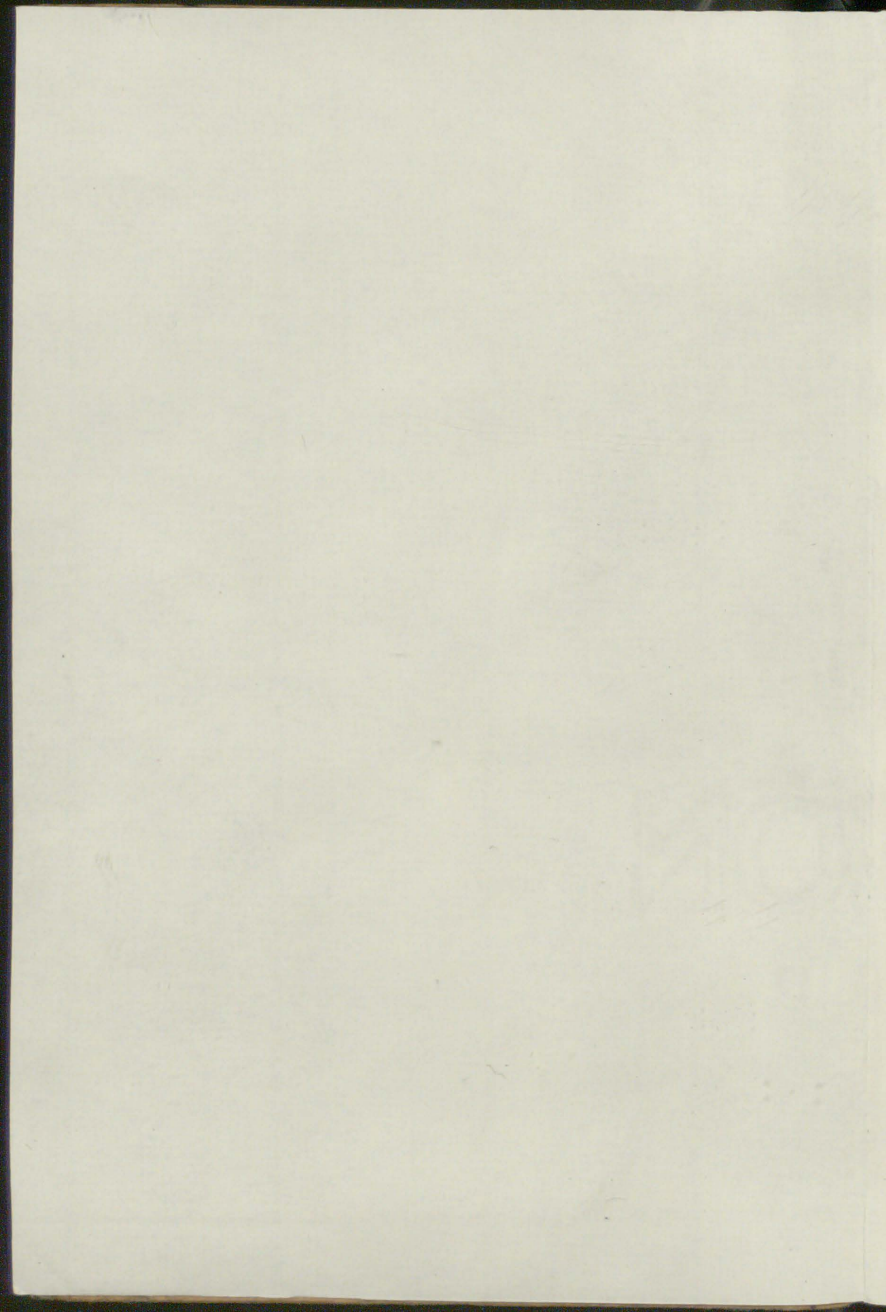


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THE HISTORY OF IRELAND

FROM THE EARLIEST TO THE PRESENT

BY J. F. COLEMAN

HISTORY OF IRELAND

BOOK I. PART I.

PUBLISHED BY THE AUTHOR

LONDON: J. F. COLEMAN

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FORUS FEASA AIR ÉIRINN:

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HISTORY OF IRELAND.

BOOK I. PART I.

EDITED WITH GAELIC TEXT (FROM A MS. OF T.C.D.),
LITERAL TRANSLATION, EXPLANATION OF GAELIC
IDIOMS, COMPLETE VOCABULARY, &c.

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PREFACE.

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 $\text{gnát-}\mu\text{oimn}$, for $\text{gnát}\mu\text{oimn}$ $\Delta\text{oim-}\text{f}\epsilon\text{ancur}\acute{o}$ for $\Delta\text{oimf}\epsilon\text{ancur}\acute{o}$, &c.).
4. When b eclipses f , O'Mulconry invariably writes the combination bf , which I have all through changed to the more familiar b-f .

The grammatical terminations vary somewhat: thus the termination of the past passive is sometimes written $\text{e}\acute{\alpha}\acute{o}$ and sometimes $\text{io}\acute{o}$; but I have faithfully followed the text in every case.

This text is remarkable for the very general use of o instead of Δ and u , and in consequence of the diphthong io instead of $\text{e}\Delta$; as gor for gur , $\text{veunt}\text{o}\text{r}$ for $\text{veunt}\Delta\text{r}$, $\text{veir}\acute{\text{c}}\text{o}\text{r}$ for $\text{veir}\acute{\text{c}}\text{e}\Delta\text{r}$, $\text{bu}\Delta\text{i}\text{li}\text{o}\acute{o}$ for $\text{bu}\Delta\text{i}\text{le}\Delta\acute{o}$. 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.*

CONTENTS.

CHAP.	PAGE
I. Of the various names of Erin	2
II. Of the several Divisions of Erin	12
III. Of the subdivisions of the Provinces	20
IV. Of the Genealogy of the Fathers from Adam to the chil- dren of the children of Noe	38
V. Of the Conquests of Erin before the Flood	45
VI. Of the First Conquest of Erin	62
VII. Of the Conquest of Partholon	64
VIII. Of the Conquest of the children of Neimhidh	78
IX. Of the Conquest of the Firbolg	96
X. Of the First Kings of Erin	102
XI. Of the Conquest of the Tuatha De Danann,	108
XII. An enumeration of the noblest of the Tuatha De Danann,	124
XIII. Of the Kings of the Tuatha De Danann,	126
Vocabulary	133
Alphabetical List of Place Names with their identifications	164

CONTENTS

1	OF THE GENERAL PRINCIPLES OF THE ART
2	OF THE HISTORY OF THE ART
3	OF THE THEORY OF THE ART
4	OF THE PRACTICE OF THE ART
5	OF THE INSTRUMENTS OF THE ART
6	OF THE MATERIALS OF THE ART
7	OF THE METHODS OF THE ART
8	OF THE RESULTS OF THE ART
9	OF THE APPLICATIONS OF THE ART
10	OF THE IMPROVEMENTS OF THE ART
11	OF THE FUTURE OF THE ART
12	OF THE CONCLUSION OF THE ART
13	OF THE APPENDIX OF THE ART
14	OF THE INDEX OF THE ART
15	OF THE PREFACE OF THE ART
16	OF THE INTRODUCTION OF THE ART
17	OF THE FIRST PART OF THE ART
18	OF THE SECOND PART OF THE ART
19	OF THE THIRD PART OF THE ART
20	OF THE FOURTH PART OF THE ART
21	OF THE FIFTH PART OF THE ART
22	OF THE SIXTH PART OF THE ART
23	OF THE SEVENTH PART OF THE ART
24	OF THE EIGHTH PART OF THE ART
25	OF THE NINTH PART OF THE ART
26	OF THE TENTH PART OF THE ART
27	OF THE ELEVENTH PART OF THE ART
28	OF THE TWELFTH PART OF THE ART
29	OF THE THIRTEENTH PART OF THE ART
30	OF THE FOURTEENTH PART OF THE ART
31	OF THE FIFTEENTH PART OF THE ART
32	OF THE SIXTEENTH PART OF THE ART
33	OF THE SEVENTEENTH PART OF THE ART
34	OF THE EIGHTEENTH PART OF THE ART
35	OF THE NINETEENTH PART OF THE ART
36	OF THE TWENTIETH PART OF THE ART
37	OF THE TWENTY-FIRST PART OF THE ART
38	OF THE TWENTY-SECOND PART OF THE ART
39	OF THE TWENTY-THIRD PART OF THE ART
40	OF THE TWENTY-FOURTH PART OF THE ART
41	OF THE TWENTY-FIFTH PART OF THE ART
42	OF THE TWENTY-SIXTH PART OF THE ART
43	OF THE TWENTY-SEVENTH PART OF THE ART
44	OF THE TWENTY-EIGHTH PART OF THE ART
45	OF THE TWENTY-NINTH PART OF THE ART
46	OF THE THIRTIETH PART OF THE ART
47	OF THE THIRTY-FIRST PART OF THE ART
48	OF THE THIRTY-SECOND PART OF THE ART
49	OF THE THIRTY-THIRD PART OF THE ART
50	OF THE THIRTY-FOURTH PART OF THE ART
51	OF THE THIRTY-FIFTH PART OF THE ART
52	OF THE THIRTY-SIXTH PART OF THE ART
53	OF THE THIRTY-SEVENTH PART OF THE ART
54	OF THE THIRTY-EIGHTH PART OF THE ART
55	OF THE THIRTY-NINTH PART OF THE ART
56	OF THE FORTY PART OF THE ART
57	OF THE FORTY-FIRST PART OF THE ART
58	OF THE FORTY-SECOND PART OF THE ART
59	OF THE FORTY-THIRD PART OF THE ART
60	OF THE FORTY-FOURTH PART OF THE ART
61	OF THE FORTY-FIFTH PART OF THE ART
62	OF THE FORTY-SIXTH PART OF THE ART
63	OF THE FORTY-SEVENTH PART OF THE ART
64	OF THE FORTY-EIGHTH PART OF THE ART
65	OF THE FORTY-NINTH PART OF THE ART
66	OF THE FIFTY PART OF THE ART
67	OF THE FIFTY-FIRST PART OF THE ART
68	OF THE FIFTY-SECOND PART OF THE ART
69	OF THE FIFTY-THIRD PART OF THE ART
70	OF THE FIFTY-FOURTH PART OF THE ART
71	OF THE FIFTY-FIFTH PART OF THE ART
72	OF THE FIFTY-SIXTH PART OF THE ART
73	OF THE FIFTY-SEVENTH PART OF THE ART
74	OF THE FIFTY-EIGHTH PART OF THE ART
75	OF THE FIFTY-NINTH PART OF THE ART
76	OF THE SIXTY PART OF THE ART
77	OF THE SIXTY-FIRST PART OF THE ART
78	OF THE SIXTY-SECOND PART OF THE ART
79	OF THE SIXTY-THIRD PART OF THE ART
80	OF THE SIXTY-FOURTH PART OF THE ART
81	OF THE SIXTY-FIFTH PART OF THE ART
82	OF THE SIXTY-SIXTH PART OF THE ART
83	OF THE SIXTY-SEVENTH PART OF THE ART
84	OF THE SIXTY-EIGHTH PART OF THE ART
85	OF THE SIXTY-NINTH PART OF THE ART
86	OF THE SEVENTY PART OF THE ART
87	OF THE SEVENTY-FIRST PART OF THE ART
88	OF THE SEVENTY-SECOND PART OF THE ART
89	OF THE SEVENTY-THIRD PART OF THE ART
90	OF THE SEVENTY-FOURTH PART OF THE ART
91	OF THE SEVENTY-FIFTH PART OF THE ART
92	OF THE SEVENTY-SIXTH PART OF THE ART
93	OF THE SEVENTY-SEVENTH PART OF THE ART
94	OF THE SEVENTY-EIGHTH PART OF THE ART
95	OF THE SEVENTY-NINTH PART OF THE ART
96	OF THE EIGHTY PART OF THE ART
97	OF THE EIGHTY-FIRST PART OF THE ART
98	OF THE EIGHTY-SECOND PART OF THE ART
99	OF THE EIGHTY-THIRD PART OF THE ART
100	OF THE EIGHTY-FOURTH PART OF THE ART

NOTE.

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, *meallrao* and *meallraoar* (instead of *meallaoair*), they deceived. These terminations are often slightly varied, especially when they are joined to a verb whose final vowel is slender (*buailirtoair*, *buailiriom*, *buailirioo*, &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 *meallaoor* instead of *meallaoair*.

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 FEASA AR ÉIRINN.

LIBER PRIMUS.

Ας πο δο ρεαν̄cυρ Ἐριονν, αςυρ δα ζαc̄ αιnm
δα ο-τυζαδ̄ uιppe,* αςυρ δα ζαc̄ ποινν δα
n-δεapnaδ̄ uιppe, αςυρ δα ζαc̄ ζαbáιλ δα n-δεap-
naδ̄ uιppe, αςυρ δα ζαc̄ n-δpuing δαρ ζαb̄ í, αςυρ
δα ζαc̄ ζhíom̄ τάρζamail δα n-δεapnaδ̄ inn̄te pe
linn ζαc̄ αιpυpιοζ̄ δα παibe op̄ α cionn, ó t̄úr
píam̄ ζυρ an αιmpip̄pe, an m̄eiō puapap̄ pe a
b̄-paip̄néip̄ oíob̄.

I.

Αρ ο-τ̄úr cuippiom̄ p̄íor̄ ζαc̄ αιnm δα παibe ap̄
Ἐρινn p̄íam̄.

1. Δn̄ ceuō αιnm̄ τυζαδ̄ ap̄ Ἐρινn, in̄p̄ nā b̄-pioδ̄baδ̄,
eaδ̄on, oílén nā ζ-coill̄teaδ̄; αςυρ ap̄ é̄ oumē oο
ζaiym̄ Δn̄ τ-αιnm̄p̄ī oí oζλαoc̄ oο in̄uinn̄tīp̄ n̄in̄

* Οα ο-τυζαδ̄ uιppe, that was given to it; literally, "that was given upon her." In the succeeding phrases, also, the preposition ap̄ 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†

* *An méirí fuairear re a b-fairnéir síob*; literally, "the number I-have-found to record them of them." *Re a b-fairnéir*, "for to record them" or "for their recording." See Grammar, p. 116, Idiom 1

† Who gave that name to it: *so gairim an t-ainm rin sí*; literally, "who called that name of her" (i.e., of Erin). See note ||, next pag.

examine meic béil, taimis uaidó vo braid na h-Éirionn, agus ar v-teacét innite óó* ruaidi 'n-a h-don doirne coillioó íf acét Maḡ n-ealta amáin. Trí h-uaidie, iomorro, vo bí Éipe 'n-a h-doncoill† vo réir an t-reanfocailri atá ran reancur:—"Trí h-uaidie vo cúir Éipe trí monḡa agus trí maola ói."

2. An vaira h-aínm Críóc na b-Fuineadóc, ó beic a b-fuinioó, no a ḡ-críóc na v-trí rann von voíman vo bí ar ráḡail an tairrim; ionann, iomorro, fuin agus críóc, ón focolro *Lairne finis*.

3. An trear aínm, inir ealḡa, eadón, oilén uarol; óir ar ionann inir agus oilén, agus ar ionann ealḡa agus uarol: agus ar fe linn fear m-bolḡ ra ḡnát an t-aínm rin uirre.

reason
reside
banish

4. An ceatramadó h-aínm Éipe; agus a veirctior zup ab uime zoirctior rin ói,§ vo réir uḡodair vaircte, ón b-focal ro Aeria, rá rean aínm von oilén va n-zoirctior|| Creta no Candia anoir; agus ar uime meapap¶ an t-uḡoormoin rin, vo bḡḡ zoi *Διτιζιοσσι* rlioct ḡhaoiöl ḡhlair ran oilén rin real aimirre a n-oidiḡ Spú mic Eapú mic ḡhaoiöl v'ionnairbad ar an Eizipt. Vo veirctior fói Aere v'aínm ar an Eizipt ói ḡluairioosoi ḡaoiöl. *ḡioeas* ar í ceav- *μείντο*

* 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."

|| Va n-zoirctior Creta; literally, "of which is called Creta," va being here a contraction of ve a "of which." When the verb zoi (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 zoirctior Connaceta vóib "Connacians are called of them," i.e., "they are called Connacians" (page 24 *infra*). See also last note above.

¶ Meapap, 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, *finis*.

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 Firbolgs 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 ὁ ἰστανθησάμενος. See Grammar, p. 112, par. 12; and for the use of the article before Egypt, see Grammar, p. 99, par. 6.

opinion

territory

ruio coitcìonn na reancaò, sup ub uime gairtìor
Éire ói, ó ainm na bainmògan vo Thuataib De
Óhanann vo bi fán g-eríe me linn éloinne milioò vo
teact innte: Éire iníon Dealbaoit fa h-ainm ói;
agur ar í fá bean vo Mhac Greine óa n-gairtì
Ceathúr,* fá ní Éirionn an tan tangaðor Meic
milioò innte.

proper

5. An cúigeaò h-ainm fóula, ó bainmògan vo
Thuataib De Óhanann óa n-gairtì fóula: ar í fá
bean vo Mhac Ceit óar b'ainm oilior Teathúr.

sovereignty

6. An reireaò h-ainm banba, ó bainmògan vo
Thuataib De Óhanann vo bi fán g-eríe, óa n-gairtì
banba; ar í fá bean vo Mhac Cuill óar b'ainm
oilior Eathúr. Na trí mige vo bioò a b-flaictìor
Éirionn gac mé m-bliadaim; agur ar é ainm mná gac
fir vob vo bioò ar an oilén an bliadaim vo bioò féin
n-a ní. Ar uime gairtìor Éire von oilén nira mionca
iná fóula no banba, vo bris sup ab é fear na mná
óar b'ainm Éire fá ní an bliadaim tangaðor Meic
milioò innte.

minic

*fate
history
roar*

assembly

forward

7. An reactmaò h-ainm Inir fáil; agur ar iao
Tuata De Óhanann tug an t-ainm rin uirre, ó éloic
tugrao leo innte óa n-gairtì an Lia fáil; agur
Saxum Fatale, eadon, cloic na cinneamna, gairtìor
Hector Boetius ói, a rdaí na h-Alban; agur fá cloic
í ar a maðaoir geara, óir vo gairtìor ní fo an neac
óar córa flaictìor Éirionn ó'faðail me linn b-fear
n-Éirionn vo beic a mórdáil a o-Teamraiz me toza
mí g oirra. Síreao ní gairtì ní ó ainm Choncuðair
ale, óir vo balbuigíeoó bréiz óealba an vomain an

ris:

* Literally "Mac Greine, of whom used-to-be-called Ceathur;"
gairtì, the past consuetudinal, passive voice. See note II, p. 4. This
idiom occurs very often in Keating, but I shall not explain it
again, presuming that the student is now sufficiently familiar with it;
and I shall render the Gaelic expression, óa n-gairtì, "who was called,"
instead of "of whom used-to-be-called."

