαοῦ, *comp.* -οίτε, *adj.* weak, sim-
 ple, foolish, reckless.
 βάρατ, old form of μάρατ.
 βαρατήαίλ, *g.* and *pl.* βαρατήλα,
s. f. an opinion, a comparison.
 βαραντα, *g.* same, *s. m.* autho-
 rity.
 βαραντατήαίλ, *comp.* -τήλα, *adj.*
 authentic.
 βάρη, *g.* βάίηνη, *pl.* βάρηα, *s. f.* a
 barc, a boat.
 βαρ, *g.* βάίηνη, *p.* βάρηα, *s. f.* the
 hand, the palm of the hand.
 βάρ, *g.* βάίηνη, *s. m.* death ; ρυαίη
 βάρ, died. See Grammar, p.
 117, Idiom 3.
 βατ or βαίτ, *inf.* βαττάδ, *v.*
 drown, quench.
 βαττάδ, *gen.* βαίττε, drowning.
 βεατ, *g.* -τα, *adj.* perfect,
 exact.

- βεαξ, *adj.* little, small. See Gram-
 mar, p. 37.
 βεαξάν, *g.* -άνη, *s. m.* a small
 quantity or number, a few.
 βεαξηατ, *adv.* nearly.
 βεαλλτοίηνη or βεαλλταίηνη, the
 first day of May.
 βεαν, *g.* and *pl.* μνά, *s. f.* a
 woman, a wife.
 βεαν, *v.* reap, cut, cut off, pull
 βεανηαττάδ, *part.* blessing, the
 same as βεανηυξάδ.
 βεανηυξάδ, *part.* blessing.
 βεανηυίξ, *inf.* -υξάδ, *v.* bless,
 consecrate, dedicate ; also βεαν
 ηατ.
 βεαρηλα or βεαρηλα, *g.* the same,
s. m. language, speech, the
 English language.
 βεαρητ, a deed.
 βεαρητατ, active, of deeds, of great
 deeds.
 βεατ, *g.* and *pl.* same, *s. m.*
 life.
 βέο, *s.* a deed, an exploit.
 βεη, *inf.* βηείτ, *v.* bear, offer.
 βεηρητορη, βεηρητεια, *pres. pass.* of
 ταβαίηνη, give.
 βείτ, often used in old writings for
 βείττεαδ, would be.
 βεό, *adj.* living.
 βεόθα, *adj.* lively, living, active.
 βεόλ-οίητορη, mouth-teaching, tra-
 dition. See beul and οίητορη.
 βεοη or βεοη, same as ρόη, yet,
 also, moreover.
 βέη, το βέη, an old form of
 βεαρητατ, I shall give.
 beul, *g.* and *pl.* βείλ and βεόίλ,
s. m. a mouth.
 βιάδ, *g.* βίθ, *s. m.* food.
 βιάδ, sometimes used for βείττεαδ,
 would be.
 βιάτ, *inf.* -τάδ, *v.* to feed.
 βιάττατ, or βιάττατ, *g.* -αίξ,
s. m. a public victualler, a keeper
 of a public house of hospitality.
 βίλ, *adj.* good.

- binn, *comp.* and *pl.* binne, *adj.* sweet, melodious.
 bioð, *conj.* although; bioð zo, although that, although. See Grammar, p. 90.
 bioþ, *g.* bioþ or beþna, *s. m.* a spit.
 bioç, *g.* beaða, *s. m.* life, existence, the world; ðþ bioç or ðþ bioç, at all.
 bláð or blóð, *s. m.* renown, fame; blaððaið or blaððaið, *dat. pl.*
 bláç, *g.* and *pl.* bláça, *s. m.* a flower, a blossom.
 bleaðç, *g.* -ça, *s. f.* milk.
 bliaðain, *g.* -ðna, *pl.* bliaðanta, *s. f.* a year.
 blóð, *g.* blóðe. See bláð.
 bó or bó (was), a form of buð, past tense of þ.
 bó, *g.* bó, *pl.* ba, *s. f.* a cow.
 boþ or baþ, *dat.* of baþ.
 bolz, *g.* and *pl.* builz, *s. m.* a belly, a bag.
 bonn, *g.* buinn, *s. m.* the sole of the foot, the foot.
 bóþ, *g.* and *pl.* búþ, *s. m.* a board, a table.
 þnaþ, *inf.* same, *v.* spy, inspect, betray.
 þneaðça. See þnaçç.
 þnéz. See þneuz.
 þnéuz or þnéz, *g.* -éize, *pl.* -euza, *s. f.* a lie.
 þniç, *g.* þniçe, *s. f.* strength, power, virtue, efficacy; so þniç, because.
 þnaçç, *g.* þneaðça, *s. m.* sorcery, a spell; brightness, clearness.
 þniçz, same as þniç.
 þniþ, *inf.* -þeð, *v.* break, win; þniþ çað, win a battle.
 þnaioþ or þnaioþ, *g.* -þe, *s. f.* captivity, bondage, slavery.
 þnaonn, *inf.* -að, *v.* give, bestow.
- þnaçç or þnaçç, *inf.* -ðað or -çað, belch, burst forth.
 buaðþniç, *inf.* -uçað, *v.* overcome, prevail.
 buaðþ, *g.* buaðþe, *pl.* buaða, *s. f.* victory, power, virtue.
 buaðþniç, *inf.* -þeð, *v.* trouble.
 buaðþ, *inf.* buaðað, *v.* strike.
 buaðþ, *inf.* same, *v.* reap, cut down, clear.
 buaðþ, *comp.* buaðþe, *adj.* lasting, durable, permanent.
 buð, *past tense* of þ, often answers to the postfix -ward or -wards, in such words as southwards, &c.
 buðean or buðeion, *g.* and *pl.* -ðne, *dat.* buðeion, *s. f.* a troop, a company, a multitude.
 buinne, *s. f.* a rapid stream.
 buiþ, *gen.* of boþ, a table.
 bun, *g.* and *pl.* buin and buna, *s. m.* an end, a foundation, bottom, base, origin; ðþ bun, on foundation, established; það bun, established, permanent.
 bunaðça, *adj.* settled, established.
 çá, *interrog. pron.* where? what?
 çáç, *indef. pron.* all in general, the others, all the others.
 çáin, *g.* çáine, çána, and çánaç, *pl.* çáineaðça, *s. f.* a tax, tribute, fine, reproach, fault.
 çáin, *adj.* just, fair, exact, chaste, devout, faithful.
 çáin or çáiniç, *v.* dispraise, reproach, abuse.
 çaiç, *inf.* -çeðþ, *v.* cast, spend.
 çaiçioþ, *g.* -çþe, *s. m.* spending, consuming.
 çam, *comp.* çame, *adj.* crooked, deceitful.
 çána, *gen.* of çáin.
 çánaç, *g.* -ðiçe, *s. f.* tribute.
 çanóin, *g.* -ne, *s. f.* a canon or rule, the Scripture.
 çaoz, çaoz, fifty.

- цаоіт-тінн, gentle-fair.
 цаол, *comp.* цаоіле, *adj.* narrow.
 цаом, *comp.* цаоіме, *adj.* mild, gentle, handsome.
 цаом, a learned man; "Δ цаома," "ye learned."
 цаомна, *inf.* same, *v.* protect, save; "Δ цаомна, to save them. See Grammar, p. 116, Idiom 1.
 цаомна, *s. m.* protection, defence.
 цаорѣдани, *g.* and *pl.* -дани, *s. m.* the quicken-tree, or roan-tree, or mountain ash.
 царна, *g.* same; *s. m.* flesh.
 царрадиѣ or царруиѣ, *g.* -ѣ and царриѣ, *pl.* -ѣ, and -ѣдѣ, and царриѣдѣ, *s. f.* a rock.
 цар, *adj.* twisted, nimble, active.
 цар, *g.* and *pl.* царі, *s. m.* a cat.
 цар, *g.* царѣ, *s. m.* a battle.
 царѣди, *g.* царѣдѣ, *pl.* царѣдѣ, *s. f.* a city.
 царѣди, *g.* -ѣ and -ѣдѣ, *pl.* -ѣдѣ, *s. f.* a chair, a throne.
 царѣдѣ, cities, *pl.* of царѣди.
 царѣдѣдѣ, *g.* -ѣдѣ, *s. m.* fighting.
 цѣдо, first; same as ceuo.
 цѣдоѣдѣ, *g.* and *pl.* -ѣдѣ, *s. m.* opinion, sense; also written ceuofuið.
 цѣдона or ceuona, the same; мади ан цѣдона, likewise.
 цѣна, *adv.* however, nevertheless, indeed, already; ди цѣна, in like manner, besides, in general.
 ceann, *g.* and *pl.* cinn, *s. m.* the head; ceann ди ceann, one after another.
 ceannar, same as ceannur.
 ceannuiѣ, *g.* same, *pl.* -ѣ, *s. m.* a buyer, a merchant.
 ceannur, *g.* -ѣ, *s. m.* authority, power, superiority, sovereignty.
 цѣрѣ, *s. f.* an art, a business, trade.
 ceap, *comp.* ceapte, *adj.* right, just, upright.
 ceapѣдѣ, forty.
 ceapѣдѣ, *g.* -ѣдѣ, *pl.* -ѣдѣ, *s. f.* a quarter.
 ceapѣдѣдѣ, *ord. adj.* fourth.
 ceapѣди or ceapѣди, *g.* -ѣди or -ѣди, *s. m.* four persons.
 ceap or ceapѣ, *s.* a plough.
 цѣо, a hundred; same as ceuo.
 цѣона, same as цѣдона.
 ceil, *inf.* ceilt, *v.* hide, conceal.
 цѣіле, *pron.* each other; le ceile, together.
 цѣілл, *dat. sing.* of цѣілл.
 цѣім, *g.* цѣіме, *pl.* цѣіме and цѣімеанна, *s. f.* a step, a degree, a pass, a dignity.
 ceitre, *num. adj.* four.
 ceo, *s. m.* a fog, a smoke. See Grammar, p. 29.
 ceól, *g.* ceól and цѣілл, *pl.* ceólѣ, *s. m.* music, singing.
 ceuo, *num. adj.* first.
 ceuo, a hundred.
 ceuodoin, *g.* -ne, *s. f.* Wednesday.
 ceuofuið, opinion; same as ceoѣдѣ.
 ceuona, the same as цѣдона.
 ceuodoin, immediate; fo ceuodoin, immediately.
 cida, ci, or ce, *interr. pron.* how? who? what?
 цѣілл, *g.* цѣілле, *s. f.* sense, meaning.
 цѣіан, *comp.* цѣіне, *adj.* far, distant, long.
 цѣіандоѣрѣ, *adj.* very old. See cidan and dopta.
 cið, although; same as цѣіð.
 cine, *g.* cine
 cineð or cinioð, *g.* cinioð } *pl.*
 cineдѣ, cinioдѣдѣ, *s. m.* a race, tribe, family, offspring.
 cinneamun. See cinneamun.

- cínél or cineul, *g.* and *pl.* cínéil
 or cineoil, *s. m.* a generation.
 cínioð. See cine.
 cinn or cinn, *inf.* cinneað and
 cinnedáin, *v.* decree, resolve,
 surpass, descend (as children),
 come.
 cinnedáin, *g.* -ínná, *s.* fate, lot,
 fortune.
 cinnioð, *s. m.* appointment, des-
 tiny, fate.
 cionn, *g.* cinn, *s. m.* a head, cause,
 account, end; another form of
 ceann.
 cionnar, *adv.* how?
 ciorbáð or ciorrþað, *s.* mangling,
 hewing; *verb.* was hewed.
 cíor, *g.* -rð, *pl.* -rðanna, *s. m.* rent,
 tribute.
 cláiríom or clóiríom, *g.* -ím, *pl.*
 -ímte, *s. m.* a sword.
 clann, *g.* cloinne, *pl.* clanna,
s. f. children, descendants, a
 clan.
 claoóloð, *g.* and *pl.* -oið, *s. m.*
 change.
 claoóluð or claoólaig, *inf.*
 -uð, *v.* change.
 claoñ, *comp.* claoíne, *adj.* bent,
 inclined, prejudiced.
 claoñað, *g.* -ntá, *s. m.* bending,
 inclining, turning out of the
 proper course, perverting.
 cláir, *g.* cláir, *s. m.* a board, a
 plain.
 clár, *inf.* -rð, *v.* dig, entrench.
 clé or clí, left, left-hand side.
 cleaðó, cleaðt, *inf.* -að, *v.* ac-
 custom, practise, use.
 cleáinnur, *g.* -uir, *s. m.* relation-
 ship by marriage.
 cleáinn, *g.* cleáinna, *pl.* cleáin-
 naiðe or cleáinnaðá, *s. m.* a
 son-in-law.
 cleaðt, *g.* cleíte *s. f.* a stake, a
 wattle.
 cléir, *g.* cléire, *s.* the clergy.
- cleit, *v.* deny, conceal.
 clí, *adj.* left, to the left.
 clíáinn. See cleáinn.
 clirte, *adj.* skilled, dexterous.
 cloç, *g.* cloíce, *pl.* cloçá, *s. f.*
 a stone.
 cloð or clo, *s.* defeat.
 clóiréáin. See cláiríom.
 clor, hearing; participle of
 cluin.
 clor, was heard; an old form of
pass. voice, past tense of cluinim.
 cloç, *s. m.* victory, battle, fame.
 clu, *g.* same, *s. m.* fame, reputa-
 tion.
 cluáin, *g.* -ána, *pl.* -nte, *s. f.* a
 meadow, a pasture land.
 cluíce, *g.* same, *pl.* cluíçte, *s. m.*
 a game, a sport.
 cluin, *inf.* clor or clóirte, *irr.*
v. hear, listen.
 cluíçt, *g.* -te, *pl.* -teaðá, *s. f.* a
 game, a sport.
 cnear, *g.* cneir or cni, *s. m.* the
 waist, the neck, the skin.
 cnearóð, *adj.* honest, proper,
 right, correct.
 cni, *g.* of cnear.
 cnuar, *g.* and *pl.* -air, *s. m.* a col-
 lection, treasure.
 coblac, *g.* and *pl.* -laig or -luig,
s. m. a fleet.
 coðað, *g.* -uð, *s. m.* war.
 coiðnear, *g.* -ni, *s. m.* a neigh-
 bourhood, a neighbour, a rela-
 tion.
 coið or coið, went, a form of
 éuað, *past tense* of teið.
 cóig, same as cúig.
 cóigóir or cóigcúir, *g.* -re, *s. f.*
 a fortnight.
 cóige, cóigeað, cóigioð, *g.* cói-
 gíð, *pl.* cóigíð and cóigeaðá,
s. m. a fifth, a province.
 cóigeaðáç, *g.* -aig, *s. m.* a pro-
 vincial king.
 cóigioir, same as cúigear.

- coilén or coileán, *g.* -éin, *s. m.* a whelp.
- coill, *g.* -lle, *pl.* -llte, *gen. pl.* -lltead, *s. f.* a wood.
- cóimhdearriúgnóigche, refined, accomplished, perfect. See dearriúgnóigche.
- cóimhead, *inf.* same. *v.* keep, preserve, observe, watch.
- cóimhiongnatad, *adj.* wonderful, as wonderful, equally wonderful. See iongnatad.
- coimrioc or cuimrioc, *g.* -iú, *s. m.* power.
- cóimhcionól, *g.* and *pl.* -óil, *s. m.* an assembly, a congregation, the laity as distinguished from the clergy.
- com, *pl.* and *acc.* and *dat. sing.* of cú.
- coimhlioc, *s.* a conflict.
- coimne, meeting, an assembly; used to form the *comp. prep.* Δ ῥ-coimne, See Grammar, p. 88.
- cóir, *comp.* córa, *adj.* right, just, honest.
- coire. *g.* same, *pl.* coireada, *s. m.* a caldron.
- coitcionn, coitceann, *comp.* -cinn, *adj.* common, public.
- colaic, *comp.* -aiúe, *adj.* wicked, sinful.
- coll, *g.* cuill, *s. m.* the hazel-tree.
- cóimáinn, a surname, a name. See áinn.
- cóimáiriú, *g.* -riú, *s. m.* a calculation. See áiriú.
- cóimáirle, *g.* same, *pl.* -leada, *s. f.* advise, counsel.
- cóimáirliú, *inf.* -liúad, *v.* counsel, advice, consult.
- comaoim, *g.* -ne, *pl.* -neada, *s. f.* a recompense, a consideration.
- cóimbuaidriú, *inf.* -reab, *v.* disturb, mutiny, trouble, oppress.
- cóimhad, a length, an equal length.
- cóimhocol, cóimhocal, *g.* and *pl.* -ail, *s. m.* a synonym, a word.
- cóimhad, *g.* -air, *s. m.* nearness; Δ ῥ-cóimhad, in nearness, near.
- cóimhlan, equally bright. See ḡlan.
- cóimlán, *adj.* full, very full, perfect.
- cóimlann or cóimlann, *g.* -oinn or -ainn, *s. m.* conflict, battle.
- cóimmbuaidriú. See cóimbuaidriú.
- cóimhóir, *inf.* -rad, *v.* to gather, to fight (a battle).
- cóimhuib or cóimhuib, *inf.* -be or -úe, *v.* dwell, remain.
- cóimhuibe, *g.* the same, and cóimhuibte, *s. f.* dwelling, residence, a stay; Δ ῥ-cóimhuibe, always.
- cóimhad, *g.* -aic, *s. m.* a combat, a fight.
- cóimhóinn, *g.* and *pl.* -honna, *s. m.* a portion, a distribution, a point of meeting.
- cóimhóim, *comp.* -huime, *adj.* equal, just.
- cóimhuib, *v.* fall equally, or mutually, or together. See huib.
- con, *gen.* of cú, a hound.
- con, the same as cur, *inf.* of cur.
- córa, *comp.* of cóir.
- corra, *g.* same, *s.* ale.
- corp, curp, *g.* curp, *s. m.* the body.
- cóiruib or cóiruib, the more right of it; all the more right. See Grammar, p. 132, Idiom 39.
- coraib, *inf.* corraib and coraib, *v.* defend.
- corraiblioc, *g.* -ta, *s. f.* likeness, imitation.
- corraiblior, corraiblear, *g.* -lior, *s. m.* likeness, comparison, imitation.

- κορητή, defence; also the *inf.* and *participle* of κοραίν.
 κοττάιβ or κουτάιβ, *dat. 1st* of κυιο.
 κρηνοα, *adj.* bowed, feeble.
 κρηοβρζαοιλεαδ, *g. and pl. -λτε, s. m.* propagation, publishing, setting down in genealogical order.
 κρηεζ, *g. -ειζε, pl. -εεζα, s. f.* a rock.
 κρέο. See κρευο.
 κρειο, *inf. -οιοτή, or -οεατή and -οιοτήδην, or -οεατήδην, v.* believe.
 κρειοιοτή or κρειοεατή, *g. -ιή, s. m.* creed, faith.
 κρευο, *interr. pron.* what? κρευοαρ, what from, why.
 κριός, *g. -ίε, pl. -ίοα, s. f.* end, territory.
 κριοννα, *comp. same, adj.* old, wise.
 κριορ, *g. κρηερα, s. m.* a girdle, a zone.
 κροδ, *s. m.* cattle, riches, treasure.
 κροιδε, *g. same, pl. κροιδε, s. m.* a heart.
 κροινιc, *g. and pl. κροινιcε, s. f.* a chronicle.
 κριιττιοετ or κριιττεαετ, *g. -τα, s. f.* wheat.
 κριιτ, *s. f.* a worm, a maggot.
 κριιτταιζ, *inf. -τιζαδ, v.* create, prove.
 κριιττοεαμ, for κριιττοεαμαιο, we shall prove. See κριιτταιζ.
 κριιττιζαδ, *g. and pl. -τιιζτε, s. m.* a creation.
 κύ, *g. con or cun, dat. coin, pl. coin, cona, or coinτε, s.* a hound.
 κύαοορ, κύαοοαρ, they went; part of *irreg. v.* τέιρδ. See Grammar, p. 82.
 κύαιδ or κύαιδ, *past tense* of τέιρδ.
 κύαιλλε, *s. f.* a stake, a pole.
 κύαλαοοορ or κύαλαοοορ, they heard, *past tense, 3rd pl.* of clum, hear.
 κύαη, *g. -αην, pl. -αητα, s. m.* a harbour, a bay.
 κύαηηα, *adj.* fine, elegant, noble.
 κύαηηα, a county, counties.
 κύβυιδ, *comp. -ιδε, adj.* honest, fit, becoming, upright.
 κύζαιβ, *prep. pron.* to you.
 κύιβριονη, *g. -ιην, s. m.* a portion.
 κύιο, *g. κοοα, pl. κοοα, s. f.* a part, a remnant, some, a meal.
 κύιζεαδ, *ord. adj.* fifth.
 κύιζεαρ, *g. -ζιη, s. m.* five persons.
 κύιηηε, *g. same, s. f.* memory, a commemoration.
 κύιηηιοc, *comp. -ιζε, adj.* mindful, kept in memory.
 κύιηηιοζαδ or κύιηηιιζαδ, *g. -ιζτε, s.* a commemoration.
 κύιη, *inf. κυη, v.* put, send, place; sometimes used for "fight," as αζ κυη αεα, fighting a battle.
 κύιηριοη, for κύιηριοηαιο, we shall put.
 κύιηριοη or κύιηριοη, the *emph. particle* ριοη, with the *v.* κύιη. See Grammar, p. 50, par. 10.
 κύι, *g. and pl. κύι, s. m.* the back; αρ ζ-κύι and ρορ ζ-κύι backwards.
 κύμ, *inf. -μαδ, v.* form, make, shape.
 κύμα, *g. the same, s. m.* a form, a figure.
 κύμαρζ, *inf. -ζαδ, v.* mix.
 κύμιοηζ or κύμιαηζ, *s.* power, strength, ability, *adj.* able.
 κύμυρζ, *g. -υιρζ, s. m.* a mixture.
 κύηαcαη, *s. m.* a boat, a skiff.
 κύηαδ, *g. and pl. -αιδ, s. m.* a knight, a hero, a champion.
 κύηατα, *adj.* knightly, valiant.
 κύηη, a form of κοηη.
 οα, *rel. pron.* which, who,

- ՕՃ, *contr.* from ՕՕ Ա or ՕԵ Ա, to which, or of which.
 ՕՃ, *contr.* from ՕԵ Ա, of or from his, her, or their.
 ՕՃ, ՕՃ, *num. adj.* two.
 ՕՃ, sometimes used for the *prep.* ՕՕ.
 ՕՃ, *conj.* if.
 ՕՃ էր, after it; ՕՃ էր ո՞, after this. See Grammar, p. 117, Idiom 2.
 ՕՃրե. See ՕՅրե.
 ՕՃրի՞ւ, certain; a form of ճրիւ.
 ՕՃւ, *s. pl.* historical accounts, histories.
 ՕՃւ, *comp. prep.* as to. See Grammar, p. 114, par. 4.
 ՕՃմ, *g.* and *pl.* ՕՃմ, *s. m.* a poet, a learned man.
 ՕՃմ, *g.* and *pl.* ՕՃմ, *s. m.* a tribe, a company.
 ՕՃմ, *g.* and *pl.* ՕՃմ, *s. m.* an ox.
 ՕՃն, *g.* ՕՃն or ՕՃն, *pl.* ՕՃն or ՕՃն, *s. m.* a song, a poem, an art.
 ՕՃօն, *prep. pron.* to you.
 ՕՃօրե, same as ՕՃօրե.
 ՕՃօրե or ՕՃօրի, *g.* same, *s. f.* bondage, oppression.
 ՕՃօրն, *adj.* human.
 ՕՃր, combination of *rel. pron.* ՕՃ and ո՞, the sign of *past tense*.
 ՕՃր, combination of ՕՕ Ա ո՞ or of ՕԵ Ա ո՞. See Grammar, p. 58, par. 5, and p. 108, par. 9. Also a combination of ՕՃ (*rel. pron.*) and ո՞.
 ՕՃր, combination of ՕՕ and ճր. See Grammar, p. 45, par. 2.
 ՕՃր, *defect. v.* it seems; ՕՃր լիօմ or ՕՃր լեամ, it seems to me, I think. See Grammar, p. 84, par. 1.
 ՕՃր, *ord. adj.* second.
 ՕՃրն, compounded of ՕՕ Ա ո՞ն ՅՃ, to whom was. See Grammar, p. 72, par. 8.
 ՕՃրիւն, *adv.* indeed, in reality.
 ՕԵ, *prep.* of, from.
 ՕԵճճիւ, he went or escaped: see Grammar, pp. 82, 83.
 ՕԵճճն, *ord. adj.* tenth.
 ՕԵճ, *adj.* good.
 ՕԵճն, *g.* and *pl.* ՕԵճն, *s. m.* an image, a shape, a statue, an idol.
 ՕԵճն, *inf.* -ն, *v.* shape, form, frame.
 ՕԵճն, shaped.
 ՕԵճն, *g.* -ն, *pl.* -ն and -ն, *s. m.* a demon.
 ՕԵճն, *inf.* -ն and -ն, *v.* make, build, do, act, institute.
 ՕԵճն, we shall make; for ՕԵճն.
 ՕԵճն, *inf.* -ն, *v.* prove, testify.
 ՕԵճն, *g.* -ն and -ն, *s. m.* an assurance, a proof.
 ՕԵճնն, *g.* -ն, *pl.* -ն and -ն, *s. m.* a brother.
 ՕԵճն, proved, sure *partic.* of ՕԵճն.
 ՕԵճն, *comp.* ՕԵճն, *adj.* red.
 ՕԵճն, *g.* -ն, *s. m.* forgetfulness.
 ՕԵճն, was made, past tense, pass. voice of ՕԵճն, do, make.
 ՕԵճնն or ՕԵճնն, refined, excellent, accomplished, perfect.
 ՕԵճն, *comp.* ՕԵճն, *adj.* to the right, right, south, pretty.
 ՕԵճն, *plural* of ՕԵճն, a god.
 ՕԵճն or ՕԵճն answers to the English numerical postfix, -teen.
 ՕԵճնն, *g.* -ն, *s. m.* ten persons.
 ՕԵճն, ՕԵճն, *g.* -ն, *s. f.* difference.
 ՕԵճնն, *comp.* -ն, *adj.* last.
 ՕԵճնն, *inf.* -ն, *v.* affirm, prove, verify.