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 [itis] *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: 𐌛𐌰𐌿𐌸𐌰 𐌲𐌰𐌶𐌰𐌸𐌰 𐌳𐌰𐌳𐌰𐌸, &c. See Grammar, p., 72, par. 8, for an explanation of the forms used here.

† Each year by turns: 𐌸𐌰𐌶𐌰 𐌶𐌰 𐌰𐌵𐌰𐌳𐌰𐌶𐌰𐌸𐌰. See Grammar, p. 128, Idiom 31.

τὰν πυγὰδὸ Ὀρίοιτ. Ἀγ ρο μανν ὑειμμιυόττα ἀγὰ
 γυρὸυγὰδ* γυρ ἀβ ὅν γ-cloicῖρ γαιρῖοιρ Ινιρ ῥάιλ
 ὀ'ἔιρυνν.

Ἀν ὀλοὸ ἀτά ρῶμ τὰ ῥάιλ,
 Ὑαίτε ραιτῖοιρ Ινιρ ῥάιλ ;
 Εἰοιρ'ὸά ἐράγς εἰλε ἔινν,
 Μαγ ῥάιλ υἱε ρορ ἔιρυνν.†

τῶαν.

8. Ἀν τ-οῦτῖμαδὸ ἡ-αἰνν Μυεινιρ ; ἀγυρ ἀρ ἰαδ
 ῥῶαννα Μίλιοδ τυγ ἀν τ-αἰνν ρῖν υἱρρῖε ρυλ ρανγὰδορ
 ἃ ὀ-τίρῖν ἰνντε. Μαρι ῥανγὰδορ, ἰομορρῖο, γο ἔινν
 ἰννβερῖν ῥῶαν, ὡς ἡ-γαιρῖοιρ εἰαν ῥῶα ῥαιμαν
 ἀνν, ῥιονόλνιρ ῥυαδὰ ῥε ῥῶαν ῥῶα ῥῶα ῥῶα ῥῶα
 'ἡ-α γ-κοἰννε ἀνν, ἀγυρ ἰμρῖο ῥῶαοῖρὶοῦῥτ ὀρρῖα, ἰομνυρ
 ἡρῖ ῥῶα ὀῖβ ἀν τ-οἱλέν ἀττ ἀρ ῥορῖαἰλιοςρ μνις,
 γονὰδὸ υἱε ῥῖν τυγὰδορ Μυεινιρ ρορ ἔιρυνν.

9. Ἀν ἡαοῖμαδὸ ἡ-αἰνν Scotia ; ἀγυρ ἀρ ἰαδ Μεῖρ
Μίλιοδ τυγ ἀν τ-αἰνν ρῖν υἱρρῖε ὅν ἃ μάτῃρ,
 ὡς ἡ-αἰνν Scota, ἰνγῖον Pharao Nectonibus ; ἡο ἀρ
 υἱε τυγὰδορ Scotia υἱρρῖε ὡς ἡρῖ γυρ ἀβ ἰαδ ρῖν
Cine Scuit ὡς Scythia ; Scota, Scyta.

10. Ἀν ὑειῖμαδὸ ἡ-αἰνν Hibernia ; ἀγυρ ἀρ ἰαδ
Μεῖρ Μίλιοδ τυγ ἀν τ-αἰννρῖ υἱρρῖε. ῥῶεαδὸ ἃ ὑειμμι
ῥῶονγ γυρ ἀβ ὁ ἀβῦνν ἀτά ραν ῥῶα ὡς ἡ-γαιρῖοιρ
Hiberus τυγῖορ Hibernia υἱρρῖε. ἃ ὑειμμι ῥῶεα
 εἰλε γυρ ἀβ ὁ ἔῖβοιρ μας Μίλιοδ ῥαιρῖοιρ Hibernia ὀι.
 Ἀττ ῥεαἰαδ ὑειρ Coymac ἡαοῖμαδ Μας Cuilionain γυρ
 ἀβ υἱε ἃ ὑειρῖοιρ Hibernia ῥῶα,† ὅν γ-κόμφοῥ
ῥῥῶεαγὰς ρο hiberoc, id est occasus ἃ ῥῶαοιρ, ἀγυρ
nyaon, id est insula : ἰοἰανν ρῖν ρῖε ἃ ῥῶαδ ἀγυρ in-
sula occidentalis, εἰδῶν, οἱλέν ἰαρῖαῥαδ.

* Ἀγ ἃ γυρὸυγὰδ, at its setting down.

† ῥῶα ρορ ἔῖρυνν, on all Erin : here the usual order (ρορ ἔῖρυνν
υἱε) is departed from for the sake of rhyme.

‡ ἃ ὑειρῖοιρ Hibernia ῥῶα, it is called Hibernia ; literally, "Hibernia
 is called of her." Here the prep. ῥῖε (in ῥῶα) is used with γῶιρ, in-
 stead of ῥε. See note ||, p. 4.

Slaney
gather
meeting
plain

Wexford
Harbour

de a

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 Fail :—

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 Pharaon 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, *occusus* (western) in Latin ; and *nyaon*,* that is,

* So these two words are given in the MS.

11. An τ-δονμάδὸ h-ainm veug Juernia vo pēiri Ptolomeus, no Juerna vo pēiri Solinus, no Ierna vo pēiri Claudianus, no Vernia vo pēiri Eustatius. Mea-
 = ve
 faim nač fuil vo céill* fá'n veirōbir, atá roir na h-uḡḡaruirbir vo édoiḡ an focol Hirbēnia, ačt nār tuiḡiobar cḡeo ó v-táimḡ† an focol ro Hirbēnia. Aḡur vā pēiri rin ḡo v-tuḡ ḡač don fá leič óioḡ amur uaió pēim air, ionnur ḡur ab ve rin táimḡ an variety malairt úo air an b-focol.

12. An vaira h-ainm veug Irin, vo pēiri Diodorus Siculus.

13. An tḡear ainm veug Irilanda; aḡur mea-faim ḡur ab é fáč fá v-tuḡaó an τ-ainm rin uirre, vo bḡiḡ ḡur ab é Ir mac Milioó ceuḡ ruine vo h-aynuicio fá úr Éirionn vo Clannaiḡ Milioó, aḡur vā pēiri rin vo h-ainmnḡiúó an τ-oilén rin uaió: ionann, is thought iomorro, Irlanda aḡur ḡearonn Ir. Oir air ionann land a m-béairla, aḡur fonn no ḡearonn a n-ḡaoiréilḡ. Ar móḡbe ar mea-roa fírinne an neitēri, mar a veiri leaḡoir Arimačā ḡur ab ainm von oilénro, Irēo, eaóon, uaiḡ Ir, vo bḡiḡ ḡur ab ann atá ḡearit no uaiḡ Ir.

14. An ceačramáδὸ h-ainm veug Ogygia, vo pēiri Plutarcus: ionann ḡiḡ, Ogygia a n-ḡpéiḡir aḡur Insula perantiqua, eaóon, Oilén ro-áiruir. Aḡur ar cnearoa an τ-ainm v'Éirionn rin, vo bḡiḡ ḡoir ab cián ó vo háitḡiúó air v-túr í, aḡur ḡur ab foirbče ar fíreolur atá aḡ a ḡeancuiróir air vā laib a ḡean ó túr na n-ainmroir, vāiḡ a n-vāiḡ.†

long perfect history

* nač fuil vo céill: literally, "that [there] is not [any] of sense." Observe, fuil, the older form, is used here instead of the modern b-fuil.

† O v-táimḡ: the rel. pron. is understood here: ó a v-táimḡ.

‡ Vāiḡ a n-vāiḡ, 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 Erin, 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.

Ας πο ρίος γὰς ποινν δα ν-δεαρναὸ ἀρ Ἐρινν

1. Ἀν ἔευσ ποινν, ἀρ ἑ Παρθολόν το ποινν in ἃ
ceitpe mīrīb* εἰσιρ ἃ ἑατριαρ mac, ὅαρīb' ἀνμanna
Ἐρ, Ορβα, Ἑαρνον, ἀγυρ Ἑαρννα. Τυζ ἀν ἑέρο-μῖρ
ὀ'Ἐρ; μαρ ἀτά ἃ ἑ-φοῖλ† ὁ Οἰλοὺ Νέρο ἃ ὀ-τυαῖρ-εἰοῖρ
υλαὸ γο ἡ-ἀτ-κλιατ Λαῖγιον. Τυζ ἀν ὅαρνα μῖρ το
Ορβα, εἰδον, ἃ ἑ-φυῖλ‡ ὁ ἀτ-κλιατ γο ἡ-Οἰλέν Ἀρνα
Νεῖμιρ, ὅα ν-γοῖρ-εἰοῖρ Οἰλέν Μόρ ἀν ὅαρ-μῖρ.
Τυζ ἀν τρεαρ μῖρ ὀ'Ἑαρνον, ὅν Οἰλέν μόρ γο
ἡ-ἀτ-κλιατ Μεαδῶριουε ἀγ Σαῖλλῖν; ἀγυρ ἀν ἑατ-
ποῖμαὸ μῖρ ὀ'Ἑαρννα, εἰδον ὁ Μμεαδῶριουε γο
ἡ-Οἰλοὺ Νέρο.

Ἀν ὅαρνα Ροινν, εἰδον, ποινν Ἐοιννε Νεῖμεαδ.

chief : - 2. Τριύρ ταοῖρ-εἰοῖρ‡ το ἑλannaῖβ Νεῖμιρ το ποινν
ἔῖρ εαττορπο ἃ ὀ-τρί μῖρīb, ὅεῶταδ, Σιμεον, ἀγυρ
ἑμοτάν ἃ ν-ἀνμanna. Σαβαῖρ ὅεῶταδ ὁ Τόρμινρ
γο ὅοινν. Σαβαῖρ Σιμεον ὁ ὅοινν γο ὅεαταδ
Chonglaῖρ Λάμῖν ἡε Κορκαῖγ. Σαβαῖρ ἑμοτάν ὁ
ὅεαταδ Chonglaῖρ γο Τόρμινρ ἃ ὀ-τυαῖρ-εἰοῖρ
Chonnaδτ.

Ἀν τρεαρ Ροινν ἀνν πο, εἰδον ποινν Ἑαρ m-ὅολγ.

3. Κύγ μεῖρ ὅεατα ἡῖρ Λοῖτ το ἡαννραὸ ἔῖρ ἃ
γ-κόγ μῖρīb εαττορπο, ἀγυρ ἀρ ὀῖοβ ρῖν γοῖρ-εἰοῖρ‡ νἃ
κόγ κόγτῖρ : ἀγυρ ἀρ ἰ ρῖν ποινν ἀρ buaine το ρῖννιὸ

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

† ἃ ἑ-φοῖλ, all that is. See Grammar, p. 47, par. 3; and p. 107, par. 3.

‡ Τριύρ ταοῖρ-εἰοῖρ, three of chiefs; ταοῖρ-εἰοῖρ is gen. plur. So also is mac, in the third line. See Grammar, p. 98, par. 11.

§ Ἀρ ὀῖοβ ρῖν γοῖρ-εἰοῖρ: it is those that are called; literally, "it is of those are called." See note ||, p. 4.

parts

Dublin

Clarins
Bridge in
Galway

chief :

Boyne

near Cork

Greenan
Hill in
Donegal
Gr. Hill
in Cork
Harb.

Lory
Island

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: გაბაი, the historical present. See Grammar, p. 56, part 3.

ἀρ' ἑῖπονν μισμ, ἀμᾶιλ ἁ δευμιαμ ζο ζῖου ὅα εἰρ πο. *short*
 Τῆς Cambrien leir an ποιννρε ran leabair no perioð
 vo t̃uapaz̃b̃ail na h-ḗuonn, map an abair "In
 quinque enim portiones (inquit) fere æquales anti-
 quitus hæc regio divisa fuit; viz., in Momoniam du-
 plicem, Borealem et Australem, Lageniam, Ultoniam
 et Conaciam." "Ἀ ζ-κούζ μίμυβ, ιομορμιο, beaznac̃ com-
 ḗroma (ar pé) vo ποннаδ̃ an ḗrhõc po an all̃õ, map *anciently*
 δτὰ an ὁά Mhum̃am, Tuad̃mumã azur Deap̃mumã,
 Laĩgin, Ulãr̃õ, azur Connãc̃taiz̃." Az po na cóiz
 τ̃aor̃iz̃ ὁ' f̃eap̃iaib̃ boiz̃ vo ζ̃ab̃ ceannur̃ na ζ-κούζ
 ζ-κούζιο̃poin: Slám̃ze, Seanzann, Zann, Zeannann,
 azur Rũz̃mũr̃õe. Vo ζ̃ab̃ Slám̃ze cóiz̃iõ Laĩgion, ó
 Opoic̃ioo-Δ̃tã ζο Cumarĩ na ὁ-τρί n-Uir̃ge. Z̃abair *Waterford*
 Zann cóiz̃iõ Eac̃ac̃ Ab̃rãõmũar̃õ, ó Cumarĩ na ὁ-τρί *Hur. b. r.*
 n-Uir̃ge ζο bealãc̃ Chonglãir. Z̃abair Seanzann
 an cóiz̃iõ Choñp̃aioi Mheic̃ Oá̃ipe, ó Vhealãc̃
 Chonglãir ζο Luim̃nioc̃. Z̃abair Zeannann cóiz̃iõ *Riv. Drow's Lake. melvin*
 Choñnãc̃t̃, ó Luim̃nioc̃ ζο Opõbaoir̃. Z̃abair
 Rũz̃mũr̃õe cóiz̃iõ Ulãr̃õ ó Ohõp̃baoir̃ ζο Opoic̃ioo-
 Δ̃tã.

Μα τὰ ζο n-ab̃mũrõ cũrõ vonã peanc̃ũr̃õib̃ zur̃ ab̃
 ποινν tr̃éanãc̃ vo bí ar' ἑῖπονν iõrĩ tr̃ĩ mac̃aib̃
 Ceap̃mãõã Mil̃beoil vo Thũãc̃aib̃ De Ohãnann, ní
 m̃eap̃aim̃ zur̃ĩ ποннаδο̃rĩ ḗr̃iẽ eap̃tõr̃mã, ac̃t̃ ar̃ĩ mõ
 ceũõp̃ũr̃õ zur̃ĩ ab̃ pealũr̃õiõc̃t̃* fl̃ãit̃ir̃ ζ̃ac̃ pe m-bl̃iãõ-
 aint̃ vo bí eap̃tõr̃mã, vo péir̃ map ἁ oũb̃p̃am̃õrĩ t̃uap̃
show az ἁ fõll̃ir̃iõz̃ãõ c̃peõ ar̃ ἁ ὁ-τuz̃c̃õrĩ ḗr̃iẽ ar̃ an
 ζ-κρί̃c̃rĩ pã m̃ioncã ioná̃ fõõlã nõ bañbã.‡

* Sealũr̃õiõc̃t̃ means taking by turns, without reference to the num-
 ber of persons or things. I have translated it "alternation," which is
 not quite the word, inasmuch as there are *three* persons; but I cannot
 find any other single word that hits home the sense.

† ζ̃ac̃ pe m-bl̃iãõam̃. See Grammar, p. 128, idiom 31.

‡ Literally, "at its showing what [it is] from which is given [the
 name] Eire on this country oftener than Fódhla or Banbha."

[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-Uisce. Gann takes the province of Eochaidh Abhradhruaidh, from Cumar na d-tri n-Uisce 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.

An ceachtomhaidh Roinn, eadon, Roinn Chloinne
Míliod.

4. Ar í ceathúirí d'ruinge me reanúir,* gur ab amlúirí
do rannaidh Éire roimh Éibeari agus Eiruomón:—*boundary* a
b-puil ó Ait-cliait agus ó Gaillimh buí ~~ó~~ agus
prove Eirgí Ríada do chóirinn eadonna, as Éibeari; agus
a b-puil ar rin buí tuairí as Eiruomón. Tréad ní
h-í ro roinn do rannaidh eadonna, amuil éiríocham
'n-a d'iairí ro; aet ar amlúirí do rannaidh Éire:—
cógíod Muinán as Éibeari; cóigíod Chonnaet agus
cóigíod Laigíon as Eiruomón; agus cóigíod Ulaí as
Éibeari mae 1r, eadon, mae a n-vearibíadon; agus
orong dona h-uairibí tainis leo a b-foairi gac doin
uibí 'n-a roinn féin don éirí.

An cóigíod Roinn, eadon, Roinn Chearmna agus
Shobairce.

5. Do roinn, iompario, Cearmna agus Shobairce Éire
an dá leit eadonna, eadon, ó Inbairí Cholpa as
H. Benger D'oiúid Ait go Luimneac Muinán, agus an leat buí
tuairí as Shobairce, agus do rinne dún ar a leit féin,
eadon, Dún Shobairce. Gabair Cearmna an leat buí
óear, agus do rinne dún laim me fairrige teair, eadon, *old H. d.*
Dún Cearmna, iur a ráitíorí Dún mae ráirí *Kinsale*
5-éirí Chuiríoch amu.

De Courcy An Seiríod Roinn, eadon, Roinn Ugaime Mhóir.

6. Rannair Ugaime Móir Éire á g-cógí rannaidh
ríodh eirí an g-cógíorí agus .20. do cloinn do bí
áige amuil éiríom ríor irí Ríom Ríogíurí. *Sist of Kings*

* Orong me reanúir, historians; literally, "people for history," a
very common expression.

† Rir a ráitíor: see Grammar, p. 132, Idiom 38.

‡ Do bí áige, 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.

Ugainé 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.

An reáctmáð Roinn, eadon, Roinn Chuinn Cheudá-
táig ašur Moša Nuáðat.