- ρεινιτ, they say ; old form of ρεινιο.
 ρειντιον, ρειντεαρ, is said, *pres. pass.* of ρβαιρ, say.
 ρειρ, or ρ'ειρ, *compd. prep.* after.
 ρειρκεαρτ, *g.* -κειρτ or -κιρτ, *s. m.* the south, the south part.
 ρειρξιοβαλ, *g.* and *pl.* -αιλ, *s. m.* a disciple.
 ρειριβ, *dat. pl.* of ρειρ.
 ρειρμιριοκτ, *g.* -κτα, *s. f.* a quotation, a proof.
 ρειοξ, same as ριαξ; ρα ρειοξ or ρο ρειοξ, at last.
 ρειρ, *g.* ρειρε, *s. f.* land.
 ρειρταμ, Δ ρειρταμ, a form of ρειρταμαιο, we shall say or mention. For the prefixed Δ, see Grammar, p. 79, par. 3.
 ρι, *prepl. pron.* to or of her or it.
 Ρια, *g.* ρε, *pl.* ρεε or ρειτε, *s. m.* God.
 ρια, compounded of the *prep.* ρε or ρο, and Δ, his, her, or theirs.
 ριαβαλ *g.* -αιλ, *s. m.* the devil.
 ριαβαλταν, *g.* -ταν, *s. m.* devilcraft, devilry.
 ριαδαιρε, *g.* same, *pl.* -ριθε, *s. m.* a divine.
 ρια η-ειρ, or ρια ειρ, the same as ρα η-ειρ, after her, after it.
 ριαξ, or ριαιβ, the rear ; Δ η-οιαξ, after ; ριαξ Δ η-οιαξ, time after time, from age to age, in regular succession.
 ριαμηαιρ, *comp.* -αιμηαιρ, *adj.* hidden, secret, lonely, solitary.
 ριαμηαιρ, *pl.* of ριαμηαιρ.
 ριαρ, *g.* ρειρι, *s. f.* two persons ; also a form of ρεαρ, south.
 ρια ρατταρην, Saturday.
 ριβιρ, *inf.* -ριτ, *v.* banish, expel.
 ριλ, *adj.* beloved.
 ριλε, *g.* ριλινη and ριλιονη, *s. f.* a flood.
 ριλιορ, ριλεαρ, *comp.* ριριρ, *adj.* faithful, beloved, proper, own.
 ριοβ, *prepl. pron.* of them, from them.
 ριοξαιλ, *inf.* -λιτ, *v.* revenge.
 ριοξαλ, offence, vengeance.
 ριομθακ, *adj.* dissatisfied, unsatisfied.
 ριοηη or ριοηη, a fortress, a fortified hill.
 ριοκτιξ, *inf.* -κταθ, *v.* destroy.
 ριρεακ, ριριοκ, *comp.* ριριξε, *adj.* straight, direct.
 ριλεξαιρ, *pres. pass.* of ριξ ; modern form, ριξτεαρ.
 ριξ, *inf.* -ξεαθ, *v.* owe, be lawful, have a right.
 ριξεαθ, *g.* ριξιβ. *pl.* ριξτε, *s. m.* law.
 ριλιξ, *v.* prepare, divide, separate, scatter.
 ρο, a particle prefixed to the infinitive and to the past tense.
 ρο, *prep.* to, of.
 ρο, *poss. pron.*, thy.
 ρο, *prepl. pron.* to him, to it.
 ρο, two.
 ρο or ροι, a negative prefix.
 ροκραιρε, *s. m.* slavery.
 ροξρη, *s.* sickness, sorrow.
 ροιβ, *prepl. pron.* to them. See Grammar, p. 43.
 ροιμηη, *g.* and *pl.* the same, *s. f.* a depth, a deep pit.
 ροιμιοη, *g.* -μιοηη, *s. f.* a tempest, bad weather.
 ροιρη, *g.* the same, *s. m.* an oak grove, a wood.
 ροιριτ, *inf.* ροριταθ, *v.* spill pour out.
 ροιρ, going. See ρυλ.
 ρομηαν, *g.* and *pl.* -αηη, *s. m.* the world.
 ροηη, to the, of the ; formed from ρο or ρε and ηη. See Grammar, p. 16, par. 5.
 ροηη, i. e. ρο ηη.
 ρορηη, *g.* and *pl.* ροριρηη, *s. m.* a hand, a fist.

- ὄραοι, *g.* ὄραδὸ, *pl.* ὄραοιτε, *s. m.* a druid, a sorcerer, a man of knowledge.
 ὄραοιθεᾶδτ, *g.* -ᾶτᾶ, *s. f.* druidism, sorcery.
 ὄρεαμ, *g.* ὄρεαμα, *s. m.* a people, a tribe.
 ὄρεετ or ὄρεαδτ, *s.* a company.
 ὄρομα, *g.* of ὄρουμ; ὄρομαροιν, of that ridge.
 ὄρονς, *g.* -οινςε and -οινςε, *s. f.* a people, a troop, a tribe.
 ὄρωτο, *v.* close, shut, approach, unite.
 ὄρουμ, *g.* ὄρομα, *pl.* ὄρομᾶννα, *s. m.* a back, a ridge, a ridge-like hill.
 ὄρουινς, *dative* of ὄρονς.
 ὄρουινς, same as ὄρονς.
 ὄυαιρ, *g.* -ρε, *s. f.* a reward.
 ὄυαν, a poem, a song.
 ὄυαργ, *adj.* gloomy.
 ὄυβ, *comp.* ὄυιβε, *adj.* black, dark, gloomy.
 ὄυβζαλλ, *g.* and *pl.* -αλλ, *s. m.* a black Gall or foreigner.
 ὄυινε, *g.* the same, *pl.* ὄυοινε, a man, a person.
 ὄυίρη, *s.* hardness, obstinacy.
 ὄυλ, *v.* to go, going; *inf.* of τείρῶ.
 See Grammar, p. 82.
 ὄυλα, sometimes used for ὄυλ.
 ὄύν, *g.* ὄύν, *pl.* ὄύν and ὄύντε, *s. m.* a fortress, a royal residence.
 ὄύρ, *comp.* ὄύρη, *adj.* hard, stupid, obstinate.
 ἐ, *pers. pron.* he, it.
 εαβραδ, *g.* -αις, *pl.* -αιςε, *s. m.* a Hebrew, a Jew.
 εαδτῖα, *g.* same, *s. m.* an adventure, an expedition.
 εαδὸ, *pron.* he, it.
 εαδὸν, *adv.* that is, namely, that is to say.
 εαδς. See εις.
 εαδςαρ, *g.* -αιρ, *s. m.* order, arrangement, a row.
 εαδςλα, *g.* same, *s. f.* fear.
 εαδςηαδ, *comp.* -αιςε, *adj.* wise.
 εαδςῶα, *g.* -αη, *s. f.* learning, science.
 εαδςτα, *g.* same, *pl.* -αιβε, *s. m.* a flock, a troop, a crowd.
 εαδςβυιῶ, *s. f.* want, defect.
 εαδςα, *g.* of ἰοτ, corn.
 εαδςαρ, *s.* a vessel, a ship.
 εαδςορῖα, or εαδςορῖα, *prepl. pron.* between them, among them.
 εετ or εαδτ, *g.* -τα, *s. f.* a deed, an exploit.
 εεο, εαδ, or ευο, *g.* -οα, *s. f.* jealousy.
 ες, death; same as ευς.
 ειοεαδ, *g.* -οιῶ, *s. m.* clothes.
 ειοιρ, *prep.* between, among.
 ειοιρ, same as ρειοιρ.
 είς, a neg. particle.
 είςενεαργα, wrong, incorrect.
 See ενεαργα and είς.
 είςην, *indef. pron.* some, certain.
 ειλε, *indef. pron.* other.
 ειης, εαης, a track, a footstep.
 ειννεαδ, anyone; formed from eun and νεαδ.
 Ειρηιονηαδ, *g.* and *pl.* -αις, *s. m.* an Irishman.
 είρ; see οα είρ and ο'είρ.
 είρῶε, he, himself; old form of the *emph. pron.* ερεαν. See Grammar, p. 39, par. 3.
 έν, a form of αον.
 έν-ζαβδάλ, one conquest, any conquest.
 εόλ, *g.* ἰύλ, *s. m.* knowledge.
 εόλαδ, *comp.* -αιςε, *adj.* learned; *s.* a learned man, *dat. pl.* εολ-ᾶιβ.
 εόλαρ or εόλυρ, *g.* -αιρ or -αιρ, *s. m.* knowledge.
 εολᾶιβ. See εολαδ.
 ευς, *g.* ευςα, *s. m.* death.
 ευς, *inf.* ευς, *v.* die.
 ευς, neg. particle. See είς.

- ευζκόρη, *g.* and *pl.* -κόρη, *s. f.* injustice. See ευζ and κόρη.
 ευν, one; same as δον.
 ευνλαίτ, *s.* birds, bird-flocks, bird-catching, fowling.
 ευῖδα, *g.* the same, *s. f.* the moon.
 ῥά, was, were; *past tense* of ἴρ. See Grammar, p. 72, par. 9.
 ῥα, *prep.* under, for, on account of, against, along, of, in.
 ῥα is often used in the sense of why; ῥάτ ῥα, the reason why.
 ῥα prefixed to certain words gives them an adverbial meaning; ῥα ὄδο twice; ῥα ἕνάτ, customarily.
 ῥακυῖν *s.* cause, source.
 ῥαυ, *g.* ῥαῖο, *s. m.* length.
 ῥαυα, *comp.* ῥαῖο, ῥοῖο, and ῥα, *adj.* long, far; α ἅ-ῥαυ, afar.
 ῥα ὄδο, twice.
 ῥαυοῖς or ῥαυοῖο, *inf.* -υῖδα, -υῖδα, and -οῖδα, *v.* kindle, light up.
 ῥάξ, *inf.* ῥάξαι, *v.* take, get, find.
 ῥάξ, *inf.* ῥάξαι, *v.* leave, quit.
 ῥάξαιβ or ῥάξαιβ, left, a form of ῥάξ, *past tense* of ῥάξ, leave.
 ῥάξαι, *g.* ῥάξαι, *s. f.* getting, finding, discovering; also to get (*inf.* of ῥάξ); αἱ ῥάξαι, "on discovering," discovered.
 ῥαῖο, *inf.* -ῥοῖο, *v.* see.
 ῥαῖο, *g.* same, or -ῖο, *s. m.* a prophet.
 ῥαῖο, *comp.* and *superl.* of ῥαυα, long.
 ῥαῖοῖο, same as ῥαῖοῖο, *inf.* of ῥαῖο.
 ῥαῖοτε, *s. f.* welcome.
 ῥαῖο, *g.* same, *s. f.* a watch, watching.
 ῥαῖοῖο, *g.* the same, *s. f.* the sea.
 ῥαῖοῖο or ῥαῖοῖο, *comp.* -ῖο, *adj.* wide, plentiful.
 ῥαῖοῖο, *g.* and *pl.* same, *s. f.* orophy.
- ῥαῖοῖο, *g.* -ῖο, *pl.* -ῖο, rehearsal, intelligence, an account.
 ῥαῖοῖο, *inf.* same. *v.* publish, relate, commemorate.
 ῥαῖοῖο, *g.* same, *s. f.* an exercise green, a plain, a field.
 ῥάο, compounded of ῥά and δο. See Grammar, p. 16, par. 5.
 ῥαο. *inf.* -ῥαοῖο, *v.* dwell, stay, tarry.
 ῥαο, *comp.* ῥαοῖο, *adj.* weak, faint.
 ῥαοῖο, *s. m.* an edge, the edge of a weapon.
 ῥαοῖο, *g.* -ῖο. *s. m.* company.
 ῥάο, *inf.* ῥάο *v.* grow, spring.
 ῥάο, *adj.* empty, void, desert.
 ῥάο, *g.* -ῖο, *pl.* -ῖο, *s. m.* a wilderness, a desert.
 ῥάο, *adj.* desert, *dat. sing. fem.* ῥάοῖο.
 ῥάο, *g.* and *pl.* ῥάο, a cause, a reason.
 ῥάο, thrice.
 ῥάο, *g.* ῥάο, *s. f.* a time, trained forces.
 ῥάο or αἱ ῥάο, *compd. prep.* during, amongst.
 ῥάοῖο. See ῥαοῖο.
 ῥάοῖο, *g.* -ῖο, *s. f.* a tribe, a company of people.
 ῥάοῖο, *def. v.* I know; ῥάοῖο, we know.
 ῥάοῖο, *g.* of ῥαοῖο.
 ῥάοῖο, *g.* of ῥάοῖο.
 ῥάο, *g.* ῥάο, ῥάο, or ῥάο, *s. m.* treachery, deceit.
 ῥάοῖο, *g.* -ῖο, *pl.* -ῖο, *s. m.* a philosopher.
 ῥάο, *inf.* ῥάο, *v.* give, send, happen.
 ῥάο, *g.* and *pl.* ῥάο, a man a husband.
 ῥάοῖο or ῥάοῖο, *g.* -ῖο or -ῖο, *s. m.* land, a farm.
 ῥάο, *g.* and *pl.* ῥάο, *s. m.* a grave, a tomb; a deed, a miracle.