1. Do roinn Conn ašur Moš Nuáðat Éire leatáð
eattorria, mar atá, a b-fuil ó Shailiín ašur ó At-
cliað buð éuáð, ašur Eiršii Riada do éorainn
eattorria, aš Conn; ašur ar ve rin tainis leat
Cuinn do éabairt* ar an taob buð éuáð; ašur leat
Moša aš Moš Nuáðat; ašur ar ve rin tugad leat
Moša ar an leat buð éear.

funne order
permanently
Hill of Mo
reach in
W. Meath
land
Tar ceann,† ceana, šor éuipor na reáct manna
ro do rónad ar Éirinn rior a n-eašor, do réir uir
na n-šabáltur ašur na n-aimpori, rillrio ar an
n-šnat-roinn atá ar Éirinn ó aimpir fear m-bolš
le, ó' r i ar mó atá ar bun do rior, eadon, cúig cóig
do éuanaí vó,‡ amuil a dubriamair. Ašur ir ann
baoi comroinn na š-cóig š-cóigead ro, aš liš atá a
n-Uirnioc, šo v-tainis Tuatol Teáctmori a b-plaitior,
šur bean mii va šac cóigioð mar rešronn buir
va šac aiporiz va m-beit a n-Éirinn; šur ab vóob rin
do rinnoð an Mhíre, amail foillreócam a b-plaitior
Tuatol.

* Do éabairt; infinitive active used passively. See Grammar, p.
112, par. 12.

† Tar 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:" do éuanaí, 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, *peapomn buiro* ; lit., "land of the table : " that is, land to support his table or household.

III.

[Do mionnoinn ar an Mhòe agur ar na còigeasdaib
eile annro.]

make Do gén anoir mionnoinn ar an Mhòe agur ar na
give còigeasdaib ar ceana ; agur vo bér torac na mionna
describe ro don Mhòe, so n-airnéir^{no}tor ar fearoinn, vo bhu^g
zur ab í fearoinn buir^o m^g Eirionn í,* vo réir na
control n-gaoir^oiol, agur so m-bi^oo^o raor gan olige^o, gan
r^mac^t, gan cáin ó neac a n-Eirinn, ac^t ó m^g Eirionn
amán. O^ct o-trio^oca o^gz lion^{no} a fearainn ; trio^oca^o
baile ran trio^oca-céo oio^o ; oá fear^guz o^gz fearainn
irⁿ m-baile, vo réir an t-reanc^uro, agur ré .20. ac^ua
ran fear^guz. Trí rí^cit agur trí céa^o fear^uio^o fearainn
irⁿ trio^oca-céo am^uro^o rⁿ. Cheir^e rí^cit agur
calculation ceir^e ceu^o agur ré mile fear^uio^o fearainn irⁿ Mhòe
uile, vo réir an áir^mre.[†]

neck Ar uime goir^ctor Mhòe oí, vo bhu^g zor ab vo
m^ero^e gac cóir^o vo beaⁿ tuac^ol Teac^ttor í. No
ar uime goir^ctor Mhòe oí, ó Mhòe m^ac b^rac^a m^uc
Dea^gfa^ca, p^uio^m-o^uraoi éloinne Neim^uo^o ; agur ar
leir vo ra^uir^oio^o an céro teime a n-Eirinn iar
o-teac^t éloinne Neim^uo^o ; agur laim me h-uir^uio^o
vo fa^uo^uo^o í. Vo b^rionⁿao^uri clanna Neime^ao^o an
kindle tuac^ol fear^uinn baoi ann rⁿ oó ; agur ón o^uraoi rⁿ
bestow gair^mtor Mhòe oí. Agur mⁱ maibe o^o fearainn ran
about Mhòe, mun am^uoin, ac^t an don tuac^ol p^uem^urá^tte,
no zor éur tuac^ol Teac^ttor m^ero^e nó munél gac
cóir^o le, am^uil ro ma^urom.

* 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 Mhòe) 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 anyone 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 Deaghfhatha, 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.

Do tóirantaáct na Míde ann ro nír na cóigeaódaib,
 aínail do orpdaig Tusáol Teacátmor. Mar éero
 ón Sionainn roir go h-Át-cliaé, ó Át-cliaé go
 h-Ábainn Ríge, o Ábuinn Ríge ríar go Cluain-Conn-
 riá, ó Chluain-Connriá go h-Át an Muilinn Fíang-
 caig, agus go Cumar Chluana h-íoráir, ar rin go
 Tócar Cairbre, o Thócar Cairbre go Cíannai-
 gheirille, go Druim Chuilinn, go bíorria, gur an
 ábainn da n-íorítorí Ábainn Chora gur an Sionainn
 buó éuaró, go Loc Rib, agus na h-óiléin uile ar leir
 an Míde iad; agus an t-Sionann go Loc bó-dear-
 ar rin go Maócaíl, ar rin go h-Át-luain, ar rin go
 Sgarib uacáirai-
 go Druim Leacáin, go roice an
 Ma-
 go Cumor Chluana h-éóir, go Loc-óá-én, go
 Ma-
 go Cno-
 go Dúibir, go Linn-á-á-an-
 Sliab Fuair, go Ma-
 go Chornáirai-
 go Cill-
 t-Sléibe, go Snám Eugnácar, go Cumar, agus ó
 Chumar go Lippe, aínail a veir an Seanéuró:—

O Loc bó-dear go bíorria,
 On Sionainn roir go cairrige,
 go Cumor Chluana h-íoráir,
 'S go Cumor Chluana h-áiríe.

Trí érioá óeg a g-cuir na Míde péin, agus cúig
 érioá a m-bheagáib, aínail a veirítorí ir na iann-
 áibre ríor:—

Trí érioá óeg ran míde,
 Mar a veir gac éin-fíle;
 Ir cúig érioá a m-bheagáirai-
 ar meabair é ne h-eoláir;
 Crio-
 Crio-
 agus crio-
 O Shionainn na n-garí-
 go cairrige—
 fir theacá-
 agus Cairbre go n-
 go lion gac-
 fir bheag go n-
 an Capán.

memory

eolair

Know

file

go nuige = go roice

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 Cumor of Cluain-Ioraird,
And to the Cumor 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 Cusan.

western
Eastern
Do iannaðo an Mhríde na éir ro, le h-Doó Oirioníde,
ní Éirionn, eoiri d'á m'ac Donnúiró m'ic Doimnail (ba
ní Éirionn moim Doó Oirioníde) Concúbori aḡur Oilill
an-anmanna. Tuḡ an leat iait'aríad o'fíori oíob, aḡur
an leat oir'etioríad von fíori oile, ionnur ḡori leaḡ an
poinn rin ví o rin ale, aḡur ar innte atá an Ríog'póit,
Teamairi. 28. II. 02.

Do poinn cóigíóð Chonnaét an n ro.

dispute
2. Cóigíóð Chonnaét ó Luimnióð ḡo 'Probaorí;
naoi ḡ-céu baile biaṡṡaíḡ atá innte, aḡur veic
o-ṡuocá .20. rin; oét ḡ-céu aḡur veic míle reirrioc
feairíann a ḡ-connaétaiḡ uile. Ar uime ḡair'etior
Connaéta ví: iomar'baio 'p'raoí'etior'etá tárla
eoiri na 'p'raoi vo Thuatáib Dé 'Dhanann, Cít-
neallad aḡur Conn a n-anmanna. Do mao Conn
rneadéta móri timcíoll an cóigíóð tpe 'p'raoí'etior'et,
ḡonað ve mo h-ainmniḡíóð Connaéta, eaðon, Cuinn-
rneadéta, eaðon, rneadéta Cuinn. No ar uime ḡoir-
etior Connaéta, eaðon, Conn-íocéta, eaðon clanna
Cuinn; ar ar ionann íocét aḡur clann; aḡur vo b'riḡ
ḡur ab íao clanna Chuinn vo áitíḡ an cóigíóð, mar
atáio,* r'íocét Eocád Moíḡmeaðoin, ḡoir'etior Con-
naéta víob.† Rannair Eocáio Ferólioc cóigíóð Con-
naét 'n-a trí cotéaiḡ roiri t'p'ia. Tuḡ o'Phroec m'ac
Féiḡ, o'feairíaiḡ na C'raoíbe, ó Phríoc ḡo Luimnióð.
Tuḡ o'Eocáíḡ Alad, loir'iar Doimnann, ó Shailim ḡo
Duib aḡur ḡo 'Probaorí. Tuḡ vo Thinne m'ac Chonn-
maé, Maḡ Samb, aḡur ren-tuad T'aoí'etior ó Phríoc
ḡo Teamairi 'p'roḡamað; aḡur C'ruacáin a p'roḡ'póit.

sent
chist
old

* mar atáio and mar atá, 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 Droghaais; 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 *sneactha* or snow of Conn. Or it is why it is called Connaught, namely, *Conn-iochtla*, 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 Droghaais. He gave to Tinna the son of Connrach, Magh Sainbh, and the old district of Taidhe, from Fiodhach to Teamhair Broghaniadh; and Cruachan [was] its royal palace.

Do Róinn Choigisioð Ulað annro.

3. Cóigisioð Ulað ó Dhiobáoir go h-Innbior Cholpéa, cúig ériocáa vés ar .20.; no ar é vés ar .20. atá ann. Naol b-píct aghur naol g-céo baile biatadag ann. Trí píct naol g-céo aghur dá míle vés reirruoc fearmann iun g-cóigisioð ro uile. Ar uime gairctior Ulað óiob,* ón b-pocal ro oll-faict, eadon móir-ionnmáir, da éor a g-céill goi móir-ionnmáirac Ulað ro éaduib éirg aghur rphéiré. Dearbuiro an mann ro goi ab ionann faict aghur ionnmáir.

Ceudaoim luir luidar tar oio,
Ar loig deamán oiofal gairg;†
Ceudaoim ro gab raint um faict;
Ceudaoim ro bhaict iora áro.

No ar uime ro gairmuð Ulað óiob, ó Ollam fóbla mác Fiadúir Fionghoetadag, amail dearbuiro an mann ro:—

Ollam fóbla reodair-goil,
Uaíro ro h-ainmnigioð Ulaíro,
Iar b-fir-feir deamírac na o-creab;
Ar leir ar o-túr ro h-oirmioð.

near Armagh aghur eamain mhacla [aghur Oilioc Néio] a muog-puir.

Do roinn cóigisioð Laigion ann ro.

4. Cóigisioð Laigion ó éradag Inbior Cholpéa go Cumair na o-erí n-Uirge, aoin-eruoáa vés ar .20. ann. Deic m-baile píctio aghur naol g-céo baile biatadag iun: trí píct aghur céo aghur éin-míle vés reirruoc iun g-cóigisioð ro uile. Ar uime gairctior

* Lit., "It is why Ulaidh is ca'led of them [namely] from this word *oll-shaidh*." Oíob is plural to agree with Ulaíro. 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 tar, 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-betaghs 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-betaghs; eleven thousand one hundred and sixty *seisriochs* in this whole province. It is why

spear
 Լաշին ո՞ւօ՞՞* օ նա Լաշնի՞ն Լաճան-ջլարա Կաշրա՞
 Ծո՞ճալլ Լեօ և Ն-Էրիոնն, ան Կան Կանգա՞ծօր Լե
 Լաճրա՞ծ Լոնցրիօ՞՞: Իօնանն, Շեանա, Լաշիօն Կաշր
 րԼեա՞ճ. Կաշր ո՞՞ Խրիօ՞ճ Ծօ յաճա՞ծօր նա րԼեա՞ճա րօ Ծօ
 Ծ-Շեաննա՞ն րԼոնն-Լեաճնա օրրա, Կր Կաճա րօ Խ-Կոննու՞ճ-
 Իօ՞՞ ան Կօճիօ՞՞. Լար ԿարԽա՞ծ Շօ՞ճԵա՞ճ ՇաօիլԽրեա՞ճ,
 րի Էրիօնն, և Ն-Օիօնն-Րի՞ճ րօ Ծաճրա՞* Լաշին Կոնն-
 Կու՞ճա՞ծ. Կր օ՞րօիլԼրիւ՞ճա՞ծ Ծր Կծ օ նա րԼեա՞ճա՞ն րօ
 Խ-Կոննու՞ճիօ՞՞ Լաշին ո՞՞ րոննիօ՞՞ ան րան րօ.

reproach
 Մա՞ Շեօ Կր րիճի՞ Կեօ Ծալլ,
 Ծօ Լաշնի՞ն Լեաճնա Լեօ անալլ;
 Օնա Լաշնի՞ն րոն, Ծան օւլ,
 Օւօ՞՞ րօ Խ-Կոննու՞ճիօ՞՞ Լաշին.†

Մա՞ րրոմ-Լոնցրօր րօ Խի և Լաշնի՞ն, Ն-և Ծ-ԿեաճԵ-
 Ծօ՞ճօր և րիօ՞ճրա՞ծ Խե՞ճ Ն-և Ծ-Կոննու՞ճե,‡ Էա՞ծօն,
 Օիօնն-Րիա՞ճ Կաշր Ո՞ճր.

Մօ րօնն Կօճիօ՞՞ Էօճու՞՞ Կճրա՞ծրա՞ծ ան րօ.

*5. Կօճիօ՞՞ Էօճու՞՞ Կճրա՞ծրա՞ծ, օ ՇօրԷա՞ճ Կաշր օ
 Լուրնուօ՞՞ րօր Ծօ Կոմօր նա օ-Կրի Ն-Արի՞ճ; Կու՞ճ Էրիօ՞ճ
 օճ՞ Կր .20. ան. Օե՞ճ ի-Խա՞լԷ րեաճԵ Խ-րիճի՞ Կաշր
 ոճօր Ծ-Կեօ Խա՞լԷ ԽաճԵա՞ճ ԵԴա՞ ինԵ. Տե՞ Շեօ Կաշր
 օճա՞ ինԷ օճ՞ րիլլուօ՞՞ րեա՞րօնն ԵԴա՞ րան Մումա՞ն Կօր. *East*
*5. Կօճիօ՞՞ Էօճու՞՞ Կճրա՞ծրա՞ծ ո՞՞ Խիօ՞՞ Կաշր րիօ՞ճ ան
 Կօճիօ՞՞ր; Էա՞ծօն, Մոն Ծ-Կրօ՞՞ Կաշր Մոն Լար՞ճ. *Calder***

Մօ րօնն Շօճիօ՞՞ Շօնրա՞ճ ինԷ Մա՞լԷ անրօ.

6. Կօճիօ՞՞ Շօնրա՞ճ ինԷ Մա՞լԷ օ ԽեաճԵ Շօն-
 Ծա՞լ Ծօ Լուրնուօ՞՞, Կաշր օ Լուրնուօ՞՞ րիա՞ր Ծօ Խ-Խրի՞ճ
 Էրիօնն. Կու՞ճ Էրիօ՞ճ օճ՞ Կր րիճի՞ ան: և օե՞ճ,

* Observe, ուօ՞՞ and Ծաճրա՞ are plural, Լաշին 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 ուօ՞՞ refers, not to the preceding word Լաշնի՞ն (spears), but to the last word, Լաշին (Lagenians, i.e., Leinster). See also last note.

‡ Literally, "In which its kings used-to-be-accustomed (ԿեաճԵ-Ծօ՞ճօր) 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 EOCHUIDH
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-betaghs 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.

reacét b-riéit, aḡur naoi ḡ-céo baile biaṭṭaiḡ ann
 rin. Sé céo aḡur dá míle véḡ reirrioc fesarinn
 atá ran Mumáin éiar. Dá moḡḡorort comnuḡṡte vo
 bíod aḡ moḡḡaib an cóigriór an alló, mar atá, Dún
 ḡ-Cláire aḡur Dún Eoḡairi Mhaḡe. Dá fliocṡ vo
 bíod a reib an dá cóigriod ro Mumán, mar atá,
 fliocṡ Dairḡine aḡur fliocṡ Deirḡtine, ḡo h-airri
 Oiliolla Óloim, vo fliocṡ Deirḡtine, da ḡab ceannur
 an dá cóigriór, iar n-ionnaribad Mhic Con a h-Eirinn,
 vo bí vo fliocṡ Dairḡine. Aḡur vo fáḡaib ceannur
 an dá cóigriór aḡ a fliocṡ réin ó rin anall; amaille
 re realuróioct, ḡac ré n-ḡlún, vo beit aḡ fliocṡ
 Eoḡain Mhóiri meic Oiliolla Óloim, aḡur aḡ fliocṡ
 Chorbmaic Cair (an daia mac v'Oilill Óloim) a
 b-flaictiort dá cóigriod Mumán.*

Na éeṡre moḡḡurte reuḡriatṡe faṡ priom-airri
 comnuiré vo moḡḡaib an dá cóigrióre, ḡo h-airri
 Chuiric meic Luḡḡóioct vo beit a b-flaictiort Mumán.
 Óir ar re n-a linn fḡuot Cairiol ó éir; aḡur ar é
 fá h-airm don áit re riáitṡiort Cairiaḡ Chairil anu
 Siocṡruiim. Vo ḡairṡi rór leac na ḡ-céo, aḡur
 Oruiim fíodburé don ionao ceurda; óir vo bávor
 ionao coillṡiód timcioll an oriomaroin a n-airri
 Chuiric. Tanḡavoor, éra, dá mūdairé vo biaṡad a
 v-toire ro coillṡib an oriomá ro mun airri, mar
 atá mūdairé ri Eile, Ciolairi a airm, aḡur mucuiré
 moḡ Mhuḡḡuré Thipe, da n-ḡoirṡiort Urimma,

* 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 ḡac re n-ḡlún, 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.

† Moḡḡurte in this sentence is not nominative to fa, 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

Duntylly
(Lim. 14)

barrishing

?

forwaded

bisessar

Birdee
Lim.

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 *a* is understood after *pe*. See Grammar, p. 132, idiom 38.

Օսիրոթե և անմիտիւմ.* Սո ինտոր աշ ձիւցե ռա
տոլճա քեօ՛ լիւիւթե, չոր տարբալիւթ ղո՛ւն ռեալն Բսո՛
comglan յւր in n-չրէն,† աչւր Բսո՛ Բիննե Իոնճ ջաճ
ceol՝ յա ջ-սաւաւոր յաւմ, աչւր ի աշ Բեաննաճա՛ ռա
տոլճա աչւր ան Բալե, աչւր աշ տարրոցիւ Բաւորւց
յո ղեաճտ անն. աչւր ար ի ռեալն յո Դի անն, Victor,
աւցիոլ Բիււորւց քէն. Լար Բ-րիւնո՛ տար և n-սիր
ո՛ւ՝ յ-տիցն ղոնա մուսաւոն,‡ ուճտար ան ռիր յ՛ա
ո-տիցարնաճա՛ քէն. Լար յոճտարն ռա րջեւ րո ջո
Coric մաճ Լւից՛ոնոճ, տից ջան քարիւոճ ջո Տիոճորւմ;
աչւր յո յոննե Լոնջորտ անն յա n-ճարիւ Լիւր ռա
Լաճարիւթ; աչւր ար m-Բեւի՛ ղ՛ա յոց Մուման ոճ, ար ար
ան ջ-արրւց յա n-ճարիւր արրւց Բիււորւց անոր
յո ջլաճա՛ և ճիւր յոջճա. ար արե ճարիւր արրւոլ
յոն արրւց րոն, զիր ար Իոնան արրւոլ աչւր ճիւրալ:
ձիւ, Իոմորթո, անն յո արրւց; ջոնա՛ արե րոն ճարի-
ւր արրւոլ, եւճոն, արրւոց ան ճիւրա, յոն ձիւ րոն.

so that

Do mionghoimh Muimh an ro.

7. 1ar ποῦσαι, ιομορρη, ὡς εἰς τοῦ Μῦσαν το
 ῖλιοτ Οἰλιόλλα Ὀλομ,§ μανναρο ἰαο 'n-α ὅ-εἰς
 μανναῖς ἀρ ἃ ο-τυγτορ ηα Cύς Μῦσαι.|| Ἀν
 céo-μῖρ, ἀρ ἃ ο-τυγτορ Τυαὸμῦσαι, ἀρ ἔα παο ὁ
 Lém Chongcolainn ὅο Slíge Thála, εαῶν, ἀν
 θεαλαὶ Μῶρ ἀν Ὀρμυρῶε, ἀγυρ ἃ ταῖρνα ὁ Shlῖαδ

Road
from T²
South

* *Annimion*: *rimin* 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 τὰρ ἄν-δι, 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 ἡ-α ἑ-αὐτῶν πέντε μέρη, in their five parts, the pronoun α, the expression, refers to τὰ ἑοῖς, and not to ῥήματα,

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), Duirdre 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 Siothdhrum; 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 Tuadhmhumhain (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

St. of Galway

Eiçtge go Shlab Eiblinne agus go Luimnioc. Do
 rinne Luçuró Meann mac Donçura Tipuç, mic Fip
 Chuipb, mic Moça Chuipb, mic Cormaic Cair, mic
 Oiliolla Óloim, fearonn cloróim v'a b-puil* ó Eiçtge
 go Luimnioc, agus ó Shionainn ríar go Léim Chong-
 culoinn, çur çur leir an Mumain é; agus ar é ainm
 vo çairçí òe, Çairb-fearonn Luigçóioç; agus vo bioð
 ré raor as Dal ç-Cair çan çior, çan çánaig ó
 muçaiç Eirionn. An vaira mír Urimuma, ar é a raò
 ó Shabrian go Cnamcoill as Tiobruo Arionn, agus
 a çairna ó Dhearmán Eile go h-Oilén i Bhric. An
 trear mír, eaðon Meaðon Mumain, ar é a raò ó
 Cnamcoill go Luacairi Dheagair, agus a çairna ó
 Shlab Eiblinne go Shlab Caoin. An ceatromað
 mír, Dearmuma, ar é a raò ó Shlab Caoin go
 çairrige burò veap. An çurçioð mír Iarimumain, ar
 é a raò o Luacairi Dheagair go çairrige ríar, agus
 a çairna o Shleann O Ruacra go Sionainn.
 Do péir bhreapail U Threapais, an tan vo poin-
 nioc an Mhumma 'n-a çóig mírç, vo bioð çurç
 çan mír, agus çurç buròne çan aicme, agus çurç çeo
 reap reatma çan m-buròin. Agus va meapoori
 neap Eirionn uile an tan poin, ar éigneapva
 baraimail na orunge vo çaoil go b-peuparò an
 Románac le leigion, no le óa leigion, Eire vo çor ç
 çion-çai agus cloróim, agus Eirionnaig vo çior iona
 n-voaimb çairçeamla.†

west

Devil's Bit

Liffey

in Co. Lin. H.

n. r. Banagher

Roughy
Rathmore

tribes

Companies

Spear

* 'O'a b-puil, 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 Éirionnachs (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.

greater Ar uime giorctior Mumá von v́a cóigíuó ro Mumáin, eadon, sur ab mó,* asur sur ab mó í ioná don-cóigíuó oile v́-Éirinn. Oir atáio cúig tmuóca v́es asur rice in sáe cóigíuó von v́a cóigíuó ro Mumáin, asur san an uirio rin a n-eun cóigíuó oile a n-Éirinn. Oir ar *reckon* ron so n-áirimctior a réf v́es asur rice a s-cóigíuó Ulaó, ní maíbe áet a trí v́esir rice innte so h-áimpir na s-cóigíeáóac. Oir ar é Cairbre Nia Fear ní Láigíon vo léis trí tmuoca-céo vo Láigínib (mar atá ó loc an cóigíuó so fairrige) le cóigíuó Ulaó, a s-comaoin inéine Choncubair Mhic Neasa v́-fáááil n-a mnaoi v́o,† a máil a veuram v́a éir ro a s-cuirp na rtaíre.

Cóig tmuóca asur naoi b-ríct tmuóca céo a n-Éirinn uile: veic m-baile asur v́a ríct, cúig céo asur cúig míle baile biatataí atá innte: ré céo, asur ré míle, asur trí ríct míle reiriuó fearaoin innte, vo réir fear-ponna na n-íaróiol. Tuig a leuáctoir, sur ab mó rá v́o nó rá trí, acra vo comur na n-íaróiol, ioná acra vo roinn sáil anora.

Vo Shuróiuáó na h-Éirionn annro.‡

on 8. Ar é riuóioáó atá roir Éirinn, an Spáin von leit tíar éar v́i, an Fháingc von leit tíar v́i, an Bhreatain Mhóir von leit tíar v́i, Albain von leit tíar túar, asur an t-áigen von leit tíar túar asur von leit tíar v́i. Asur ar cuma uíge atá rí vealbta, a bonn re h-Albain roir buo túar, a ceann rir an Spáin ríar bu éar; asur vo réir Maginus, as ríuóbaó ar Ptolomeus, ar ceitíre céme *ocean*

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

† A ré, six. Keating often prefixes a to the simple numerals: the a 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 HERE.

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

go leit don éiríor grianóda da n-ghairtíor zodiacus
atá 'n-a leitíor, agus a veiri an fear céadna gur ab
ré huairé oég agus trí céadriamha bíor ar fad ran
ló ar fóirde ran m-bliadain ran leit ar ría buó
óear o'Éiríonn,* agus oét n-uairé oég ran leit buó
tuaid. Fao na h-Éiríonn ó Charin Uí Néio go Cloic *mizeu 4.*
an Sroocáin, agus a tairna ón Innbíor Mhóir go
h-Iorppur Doimnann.

Tuis a Leuictóir, nac tpe óearmado nac luaidim
ann ro cuanta, náio caérida, náio bailte móra
Éiríonn; aét go o-tadair Camden agus na croimice
nuaidíor a o-tuairpugbail ríor go roiléir, agus nac é
ro áit a g-cuirte ríor,† aét a o-túr gabáltuir Gall
leir h-oirpugíóid 180.

IV.

Ag ro do éruéugad an ceud atar ór páramor,
eaidon, Adám, agus o'a rlióct go Noe, agus
ar rin go cloinn cloinne Noe, go o-tugtor
linn craobrgaoilíod gac aicme var gab realb
Éiríonn go h-iomlán go Noe,‡ agus rór gaol
gac orpuinge díob féin le céile.

1. Do cruaidíóid Adám ar túr an reiríod lá
o'aoir an doimain: an cúigíod bliadain oég ro ré
Adám rugad Cain agus a ríur Calmana. An

* Literally, "that it is 16½ hours [that] are on length in the day [which] is longest in the year, in the side [which] is farthest southwards of Erin." The verb bíor in this sentence is consuetudinal ("is usually.") See Grammar, p. 70, par. 4.

† Lit., "the place of their putting down."

‡ The Gaelic arrangement here would scarcely convey the real meaning in English: "Until is given by us the genealogical-history of every tribe who took possession of Erin, completely, to Noe."

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

veadómáð bliaðain .20. vo píe Adóaim píuzað Abel
 aður a píup Delbora. A 5-cionn céo aður tpiocát
 bliaðain vo píe Adóaim píuzað Seth, vo píei na
 n-Eaðpuiḡioð, aḡaíl leuḡṡar aḡ Policronicon.

Aḡ ro v'aoṡaíb na n-aíṡioð ó Adóaim 5o Noe, aður
 ʔav na h-aíṡpíe ó Adóaim 5o vólinn, aður 5eín-
 iolac Noe 5o h-Adóaim.

2. Noe mac ʔaimhiac míc Maṡuralem, míc Enoch,
 míc ʔapeth, míc Maḡalel, míc Cainan, míc Enor,
 míc Seth, míc Adóaim : oíṡ a maíṡionn v'eiṡ na vólinne,
 ar vo píioṡt Sheith 1av uile,* aður vo baíṡioð
 píioṡt Cain uile ʔón vólinn. Aður ar é ʔav ó
 éṡuṡuḡað Adóaim 5o vólinn, vo píei na n-Eaðpuiḡioð,
 ʔé bliaðna v'ēḡ 1ṡ v'á .20. ar ʔé céo ar míc ; 5onað
 aṡíe ʔin vo píáio an ʔeancúio an ʔann ʔo :—

Ceo aṡpíṡ an v'eaṡa binn,
 O éa Adóaim 5o vólinn ;
 Sé bliaðna caoḡav, píá 5lé,
 ar ʔé ceovaiḡ ar míc.

Aḡ ro maí ṡiḡ ʔeancúio oile ʔeiṡ an aṡṡioṡ
 5-cevona :— *calculate*

Sé bliaðna aður caoḡav,
 aður ʔé céo, maí píimim,
 1ṡ míc, maí aṡpim,
 O Adóaim 5o vólinn.

ṡiḡ ʔór v'ḡovai oile ʔe ʔeancúṡ ar an 5-comáṡioṡ
 5-cevona :—

v'eiṡ 5-céo bliaðain, ʔé céo cáim.
 ar caoḡav ar ʔé bliaðnaiḡ,
 maí píimim, ar ʔúr 5an oíṡ,
 O vólinn 5o ṡṡvóaim.

reckon

Aḡ ro píe 5ac n-ovine óṡ ʔár Noe ʔan líne v'ioṡ :

* Lit., "For all that live after the flood, it is of the race of Seth they are all." A 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 Policricon.

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:—

Δὸ ἀν τριόκατ ἀρ ναοι ἡ-κέο βλιαῶαν; Seth ὁά
βλιαῶαν ὁέξ ἀρ ναοι ἡ-κέο; Enor κύγ βλιαῶνα ἀρ
ναοι ἡ-κέο; Καίναν ὁεῖς m-βλιαῶνα ἀρ ναοι ἡ-κέο;
Malaalel ναοι ἡ-κέο ἀέτ κύγ βλιαῶνα ὁ'ά n-εαῖburō;*
Iapeth ὁά βλιαῶαν ἡρ τρὶ ρίετ ἀρ ναοι ἡ-κέο; Enoch
κύγ βλιαῶνα ἀγυρ τρὶ .20. ἀρ τρὶ ἡ-κέο; Mathuralem
ναοι m-βλιαῶνα τρὶ ρίετ ἀρ ναοι ἡ-κέο; Lamiaē ρεάέτ
m-βλιαῶνα ὁέξ τρὶ .20. ἀρ ρεάέτ ἡ-κέο; Noe ὁεῖς
m-βλιαῶνα ὁά ρίετ ἀρ ναοι ἡ-κέο.

Ἀγ ρο ὁεαῖbāō ἀν τ-ρεαnḥurō ἀρ ρέ ἡ-κά ἁρῶ-ἀέαρ
ὁῖοb ἀmāil leuḡṭor ραν ὁυαῖν ὁαρ ἁb τοῖα, “Ἀέαρ
ἡ-καῖς cōmṗiḡ nime,” etc:—

heaven

Τριόκατ ναοι ἡ-κέο βλιαῶαν bān,
Sagāl dōam̄ ρε ἱomṗāō; †
Ὀεῖς m-βλιαῶνα ρυρ ρῖν uile,
Sagāl ἁ m̄nā mongburōe;
Sagāl Seth ἀρ εὐλ ὁam̄ ρom,
ἁ ὁο ὁέξ ἀρ ναοι ἡ-κεuṗaib;
Chūg βλιαῶνα ναοι ἡ-κέο, ρο clor,
ἡο ἡο ρuḡ ἀν τ-έξ Enor;
Ὀεῖς m-βλιαῶνα ναοι ἡ-κέο, ἡαν ḡrāin,
ἀοῖρ m̄ic Enor, Caīam̄;
ναοι ἡ-κέο ἀέτ ἁ κύγ, ἡο m-blōr,
Sagāl m̄halaalel mōp-ḡlom;
Ὀά βλιαῶαν ρεαῖḡao ναοι ἡ-κέο,
Ὀο Iapeth ρε n-oula ὁ'έξ;
τρὶ ἡ-κέο ρεαῖḡao κύγ, ρο clor,
Ὀ'Enoch ρε n-ool ἁ b-ṗam̄ṭor;
ναοι m-βλιαῶνα ρεαῖḡat, ἡο m-blōrō,
ἀγυρ ναοι ἡ-κέο ὁο βλιαῶnaib,
ἀρ ἑ ρῖν ἀν ρagāl, ρeang,
Tuḡāō ὁο Mathuraleam
Sagāl Lamiaē, luaitṭor̄ lat,
Seāēτ ἡ-κέο ρεάέτmōḡat 'r ἁ ὁεῖς ρεάέτ;
Sagāl Noe, mamḡlan ἁ blōrō,
Caḡḡao ἀρ ναοι ἡ-κέο βλιαῶαν.

* Lit., “of their deficiency.”

† Re ἱomṗāō, 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 cónaigc Dìs, iomoirio, rìioct Séit aḡ uol tap̃ a cìomna* fèin, mar̃ vo aic̃in uioḃ ḡan cumur̃ḡ ná cleam̃nur vo ùeunam̃ me rìioct Chám còlaig̃, aḡur nar̃ còim̃eio rìao an r̃òḡra rin, vo c̃uir uilinn† vo b̃àḡaḡ na n-ḡoime uile, aḡt Noe aḡur a bean uar̃b ainm Còba, aḡur a u-ḡriar̃ mac, Sem, Cam aḡur Iafeth, aḡur a u-ḡriur̃ ban, Olla, Oliba aḡur Olibana. Òir̃ nìoir̃ c̃umair̃ḡ Naoi me rìioct Cám, aḡur vo b̃i r̃é f̃ipeunta. Iar̃ u-ḡraḡaḡ uilinne, mañnar̃ Noe ḡr̃i mañna an uoim̃ain eioir̃ a ḡr̃i macaib̃, am̃ail a uoir̃ an r̃eanc̃uio:—

Sem ro ḡab a n-ḡria n-àit;
Cam ḡona élam̃n r̃an aḡḡraic;
Iafeth uar̃ol ir̃ a m̃eic,
aḡ iao ro ḡab an eor̃air̃.

Vo c̃raoḃḡḡaol̃ioḡ an ḡriar̃ mac rin òir̃ ḡeim̃ioḡ an uá cinél uḡs aḡur ḡr̃i .20. vo b̃i aḡ ḡóḡb̃ail an tuir̃.

4. Seac̃t meic r̃ic̃ioḡ aḡ Seim, um Arfaxat, um Asur, um Persius; aḡur aḡ uá r̃iol rin na h-ḡab̃ruig̃e. ḡrioc̃ao mac aḡ Cam, aḡur ba uioḃ rin Cur aḡur Canaan. A cuiḡ† uḡs ó Iafeth, aḡur aḡ uioḃ rin Gomer aḡur Magog. Aḡ ro mañn aḡ uoar̃baḡ na ḡ-cinél úo, vo c̃in ó ḡr̃i macuib̃ Noe:—

ḡrioc̃at mac m̃in, monoir̃ n-ḡlé,
C̃iñrioḡ ó Cham mac Noe;
aḡeac̃t r̃ic̃ioḡ r̃il ó Shem,
a c̃ois uḡs ó Iafeth.

Ó Iafeth vo c̃iñrioḡ m̃óim̃án vo luḡt na h-ḡria, aḡur luḡt na h-eor̃pa uile. Vo r̃ìioct Magog m̃ic

* Uol tap̃ a cìomna, violating his will: lit. "going beyond his testament." See also p. 26.

† Uilinn, old accusative of uile, which has the same form as the dative:—nom. uile, gen. uilinne, dat. and accus. uilinn. The modern Gaelic has no accusative inflection; but the old accusative is often met with, surviving like a fossil, in the modern language. Uilinn 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 cúig: Δ prefixed. See note *, p. 36.

lapeith luét na Scythia, agus go h-áiríte na treabha
 do gáb Éire idir n-oílínn me macuib Míliod, amail
 foillreódam a n-gabálaib Éirionn idir n-oílínn.
 Sióeasó cuirpíom ríor ann ro ar túr, do gabálaib
 Éirionn nua n-oílínn, do méir oíuinge me reanóir,
 ról luathóiríom na ríor-gabála do iunnióó uirre oéir
 oílinne.

V.

Do gabálaib Éirionn nua n-oílínn ann ro ríor.

I. A veiríó oíonig gur ab idó teóira h-ingíona
 Cháin cóluig do áitig i ar túr, zónasó oá oéaríbasó
 rin do éiríor mán ar an ouain oar ab torasó
 “Fuarur i Braitair Cháin” ann ro ríor:—

Trí h-ingíona Cáin éam,
 maraon mé Seth mac Adáin,
 do éonairc an m-banba ar túr:
 ar meabair líom an iomóir.*

A veirí leabair Oíoma Sneácta zori bó banba
 ainm na céio ingíne ro gáb Éire nua n-oílínn, agus
 gur ab uairte gaircior banba o'Éirínn. Trí éasga
 beán tángasóirí ann, agus trídair fear. Lathra ainm
 rin oíob, agus ar uairt ainmnigcior Aró lathraínn.
 Oa fíct bliasóam oóib ran innre, go o-tárla galor
 oóib, gur eugrad uile me h-áom-fecótmáin.† Oa
 céo bliasóam idir rin Éire fáir, rólam, zan éinneasó
 beó innre, zónasó idir rin táiníg an oíle.