- ρεαρταδ, full of action, active.
 ρεαρταδιν, *g.* -ταδιν, *s. f.* rain.
 ρεαρ, knowledge; the same as ριορ; ηο ρεαρ, it is known.
 ρεαρτα, *g.* of ριορ.
 ρεαρζορ, *g.* -υρ, *s. m.* evening, twilight: used as a verb, it means to darken, to cause to fade, to extinguish.
 ρειβ, *s. f.* goodness.
 ρειορ, *s.* possibility, power.
 ρειομ, *g.* ρεαδμα, *s. f.* service, military service, use, business, work; ρεαρ ρεαδμα, a fighting man.
 ρειν, *emph. pron.* self, own.
 ρειρ, *g.* ρειρε, *s. f.* a convention, a feast.
 ρειρδ, old verb, ye know.
 ρεοδαιρ-ζαλ, *g.* -ζαλ or -ζοιλ, valour.
 ρεοιλ, *g.* -οιλ, *pl.* -οιλτα, *s. f.* flesh.
 ρερ, grass. See ρευρ.
 ρευοαιμ, *def. v.* I can, I am able.
 ρευρ, *g.* ρειρ, *s. m.* grass.
 ριαδ, *g.* ριαδ, *pl.* ριαδα, *s. m.* a debt.
 ριαλ, *comp.* ρειλε, *adj.* generous.
 ριαν, *s.* a hero, a champion.
 ριце, *g.* ρицаδ, *pl.* ρицо, a score, twenty.
 ριδ-ιυρ, woody island; from ριοδ and ιυρ.
 ριλ, old form of ρυιλ or β-ρυιλ; part of the *verb* βι.
 ριλε or ριλιδ, *g.* -λιδ and -λεαδδ, *s. m.* a poet, a professor.
 ριλιδιοδτ, *g.* -τα, *s. f.* poetry, philosophy.
 ριλλ, *inf.* -λεαδ, *v.* turn, return.
 ριλλ, *g.* of ρεαλλ, treachery.
 ριλλριοδ, I shall return; for ριλλ-ρεαδ.
 ριυν, same as ριουν.
 ριυνεοлар, pleasant or refined knowledge; from ριουν and еοлар.
 ριυν-ρζεул or ριυн-ρзеул, a romantic story, a story like those of Finn and the Feni.
 ριοδ, *g.* -δ, *s. m.* a wood.
 ιοδδ, *g.* the same, *pl.* -διδε, *g. pl.* ριοδδδδ, a wood.
 ριοδδυιδе, *adj.* woody.
 ριουζαил, *g.* -λε, *s. f.* murder, the murder of a relative.
 ριουн or ρиυн, *comp.* ρиυне, *adj.* fair, white, pleasant.
 ριορ, *comp.* ρире, *adj.* true.
 ριορ *inf.* ρиραδ, *v.* make true, verify.
 ριορ, a form of ρεαρ, a man.
 ριορ-μδρ, *adj.* truly great; ριορ-μδρ, *dat. sing. fem.*
 ριορ, *g.* ρεαρτα, *s. m.* knowledge, intelligence,
 ριορ, *inf.* ρиор, *v.* to know, to visit, to explore, to ask; ταιμιρ ρε ο'ριορ Χαирбρε, he came to visit Cairbre, he came to Cairbre.
 ρире, truer, truest; *comp.* and *superl.* of ρиор.
 ρиреοлар, *g.* -υр, *s. m.* true knowledge, knowledge.
 ρиреунта, *adj.* just, upright.
 ρиρ-ρειр, true convention. See ρειр.
 ρиρinne, *g.* the same, *s. f.* truth.
 ρиρиниод or ρиρиннеад, *comp.* -иге, *adj.* true.
 ρиρ, the same as ρиор.
 ρлаиц, *g.* ρлаица, *pl.* ρлаице, *s. m.* and *f.* a prince, a chief.
 ρлаицлар, ρлаицior, and ρлацур, *g.* -цур and -ра, sovereignty, a reign, a kingdom, heaven.
 ρо, under, throughout, along: same as ρа.
 ρо, one of the signs of past tense, =οο or ηο.
 ρоδαιρ, presence: Δ β-ρoδαιρ, in presence of, along with.
 ρоцал, *g.* -αил, *pl.* -αил and -цла, *s. m.* a word, a saying.

- focol: see focal.
 focēt, *v.* ask.
 foco, same as foco.
 focuair, he found. See fo and fuair.
 focuair, *g.* -ḡla, *s. f.* robbery, plunder.
 focluim, *s. f.* learning.
 focra, *g.* the same, *s. m.* a warning, a command.
 focre: see faire.
 focre, free entertainment.
 foil, a form of fuil.
 foillreócam, for foillreócam-daoib, we shall show.
 foillriḡ, *inf.* -riuḡad, *v.* show, declare, make clear.
 foirbte, *adj.* full, perfect, old.
 foirne, foiruib, *pl.* forms of fuionn.
 folac, *inf.* folac, *v.* cover, hide.
 folam, *comp.* foilme, *adj.* empty.
 folad, *past pass.* of folac.
 fam, for fo mo, under my.
 fon, under the, compounded of fo and an.
 fonn, *g.* fuinn, *s. m.* land.
 for, old form of air or ar, on: for ḡ-cúl, ar ḡ-cúl, backwards; for air, same as ar air, backward.
 forar: see forar.
 forra, old form of orra, on them. See for.
 forar, *g.* -uir, *s. m.* knowledge, history. Forar feara ar Éirinn, "History of Ireland;" literally, "A history of knowledge on Erin."
 for, *adv.* yet, still, also.
 foca, same as fúca.
 franḡcaic, *g.* -aig, *pl.* -aige, *s. m.* a Frenchman.
 freagra, *g.* and *pl.* -ḡara, *s. m.* an answer.
 fri, old form of the *prep.* re or le.
 fri or friot, was found or discovered; old form of past tense, passive voice of faḡ, find.
 fuair, *comp.* fuairne, *adj.* cold.
 fuair, I found, *past tense*, 1st *pers. sing.* of faḡ, find.
 fuac, *g.* fuaca, *s. m.* hatred, enmity.
 fuibuib, would take or get, *conditional mood* of faḡ: a form of fuibuib.
 fuibuib, would be left; *condit. pass.* of faḡ.
 fuil, is, are: part of the *verb* bi. See Gram. p. 67, and p. 69, pars. 2 and 3.
 fuin, *s.* the end.
 fuinuib, *s.* end, limit, *gen. pl.* fuineadac.
 fuinn, *g.* of fonn, land.
 fuirig, *inf.* fuiriac, *v.* wait, stay, remain, delay.
 fuiriac, *s.* delay, waiting.
 fuirionn, *g.* foirne, *s. f.* a crowd, a company, a crew.
 fulaing or fulaing, *inf.* -ong or -ang, *v.* to bear, to suffer.
 fulong, *g.* -oing and -ongca, enduring, bearing with, forbearance.
 fúca, *prepl. pron.* under them, through them. See Gram. p. 43.
 ḡa, a form of cá, what, where, &c.
 ḡa, *g.* ḡae and ḡai, *s. m.* a spear, a javelin.
 ḡa, a contraction of aḡa or aḡ a, with whom.
 ḡab, *inf.* -báil, *v.* take, receive, conceive, recite, go.
 ḡabáil, *inf.* of ḡab.
 ḡabáil, *g.* and *pl.* -ála, *s. f.* a taking, a conquest, an invasion, a colonisation.
 ḡabáiluir, *g.* -uir, *s. m.* conquest, invasion, occupation under rent; fearann ar ḡabáiluir, land held under payment of rent.

- ζνάτ, *g.* and *pl. s.* -τά, custom, manner, fashion: *οε* ζνάτ and *ρα* ζνάτ, customarily.
 ζνάτροιν, customary division: see *ροιν*.
 ζνέ, *s. f.* form, face, countenance: same as ζνάοι.
 ζνιομ, *g.* -μια, *pl.* -μιαρτά and -μια, *s. m.* a deed, an act, an exploit.
 ζο, *prep.* to, unto, until, along with.
 ζό, *s.* a lie, deceit.
 ζο prefixed to an adjective makes an adverb of it.
 ζοιη, *inf.* ζοιημ, *v.* call, name, designate.
 ζονα, compounded of ζο and *pers. pron.* α, with their, with his, with her, with its (*η* inserted. See Gram. p. 115, par. 7).
 ζοναό, *conj.* so that; ζοναό *οε*, whence; ζοναό *αιηε* ηη, wherefore.
 ζοη, the same as ζοη.
 ζοη, *inf.* ζοηαό, *v.* heat, warm, bask.
 ζοιαν, *g.* ζοιαναό, *s. f.* ugliness, reproach, abhorrence.
 ζοιαναό, *adj.* Greek.
 ζοιανο, a champion.
 ζοιανη, *g.* -ηε, *s. f.* the Greek language.
 ζοιαν, *g.* ζοιανηε, *s. f.* the sun.
 ζοιανοα, *adj.* sunny, solar.
 ζοιανζοη, *v.* bask in the sun: from ζοιαν and ζοη.
 ζοιοβδα, *adj.* griffin-like.
 ζοιηηη, *comp.* -ηηηε, *adj.* pleasant, fine, elegant.
 ζοιο, *comp. adj.* ζοιοηοε, quick, active; ζο ζοιο, shortly, quickly.
 ζοη, *conj.* that.
 ζοηβ, contraction of ζοη αβ, that it is.
 ζοη, *prep.* to, a form of ζο. See Gram. p. 87, par. 1.
- ζοη, *s. m.* strength, power.
 ι, *pers. pron.* she, her, it.
 ι, *prep.* in.
 ιαη, *prep.* after, according to.
 ιαηαη, *adv.* afterwards, lastly.
 ιαηηοη, *g.* and *pl.* -οηη, *s. m.* a remnant, a remainder.
 ιαηη, *inf.* ιαηηηοβ, *v.* seek, ask, demand.
 ιαηταη or ιαητοη, *g.* -αηη or -οηη, *s. m.* the west, the western part.
 ιαηταη, ιαηταηαό, *adj.* western.
 ιατ, *g.* ιατα, *s. f.* a land.
 ιαηζ, *g.* and *pl.* έηηζ, *s. m.* a fish, fish.
 ιαηζαό, fishy, fishing.
 ιαηζαηηε, *g.* the same, *pl.* -ηηοε, *g. pl.* -ηηοβ, *s. m.* a fisherman.
 ιοηη, *prep.* between, among.
 ιλ, a prefix meaning many, much, great variety.
 ιλτέαηηο, manifold art. See *τέαηηο* and *ιλ*.
 ιμ, *g.* ιμε, *s. m.* butter.
 ιμαιηηε, the same as *μαιηηε*.
 ιμιοηη, *g.* and *pl.* ιμιοηη, *s. m.* a border.
 ιμτiaoη, *comp.* -τέηηε, *adj.* far, distant, long; also used as a *noun*, distance.
 ιμιοηη, *inf.* ιμιοηηε, *v.* play, game, practise.
 ιμιοηηε, ιμιοηηε, or ιμιοηηε, *s. f.* going, departure, migration.
 ιμιοηηβ, a form of the *dat. pl.* of ιμιοηηη.
 ιμμαιηηε, the same as *μαιηηε*.
 ιμιοη, ιμιοηη: see *μιοηη*.
 ιμιοηηο, they play, or practise, *3rd. pl.* of ιμιοηηη.
 ιμτεαότ, *g.* and *pl.* -τα, *s. f.* progress, departure, adventure, proceeding.
 ιη, old form of *αηη*, the article.
 ιηά, ιοηά, *conj.* than, nor: same as *ηά*.