* 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 οειρω οηονς ελε ζυρ δβ τριύρ ιαρζαιμιοῦ*
 οο ρεόλαδ le h-αηρὰδ n-ζαοιτε όν Εαρράιν, ζο
 h-αιμθεόναδ; αζυρ μαρ οο έαιτιν αν τ-οιλέν ριυ
 ζυρ ρίλλριον αρ έαανν α m-βαν† von Εαρράιν; αζυρ
 ιαρ ο-τεαδτ ρορ α n-αιρ οόιβ‡ ζο h-Εηρινν αριρ, οο
 ρεαμαδ αν οίλε οόιβ ας Τυαίς-Ινβιρ, ζυρ βάιτιοδ
 ιαο: Capa, λαιζνε, αζυρ λυαρὰδ, α n-ανμαννα. Αρ
 οόιβ ρο εανὰδ αν ρανν:—

Capa, λαιζνε ιρ λυαρὰδ ζυρινν,
 βάοορ βλιαδαιν ρια n-οίλινν,
 ρορ ιμρ βανβα na m-βάς,
 βάοορ ζο calma comlân.

3. Δ οειρτιορ, έρία, ζυρ δβ í Cεαραιρ ινζιον
 βheaδα mic Noe, τάιmic ινντε ρέ n-οίλινν, ζοναδ οό
 οο ρόναδ αν ρανν:—

Cεαραιρ ινζιον βheaδα buain,
 Oalta Sabail mic Manuail,
 αν έέρω-bean έάλμα ρο έινν
 O'imρ βανβα ρέ n-οίλινν.

Μαδ άιλ, ιομορριο, α ριορ ο'φαζάιλς επέο τυς ζο
 h-Εηρινν í: βιοτ οο έυρ|| τεαδτα ζο Noe, ο'ριορ αν
 β-ρuiζβιοδ ρέιν αζυρ α ινζιον Cεαραιρ ιοναδ ιριν
 άιρς ο'ά ζ-εαοίμνα αρ οίλινν; ριάιριρ Noe ναδ ρuiζ-
 βιοίρ. Ροέταιρ ριοννταιν αν ζ-έεονα, αζυρ ρο ριάι
 Noe ναδ ρuiζβιοδ. Τέρω βιοτ, ριοννταιν, λαόρα,
 αζυρ αν ινζιον Cεαραιρ α ζ-κομαιρλε ιαριμ.
 "Oeunτορ mo κομαιρλερ λιβ" αρ Cεαραιρ. "Oo
 ζeunτορ" ol ρίαο. "Μαρεαδ" ol ρίρε, "ταβριυιδ
 λάιμ-οία έυζαιβ, αζυρ αόριαιδ οό, αζυρ τρείζιρ Oia
 Noe." Ιαρ ριν τυζρὰδ λάιμ-οία leo, αζυρ α ουβαριτ

* ιαρζαιμιοῦ, 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

|| $\beta\iota\omicron\tau$ $\nu\omicron$ $\epsilon\upsilon\eta\eta$: " $\beta\iota\omicron\tau$ [it was who] sent." See note †, page 30.
¶ lit., "Take a hand-god to ye:" $\chi\acute{\alpha}\iota\eta\nu$ - $\theta\epsilon\omicron\varsigma$, a hand-god, a god made by hand.

niu longior vo ðeunam, aſur triall ar muir.
 Siðeað nior b-ſear vó ʒá triát vo ðiocſað an vile.
 Vo pinnioð long niú, ar a h-aiðle, aſur tiaſuio ſori
 muir. Ar é lion vo éuaoor innte triari ſear,* eaðon
 bioð, fionntain, aſur laðra; Cearai, baſſiann,
 aſur baſſa, aſur caoſao inſion a maille niú.
 Seét m-biaðna aſur riáite vóib ſori muir, ſori ʒab-
 ſao cuan a n-Dún na m-bápc a ʒ-crié Chorca
 Ohiubne, an cúigioð lá vés v'eupſa, amail a veir
 an ſeancúio:—

Ar ann vo ʒabaoor poſt,
 aſ Dún na m-bápc, an bantpoét,
 a ʒ-cúil Chearſach a ʒ-crié Cairn,
 an cúigioð vés Dia Saðairn.

Aſur .40. lá nia n-oílunn rin mari a veiriðior:—

vá ſiét lá nia n-oílunn,
 táinig Cearai a n-éirinn,
 fionntain, bioð, ir laðra lunn,
 ir caoſao inſion álunn.

Luét luinge báaoor ſori an eaétmaroin ʒo Dún na
 m-bápc. Táinig Cearai, lion a luinge,† a v-tír
 ann rin. Fá h-é an laðmaroin no riáðriom ceúo
 marb éirionn, vo réir na oruinge a veir nári ʒabſao
 luét ar bié éire nia n-oílunn aét Cearai aſur an
 oriong táinig lé. Aſur ar uaið ainmnigðior aro
 laðraann. O bhioét ainmnigðior ſliab beaéa; aſur
 ó fhionntain ainmnigðior ſearc fionntain ór Tul-
 tuinne a n-Duétce ariáð, láim ie loé veirgðeirc.
 Ó Cearai ainmnigðior Cairn Ceariáð a ʒ-Connactaib.
 Trialluio ar rin ʒo bun Suaimne,‡ eaðon, Cumoir na

*Beach
in mon'
Derg*

* Triari ſear: observe, ſear is genitive plural, governed by the personal noun triari; like iarſairioð, p. 48, line 1.

† See for an explanation of lion a luinge, Grammar, p. 119, Idiom 7.

‡ It is bun Suaimne (not Suaimne), in the MS. both in this passage and where next mentioned (p. 52, line 16). H. 5-32 has the same.

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 Ladrann. From Bioth is named Sliabh Beatha ; and from Fionntain is named Feart Fionntain over Tultuinne, in Duthche Aradh near to Loch Deirg-dheirc. From Ceasair is named Carn Ceasrach in Connaught. They go from that to Bun Suaimhne,

o-tní n-Uirge, áit a b-fuil ruameadh Siuirne, agus
 feoirie agus beairba. Rannair ann rin a g-casgao,
 eadon, a o-tní rannair eatorria. Rug Fionntain
 Cearair leir, agus reacht mná vés a maille ma. Rug
 bioí bairrann leir, agus reacht mná vés oile 'n-a
 rannair; agus rug laóira balba, go ré mnáib vés
 mar an g-céona leir, go rannair aro laóirann, go
 b-fuarir bair ann. Fillir balba agus a ré mná vés go
 Cearair do rannair. Cuirir Cearair rannair go bioí.
 Tis bioí o'fior* Fhionntain, gur rannair na ré
 mná vés roin leatá eatorria. Rug bioí a cuir
 réim oíob leir go Sliaib beata a o-tuarcciorit
 éirionn, agus nír éian ar a h-aite goir éusaroir
 ann. Dála na m-ban ro bheata, tigró o'fior Fhionn-
 tain iar rin. Gréad teirir Fionntain rannair a
 lairib, tar bun Suairne, tar Sliaib Cua, a
 g-Ceann Feairio Sléibe Caom, agus lair éle re
 Sionair roir go Tul-cuime, or Loc Deirgdeir.
 Téir Cearair gona bairrion go Cúil Cheair a
 g-Connairib, goir bair a cuirre reir a n-iongnair
 a rir, agus reir a h-aor agus a bairrion, agus
 ní rannair uair go oílinn ann rin áit ré lair.
 Sonad na oirinnionad rin do rannair an rann ro:—

Ar iad rin—iar n-uair b-reata—
 a n-oigeara, a n-imreata;
 ní rannair áit reairinn nann,
 Uata gur an g-cairra.

Bioí a rior agat, a leirgíor,† naé mar rannair
 rannair cuirinn an gabair rior, ná én-gabair rannair
 lairrion go ro, áit do rannair go b-fuarir rannair
 a réim-leairib iad. Agus rior ní cuirinn rannair

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

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

Cum
na-tri

H. mel
down
n. Boyle

that is, Cumor na d-tri n-Uisce, 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 Deirdheirc. 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

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 grav'd 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.

ʒe áirínno feancúirde rin,
 ní áiríníonn Cánóim cubúir,
 áct noe vo bí a n-áirc, 'r a élanm,
 'S a mná fuair caomna a n-anmann.
 Anmann,* &c.

Ar tuisge ar rin naé céurfaíó coitciónn dona
 feancúiríob uile don vóib ro vo marctain véir vólinne.
 ʒiréad vo n-abradó doin-treancúiró, mar caomna ar
 élanad an éiríomí,† ʒorí báitíóó fionntain fear
 mar éac fón vólinn, áʒur ʒorí h-aitbheoúuigíóó é le
 vó vo éir rin, vo éaomna áʒur vo éomíeo imteacta
 na fean, ʒona rʒéulaib, ʒo h-aimrín Pháoruiʒ, áʒur
 iarí roin ʒo h-aimrín fhinnéin mhoiʒe bile; ní
 tuisim cionnur buó éirí a coim-ionʒantac ro vo
 ní vo céilt arí fead na h-éorpa, áʒur a mionca‡ me
 linn fhinnéin áʒur ó rin ale, vo éuavóir vionʒa
 veapʒaigíte vo vóadairíob áʒur v' feallíomnaib,
 áʒur móirán vo vóairíob eolca eáʒnoirde oile a
 h-éirínn ro éiríobáib oirvóeapca éorpa vo múnadó
 cléiríe áʒur coimciónól,§ áʒur vo téaʒurc rʒol
 ʒ-coitciónn, áʒur a ráó naé beit arí a loirʒ, veir-
 ʒíobal éirín le b-fuigiríob|| laoró no lítirí 'n-a m-beit
 luad no iomradó arí fhionntain, áʒur a mionca‡ vo
 rʒíobavóirí neite eile acá me n-a b-faigirín¶ amioʒ;
 áʒur fór naé faicim iomradó arí a b-príim-leabíraib
 bavíantainla; áʒur raóilim vo péirí rin, naé fuil áct
 rinn-rʒél rilíobíobta rin rtairí vo airnéiríobóó fionn-

* Anmann, &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.

§ Cleiríe and coimciónól are both in the genitive after the infinitive vo múnadó, in accordance with the Syntactical Rule 15, Gram. p. 112. So also is rʒol after vo téaʒurc.

|| Relative pronoun understood here:—le a b-fuigiríob: 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 μαρταιν με n-ویلιν, азур 'n-a uiaig.
 Зидеао ні абуим наc маібе ouine cpionna cianaopta
 ann* ме u-теаcт Pháoruis go h-Еиринн, азур зор
 маіи рé iomaо uо ceυoаіb bliaōan, азур зaс ní ba
 cuimnioс leiр зур айнеро uо Pháoruis é; азур pór
 зaс beól-oιoιor uа b-пуайи ó na pinniporiaib ар na
 h-aимpиoиaіb uо coіo pоime: азур meapaim go maіbe
 a íamail rin uо íeанóip ann. uа n-зайтi Tuаn mac
 Cairill uо íeip ópuinge me íeанcур, азур uо íeip
 ópuinge oile Roanus, eaōon Caoilte mac Rónáin,
 uо маіи tuillioθ азур тpi céo bliaōan,† азур uо
 noct moпán íeанcуpa uо Pháoruis, amail ар pollur
 a n-Agallaim na Seanóríac; азур ар ар Chaoilte ар
 cóip Roanus, no Ronanus uо tаbайт.‡ Óip ní
 leuḡtar a leaboir ар bioт uо íeанcур Eipionn, go
 n-зайтi Roanus no Ronanus o' Phionntain. Acт
 ció айи uо bheip Cambrens, маі зaс bpiéig oile uа
 élaoin-íeанcар é, азур amail uо cuiprion Roanus
 píor 'n a époinic an áit Ronanus, rḡpíobуiр зaс aon
 uona nua-ḡhallaib rḡpíobур ар Eipinn, Roanus ар
 loip Cambrensḡ маі ainm ар Phionntain, uо bpiḡ
 зур ab é Cambrens ар таіb tána uóib le rḡpíobaθ||
 paoib-íeанcуpa ар Eipinn, ар an aōbap naс puil a
 mалайт uо tpeopuige aca. Ар cópuіve a meap
 зур ab ар Chaoilte uо beipтiор Ronanур маі cuipio
 íeан-uḡoайи píor ioip oibpíocаib Pháoruis зор
 rḡpíob ré “Historia Hiberniæ ex Roano seu Ro-
 nано;” ар é, iomopio, píoиниoθ an úḡoайи ар зhaст
 uо coip óр cionn зaс oibpe uа rḡpíobann neac, маі ар
 pollur uа зaс léuḡtóip cleacтар uḡoайи uо leuḡaθ.

* “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.

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

Δγυρ ní ρíορ úο Hanmer 'n Δ çíοíοíς μαρι Δ υειρ
 ζυρ Δβ μόρι Δν μεαρ Δτά Δζ Ήδοιόλοισβ Δρ ργευ-
 Διβ Φιοννταιν* úα n-ζαιμιονν ρειριον Roanus, μαρι
 Δ υειρúο ζορ ρολέαó ρο úίλινν é, Δγυρ ζορ μίαιρ 'n-Δ
 υιαιό τυίλλιοó Δγυρ úά μίλε βλιαóΔαν ζο μυζ Δρ
 Ράορμυιζ,† Δγυρ ζορ ζάβ βαιρúιοó υαιό, Δγυρ ζορ
 νοέτ ιομαó ρεανέυρα úό, Δγυρ ζο β-ρμυαίρ βάρ Δ
 ζ-çιονν βλιαóνα ιαρι υ-τοιζúιοέτ Ράορμυιζ Δ n-Είριονν,
 Δγυρ ζορ h-ΔóηΔαίçιοó Λάιμ ρε Λοé Ριβ Δ n-Υίμμυ-
 μίαιν é μαρι Δ β-ρμυλ τεαμπολλ Δρ na Δινμνιοζάó,
 nó Δρ na βεαννυζάó 'n-Δ Δινμ,‡ Δγυρ ζο β-ρμυλ ρór
 Δρ na Δινμνιυζάó Δμεαρζ ναóμ Είριονν. Ήúεαó
 Δρ ρολλυρ ναé υυβΔιρτ ρεανέυιό μιάμ, Δγυρ ρór
 ναέΔα ράζαιβ ρζμιοβέΔα Δν níρ Δ υειρ υοέτúιρ
 Hanmer. Óιρ Δτάιό τρúίρ ρε Δ λυαó§ Δνν ρο Δ
 μιοέτ Δονυυινε, μαρι Δτά, Φιοννταιν, úα n-ζαιμιονν
 Cambrens Roanus, εαóον Çαοίλτε μίΔ ΡόνΔιν, úο
 βαιρúιοó le Ράορμυιζ, Δγυρ τυζ ιομαó ρεανέυρα úό;
 Δγυρ ΡυαóΔαν υαρι βεαννυιζúιοó Λοτμ Δ n-Υίμμυμíαιν,
 Λάιμ ρε Λοé Δειρζúειρ, Δγυρ ní Λάιμ ρε Λοé Ριβ
 Δτά, μαρι Δ υειρ Hanmer; Δγυρ Τυαν μίΔ Çαίρλλ.
 Νί λεανρμ níρο μó úο βρευζαιβ Hanmer na Δν
 βαιράντα Δτά Διζε. Δγυρ ρór μεαρμ ζυρ Δβ Δ
 μιοέτ Δν ροçαίλρ Ronanυρ úο ρζρúοβ Cambrens
 Roanus Δρ túρ, Δγυρ ζορ ράζαιβ ζαν λεαρζάó Δζ
 Δ λορζΔιρúοιβ ó ριν Δλε é.

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

† ζο μυζ Δρ Ράορμυιζ, 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 λυαó, "with their being-spoken-of": λυαó, speaking, understood in a passive sense. See Grammar, p. III, par. II. 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 Deirgdheirc, 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.

An Cheud-Ṭhabáil do rinnaíod ar Éiríonn
ann ro.

Do réir oíuinge dona seanúirí b'áinig óglaoch
do muinntir Nín mic béil (odar b'áinnm áona mac
beata) o' ríor na h-Éiríonn, a o-timcioll reáct
b-ríct b'áinig oéir oílinne. Ṭróaó ní fada an
comnuíde do ríone innte. Lúó for g-cúl o'fáirnéir
an oilem do conndairc, oia coibneairí, agus páirt,
no méio éigin o'réir na h-Éiríonn leir, ámáil léagóir
rín ouain oar ab toíad, "Fuarur a p'altair
Chairl," &c.

áona mac beata, go g-céill,
laoé do muinntir Nín mic béil
táinig a n-Éiríonn oá rí.*
Sur beán réir a b-ríó-inir:
Rug leir lán a ouirín oá réir,
téio for g-cúl o'innirín ríél
ar í rín gabáil glan ṣinn,
ar ṣinne real fuair Éiríonn.

Ṭróaó ní meáruim go n-oleagáir gabáil do tá-
bairt ar eáctra an ríire,† do b'riṣ nac oearna ré
comnuíde innte, agus uime rín sur ab í gabáil
phairtolóin ceud-gabáil ar córa o'áiríom uirre oéir
oílinne.

* Oá rí, i. e., do a ríor, to explore it, or to its exploring. See Gram-
mar, p. 116, Idiom I.

† Lit., "I do not think that it-is-lawful [the term] 'conquest' to put
on the expedition of that man." Oleagáir, the present passive of
olṣ, is used impersonally, and would be written olṣṭear 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.

* "Ofshortest duration:" *ar gíre reál*: this is the idiom explained in Gram., p. 132, Idiom 40. *Éirinn*, old accusative: see note **, p. 80.

VII.

1. Don céio Phriom-*Thabáil* do rinnioð ar Eirinn déir *óilinne*, eadon *Thabáil* *Phapéalóin* ann ro.

Do bi éire, iomorro, fár trí céo bliadain déir *óilinne*, go o-táinig *Parbólón* mac *Sera* mic *Srú* mic *Errú* mic *Fraimint* mic *Fáedaeta* mic *Maḡós* mic *Iapeth*, dá *Thabáil*, do réir mar do geibteor irin buain dar ab torad, “*Adaim* *deair* rruic *ár* *rloḡ*,” &c.

Trí céo bliadain iar n-*óilinn*,
 ar rḡél fíre mar ríim
 ba fár éire uile óḡ.
 no go o-táinig *Parbólón*.

Meafaim dá réir rin, gur ab dá bliadain ar fíeic *rul* *rugað* *Abraham* táinig *Parbólón* a n-*Eirinn*, agus gur ab ead *ra* h-aoir don domhan dá réir rin m. : am ro .1978. amáil a veir an rann ro:—

A h-oét* *reacémogac*, céim *ḡlan*,
 míle agus naoi ḡ-céo bliadain
 ó ré *Adaim* cuanna éam,
 go ḡein *Abraim* ár n-*deair*.†

8470 clear slip
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ḡroed ní fírinnead ceoḡruð na muinntire a veir gur ab a ḡ-cionn dá bliadain ar míle veir *óilinne* táinig *Parbólón* a n-*Eirinn*, agus iad ag a domáil ḡor ab a n-aimir *Abraham* táinig innce, agus gur ab é *Abraham* amáin an t-oétmáð ḡlún ó *Sheim* mac *Noe*, agus *Seim* féin o'dairioin. Óir ní corḡmúil

*A h-oét, eight: see note †, p. 36.

†Observe, *deair* is nominative, though *Abraim*, with which it is in apposition, is genitive. See Grammar, p. 96, par. 7.

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

go 5-caitp̄r̄oe tuillioð a5ur m̄ile bliaðain ije linn
reac̄t n-5l̄un ōeip na ōilinne.* Uime rin meap̄aim
5or̄i ab r̄ip̄innige an ceurofur̄ō 5or̄aiḡ † ion̄a an ceuro-
fur̄ō ōeiḡionac̄, a5ur ōa īeip̄ rin ar̄ inmeap̄ōa 5ur̄
ab a 5-cionn t̄r̄i c̄eo bliaðain t̄ainiḡ Paip̄tol̄on a
n-Ēip̄inn.

Ar̄ an n-5p̄eiḡ Mheap̄onai5, eaðon, Migdonia, io-
5lud̄ar̄ Paip̄tol̄on. Ar̄ é maon 'nar̄ 5ab̄, t̄p̄e m̄uir̄
o-Toip̄rian, ōo Siip̄lia, a5ur l̄aim̄ ōear̄ iur̄ an
Eap̄p̄ain 5o īainiḡ Ēipe. Ōa m̄i 5o leið baoi for̄
raip̄rige 5or̄i 5ab̄ cuan a n-In̄biop̄ Sḡeime an-lap̄tor̄
Mhum̄an, an ceaṫ̄p̄am̄aṫ̄ l̄a ōe5 a m̄ip̄ Mai. Ar̄ ōo
ōo īaiṫ̄ioṫ̄ an īann īo.—

An ceaṫ̄p̄am̄aṫ̄ ōe5 for̄ m̄hair̄e,
Ōo Ēur̄p̄ioṫ̄ar̄ a rap̄o b̄air̄e
Īrin p̄ur̄e iac̄-5lan n-5or̄m n-5l̄e,
a n-In̄biop̄ i5iac̄-5lan Sḡeime.

A5 īo an bur̄oion t̄ainiḡ le Paip̄tol̄on 5o h-Ēip̄inn,
a5ur le na m̄naoi, Deaṫ̄gn̄aio a h-ainm: a o-t̄p̄uip̄
mac, eaðon, Ru5̄p̄ur̄ōe, Sl̄ainge a5ur l̄ai5linne, 5ona
m̄n̄aib̄, a5ur m̄ile ōo p̄luac̄ īmaile iur̄, ōo īeip̄
Nennius, am̄ail leu5̄tor̄i a p̄ral̄t̄ar̄i Ch̄air̄il.

Ar̄ é ion̄aṫ̄ ion̄ar̄ aiṫ̄iḡ Paip̄tol̄on ar̄ t̄ur̄ a n-Ēip̄inn,
a n-In̄ip̄ Saip̄eip̄ l̄aim̄ ije h-Ēip̄ine. Ar̄ aip̄e īo
h-ainm̄niḡioṫ̄ In̄ip̄ Saip̄eip̄ ōi; meap̄c̄u no coil̄en
con baoi a5 Paip̄tol̄on ōar̄b̄ ainm̄ Saip̄eip̄; a5ur īo
maip̄baṫ̄oṫ̄ar̄i t̄p̄e éo īena m̄naoi, ōo iunne m̄i5̄n̄ioim̄
ije na 5iolla p̄eip̄n T̄oṫ̄5a; a5ur an t̄p̄aṫ̄ ōo Ēainiḡ
Paip̄tol̄on i n̄i t̄aiṫ̄lioṫ̄ur̄ ōo iunne, ac̄t a ōub̄air̄e
5or̄i c̄oip̄a aiṫ̄bioip̄ n̄a h-ainbeip̄te rin ōo beip̄t̄ aip̄

* 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."

† An ceurofur̄ō 5or̄aiḡ, the first opinion; lit., "the opinion of the
beginning."

Slaney

apology

accused

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

pém ioná uirre; aɣur no ráið na briaðra ro:—
 A Pharietolón, ar rí, an raolir ɣur ab éirir bean
 aɣur mil vo beic a ɣ-comɣar va éile,* leamnaðt
 aɣur leaib, biað aɣur rial, feoil aɣur cat, arim no
 oiririr aɣur raor * * * ɣan cumurɣ ar a éile óóib;
 aɣur ráiðir an rian:—

mil lé mnaoi leamnaðt lá mac,
 biað lá rial, carna lá cat,
 saor aris, aɣur raobor,†
 don la h-aon,‡ ar ro-baogol.

lar ɣ-clor na rreagarta rin vo Pharietolón, §
 meuroiɣtior a éo ve, ɣur buailioɣoir an meap-
 com || ró lár ɣo nor marb i: ɣona uaite ainm-
 niɣtior an inir. Céio-éio éirionn rin véir oílionn,

buailir an rí com || na mná,
 oia boir—nir bo beo ɣo m-ba;
 marb an cú * * * *
 ba h-é rin céio-éio éirionn.

An reaðtmað buiaðan lar n-ɣabáil éirionn vo
 Pharietolón, ruair an céio-ɣear oia muinntir báir,
 eaðon, ɣeaðo mae Toirran ó ráitior Maɣ ɣeaðo.
 Ar i cúir umma o-táinir Paritholón a n-éirionn, tpe
 mar vo marb ré a aðair aɣur a máðair aɣur
 iuge va briaðair, ɣo o-táinir ar teicioð a ɣionɣaile, *murder*
 ɣo ráinir éire, ɣonað aipe rin vo cúir oia pláir ar
 a ɣlioct réir marbað nao mile re h-aon-ɣeaðt-
 maon oioð a m-beinn eoair.

Howth.

Arimro curo dona h-uɣoairib ɣabáil eile ar
 éirionn noim Paritholón mar aðá ɣabáil Chioacil

* a ɣ-comɣar va éile; lit. “in nearness to one another.”

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

‡ don la h-aon; 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.

|| meapcom and com, 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 Edar.

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 Uéimóir a Sliaib Uéimóir,
 aḡur lot ludaimnioc a mácair. Dá céo bliadain
 uóib for iarḡad aḡur for eunlaic, ḡo toct uóib for
parctóloin* a n-Éirinn, ḡor feair cát Mhoirge
h-lotha eattoria,† maí cuit Chiocal, aḡur maí
uíoctuirio foimóir le parctalón. a n-Inbhor
Domnann uo ḡab Ciocal ḡona muintir cuan a
n-Éirinn. Sé longa a lion: caoga feair aḡur caoga
bean lion ḡada luinge uóib. Aí uóib no maí roitor:—

Seactmáð ḡabáil robur ḡab
air or Éirinn na n-ápo-máḡ,
le Ciocal ḡ-erioncorac ḡann,
Uar faircib innbhor Domnann;
ḡri céo feair lion an ḡ-rlóis,
táim a h-iaḡaib Uéimóir,
no ḡor ḡair uo iar roin,
ar na ḡ reacḡad re reacḡam.

Seact loca uo briúct a n-Éirinn a n-air
pharctóloin, eadon, Loe Meair a ḡ-Connacḡaib: tar
mois leair ḡna uo moir. a ḡ-cionn ḡri m-bliadain
uóir caḡa uo caḡair ḡ uo Chiocal, uo briúct Loe
Con ro ḡri, aḡur Maḡ Crió ainm an mois tar a
o-táim. Loe Deicet a ḡ-cionn ua bliadain uóis iar
o-toct uo pharctóloin a n-Éirinn. bliadain iar rin
ruair an ceacḡoimá taoir uo dá muintir bár, eadon,
Slanḡa; aḡur ar aḡ Sliaib Slanḡa uo h-aḡnaic
é. a ḡ-cionn bliadain iar rin toimáim Loe Laiḡ-
linne a n-ua mac uair breaḡ, eadon, Laiḡlinne
mac pharctóloin; aḡur an tan uo bí a feair aḡ a

* "Until coming on Parthalon to them;" or "by them."

† Lit. "Two hundred years to them on fishing and on fowling, until came Parthalon 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.
 § Uóir caḡa uo caḡair, "after the battle to-be-given;" caḡa is governed in the gen: by uóir (See Grammar, p. 114, par. 4); and uo

B^k. Sod
Bay

L. Gara

In W. mth.

mask

Conn

sl.
Donard

the son of Nel, the son of Garbh the son of Uthmhoir, from Sliabh Ughmhóir and Lot Luaimh-níoch 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

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

not known *Armagh* *in Armagh* *Dundrum* *Strangford* *I. Fergus* *Barra* *Monne mts.*
 cōg-báil,* oo inuio an loč. Δ ζ-cionn bliadōna iar
 rin, tomairōm Loča h-Éactra eioin Shliab Muadairn
 agur Shiab Fuarō a n-Oirgiallaib. Iar rin tomairōm
 Loča Ruōruige iar báiōio é pém. San bliadain
 céona tomairōm Loča Cuan.

ní b-fuarin paritōlón ar a cionn † a n-Éirinn aēt
 trí loča agur naoi n-aibne: anmanna na loč, Loč
Luimniḡ a n-Deairniūmoin, Loč Foirōreaimin ag *Trala*
Tráig lí ag Shlab mīr ran Mumain, agur Fionn-
 loč Ceara a n-Iorruar Doimnann a ζ-Connaētaib.
 Ar oib no iarōio an iann ro:—

trí loča aibne ammar,
 agur naoi n-aibne n-iomair;
 loč foirōreaimin, loč luimniḡ
 Fionnloč iar n-imlib iorruar.

Bush *Eme* *Monne* *W. & G. Bann* *Barra* *Stant* *Siffey*
 ag ro na h-aibne:—buar roir Ohál n-Auirōe
 agur Dálruada, eaōon, an Rúta; Rurēac, eaōon,
 Abann lippe, eioin uib Neill agur Laigniḡ; Laoi
 a Mumain tpe Murḡuirōe go Corcaig; Sligioč;
Samaoir; Muairō a ζ-Connaētaib la h-ua b-fiaēiac
 an tuarceoir; Moḡurin a o-Tir eoḡain; buar roir
 Chinél eoḡain agur Tir Chonaill; agur banna
 eioin Lee agur Eille; aīmaíl a veirēioir irin uoain
 oarab torac “Δ éaoīa Chláir Chuinn éaoim-finn:”—

muairō, Sligioč, Samaoir fionne,
 buar bunne ar bliaduib beioe,
 moḡorin fionn go n-ene n-galla,
 banna roir lé agur eille.

no fōr irin uoain oar ab torac, “Δōam aēair
 rruic ar rluag, &c.”—

Laoi, buar, banna, beirba buan,
 Samaoir, Sligioč, moḡorin, muairō,
 ir lippe a laignib malle,
 ag rin iao na rean-aibne.

* ag a cōg-báil, lit., “at its raising.” See Grammar, p. 116, Idiom 1.
 † ar a cionn, before him; lit. “on his head.” See Grammar, p. 128,
 Idiom 32.

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”: *ar blaḡaoib beinḡe*; lit., “on melodious renowns”: *beinḡe*, old form of *binne*, plural of *bin*, sweet.

month of
strange
long

Δ γ-cionn cēitpe m-bliadān iar v-toimāiōm Muir-
tola fuaia Phartolón bār ar Seanmhoig Ealta Eudai,
aγur ar ann mo h-aōnaiōiō é. Ar uime gairtōi
Seanmāg ōe, nāc fāraō coill maīm aia;* aγur ar
uime gairtōi Māg n-Ealta ōe beor, γur ab ann
tizoir eūnlaiō ēiuiōnn vā n-γuānγōiaō. Δ γ-cionn
.30. bliadān iar v-toōt Phartolōin Δ n-ēiuiōnn, vō
ēs rē. Δ vēiuiō vōiōng ipe pēāncūr γōi ab vā mīle
aγur pē cēo aγur oēt m-bliadān pētōiō vōiō vōimān
an tan fuaia Phartolón bār. γiōeāō ar eāō mēar-
aim, vō pēi pēi γāc nēit vā n-vubhioiōi pōimānn,†
γur ab pē bliadān aγur cēitpe .20. aia nāoi γ-cēo
ar mīle ó tūr vōimān γō bār Phartolōin. Δ vēiuiō
vōiōng oile γōi ab pēcē bliadān aγur cūig cēo ó bār
Phartolōin γō tam Δ muiōntipe. γiōeāō aτā ceu-
puiō cōitōiōnn nā pēāncāō 'n Δ aγuiō rin, māi Δ
n-abriāo nāc maibe 'n Δ fāraō aēt vōiō m-bliadān
pēiōt vāoi ó bār muiōntipe Phartolōin γō tēācē
Nēimēāō inntē, aīmāil Δ vēiuiō an pānn pō :—

Ré ēiōcāt bliadān beācēta,
vā pār pui ‡ pānāib pēācēta,
iar n-ēs Δ pūāig pui pēācēimān,
'n-Δ n-ealtāib γ ar mōig ealta.

Τις Κοιμᾶς Ναιμῆτα ἡνὰς Κυλιοννάιν λειρ ἀν νί
γ-ceuōnā Δ pāltaia Chaiuil, māi Δ n-abaii γur
ab tpi cēo bliadān vāoi ó tēācē Phartolōin Δ
n-ēiuiōnn γō tāim Δ muiōntipe. Τις ἀν pīle Eōcāiō
O'pōiōnn λειρ māi an γ-ceuōnā vō pēi an pōiōntipe :—

Tpi cēo bliadān, cia av pēiō,
Oγ vōiōib vāimā vāpāig,
vōn γārpuiō% γlēibinn γāpāig,
pōi ēiuiōnn fāpāig vāpāil.

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

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

‡ pui (=pe or lé) is used here in the same sense as le in the Idiom (21) explained at p. 124 of Grammar.

plague

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'Floinn 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-eΔlταιβ, lit. "in their crowds."

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

Ar gac ní úioḃ ro,* ní h-inḃreitte an ōronḡ a
veir go raibe tuillioḃ aḡur cúis céo bliadān ó bār
pharḡalóin go tām a muinntire; aḡur ní h-in-
mearta go m-biaḃ éire ar áitiuḡaḃ an comḡao rin
aḡur gan do ōdomib innte aḡt cúis míle fear aḡur
ceitire míle bean.†

aḡ ro an Roinn do ponḡraḃ ceitire mic pharḡolóin
por éirinn; aḡur ar í ceo-roinn éirionn í.

2. Er, Orba, fearón, aḡur fearḡna, a n-anmanna,
aḡur bávor ceatpor a ḡ-comanmann ro aḡ macaib
milioḃ, amuil éirpion rior 'n a n-ḡabáltur fén.

Grecian Ó ailioḡ Néro tuaró go h-aḡ-cliaḡ laḡion, curó éir.

Ón aḡ-cliaḡ céona go h-Oilén arḡa neimioḃ, *in Coll*
n-ḡoirḡior Oilén mór an bharruiḡ amu, curó Orba. *Harb.*

Ón Oilén mhór go meāpuiḡe aḡ ḡaillin, roinn
fhearóin.

Ó aḡ-cliaḡ meāpuiḡe go h-Oilioḡ Néro, curó
fhearḡna, amail a veir eocairó o fíoinn 'r na
iannaidre; aḡur rá h-é arḡ-ollam éirionn ie ríliḡ-
ioḡt é 'n a aimpri:—

Ceatpor mac ba ḡuibḡa ḡlór†
do pḡom-éoinn aḡ parḡolón,
do ḡab le céile ra reól
treaba éirionn gan aḡceoḃ;
nior foirḡ oon ríḡpuiḡ a roinn,
inir éirionn 'n a h-aon-éoil,
cuar ḡar in ḡac lior ie a linn;
fuar ḡac fear rior a éirpionn.
Er a rinnpor ba raor roḃ,
Suairc a curó, cian gan claoḡlóḃ
O ailioḡ Néro, iat gan feall,
go h-aḡ-cliaḡ laḡionn lán-teann.

Griffin - lile

* 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."

‡ ba ḡuibḡa ḡlór: 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 Mílídh, as we shall put down in [giving an account of] their own conquest.

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

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

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

From Ath-clíath Meadhruidhe to Oilíoch 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 Ailíoch Néid, land without treachery,
To Ath-clíath of Leinster full-strong.

O áé-cliaé laigíon, léim lip,
 So h-oiléin árhoa neimíó,
 San ooíra, níon éair á éreoir,
 Curo Orba, o'iaé á éineoil.
 Ón áé á b-fuarí neimíó níóé
 So meadóruide na móir-émoé,
 Fáé veag-íoró san ága ann,
 Curo fearóin, fáda an fearann.
 O mheadóruide, fáda fóir,
 So h-ailioé néro so n-veag-nór,
 Tóramn óa leanam 'r fáé emé,
 Fuair feargna fearann fairreimé.
 Á n-éiminn féin, ní fáé fill,
 Rugaó na tréim-fíir éurbin,
 Oréam fáoir, fá bunata bláó,
 Óa caom curata an ceatáir.

Do Mhuinntirí Pharistolóin ann ro.