- 1nΔr**, compounded of **1n Δ** (in which), and the **r** of **no**, the sign of the past tense. See Gram. p. 58, par. 5.
1ncpewōce, incredible, not to be believed.
1nḡion, **1nḡean**, *g.* **1nḡine**, *pl.* **1n-ḡeana**, *s. f.* a daughter, a girl, a young woman.
1nir, *g.* **1nre**, *s. f.* an island.
1nmeartā, *adj.* probable.
1nnebar, **1nnebor**, *g.* **-bir** and **-ber**, *s. m.* a river-mouth, a confluence.
1nnil, *adj.* ready, safe.
1nnoir, *inf.* **1nnoirō**, *v.* tell; **1nneō-rtā**, I shall tell. See Gram. p. 63, par. 10.
1nnoir, **1nnoir**, forms of **1nir**, an island.
1nnte, *prepl. pron.* in her, in it.
1oēt, *g.* **τā**, *s. f.* children, progeny.
1ol, particle: same as **1l**.
1omaō, *g.* **-aio**, *s. m.* much, plenty, a multitude.
1omairbreg, *s.* exaggeration.
1omairbairō, *g.* and *pl.* **-ōe**, *s. f.* a contention, contest, strife.
1omair, *g.* **-air**, plenty.
1omcair, *inf.* **-cār**, *v.* bear, endure, carry.
1omōā, *adj.* many, much:
1omlān, *gen.* **-āin**, *s. m.* the whole.
1omlān, *comp.* **-āine**, *adj.* full, entire.
1omoirro, *adv.* but, moreover, however, indeed, now.
1omrāō, *g.* **-aio**, *pl.* **-aite**, *s. m.* report, fame.
^A **1omrāio**, *inf.* **-rāō**, *v.* publish, report, speak of.
1omcūr, *g.* and *pl.* **-ūr**, *s. m.* departure, chance, history.
1omcūrā, *compd. prep.* as to.
1onā, *conj.* than, nor.
1ona, compounded of **1n** and **Δ**, in his, in her, in their.
1onaō, *g.* and *pl.* **-aio**, *s. m.* a place.
1onairm, *adj.* fit to bear arms.
1onann, equal, the same, equivalent.
1onair, same as **1nair**.
1onbuō, *s.* a time.
1onḡantāc, *comp.* **-aigē**, *adj.* wonderful, strange.
1onḡantur, *g.* **-uir**, *s. m.* wonder, wonderfulness.
1onḡar, **1onḡarāc**, convenient, seasonable.
1onḡnair, absence from.
1onnān, same as **1onann**.
1onnairō, *inf.* **-bāō**, *v.* banish, destroy.
1onnairbāō, banishment.
1onnair, **1onnair**, *g.* **-uir**, **-air**, *s. m.* a treasure.
1onnairāc, rich.
1onnur, *conj.* so that.
1ontortāc, *adj.* fruitful, fit for cultivation.
1oēt, *g.* **eaētā**, *s. f.* corn.
ir, is, the assertive verb. See Gram. p. 71.
ir, or **ire**, emphatic form of the *pron.* **i**. See Gram., p. 39, par. 2.
irin, in the, compounded of **1**, **in**, and the article **an**: **r** inserted. See Gram., p. 17, par. 7.
iul, knowledge: a form of **eōl**.
lā, *g.* **lae**; *pl.* **laete**, *s. m.* a day.
lā, a form of *prep.* **le**.
laete, *pl.* of **lā**, a day.
laḡ, *comp.* **laigē**, *adj.* weak, feeble.
laigion, *g.* **-in**, *s. m.* a spear, a javelin.
laigōib, *dat. pl.* of **laigion**.
lāim, *prep.* near; **lāim re**, near to, beside.
lāim-ōia, a hand-god, an idol, a god made by hand.

- Λάμπηραταῖς, extremely active :
 from λάν and ῥεαταῖς.
 Λάμπη-τεάνη, full-strong. See λάν
 and τεάνη.
 Λάμπη, *pl.* of λά, a day.
 Λάμπηραταῖς, *adj.* daily.
 Λάμπη, *g.* Λάμπη (old *gen.* Λάμπη),
dat. and old *acc.* Λάμπη, *pl.* Λάμπη,
s. f. a hand.
 Λάν, *comp.* Λάμπη, *adj.* full.
 Λάν, *g.* Λάμπη, *s. m.* the full, full-
 ness.
 Λαοῦ, *g.* and *pl.* Λαοῖς, *s. m.* a
 hero, a champion.
 Λαοῦραταῖς, heroes.
 Λαοῦρα, *g.* -ρα, *pl.* -ρατά, *s. f.* a
 lay, a poem.
 Λάμπη, *g.* Λάμπη, *s. m.* the midst, the
 ground, the floor.
 Λατ, old form of λατ, with thee.
 Λάττα, *s. f.* presence, site.
 Λε, or ῥε, *prep.* with, by, during.
 Before verbs often used in the
 sense of "for the purpose of;"
 as, ῥε να ἡ-ἰομῶρα, for the pur-
 pose of bringing it.
 Λε, λει, λειτε, *prepl. pron.* with
 her.
 Λεβρα, *g.* -ρα, *s. m.* a book.
 Λεα, *g.* λειρα, *pl.* Λεατα, *s. f.* a
 stone, a flag, a tombstone.
 Λεατα, *g.* -τα, *s. m.* a sepulchral
 heap of stones, a sepulchre.
 Λεαμ, same as λιομ.
 Λεαμῶραταῖς, *g.* -ρα, *s. f.* new
 milk.
 Λεαν, *inf.* Λεανῶρα, *v.* follow,
 pursue.
 Λεανῶρα, for Λεανῶραταῖς, let us
 follow.
 Λεανῶ, *g.* and *pl.* Λεανῶ, *s. m.* a
 child.
 Λεανῶρα, for Λεανῶραταῖς, we
 shall follow.
 Λεανῶρα, *g.* -ρα, *s. m.* a lover, a
 favourite.
 Λεαν, *g.* λιαν, *s.* the sea.
- Λεα, *g.* Λεα, *s. f.* a good, a pro-
 fit, an advantage, amendment,
 improvement.
 Λεαταῖς, *g.* -ταῖς, *s. m.* amend-
 ment, correction.
 Λεαταῖς, *inf.* -ταῖς, *v.* repair,
 amend, educate.
 Λεατ, *g.* λειτε, *pl.* λειτεάτα, *s. f.*
 half, a part, a side; Λεατ ῥε
 Λεατ, side on side, mutually.
 Λεαταῖς, duplex, in two, in two
 equal parts.
 Λεαταῖς, *comp.* λειτε, *adj.* broad.
 Λεαταῖς, *adj.* broad-green :
 from Λεαταῖς and ῥε.
 Λεαταῖς, *g.* -ρα, *s. m.* leather.
 Λει, *prepl. pron.* with her.
 Λειταῖς, *inf.* -ταῖς, *v.* let, suffer,
 allow.
 Λειταῖς, *g.* and *pl.* -ταῖς, *s. m.* a
 cure, curing.
 Λεαμ, *g.* -με, *pl.* -μεάτα, *s. f.* a
 leap.
 Λεαμ, *comp.* λειρα, *adj.* conspicu-
 ous, plain, manifest.
 Λεαμ, *s.* a path, a way.
 Λεαμ, *prep.* with, by.
 Λεαμ, *prepl. pron.* with him, with
 it, by him.
 Λεατ, *dat.* of Λεατ; ῥε Λεατ, separ-
 ately: see Λεατ and ῥε.
 Λεαταῖς, λειταῖς, *g.* -ταῖς, *s. m.*
 width.
 Λεα, with his, her, or their.
 See Gram., p. 46.
 Λεο, *prepl. pron.* with them.
 Λεο, *adj.* enough, plentiful.
 Λεοταῖς or Λεοταῖς, cleaving, cut-
 ting, mangling.
 Λεα, compounded of Λε ῥε (by
 whom) and ῥε the sign of the
 past tense of the verb following.
 See Gram. p. 108, par. 9.
 Λεαταῖς, *g.* -ρα, *pl.* -ραταῖς,
s. m. a reader.
 Λεαταῖς, *g.* and *pl.* Λεαταῖς, *s. f.* a ladle-
 ful, a measure.

- λιθ, *g.* λιθε, *s. f.* a stone: same as λεα.
- λιβ, *prepl. pron.* with you, by you.
- λινε, *g.* λινε, *pl.* λιντιγε, *s. f.* a line.
- λινε, *inf.* -ζεαδ, *v.* leap, spring.
- λινν, *g.* -ννε, *pl.* λινντε, *s. f.* a time.
- λινν, *g.* -ννε, *pl.* λινντε and λινντεαδα, *s. f.* a pool, a lake.
- λινν, *prepl. pron.* by us, with us.
- λιομ, *prepl. pron.* with me.
- λιον, *g.* and *pl.* λιν, *s. m.* a number, a supply, a part.
- λιονμαρι, *comp.* -μαριε, *adj.* numerous, plentiful.
- λιορ, *g.* and *pl.* λεαρα, *s. m.* a house, a fort, a habitation.
- λιρ, of the sea, *g.* of λεαρ.
- λιρι, *g.* λιριε, *pl.* λιριεαδα, *s. f.* a letter.
- λοα, *g.* and *pl.* λοα, *s. m.* a lake, a pool, a sea-inlet.
- λοοορ or λυαοορ, they went (*3rd pl. past*): see λυο.
- λοινεορ, *g.* λοινεορ and λυινεορ, *s.* a fleet, a ship.
- λοινεορ, *g.* -ιε, *pl.* -ιγε, *s. m.* a mariner, a sea rover.
- λοιννε or λυιννε, *s.* anger.
- λορι, *dat. sing. fem.* of λορι, plentiful.
- λοριε, *inf.* λοριεαδ, *v.* burn.
- λομ, *comp.* λυομ, *adj.* bare.
- λονε, *g.* λυονε, *pl.* λονε, *s. f.* a ship.
- λονεορ, *g.* and *pl.* -ριορ, *s. m.* a fortress, a palace.
- λονν, *s.* anger, *adj.* strong, severe.
- λορι, another form of λορι.
- λοριε, *g.* and *pl.* λυοριε, *s. m.* a track, a way, an example, posterity.
- λοριεορ, *g.* same, *pl.* -ριοε, *s. m.* a tracker, a follower.
- λορι, *s.* effect, consequence, account.
- λυαδ, *s.* speaking, mention, discourse.
- λυαο, *inf.* λυαο, *v.* mention, speak of, tell.
- λυαοριομ for λυαοριομαοιρ, we shall speak.
- λυαοριορ or λυαοριορ, is spoken or mentioned; *pres. pass.* of λυαο.
- λυαο, *g.* λυαο, *s. m.* Monday.
- λυαο, *g.* λυαο or λυαοα, *s. m.* a people, a number, a crew.
- λυαο, old verb, past tense, went: see λοοορ.
- λυοιε, *dat. sin.* of λονε.
- λυοιεορ, *gen.* of λοινεορ.
- λυοιν, see λονν.
- μα, or μαο, *conj.* if; μα τα εο (if it be that), although.
- μαο, *g.* μοο and μοο, *pl.* μοο, μοο, μαοα, *s. m.* a son, a boy, a child.
- μαο, or οα μαο, if it be; a contracted writing of οα μ-βαο or οα μ-βα. See Grammar, p. 71.
- μαομαν, same as μαοομ, a rout, a defeat.
- μαε, *g.* μαε and μαε, *pl.* μαε, μαε, *s. m.* a plain, a field.
- μαοοο, *g.* -οο, *s. f.* the morning.
- μαοοο, *g.* μαοοα, *pl.* μαοοοοοο, *s. m.* a defeat, a breach, a rout, an eruption.
- μαοοο, μαοοοο, and α μαοοοοοο, *prep.* with, along with.
- μαοοοοοο, *g.* -οοοο, *s. f.* a monastery.
- μαοοο, *g.* μαοοοοοο and μαοοοοοοοοοοοοο, *v.* live.
- μαοοοο, οοα-μαοοοο, Tuesday.
- μαοοοοοο: see μαοοοοοο.
- μαοοο, *comp.* οοοοοοοο, *adj.* good, excellent.
- μαοοο, *g.* same, *pl.* μαοοοο, *s. m.* a chief.