3. Ás ro anmanna na v-treabhaé vo bí áige, ea-
 óon, Tódaé, Trén, lomáir, Áiceaébé, Cúl, Óoréa,
 ásur Óam. Anmanna na g-ceitíre n-óam vo bí
 áca, eadón, liag, leagmá, lomáire, ásur Éitiríge.
 beoirí ainm an fíir tug íoríóe nó doiríóé uairó ar
 túr á n-Éiminn. breaéa máe Seanboéa vo minne
 comhac éin-fíir* ar túr á n-Éiminn. Samalilíac vo
 minne an ceuro-ól comma innce. Fíor, Eolur, ásur
foémóir á éiríar óruaó. máca, Meapán, ásur
Muicneacán á éirí tréim-fíir. bíobal ásur beabál
 á óá éannnaíge. Óaóor veic n-iníona ásur veic
g-cleamnuiré ág Parícalón.

Huab^d

oken

ale

VIII.

An vapa Tabáil vo ronao ar Éiminn, ann ro,
 eadón, Tabáil Cloinne Neimeáó.

Do bí, íomóirí, Éire fáir tímoéa bliaóain véir taím-
 fleacéa fleacéa Pharistolóin, so v-táiníg neimíó

* Comhac éin-fíir, 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 Meadruídh of the great territories,
 A cause of good happiness without conflicts there,
 The portion of Fearón, long (i.e., extensive) the land.
 From Meadruídh, long also,
 To Ailíoch Néid of good custom—
 The boundary let us follow, and each track—
 Took Feargna 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. Samaliliath instituted the first drinking of ale in it. Fios, 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 NEIMHIDH.

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

mac Agnomain, mic Paimp, mic Tait, mic Seapia,
 mic Spú, mic Earrú, mic Fiamint, mic Fadaéta,
 mic Magog, mic Iapeth dá h-áitioḡad. Oir ar vo
 cloinn Mhagóg ḡac ḡabáil dar ḡab Éire iar n-oíl-
 inn.* Aḡ Spú mac Earrú rḡarur Partholón aḡur
 Clann Neimhí reḡ poile; aḡur aḡ Seapia rḡarur
 Fír-bolḡ, Tuata De Danann, aḡur Meic Milesó.
 Aḡur ar Scoitbeurla vo bí aḡ ḡac cimoó óioḡ.†
 Ar pollur rin ar an uair táinig loḡ mac bḡeoḡam a
 n-Éirinn; óir ar tré Scoitbeurla vo labraó réin
 aḡur Tuata De Danann re aḡoile, aḡur a vubra- *each oth*
 vori ḡur ab vo ḡlioḡt Magog iar, leat ar leat.§ A
 veir orong eile ḡur ab vo ḡlioḡt an meic vo fáḡ-
 aib Partholón éoir (Adla a ainm) vo Neimhí.¶ Ar
 é raon 'n ar ḡab Neimhí aḡ toḡt a n-Éirinn vo,¶
 ón Scitia ar an b-rairge ḡ-caoil atá aḡ teat ón
 aigén, dá n-ḡoirḡoir Mare Euxinum—ar í ar tóir-
 ainn vuir an leit éir-éuaró vori Asia aḡur an leat
 éoir-éuaró vori Eorair—aḡur ar an rinn éir-
 éuaró vori Asia atáir Sleibte Rirre, vo réir
 Pomponius Mela, a ḡ-comhoinn na caol-muirre vo
 luairíomair, aḡur an aigén éuirceairtáḡ. Tuḡ
 láim n-veir** vo Shleibte Rirre, ḡo n-veacáiró
 ran aigén buó éuaró, aḡur láim éirí vori Eorair ḡo
 ráinig a n-Éirinn.

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

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

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

§ Leat ar leat, on both sides; lit., "side on side."

¶ Lit., "Others say that it is of (vo, 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.

** Láim n-veir: in the ancient language feminine nouns had a distinct accusative, which was the same in form as the dative; and

imhídh, 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 Neimhídh from each other; and at Seara separate the Fírbolgs, the Tuatha De Dananns and the sons of Milídh. 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 Neimhídh was of the posterity of the son whom Parthólon left in the east (Adhla his name). It is the track in which Neimhídh 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 Riffé, 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 Rifféan 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: *láim t-veir*, accusative after *tug*. See also note †, page 44.

Ceirthe longa véz aḡur píce líon a còbluiz, aḡur
 veirneabai aḡur píce in ḡac luing vóib. Stairn,
 iarboimel farò, Aininn, aḡur fearḡur leirdearḡ,
 anmanna ceirthe mac Neimhí. Ceirthe loc-maōmanna
 a n-Éirinn a n-aḡurir Neimhí, eadon, loc m-bneun-
 ainn ar maḡ n-arail a n-uib niallāin, loc
 Muirpeadair ar maḡ Sola a laigrib: a ḡ-cionn
 veic m-bliadāin iar poctāin Éirionn vo Neimhí* no
 ling loc Dairbrioc aḡur loc Aininn ar mhoigh mōir
 a mīde. Óir an tan vo clardó fearit Aininn, ar
 ann vo ling loc Aininn. Ar vo deardó ḡur ab a
 n-aḡurir Neimhí no mīdōrō na loca ro, vo pinnōd
 an pinn ro:—

Ceirthe loca ro linn lóir
 vo bpuet car póbla b-fior-mōir:—
 loc Dairbrioc, loc m-bneunainn m-binn,
 loc Muirpeadair, loc n-Aininn.

Ar túrḡa vo éz bean Neimhí a n-Éirinn ionā
 Aininn,† Maća a h-aḡm; aḡur an daira bliadā-
 véz iar v-teacēt a n-Éirinn vóib, ruair an Mhaća ro
 bār; aḡur rá h-ir ceur-mair Éirionn iar v-teacēt
 Neimhí mnte. Aḡur ar uairte ainmniḡcior aro
 Maća; óir ar ann vo h-aōnuicior i. Vo tóḡbā vā
 moḡrāit le Neimhí a n-Éirinn, eadon, Rait-Chin-
 neic a n-uib niallāin, aḡur Rait Ciombaoēt a
 Seimne. Ceirthe meic Mhaōāin Mhuirpeadair v'
 fhomóricāib vo tóḡaib‡ Rait Chinneic a n-aon-ló,
 bog, Robog, Ruibne, aḡur Roōan a n-anmanna;
 aḡur vo mair Neimhí ar a mārāc iā v-ir mairm, 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 Aininn."

‡ 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, Iar-bhoinel 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 Uí 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 Uí 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-

* Lit., “on its morrow in the morning.

*Derryglee
Armagh*

n-Daípe lúge, o'eagla go s-cinnfóir arí toḡail na
ráda arí; agus vo h-aṅnuicioḡ ann rin íao.

*Carra
Kilmaine*

Ro rleactaḡ oá moig* oēs a coill le Neimrō a
n-Ēirinn, eaḡon, maḡ Ceara, maḡ Neapa, maḡ
Cuile Tolaḡ, maḡ Luirs a s-Connaḡtaib, maḡ *Roseau*
Toḡair a o-Tir-Boḡain, leacmaḡ ran Mumain, maḡ
m-breapa a Láigrib, maḡ Luḡaḡ a n-Uib Tuirpe,
maḡ Seimrō a o-Teaḡba, maḡ Seimne a n-Dál n-
Aimrōe, maḡ Muirteimne i m-breagāib, agus maḡ
Maḡa a n-Oirḡiallaib.

Do bair Neimrō trí caḡa for Fomōraib, eaḡon,
loingriḡ vo rlioḡt Cam ro ċmall ón Aifric; táimḡ
arí teitioḡ go h-oileunaib iarḡair Eorpa, agus vo
ġeunaim ḡabáltair oóib réin, agus arí teitioḡ rlioḡt
Séim o'eagla go raḡaḡ aca oirra,† a lor na mallaḡta
vo ráḡaib Noe aḡ Cam ó o-taḡḡaḡoir, ionnur ḡur
meaḡaḡoir, ó beit a n-imḡian uaḡa, íao réin vo beit
imill ó rmaḡt rleacta Séim; go o-taḡḡaḡoir, uime
rin, go h-Ēirinn, ḡor bairrō na trí caḡa reaḡrāite
forra; eaḡon, caḡ Sléibe Baḡna, caḡ Ruir Fiaḡcām *St. Patrick*
a s-Connaḡtaib, ionair tuit ḡann agus ḡeannann,
oá ḡaoirioḡ na b-Fomōraḡ, agus caḡ Muirbuilḡ a
n-Dál Riada, eaḡon, an Rúta, áit marí tuit Staḡin
mac Neimrō le Conoing mac Faḡbair a leitioḡ
laḡtmoigē. Do cuir rōr caḡ Cnaimuir a Láigrib
marí arí cuirrō arí b-feaḡ n-Ēirionn um Airtur mac
Neimrō, eaḡon, mac ruḡaḡ a n-Ēirinn oó; agus um
lobcān mac Staḡin nne Neimrō. ḡrōeaḡ arí le Neimrō

* moig or maig, dative form of maḡ, a plain, after oá. 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)." Raḡaḡ is here used impersonally;
and its sense corresponds with that of tḡ, as explained in Idiom 12,
Grammar, p. 120: go raḡaḡ aca, that it might come into their power,
that they might get power: oirra, 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 Formorians) 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,

no bhuiriú na trí cáta ro roir Fhómórcuib, amais
 óearbhu na poinnir ríor:—

Do bhuir Neimh, miamó a neart,
 (Ro raiúio a leacé uar leam),*
 Gann agus Geanann oia gheir,
 atprocair leir, ceann a g-ceann.
 Geanann ne Neimh ba ríct
 a leacé ríct,† gá leacé ar mó,
 lé Scarin mac Neimh anall
 Toircáir Gann, agus ní gó.
 Caé murbuilg é ro éir,
 go ro oluigíod, roba uir;
 Do muid ne Neimh na n-arm,
 Gion go o-cáimig Scarin ar g-cúl.
 Ré caé Cnamhoir do bi anall
 ar móir ann do ciorbaó cuir;
 Aréir lobeán toircáir ann
 acé gíó ann ar Ghann do bhuir.

Iar rin fuair Neimh bár do táim a n-Oilén Áir
 Neimead a g-Críc Liacláir ran Mumáin, oá n-geir-
 tior Oilén Móir an bhairiaig; agus oá míle do
 óaoimib immaille iur, eirir ríor agus mnaoi.

Baoi daoirir agus oéruiré móir ar a h-aicé rin
 roir cloinn Neimh ós Fómórcuib ós vóigáil na
 g-caé do bhuir Neimh oir. Morc, iomoirio, mac
 Deilíod, agus Conaing mac Faobair ó n-geirtior
 Toir Conaing a n-imíol Éirionn éuad, ósá maibe
 loingior, agus iao 'n a g-connuiré a o-Toir Conaing,
 oá n-geirtior Toiruir, ós tabac éir ó clannuib
 Neimead; agus ba h-é méo an éir roin oá o-trian
 cloinne, agus eacá, agus bleacá, fear n-Éirionn do
 éioðlacáó oóib gáca bliaóna Oíóce Sha mna go Maí
 g-Céirne roir Dhrobaoir agus Éirne. Ar uime geir-

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

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

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

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 (ar̃ g-cúl).”

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

ἔιοι μάξ c-Céirne óe arí a mionca vo beirḗi an
cáin sur an máξ z-céirna.

Vo bí tuillioḡ ḡaoirí arí fóimóirib arí clannab
Neimioḡ, eaḡon, trí lán rluairḡe arí zác éin-teallac
a n-Éirinn, ḡuacḡorí bainne, vo mīn cḡuicḡmoḡta,
azur ḡ'im, vo bḡeic zḡ moir azur zḡ Conaing zḡ
Toimur; azur ban-māorí ḡa n-zairḡi Liaḡ, az
tabac na cána roin reacḡnóin Éirionn, zḡnaḡ ḡon
cáin rin vo maḡioḡ an mañn ro:—

An cáin rin ro cumacḡ ann,
Trí Liaḡa noḡa lán-zann;
Liaḡ uacḡairí bainne bḡeacḡta,
Ir Liaḡ mine cḡuicḡneacḡta,
An tḡear riac, linne ba lonn,*
Liaḡ me uairḡe ḡ' annlann.

zabair tḡa reaz azur lonne roia Éirionn tḡe
tḡuime an cḡora azur na cánaoim, ionnur zḡ
n-veacḡraḡ vo cācuḡaḡ rin na fóimóirib. Ar aḡe
vo zairḡi fóimóiriz ḡioḡ, eaḡon, óna m-beic az
véunaḡ rḡḡla arí murí: fóimóiriz, eaḡon, ro-murib.

robbery Baḡorí tḡa trí veaḡ-laioḡ az clannab Neimioḡ
ran ionbuiḡorí, eaḡon, veoḡac mīc larpḡomeóil
rḡáḡtaiz mīc Neimeacḡ; reazsur leitveaz mīc
Neimeacḡ; azur Earḡlan mīc veóain mīc Stairn
mīc Neimeacḡ, zḡna ḡá bḡáḡairí, eaḡon, Mannḡán
azur larpḡacḡ: azur ba h-é a lion, tḡuoḡaḡ mīle arí
murí azur an uirí cḡuona arí tḡir, aḡail foillrḡior
an mañn ro:—

Trí rīcḡ mīle, moḡ n-glḡ,
Ar tḡir azur arí uirḡe;
Ar é lion loḡorí ó a ḡ-toirḡ,
Clanna Neimioḡ ḡon toḡail.

* Linne ba lonn, 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].

Ro toḡlað an toṛi ann rin, aḡur tuuṛiṛ Conoing
 zona ðloinn le ðlannaib Neimeað. Iar rin tuḡ
 Moṛic mac Deilioð luēt tṛi .20. long ón Arṛaie ḡo
 Toṛunir, ḡo o-tuḡ caē vo ðlannaib Neimeað, ḡoṛ
 cōmētuitṛioo leaē ar leaē, aḡur ḡur bāitioð ḡaē
 don naṛ maṛbað oioð, aēc Moṛic aḡur beaḡán vā
 buṛoin vo ḡab feilb an oilein; óir nīr mōēaigṛioo
 an fāirirḡe aḡ teacē rúta me vūirne an ēāēaigē,
 ionnnur naē tēuṛinō vo ðlannaib Neimeað (an méio
 vo bī ran ḡ-caēḡað ro oioð) aēc luēt don-bāirice
 'n a maibe tṛioēa tṛéin-fear, um tṛiaṛ taōirioē,
 eaðon, Simeon bṛeac mac Staiṛin mīc Neimioð;
 Iobāē mac Deoēaig mīc Iarboimeoil fḡaio mīc
 Neimioð, aḡur bṛioṛán Maol mac Fearḡura leiṛ-
 veirḡ mīc Neimeað, amāil a veir an ṛann:—

aēc don-baṛe zona luēt lōṛ,
 nī tēaṛna oioð, lion a rloḡ,
 Simeon, aḡur Iobāē bīl,
 ir bṛioṛán Maol, ran luing rin.

Iar o-teacē ón cōmblioēc rin vōib, ar í cōmaṛple
 ar ar cinnṛioo, tṛiaḡl a h-Éirinn vo tēicíoð me
 h-anbṛioo na b-foimōiaē. Bāoar feacē m-bliaðna
 aḡ a n ullmūḡað me h-uēc na h-eaēcṛa ro,* aḡur
 ollmūḡēioṛ luingioṛ leiṛ ḡaē taōirioē oioð, aḡur
 tēro fūirionn don vṛioing tāimḡ le Neimioð a
 n-Éirinn, aḡur vā rlioēc, leiṛ ḡaē fear vona taōi-
 rioēaib réuṛmāitṛe; aḡur anuro vṛionḡ oioð vā
 n-Éir a n-Éirinn, eaðon, veicmōbari laōēc vo fāḡ-
 baṛoṛ aḡ ḡaēbāil ēeannair an iaṛmōioṛ vo ðlannaib
 Neimioð vo fāḡṛaṛ ra mōḡṛaine na b-foimōiaē aḡ a
 h-aitiuḡað ḡo h-aimṛir fḡear m-bolḡ.

* Literally, "they were seven years at their preparing for the sake of (or before) this adventure." See Grammar, p. 116, Idiom 1.

† Veicmōbari laōē, ten heroes; observe, laōē is genitive plural, governed by veicmōbari ("a decade of heroes"). See Grammar, p. 98, par. 11.

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 Iar-bhoineol 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.

Τέτοιο ταπεινό τον τιμᾶν ἔμαρ, μαρ ἀτά, Simeon
 ἤμεθε ἡμεσ Σταῖν τον Ἱηρίε, εἰθον, ἡο Thracia;
 ἀρ ἄνν βάτορι πο ὁδοῖε, ἀγυρ ἀρ υἱὸ τάνγδορι
 εἰρ ἡολε, ἀμᾶιλ ἀ τῆυμασ ὁα εἰρ πο.

Τέτο ἀν ὡρα ταιορίοϋ, εἰδὼν, τόβατ μᾶς θεοταῖζ,
 Δ ζ-ορίοταῖζ ταιορεπειτ πα ἡ-εορπα ; αἰγυ Δ νεμρο
 ὡρησ πε ρεανῑρ ζορι αἰ ζο Boetia ὡ εἰαῖο : αἰ
 υαῖο ὡο ιοῖορσο Τυατα De Othannann.

Եւրօ ան զիար զաօրիօճ, Եսծօն, Կրօտն մաօլ չօ
Ե-բարսն իւր չօ Դօճար ԴՅԱՐ չօ Կ-Լարօօօօր Դ
Մ-Եսարբօր ԴԼԵԱՆ, չօր ԴԻԿՆ ըմ ԴՅԱՐ Դ իւօճ
'ն Դ օճԻճ ԴՆՆ. Դր Է ԼԵՈՆ ԵՅԼԻՆՆ ԵՅՄՈՐ ՆԴ
ԵՅՈՐԻճՐ ԵԼԱՆՆ Ումիօճ Դր ԴՆ ԵԴՇՐԻԴ ըօ, ԵՅՈՐ
ԼԻՆՆ,* ԵՅԻՐ, ԵՍԴԵՅՆ, ԴՅԱՐ ՆԵՄՈՅՆ, ԵՐՈՅԵ Դր
ԵՅՈ Դր միլ ԵԴՇԱՐ.