- μάλαρις, *g.* -αρις and -αρις, *pl.* -τεαρά, *s. f.* a change, a difference, a variety.
 μάλλ, *comp.* μάλλε or μοίλλε, *adj.* slow, late, lazy.
 μάλλατος, *g.* -τα, *s. f.* a curse.
 μαοιοῖοι and μαοιοῦ, *inf.* μαοιοῖοι, *v.* boast, proclaim.
 μαοιον, *g.* -νε, *s. f.* wealth, goods.
 μαοι, *comp.* μαοις, *adj.* bare, bald; μαοια, baldnesses.
 μαορ, *g.* and *pl.* μαορ, *s. m.* a steward, a bailiff, a rent collector.
 μαρ, *adv.* and *prep.* as, like, wherein, where, as, inasmuch as.
 μαρ ατά, *viz.*, namely, to wit.
 μάραξ, *s. m.* to-morrow, the morrow.
 μαρβ, *inf.* -βαδ, *v.* kill.
 μαρβ, *comp.* μαρβε, *adj.* dead.
 μαρβ, *g.* and *pl.* μαρβ, *s. m.* a dead person.
 μαρβαν, *inf.* of μαρβ.
 μαρεαδ, *conj.* if so, well then.
 μάταρ, *g.* μάταρ, *pl.* μάταρ, *s. f.* a mother.
 μεαβαρ, *s. f.* memory.
 μεαδοναδ, *comp.* -αίγε, *adj.* middle.
 μεαν, *adj.* famous, illustrious.
 μεαρ, *inf.* μεαρ, *v.* think, judge, esteem, estimate.
 μεαρ, *g.* -ρα, *s. m.* opinion, estimation.
 μεαρ, *g.* -ρα, *s. m.* fruit, produce.
 μεαρβ, *s.* a lap-dog, a hound.
 See cú for inflections.
 μεαρτα, *adj.* probable, likely.
 μέο, same as μέο.
 μεις, sons, same as μις, *pl.* of μας.
 μέιο, *g.* -οε, *s. f.* quantity, number: αν μέιο, as much, as many.
 μέιοε, *s.* a neck, a trunk, the back.
 μέιν, *g.* μέινε, *s. f.* mind, disposition.
 μειρξ, *g.* -ξε, *s. f.* rust, stain.
 μέτε or μείτε, *adj.* fit, preferable, better.
 μευοιξ, *inf.* -ξιοῦ, *v.* increase.
 μί, *g.* μίρ or μιορα, *pl.* μιορα, *s. f.* a month.
 μίξιοι, an evil act: see ξιοι.
 μιλ, *g.* μεαλα, *s. f.* honey.
 μίλε, *g.* the same, *pl.* μίλε and μίλε, *s. m.* a thousand.
 μιον, *g.* μινε, *s. f.* meal, flour.
 μιν, *comp.* μινε, *adj.* small, fine, gentle, mild.
 μιονις, *comp.* μιονια, *adv.* often.
 μιοῦ, *s.* honour, dignity.
 μιονια, *comp.* of μιονις; μιορα μιονια, oftener.
 μιονια, *s.* frequency.
 μιονιοι, a subdivision. See ριοι.
 μιονιοι, flowery; from μιον, small, and ριοι, a flower.
 μιορξαρ or μιορξαρ, *g.* -ρε, *s. f.* enmity, grudge.
 μιορ, *g.* μιορ, *pl.* μιορα, *s. f.* a part, a share, a bit.
 μια, *gen.* and *pl.* of βεαν, a woman.
 μιαοι, *dat. sing.* of βεαν, a woman.
 μίο, greater, *comp.* of μιορ; μιορα μίο or μιορ μίο, greater, longer, farther.
 μιοῦ, *g.* and *pl.* μιοῦ, *s. m.* a manner, respect, work.
 μιοξαρ, *s.* slavery, bondage.
 μιοῦ, the same as μιοῦ.
 μιορ, formed of μίο and οε, greater of it, all the more. See Gram. p. 132, Idiom 39.
 μιορ-ιοι, of great treasure, very rich.
 μιοξ, *s. m.* hair, a mane, a growth of grass, wood, &c., *pl.* μιοξ.
 μιορ, a good deed.

- νοῦς, *pron.* that not.
 νοῦς, that not.
 νοῦς, *inf.* -ταῦθ, *v.* uncover, disclose, declare, reveal, tell.
 νόρ, *g.* νόρ, *pl.* νόρς, *s. m.* manner, custom.
 νῦα or νῦαθ, *adj.* new.
 νῦαθῆρ, the *pl.* of νῦαθ, new, with the *emph. pron.* ῖ affixed.
 νῦζε, *adv.* : ἕθῃ νῦζε, until, unto, as far as.
 ὅ, *prep.* from.
 ὅ, *conj.* since, because, seeing that, from [the time that].
 ὀβάρ, *g.* οἰβῆ, *pl.* οἰβῆδες, *s. f.* work.
 οὐτῆμαθ, *ord. adj.* eighth.
 οὐτῶρ or οὐτῶρ, *g.* -τοῖρ or -ταῖρ, *s. m.* eight persons. See Gram. p. 38, par. 5.
 οὐδῆ, *comp.* οἰβῆ, *pl.* οὐδῆ, *adj.* pale, brown.
 οὐδῆ, *pl.* of οὐδῆ.
 ὄζ, *comp.* ὄζε, *adj.* young.
 ὄζ, *g.* ὄζε, *s. f.* a young person, a youth.
 ὄζ, holy, sacred.
 ὄζλαοῦ, *g.* -λαοῦ, *s. m.* a man, a youth, a follower.
 οἰβῆοῦ, *dat. pl.* of οἰβῆ.
 οἰβῆ, *g.* same, *pl.* same or οἰβῆδες, *s. f.* night.
 οἰοῖ, *g.* -ῖ, *s. m.* teaching instruction.
 οἰγεῖ, *g.* -ῖ, *pl.* -ῖ, *s. m.* death, a tragedy.
 οἰ, *s. f.* reproach, offence, blemish.
 οἰ, *inf.* οἰεῖσθαι, *v.* nurse, foster.
 οἰε, other; a form of εἰε.
 οἰεῖ, *g.* -οἰεῖ, οἰεῖ, *s. m.* an island.
 οἰεῖν: see οἰεῖ.
 ὄρ, *conj.* for, because.
 ὄρῆδες, *comp.* -ες, *adj.* worthy, chief, illustrious.
 οἰμεῖ, *g.* -εῖ, *s. m.* as much, an equal quantity
 οἰμῆ, slaughter, slaughtering.
 οἰμῆ or οἰμῆ, *v.* ordain, arrange, set in order.
 οἰμῆ or οἰμῆ, *g.* -ρε, *s. f.* a tool, an instrument, instruments.
 οἰμῆ, *g.* -ῖ, *s. m.* the east, the east part.
 οἰμῆδες, *comp.* -αῖ, *adj.* eastern.
 ὄλ, *g.* ὄλ, *s. m.* drinking.
 ὄλ, says, or say; old form of ἄρ.
 ὄλ, *adj.* great.
 ὄλλῆ, *g.* -αῖ and -αῖ, *s. a* doctor, a chief professor.
 ὄλλῆ-ῖ, great treasure; from ὄλλ and ῖ.
 ὄν, *s.* a blemish, a stain.
 ὄν, from the. See Grammar, p. 16, par. 5.
 ὄν, from his, her, or their. See Grammar, p. 46, par. 3.
 ὄν, *adj.* great, mighty.
 ὄν, *g.* ὄν, *s. f.* honour.
 ὄρ, compounded of ὄ, from, and ῖ, sign of past tense. See Grammar, p. 58, par. 5, and p. 109, par. 9.
 ὄρ, *g.* οἰρ, *s. m.* order, an arrangement.
 ὄρῆ, *inf.* -εῖ, *v.* ordain, appoint, order.
 ὄρῆ, ὄρῆ, *prepl. pron.* on them. See Grammar, p. 42.
 ὄρ, *prep.* over, above, upon.
 ὄρ or ὄρ, contracted from ὄ ῖ, since it is.
 ῖ, *adj.* pagan.
 ῖ, *g.* -τε, *s. f.* a part, a piece.
 ῖ, *g.* ῖ, *s. f.* a plague.
 ῖ, *g.* and *pl.* ῖ, *s. m.* a house, a fortress, a port or harbour.
 ῖ, ῖ, *adj.* first, principal, chief.

- ριύ, *prepl. pron.* with or by them. Same as λέο,
 ρό, an intensitive particle, very, very much, too, too much, very great. Grammar, p. 37, par. II.
 ροβ, was, were; for ρο βδ, past tense of ἵρ.
 ροῦδαιρ, *verb, past tense*, fell.
 ροῦροῦ, great treasure. See ρροῦ and ρο.
 ροῦραιοῦ, *g.* of ροῦροῦ.
 ροῦραιν, reaching, *participle* of ριῖ, reach.
 ρόο, *g.* and *pl.* ρόιο, *s. m.* a road.
 ροουρ, old form of ρο, the sign of the past tense.
 ροιλε, each other; old form of ceile.
 ροιῖ, *prepl.* before.
 ροιῖρε, *prepl. pron.* before her, before it.
 ρόιμε, he made; a form of ριῖνε.
 ρόι-νεαρτ, great strength. See ρό and νεαρτ.
 ροιῖν, *g.* ροιῖνα and ροιῖνε, *pl.* ροιῖνα, *s. f.* a division, a part.
 ροιῖν, *inf.* the same. *v.* divide, share.
 ροιῖδαιῖν, *prepl. pron.* beforeus.
 ροιῖδαιῖν, *g.* -δαιῖν, *pl.* -δαιῖνε, *s. m.* a Roman.
 ροιῖρδ, *prepl. pron.* before them. See Grammar, p. 43.
 ρόναδῶ, was made, a form of ριῖνεαδῶ. See Grammar, p. 77.
 ρόηρδσ, they made; old form of ριῖνεαδῶρ.
 ρορ, same as ρο or ρο, sign of *past tense*. See ροουρ.
 ροῖ, took, bore. See Grammar, p. 74.
 ροῖδῶ, was born; *past tense, pass. voice* of βειρ, bear.
 ρύρ, *g.* ρύιρ, *s. m.* knowledge.
 ρ or ῖρ or δρ, often used for δρρ.
 ρα, *g.* and *pl.* ραι, *s. m.* a sack.
- ραιντ, *g.* -τε, *s. f.* covetousness.
 ραιτ, *g.* -τε, *s. f.* enough, treasure, store of money.
 ραιτ, *inf.* -τεαδῶ, *v.* satisfy.
 ραῖναι, *comp.* ραῖναι, *adj.* like; also a *fem. noun g.* ραῖναι, a likeness, a manner.
 ραῖναι or ραῖναι, *g.* ῖναι, *s. f.* the first of November; Οἰῖνε Shaῖναι, Hallow-eve.
 ραν, in the. See Grammar, p. 17, par. 7.
 ραοβ, *comp.* ραοιβε, *adj.* foolish, erroneous.
 ραοῖδαι, *g.* and *pl.* -δαι, *s. m.* the world, life.
 ραοι, *g.* ραοι, *pl.* ραοιτε, *s. m.* a sage, a scholar, a nobleman.
 ραοιῖοῖτ, *g.* -τα, *s. f.* wisdom, lore.
 ραοι, *inf.* ραοιρρ, *v.* think, imagine.
 ραοιρλεαρ, free or noble, amendment or improvement. See ραορ and λεαρ.
 ραορ *comp.* ραοιρε, *adj.* free, noble, cheap, exempt.
 ραορ, *g.* and *pl.* ραοιρ, *s. m.* a carpenter, a workman, a builder.
 ράτ, *inf.* -τδῶ, *v.* thrust, drive, push.
 ροιῖρβειρλ, Scot-speech, the Gaelic language. See βέαρλ.
 ρρῖοβ, *inf.* ρρῖοβδῶ, *v.* write.
 ρρῖορτῖιρ, *g.* ρε, *s. f.* Scripture.
 ρέ, *pers. pron.* he it.
 ρέ, *num. adj.* six.
 ρεαῖναι, *comp. prep.* throughout.
 ρεαῖναι, *ord. adj.* seventh.
 ρεαῖναι, *g.* and *pl.* -ῖναι, *s. f.* a week.
 ρεαῖναι, seventy.
 ρεα, *g.* ρεα, *s. m.* a time, duration; often used adverbally for awhile.
 ρεα, *g.* -λῖο, *s. m.* a while, a space of time, a long time.

- ρεαλβ, *g.* ρειλβε, *pl.* ρεαλβα, *s. f.* possession.
 ρεαλνιθεαδτ, *g.* -δτα, *s. f.* alternation, change by turns.
 ρεαν, *comp.* ρινε, *adj.* old.
 ρεαν, *s. m.* an ancestor, an ancient.
 ρεανδα, ρεανδαίθε, ρεανκυίθε, ρεανκυίθ, *s. m.* a historian, an antiquarian.
 ρεανκυρ, *g.* -υρα, -υρο, and -υιρ, *s. m.* history, genealogy, antiquity.
 ρεανφοκαλ, an old saying, a proverb. See φοκαλ.
 ρεανζ, *comp.* -ζα, *adj.* slender, majestic.
 ρεανόη, *g.* -όηα, *pl.* -οιηζε, *s. m.* an elder, an old man.
 ρεανηοννα, *gen.* of ρεανηοιων, old division. See ρεαν and ηοιων.
 ρεαρζαο, sixty.
 ρέο, same as ρέυο.
 ρειρεδθ, *ord. adj.* sixth.
 ρειρηεαδ or ρειρηιοδ, *g.* -ηιζε, *pl.* -ηεαδα, *s. f.* a plough, a team of six horses, a plowland.
 ρεόλ, *g.* ρεόιλ, a sail; ρα ρεόλ, under sail, with facility, in full sway.
 ρεόλ, *inf.* ρεόλαθ, *v.* sail, send, direct, lead, drive.
 ρεόλαθ, a sailing.
 ρευο, *g.* ρέιο and ρεοιο, *pl.* ρεοιο and ρευοα, *s. m.* a jewel, a precious thing.
 ρζαη, *inf.* -ηαθ, *v.* scatter, separate.
 ρζεул, *g.* ρζέιλ, *pl.* ρζεула, ρζεул-та, *s. m.* a story, tidings, news.
 ρζιαδ, *g.* ρζεице, *pl.* ρζιαδα, *s. f.* a shield.
 ρζιτ, fatigue, weariness.
 ρζοιλ, *g.* ρζοιλε, *s. f.* a school.
 ρι *pers. pron.* she, it.
- ρια, farther, longer, or farthest, longest, *irreg. comp.* and *superl.* of ραοα, long or far.
 ριαβηαθ, *s.* a fairy, necromancy, sorcery.
 ριαη, western, westward.
 ριθ, see ριτ.
 ριη, *dem. pron.* that, those.
 ριηηηοη, *g.* and *pl.* -ηη, *s. m.* an elder, an ancestor, the eldest.
 ριολ, *g.* ριλ, *pl.* ριολτα, *s. m.* a seed, issue, race, progeny.
 ριολ, *inf.* -λαθ, *v.* sow, descend (as children).
 ριοη, *comp.* ριηε, *adj.* lasting, perpetual; οο ριοη, continually, perpetually, permanently.
 ριοηζαηη, ever fierce; from ριοη and ζαηη.
 ριοη, *adv.* down, downwards.
 ριη, *inf.* -ηεαθ, *v.* seek, invite, frequent.
 ριηε, *emph.* form of the *pron.* ρι.
 ριτ, *g.* ριτε; or ριθ, *g.* ριθε, *s. f.* a fairy, a fairy mound.
 ριυη, *g.* ριυηα and ρεατρηαδ. *pl.* ριυηαδα and ρεατρηαδα, *s. f.* a sister, a cousin.
 ρλιάν, *comp.* ρλιηηε, *adj.* healthy, whole, perfect.
 ρλεαδθ, *inf.* -οαθ, *v.* kneel, adore; cut down, cut off, clear away.
 ρλεαδτ, *g.* -τα, *s.* adoration, cutting off, destruction.
 ρλεαδτα, the *g.* of ρδλαδτ and also of ρλιοδτ.
 ρλεαζ, *g.* ρλειζε, *pl.* ρλεαζα, *s. f.* a spear, a lance.
 ρλειζ, same as ρλεαζ.
 ρλιαβ, *g.* ρλείβε, *pl.* ρλείβτε, *s. m.* a mountain.
 ρλιηη, flat, a flat stone.
 ρλιοδτ, *g.* ρλεαδτα, *s. m.* offspring, family, posterity, family-stock.
 ρλοζ, same as ρλυαζ.

- τελλᾶς or τεῖλας, *g.* -αῖς, *pl.* -αῖς, *s. m.* a hearth, a household.
 τεμπύλλ, *g.* and *pl.* -υῖλλ, *s. m.* a church.
 τεᾶνν, *comp.* τεῖννε, *adj.* strong bold.
 τεαρ, the same as τεαρ, south.
 τεαρτα or τεαρτα, *adj.* short of, less by, wanting of.
 τεῖς, often written for τεῖς, flee.
 τέρις, he, she, or it goes; used often for τέρις.
 τεῖς, *inf.* -ῖεσθ or -ῖσθ, *v.* go.
 τεῖνε, *g.* -νεσθ, *pl.* -ντε, *s. f.* fire.
 τεῖς, *inf.* τεῖτεσθ or τεῖσισθ, *v.* flee.
 τεῖσισθ, fleeing, flight.
 τεόρα, *g.* -αν and -αννε, *pl.* -αννα, *s. m.* or *f.* a border, a boundary.
 τευρη or τευρηνα, *inf.* -νοσθ or -νασθ, *v.* pass away, escape.
 τευρηνα or τευρηνο, *past tense* of τευρη or τευρηνα.
 τῖς, *s.* a bag or wallet.
 τῖςαῖς or τῖςαῖς, they come, they go; old form of τῖςαῖς.
 τῖςαῖς a form of τῖςαῖς, west, western.
 τῖς or τῖς, *inf.* τεσθ, *v.* come;
 τῖς le, idiom, agree with.
 τῖς, a house; same as τεσθ.
 τῖςαῖς, *g.* same, *pl.* -νυῖς or -ναιῖς, *s. m.* a lord, a master.
 τῖςαῖς, τῖςαῖς, *prep.* around, round about; α ὁ-τῖςαῖς, about.
 τῖςαῖς, an inflection of τεᾶνν.
 τῖςαῖς, would come, *conditional mood* of τῖς or τῖς.
 τῖςαῖς, *inf.* -αῖς, *v.* grant, bestow, give.
 τῖςαῖς, *g.* the same, *pl.* -αῖς, *s. f.* a testament, a will.
 τῖςαῖς, *inf.* -λασθ, *v.* gather, assemble, convene.
 τῖς, *g.* τῖς, *pl.* τῖςαῖς, *s. f.* land, country.
 τῖςαῖς or τῖςαῖς, *inf.* -λε, *v.* dig, root.
 τῖςαῖς, they used to dig; *3rd. pl. consuet. past* of τῖςαῖς.
 τῖς, coming, same as τῖςαῖς.
 τῖς, *inf.* τῖςαῖς, *v.* take, raise, build.
 τῖς, *g.* same, a choice, a choosing.
 τῖςαῖς or τῖςαῖς, built, a form of the past tense τῖς.
 τῖςαῖς, *s.* destruction, demolition.
 τῖςαῖς, *inf.* τῖςαῖς, *v.* destroy, demolish.
 τῖςαῖς, was destroyed. See τῖςαῖς.
 τῖςαῖς, *inf.* -αῖς, *v.* to set in motion, to reanimate.
 τῖς, a house, a home; same as τεσθ and τῖς.
 τῖςαῖς, *g.* -τα, *s. f.* coming.
 τῖς, *g.* and *pl.* τῖςαῖς, *s. f.* will.
 τῖς or τῖς, a form of τῖς, east, eastward, in the east.
 τῖςαῖς, the same as τῖςαῖς, *g.* of τῖςαῖς.
 τῖςαῖς, *g.* τῖςαῖς, *s. m.* a bursting forth of water.
 τῖςαῖς, *inf.* same, *v.* burst forth.
 τῖςαῖς, *g.* and *pl.* -αῖς, *s. m.* a measure.
 τῖς, *gen.* and *pl.* τῖς, *s. m.* a tower.
 τῖςαῖς, *g.* -αῖς, *pl.* τῖςαῖς, *s. m.* fruit.
 τῖςαῖς, same as τεόρα.
 τῖςαῖς, *g.* -ετα, *s. f.* boundary, bounding.
 τῖς, *g.* and *pl.* τῖς, *s. m.* a hog, a boar.
 τῖςαῖς, *v.* he was killed; he fell; same as τῖςαῖς.
 τῖςαῖς, *comp.* -αῖς, *adj.* fruitful, productive.

<p> uairib, <i>dat. pl.</i> of uairal, a noble. uairoe, <i>prepl. pron.</i> over her or it. uairce <i>prepl. pron.</i> from her. See Grammar, p. 43. uaroda for ruaroda, cold, a cold place. See ruar. uar, over, same as or. uarac <i>adj.</i> noble. uaral, uarol, <i>comp.</i> uairle, <i>adj.</i> noble, precious. uaral, <i>g.</i> uarail, <i>pl.</i> uairle, <i>s. m.</i> a noble. uacmar, <i>adj.</i> dreadful, terrible, fearful. uct, <i>g.</i> and <i>pl.</i> ucta or octa, <i>s. m.</i> a breast; re h-uct, for the sake, on account, before, on the point of. uo, <i>demon. pron.</i> that, yonder. uz, <i>g.</i> uige, <i>pl.</i> uige and uigeada, <i>s. f.</i> an egg. uzoar, uzoor, <i>g.</i> -air, -oir, <i>s. m.</i> an author. </p>	<p> uzoara, <i>adj.</i> authoritative. uibir or uoir, <i>s.</i> a number. uige, <i>gen.</i> of uz. uile, all, every. uill, great, <i>pl.</i> of oll. uime, <i>prep.</i> and <i>adv.</i> about, around, concerning, why; uime rin, for that reason, therefore. uir, <i>g.</i> uir, <i>s. f.</i> clay, soil, mould, earth. uirso, <i>g.</i> of orso. uirso, same as oiraso. uirre, <i>prepl. pron.</i> upon her. uirze, <i>g.</i> the same, <i>pl.</i> -zeada and -zibe, <i>s. m.</i> water. ullmuiz, <i>inf.</i> -uzad, <i>v.</i> prepare. um, <i>prep.</i> round about, including, along with, in regard to, under the command of. umma or uma, on account of which; compounded of um and the <i>rel. pron.</i> a. </p>
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ALPHABETICAL LIST OF PLACE NAMES, WITH THEIR IDENTIFICATIONS.



- Abhainn-chara**, now the Owenacharra river, near Ballymahon in Longford, flowing into the eastern arm of Lough Ree. This river still bounds *West-Meath*, which it divides from the county Longford.
- Aileach**, *gen.* Ailigh, also called Aileach Néid and Grianan Ailigh, one of the ancient seats of the kings of Ulster. The ruins of the old palace are situated on Greenan Hill, in the county Donegal, four miles north-west from the city of Derry.
- Alba**, *gen.* Albann, *dat.* Albainn, the old Gaelic name of Scotland.
- Ara**, *gen.* Arann, *dat.* Arainn, the Aran Islands in Galway Bay.
- Ard-Ladhrann**, the name of a place in the county Wexford, probably Ardamine.
- Ard Macha**, now the city of Armagh.
- Arrann**, see Ara.
- Ath-an-Mhuilinn-Frangcaigh**, the ford of the Frenchman's mill, a ford near Clonard on the Boyne.
- Ath-Cliath**, the ford of hurdles, Dublin.
- Ath-Cliath Meadhraidhe**, Ath-Cliath of Meadhraidhe; now Clarin-bridge in the county Galway. Meadhraidhe, the old name of the peninsula lying west of it, about five miles S.E. of Galway.
- Banbha**, *gen.* same, one of the old names of Ireland, from a Tuatha De Danann queen.
- Bealach Chonglais** (the road of Cuglas), a place near Cork city, the name of which is now lost. This was also the old name of Baltin-glass in Wicklow.
- Bearnan Eile**, now the Devil's Bit mountain in Tipperary.
- Beann Eadair**, or Ben Edar, now the Hill of Howth near Dublin.
- Brega**, or Breaghmhagh or Magh Breagh, the ancient name of the plain lying between the Liffey and the Boyne.
- Brugh**, or Brugh na Boinne, a celebrated Dedannan palace, situated near Slane on the Boyne.

- Buas**, now the river Bush in Antrim. This was also the name of a river flowing between the Kinel Owen and the Kinel Conaill, on or near the boundary of the counties of Londonderry and Donegal.
- Bun Suaimhne**, or Bun Suainmhe, the same as Cumar na d-tri n-uisge.
- Cairbre**, the hill and village of Carbury in the north of the county Kildare.
- Cairbre**, or Sliabh Chairbre, a hilly district on the north boundary of the present county of Longford.
- Carn Chonaill**, in the barony of Kiltartan in Galway.
- Carn Ui Neid**, now Mizen Head in the south of Cork.
- Casan**, the mouth of the river Dee in Louth, where the village of Annagassan now stands.
- Ceann Feabrad**, now Seefin Mountain, over Glenosheen, three miles south of Kilfinane, county Limerick.
- Cill-Shleibhe**, now Killeavy near Slieve Gullion in the county Armagh.
- Cloch an Sdocain**, now Cloghastucan, a tall rock in the sea at Garron Point, six miles north of Glenarm in Antrim.
- Cluain Connrach**, now Cloncurry, five miles west of Kilcock, on the northern boundary of the county Kildare.
- Cluain-Eois**, now Clones in the county Monaghan.
- Cluain Ioraird**, now Clonard on the Boyne, above Trim. The Cumar of Cluain Ioraird, is the confluence of the Clonard river with the Boyne.
- Cnamhchoill**, now Cleghile, near the town of Tipperary.
- Connachtaigh** (*plural*), *gen. pl.* Connacht; Connaught.
- Crannach of Geisill**, a place near Geisill in King's County.
- Crich Liathain**, the district round Castlelyons in Cork.
- Cruachan**, where stood the ancient palace of the kings of Connaught, now the village of Rathcroghan in Roscommon, south-west of Elphin.
- Cúil Cheasrach** was situated over the river Boyle in the north of the county Roscommon.
- Cumar na d-tri n-Uisge**, the Meeting-place of the Three Waters; the valley of the confluence of the Barrow, Suir, and Nore.
- Da Chich Danann**, the two mountains called the Paps near Killarney.
- Daire Lighe**, now Derrylee, in the parish of Tartaraghan in the north-west corner of the county Armagh.
- Dal Araidhe**, or Dalaradia, the old name of a territory including the south of Antrim and part of the county Down.
- Dal g-Cais**, or Dalcassians, the chief people of the county Clare, the descendants of Cormac Cas, son of Olioll Olum, king of Munster in the third century.
- Dalriada**, Ruta, or The Route, the ancient name of that part of Antrim from the river Bush north to the sea.
- Dionn Righ**, an ancient palace of the kings of Leinster, on the Barrow, near Leighlin Bridge.

- Drobhaois, the river Drowes, flowing from Lough Melvin, between the counties of Donegal and Leitrim.
- Druim-Chuilinn, now the parish of Drumcullen, near Birr, in King's County.
- Druim-leathain, now Drumlane in the county Cavan,
- Druin n-Asail, the ancient name of Tory Hill in the county Limerick.
- Dubh, now the Duff, a small river flowing into Donegal Bay a little west of the Drowes, and separating the counties of Sligo and Leitrim.
- Duithche Aradh, now in the barony of Ara in the north-west of the county Tipperary.
- Dun Aonghusa, or Dun Angus, an ancient fortress of the Firbolgs in the great island of Aran in Galway Bay.
- Dun Cearmna, or Dun Mhic Phadruig, now the Old Head of Kinsale in Cork.
- Dun Eochair Mhaighe, now Bruree in Limerick.
- Dun g-Claire was situated on a hill near Duntryleague in Limerick.
- Dun g-Crot, now Dungrod, in the Glen of Aherlow near Galbally, county Limerick.
- Dun Iasga, or Caher-Dun-Iasga, now the town of Caher in Tipperary.
- Dun-na-mbarc, now probably Dunnamark near Bantry.
- Dun Sobhairce, now Dunseverick, a ruined castle on a rock by the sea, two miles east of Bengore Head in Antrim.
- Eamhain Macha, the ancient palace of the kings of Ulster, now the Navan Fort, two miles west of the city of Armagh.
- Eille, an ancient territory lying on the east side of the Bann, south of Coleraine.
- Éire, *gen.* Éireann or Éirionn, *dat.* Éirinn, Ireland.
- Eisgir Riada, an almost continuous line of natural gravel hills running across the middle of Ireland from Dublin to Galway.
- Fál, *gen.* Fáil, also called Lia Fáil, the ancient coronation stone at Tara.
- Fionnloch Ceara, now Lough Carra, north of Lough Mask, county Mayo.
- Fódhla (*pron.* Fóla). *gen.* same, one of the old names of Ireland, from a Tuatha De Danann queen.
- Freamhain, *gen.* -ne, and -mhna, the name of a hill rising over the western shore of Lough Owel in Westmeath.
- Gleann O'Ruachta, the vale of the Roughty river, flowing into Kenmare Bay.
- Hibernia, one of the old names of Ireland.
- Ile, the island of Islay, west of Scotland.
- Inbhior Cholpa or Inbhior Cholptha, the mouth of the Boyne, below Drogheda.
- Inbhior Domhnann, now the Bay of Malahide, in the county Dublin.
- Inbhior Mór, the mouth of the Ovoca river at Arklow.
- Inbhior Sláine or Sláinghe, the mouth of the Slaney river: Wexford Harbour.

- Inisfail, the island of the Fál or Lia Fail, one of the old names of Ireland.
- Inis Saimher or Inis Samer, now Fish Island, near the Salmon Leap on the Erne, at Ballyshannon.
- Inse Gall, the Hebrides, west of Scotland.
- Iorris Domhnann, now the barony of Erris, county Mayo:
- Laighin (*plural*) *gen. pl.* Laighion, Leinster.
- Leath Chuinn, the northern half of Ireland.
- Leath Mhogha, the southern half of Ireland.
- Lee, or Li, or Fir Li, an ancient territory lying on the west side of the river Bann, south of Coleraine.
- Leim Chongcolainn, Cuchullin's Leap, now Loop Head, in Clare.
- Loch Ainninn, now Lough Ennell, near Mullingar, in Westmeath.
- Loch Bo-dearg, now Lough Boderg, on the Shannon, north of the town of Longford.
- Loch Cime, now Lough Hackett, in Galway.
- Loch Cuan, the old name of Strangford Lough, county Down.
- Loch Cutra, now Lough Cooter, near Gort, in Galway.
- Loch Dairbhrioch, now Lough Derravaragh, in Westmeath.
- Loch Deichet, or Lough Teichet, now Lough Gara, in Mayo.
- Loch Deirgdheirc, now Lough Derg, on the Shannon.
- Loch Eachtra, old name (now lost) of a lake situated somewhere near the boundary of the counties of Armagh and Monaghan.
- Loch Foirdreamhain, the ancient name of Tralee Bay.
- Loch Garman, Wexford Harbour.
- Loch Laighlinne, a lake in the barony of Moygoish, in Westmeath, the position of which is not now known.
- Loch Luimnigh, the old name of the Lower Shannon (below Lime-
rick).
- Loch mBreanainn, the ancient name of Loughgall, in the county Armagh.
- Loch Muinreamhair, now Lough Ramor, in the south of the county Cavan.
- Loch Oirbsion, now Lough Corrib, in Galway.
- Loch Ribh, now Lough Ree, on the Shannon.
- Loch Rudhruidhe, the old name of Dundrum Bay, county Down.
- Loch Uair, now Lough Owel, near Mullingar.
- Lothra, now Lorrha, in the north-west of Tipperary.
- Luachair Dheaghaidh, now Slieve Lougher, near Castleisland, in Kerry.
- Magh Ceara, now the barony of Carra, Mayo.
- Magh Cuile Tola, a plain in the barony of Kilmaine, Mayo.
- Magh Feadha, the old name of a plain in the county Carlow, lying east of Leighlinbridge.
- Magh Feimheann, the plain lying south and west of Slievenamon, in Tipperary.
- Magh g-Ceidne, the plain lying between the rivers Erne and Drowes, south of Ballyshannon, in Donegal.

- Magh Macha**, the plain lying round the city of Armagh.
- Magh Maoin**, or **Maenmhangh**, the plain lying round Loughrea, in Galway.
- Magh Muirtheimhne**, the level part of the county Louth, from the Boyne to Dundalk.
- Magh n-Ealta**, the plain of the flocks, the level district between Dublin and Howth.
- Magh Iotha**, the old name of a plain in the barony of Raphoe, in Donegal, along the river Finn.
- Magh Luirg**, a plain in the north of the county Roscommon.
- Magh nAghar**, now Moyre, near Tulla, in Clare.
- Magh Sainbh**, a plain extending over parts of Roscommon and Leitrim.
- Magh Seimhne**, a plain in Antrim, west of Island Magee.
- Magh Tochair**, a plain lying round the village of Carndonagh, in Innishowen, in Donegal.
- Magh Tuireadh**: see Moytura.
- Maothail**, now Mohill, in the south of the county Leitrim.
- Meadhraidhe**. See Ath-cliaith Meadhraidhe.
- Moghurn** or **Mourne**, the ancient name of the river Foyle, flowing by Derry.
- Moytura North**, a plain lying in the parish of Kilmactranny, east of Lough Arrow, in the county Sligo.
- Moytura South**, a plain near Cong, in Mayo.
- Muicinis**, Pig-island, one of the old names of Ireland.
- Murbholg**, now Murlough Bay, an inlet from Dundrum Bay, in Down.
- Murthola**, the mouth of Strangford Lough, in Down.
- Ogygia**, one of the old names of Ireland.
- Oilén Arda Neimhidh**, or **Oilén Mór an Bharraigh**, Great Island in Cork Harbour.
- Oilén O'Bric**, a small island near Bunmahon, county Waterford.
- Oilíoch Néid**: see Aileach.
- Rath Chinneich**, an ancient residence near Derrylee, in the barony of Oneilland, county Armagh.
- Rath Ciombaoth**, an ancient residence, near Island Magee, in Antrim.
- Reachrain**, Rathlin Island, north of Antrim.
- Righe River**: the Rye Water, which flows by Maynooth, and joins the Liffey at Leixlip.
- Rinn mBeara**, in the barony of Kiltartan, county Galway.
- Rinn Tamhainn**, the extremity of the old peninsula of Meadhraidhe, projecting into Galway Bay, south of the city of Galway; now called Tawin Point.
- Ros Fraochain**, now Rosreaghan, near Croaghpatrick, in Mayo.
- Rurthach**, the ancient name of the river Liffey.
- Samhaoir**, the ancient name of the river Erne, flowing by Ballyshannon.
- Scotia**, one of the old names of Ireland.

- Seanmhagh Ealta Eudair, or the Old Plain of the flocks of Eudar; the ancient name of the plain lying between Dublin and Howth.
- Sliabh Badhna, now Slieve Bawn, in the county Roscommon.
- Sliabh Beatha, now Slieve Beagh, near the town of Monaghan.
- Sliabh Caoin, now Carrigeennamronety, three miles south of Kilfinane, county Limerick.
- Sliabh Cua, the highest peak of the Knockmealdown mountains, between Waterford and Tipperary.
- Sliabh Eibhlinne, now Slieve Eelim or Slieve Phelim, in the county Tipperary, east of Limerick.
- Sliabh Eichtge, now Slieve Aughty, in the south of Galway, west of Lough Derg.
- Sliabh Fuaid, a mountain near Newtown Hamilton, in Armagh.
- Sliabh Slangha, the ancient name of Slieve Donard, the highest of the Mourne Mountains.
- Slighe Dhála, or Bealach Mor an Osruidhe, a main road, anciently leading from Tara southwards; the name still lives in the townland of Ballaghmore, near Stradbally, in Queen's County.
- Sligioch, the ancient name of the river flowing from Lough Gill through the town of Sligo.
- Tailltinn or Tailteann, now Teltown, on the Blackwater, nearly midway between Navan and Kells.
- Teamhair, *gen.* Teamhrach and Teamhra, *dat.* Teamhraigh, Tara, in Meath, the seat of the Irish monarchy.
- Teathbha or Teffia, an ancient territory including parts of the present counties of Westmeath and Longford.
- Tóchar Cháirbre, the Toghher or causeway of Carbury, in Kildare. See Cairbre.
- Tóirinis or Torach, Tory Island, off Donegal.
- Tor Conáing, an ancient fortress on Tory Island.
- Tracht Rudhraidhe, the strand of the Bay of Dundrum, in Down.
- Traigh Eothaile, the ancient name of the strand lying west of Ballysadare, in Sligo.
- Tuagh Inbhir, the ancient name of the mouth of the Bann at Coleraine.
- Tultuinne, now Tountinna, a hill rising over Lough Derg, two miles north of Killaloe.
- Ua Mac Uais Breagh, now the barony of Moygoish, in Westmeath.
- Uisnioch, the Hill of Usnagh, in the parish of Conry, in Westmeath one of the royal residences of Ireland.
- Ulaidh (*plural*), *gen. pl.* Uladh, Ulster.

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