Δὲτ ἐεαηα, το βι βηριοτάν μαολ ιμάς φεαρζγυρα
 λειτσοειγς ιμς νεημιοδ, αζυρ α λορις, ας αίτιυζαδ *posterity*
 ειαροεπειτ να η-αλβαν ζο η-δεαδανορι εγυιτνις,
 εαδον, Picti, α η-Ειγυνη ο' αίτιυζαδ αλβαν α
 η-αιμγρη Εγιομίοη. Α οειη Coymac ηαοιητα ιμάς
Cuilionán να βφαλταιη, ζυη αβ ο βηριοτάν ζοιητιορι
Brittania τον οιλέν τα η-ζοιητιορι βρεαταιη μηόρι
αιού; αζυρ ατά ρεανέυρ Εγιονηη τεαέτ λειρ αιη ρηη,
αίμαλ α οειη αη ουαη οαη αβ τογδε “Δοαή αέταιη
ρρσιτ αι ρλόζ,” μαη α η-αβαιη :—

Λιὸ βριότάν τὰρ μὴν, ἄν μερῖς,
 μάς ριὰ ρηεργυρὰ λειδοῖν;
 βρεᾶντις υἷε, βυδιὸ σο μ-βλοῖο,
 Ὑδιὸ, ἄν ἄοι, πο ἔμνηριόαρ.

* These four nouns are in the dat. sing. (nom. long, gen. long, dat. long, &c.), which is an exception to the rule, for εριπ 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 εριπ, 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 Eiríomhón. Holy Cormac Mac Cuilíonáin says in his Psalter, that it is from Briotán is called Britannia 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.

Τῆς υἱοσύνης εἰς τὴν αἰὶν μαρὶ ἀν ἀβάρη:—

ὁμοῦν μαρὶ, μαρὶ να ρλαῖα,
 Σαρὶ ἀν ρλιοῦν-μαρὶ τὰρ ρρεῖα
 μαρὶ ἀν λειῶνις τὸν λειῶνις
 ὁ τ-ῶν ὁμοῦν ἀν ὁμοῦν.*

Ἀρ κόμῳ δὲ ἀ μαρὶ τὸν ὁμοῦν ρῖνις νὰς
 ὁμοῦν τὰρ τὸν ὁμοῦν Brutus τὸν ὁμοῦν ἰ: ὁμοῦν τὰ μαρὶ
 ὁμοῦν, ἀρ κορῖνις τὸν ὁμοῦν Brutania τὸν ὁμοῦν ὁμοῦν ὁμοῦν;
 ὁμοῦν τὸν ὁμοῦν ὁμοῦν τὸν ὁμοῦν ὁμοῦν τὸν ὁμοῦν Brutus,
 τὸν ὁμοῦν Monomotensis, μαρὶ τὸν τ-ῶν Laegrus ὁμοῦν
 Brutus Laegria τὸν ὁμοῦν ἀρ ἀν ὁμοῦν ρῖνις ὁμοῦν τὸν
 ὁμοῦν; † Camber ἀν τὰρ μαρὶ τὸν Brutus τὸν
 Cambria μαρὶ ὁμοῦν ἀρ ἀν ὁμοῦν ρῖνις ὁμοῦν τὸν;
 ὁμοῦν Albanactus ἀν τὰρ μαρὶ τὸν Brutus, τὸν Albania
 τὸν ὁμοῦν ἀρ ἀν τὸν ὁμοῦν ὁμοῦν ὁμοῦν.

ὁμοῦν ἀν ὁμοῦν τὸν ὁμοῦν ὁμοῦν, τὸν ὁμοῦν
 ὁμοῦν ὁμοῦν ὁμοῦν τὸν ὁμοῦν τὸν ὁμοῦν ὁμοῦν;
 ὁμοῦν ἀν τὸν ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν τὸν
 ὁμοῦν, τὸν ὁμοῦν τὸν ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν
 ὁμοῦν ὁμοῦν ὁμοῦν ἀν τὸν ὁμοῦν ὁμοῦν. ὁμοῦν
 ὁμοῦν ὁμοῦν ὁμοῦν ἀρ ὁμοῦν ὁμοῦν ὁμοῦν τὸν ὁμοῦν ἀν
 ὁμοῦν, τὸν τὸν ὁμοῦν ὁμοῦν ὁμοῦν, ἀν τὸν
 ὁμοῦν ἀν τὸν ὁμοῦν:—

ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν—
 ὁμοῦν ἀν ὁμοῦν, ὁμοῦν ὁμοῦν ὁμοῦν,
 ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν,
 τὰρ ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν,
 τὸν ὁμοῦν ὁμοῦν ὁμοῦν ὁμοῦν,
 ἀρ ἀν τὸν ὁμοῦν ὁμοῦν, ὁμοῦν ὁμοῦν.

* 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.

Do Ġabáil Pheap m-bolġ ann ro.

1ar m-beit' vo flioċt Simeoin Ħruc míc Stajin
 míc Neimio ħan n-Ħrész, eaðon, Thracia, amáil a
 vubramair, ro ħárador ħur vo lionmori an luċt vo
 bi ann vóib. Ħrócað vo ċurpuro Ħrészuro vaoiur
 aġur voċpuroe móri oġra, eaðon, a m-beit' aġ
 toċáilc na talman, aġ toġbáil úrre, aġur aġ a
 h-iomċori a m-bolġaib no a ħacaib leaċair ħe a
 ġ-cori ar ċreagaib cloċ, ġo beit' 'n a h-úrri iontor-
 ċaiz vó.* Ħab aġur mór aġur miorġair ħe *indignatio*
 Ħreugaib iao tref m m-ħróro a ħabadori aca.
 aġur leir ħin ro coimariġioð aca an voċpuroe ħin
 v'fáġbáil. Ħaburo ċúġ míc le ċéile vóib iar
 ġ-cinnioð ar an ġ-coimariġe ħin vóib, aġur vo nío
 bárica vona bolġaib, no vona ħiaċaib leaċair, a *wallets*
 m-bioir aġ tarririr na h-úrre: no ar iao loingior
 ħioġ Ħrész vo ħaorao amáil a veir ċin Ħroma
 Sneaċta, ġo v-tánġadori ħori a n-ar ġo h-ċurinn
 an flioċt ro Simeoin Ħruc míc Stajin a ġ-cionn
 reaċt m-bliaðan n-véġ ar vó ċeo vóir Neimioð vo
 ġabáil ċurinn.

aġ ro na taoirir bádori oġra an tan ħoin, eaðon,
 Slaingē, Ruġpurro, Ħann, Ħeannann, aġur Seangann,
 eaðon ċúġ míc Deala míc Lóic míc Teacċa míc
 Ĥriobuait míc Oċoirb, míc Ĥoirtean, míc Oir-
 teacċa, míc Simeoin, míc Aġġlān, míc Ĥeoān, míc

* 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.

Sadness

slavery

stole

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 Erin at the end of 217 years after Neimhidh taking Erin.

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.

Stairín mic Neimeasó, mic Aghnamuin, etc. A g-cóigíor
ban rin, Fuao, Eudoar, Anurt, Cnuca, a gup Liobra, a
n-anmanna : a gup ar dóib 'o páiríoró :—

Fuao bean Shlainge—ní cam lib—
Eudoar bean 'o Shann go n-gail,
Anurt bean Sheangám na rleag,
Cnuca ra bean Sheanoinn fíoinn,
Liobra bean Ruighurde ar roo.

Cúig míle lion an t-rlóig táinig léo ; veic longa
a ríoró ar céo ar míle (eoiri luing, báire, cupacán,
a gup naomóig)* áirioin a loingir, áimail foillrígro na
rioinn fíeancupa ro 'n ar n-óiaró :—†

Veic longa ríoró ar céo,
a gup míle—noéa bréig—
Ar é lion táinig anoir,
Sláinge maic gona fílogaib :
Rob iomda fírbol, gan bréig,
a gup toigíoró dóib ar an n-ghéig ;
Maic 'oréam naéar malla amac,
noéar bo cranua an coblaé.
Dia céuroaoin 'o éuaoar riar,
Tar muir o-ghomleatáin o-toirpian ;
Reimior éirí lá ar bliadain bán,
go maéatáor go h-éarpáin :
ar rin dóib go h-éirinn áin,
Seólao ionggar a h-éarpáin :
Méte ann ó éac gan éleir,
Reimior éirí o-ghac for a veic.

Rannao an cóigíor taorioró ro éire a g-cóig
rannadib eatorpíra, áimail a veir an rann ro :—

Chúig éaoirig a o-túr an t-pluag,
Rannao a g-cúig banba m-buain,
Seanann, Ruighurde, réim glé,
gann, Seanngann, a gup Sláinge.

* See note *, p. 92.

† 'n ar n-óiaró, 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 Fírbolgs, 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: buain is accus. sing. fem. See note **, p. 80.

youngest Do Shab Slainge (ó páirtíor Inbíor Slainge as
 Loc Saman, róiríor na cloinne) cóigíod Láigíon ó
 Inbíor Colpéa as Oíricíod-áda go Cumor na v-trí
 n-uirge, agus míle líon a ílóig. Sabair Fann ó
 Cumor na v-trí n-uirge go Bealaic Chonglaí, agus
 míle líon a ílóig. Sabair Seanfann ó Bealaic
 Chonglaí go Luimníc, agus míle líon a íludáig.
 Sabair Seanann cóigíod Chonnaic, ó Luimníc go
 Oíobaoir, agus míle líon a ílóig. Sabair Ruí-
 gaíde cóigíod Ulaí, eadon, ó Oíobaoir go Oíricíod-
 áda, agus míle líon a íludáig.

companies Ar vóna tairíocáibí gona b-foirmib sháiríor
 Fírbol, Fíir Doimnann agus Saileoin. Fírbol,
 íomóirí, óna boláib leatáirí vó bíod áca san n-
 tríe, as íomóirí úirí vó coríor leatáib loma go
 n-veunaoirí moige mioníogádaí ró bláic óib. Fíir
 Doimnann óna doimne vó éoláirí a n-úirí na
 h-íomóirí v'fhearáib bol. Saileoin, tíra, óna
gáib ríó h-áinmníogíod íao; vó bhuí gúirí ab íao vó
 bíod a n-áirí as coráirí cáic an tairí vó bíoirí as
 veunáirí a b-íeáda; agus óna gáib nó óna íeá-
 dáib ía h-áirí oíob ríó h-áinmníogíod íao.

work
spears Tuirí a leugáirí gúirí ab áon-shabáil íao ríó uile,
 agus gúirí ab a n-éirí-íeáctáirí tairíogáirí a n-éiríirí,
 Slainge Dia Shatáirí a n-Inbíor Slainge, Fann
 agus Seanfann an Mháirí íarí ríí a n-íoríurí Doim-
 nann, Seanann agus Ruígaíde an áine ar a h-áile,
 a v-tráic Ruígaíde. Ar Shlainge gona munníirí

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-Uisge, and a thousand the number of his host. Gann takes from Cumor na d-tri n-Uisge to Bealach Chonghlais, 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. Rughruidhe 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 Rughruidhe the Friday afterwards in Tracht Rughruidhe. To Slainghe with his people is given [the name]

vo beip̃t̃ioṛ ʒaileom. Aṛ ʒhann aʒuṛ aṛ Sheanʒann
ʒona muinnt̃iṛ vo beip̃t̃ioṛ ʒiṛbolʒ; aʒuṛ aṛ Shean-
nann aʒuṛ aṛ Ruʒiṛiṛe vo beip̃t̃ioṛ ʒiṛ Voimnann.
Aʒuṛ a veip̃t̃ioṛ curo vona Seañcuroib̃ ʒoṛ ab a n-
Inb̃ioṛ Voimnann (a n-iaṛ v-tuad̃o ṛe coig̃ioṛ Chon-
nad̃e) t̃anʒaṽoṛ an ṽiaṛ ʒo a v-tiṛ ʒo v-tiṛan an
v-ṛluad̃iʒ, aʒuṛ ʒoṛ ab uad̃a ʒoip̃t̃ioṛ Inb̃ioṛ Voim-
nann. ʒiṛeāṛ ʒoip̃t̃ioṛ ʒiṛ ʒholʒ ʒo coit̃c̃ioṛn ṽioṛb̃
uile. Sé bliad̃na ṽeʒ aṛ ʒic̃it̃ ʒaṽ ʒlaṛt̃ioṛa ʒheari
m-bolʒ aṛ Ēiṛinn; aʒuṛ ñiṛ ʒab nead̃ ṽari ʒaiṛioṛ
ainm̃ aṛioṛioʒ a n-iniṛ ʒompa; ʒonaṛ ṽa ṽeap̃baṛ
ʒin vo ʒinnioṛ an ʒann ʒo ionaṛ n-ṽiaṛiʒ* :—

Sé bliad̃na ṽeʒ iṛ ṽa ṽeic̃,
ʒiṛ-bolʒ oṛ bañba ṽéin-leit̃,†
ʒo coig̃ioṛe tuad̃a ṽe ṽon ṽreañ,
ʒoṛ ʒab̃raṛ uile Ēiṛinn.‡

X.

Doña céiṽ-ṛioʒaib̃ ʒo ʒab̃ ʒlaṛt̃ioṛ Ēiṛionn;
aʒuṛ ṽa ʒác̃ ʒiʒ na n-ṽiaṛiʒ ṽar ʒab̃ í, vo
ʒéiṛ uip̃o na n-aim̃ṛioṛ aʒuṛ na n-ʒabal̃tur,
ann ʒo ʒioṛ.

Leighlin Bde vo ʒab̃ Sláiñge mac̃ Dealã m̃ic̃ Lóic̃ ʒlaṛt̃ioṛ
Ēiṛionn bliad̃ain, ʒo b̃-ṛuad̃iṛ b̃ar a n-ṽionñ Riʒ, ṽa
n-ʒoip̃t̃ioṛ Duim̃a Shláiñge; aʒuṛ vo b' Ēiṛiṛe céiṽ-
ṛi Ēiṛionn ʒiam̃; aʒuṛ ʒór ba h-é ceiṽ-m̃ar̃b̃ Ēiṛionn
v' ʒheariṛib̃ bolʒ é.

* ionaṛ n-ṽiaṛiʒ, following. See note † page 98.

† ṽéin-leit̃, separately: lit., “of one side.”

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

§ na n-ṽiaṛiʒ, 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.

Do ḡab Ruḡmuidē m̄ac Deala m̄ic Lóic m̄oḡaḡt
Ém̄onn ná bliad̄ain ḡor̄ tuit ip̄in m-bhuḡ ór̄ bóinn.

Do ḡab ḡann aḡur ḡeannann m̄oḡaḡt Ém̄onn
ḡeithe bliad̄ona, ḡor̄ euḡrao do tam̄ a b̄-ḡreannann
M̄h̄re.

*Hill. Orig.
W. Mth.*

Do ḡab Seannḡann an m̄uḡe cúḡ bliad̄ona, ḡor̄ tuit
le ḡiáur̄ Ceinnḡionnán.

Do ḡab ḡiáur̄ Ceinnḡionnán m̄ac Stair̄n m̄ic
Ruḡmuidē m̄ic Deala m̄ic Lóic an m̄uḡe .5. bliad̄ona,
ḡur̄ tuit le Rionnal m̄ac ḡeannann m̄ic Deala m̄ic
Lóic. Ceinn-ḡionna do bioḡ for̄ ḡeap̄aib̄ Ém̄onn
ḡena linn: ar̄ aipe m̄o h-annm̄iḡiḡoḡ Ceinnḡionnán
ve.*

Do ḡab Rionnal m̄oḡaḡt Ém̄onn ré bliad̄ona, ḡur̄
tuit le For̄obḡein m̄ac Seannḡann m̄ic Deala m̄ic
Lóic.

Do ḡab an For̄obḡeinri an m̄uḡe ḡeithe bliad̄ona,
ḡo o-top̄aib̄ le h-Eoḡar̄o m̄ac Éipe a M̄oiḡ M̄uir-
teim̄ne.

*Plain near
Dundalk.*

Do ḡab Eochar̄o m̄ac Éipe m̄ic Rionnal m̄ic ḡeann-
ann an m̄uḡe veic̄ m-bliad̄ona. M̄i m̄aib̄ ḡeap̄eain ná
voim̄onn ḡe a linn, ná bliad̄ain ḡan m̄ear aḡur
top̄aḡ. Ar̄ 'n-a aip̄iri vo cuip̄ioḡ euḡcói aḡur ain-
v̄liḡeaō Ém̄onn ar̄ ḡ-cúl,† aḡur vo h-om̄uiḡioḡ
v̄liḡe deap̄ib̄ta deap̄iḡaiḡe inn̄te. Do tuit an
t-Eoḡur̄or̄i le t̄ri mac̄aib̄ Neim̄ioḡ m̄ic b̄aḡm̄aoi
(ḡeap̄aib̄, l̄uam̄, aḡur l̄uac̄ia a n-annanna) a
ḡ-caḡ M̄uiḡe Tuip̄ioḡ. Ar̄ é an t-Eoḡur̄or̄i ḡa m̄i
ḡheap̄i m-bolḡ ḡe o-teaḡt Tuac̄ta De Danann a
n-Éim̄inn. Ar̄ í ḡa m̄ioḡan oḡ, T̄ail̄lte inḡion
M̄haḡmoiri m̄i ḡap̄áine, aḡur a o-T̄ail̄tion vo

produce

injustice

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

† Cuip̄ioḡ ar̄ ḡ-cúl, were suppressed: lit., "were put at [the] back," "were put back." See ar̄ ḡ-cúl, 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 Freamhainn 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, Taillte daughter of Madhmór, king of Spain, and in Tailltionn she was

near sligo
Bay

visit

n^o. Galway
Kilturban

h-adonaidio^o í, sonao uaite no h-ainmnigi^oo Taillte.
Nuao^a ainngiola^m pa ni* an tan roin por Tuao^aib Dé
Danann. Ar imo^aib baoi an cat ro Muige Tuirio^o
as a coir† roir an oa nig neumraⁱte. Sio^ao^o ro
buirio^o ar Eoo^aio asur ar Fhearaib bolg pa oeoi^g
soi marbao Eoo^aio, asur so o-toiro^aib céo mile oia
muinnti^o ó Mhoig Tuirio^o so Traig Eoo^aile. Ir an
g-cat ro ro beanao a lám ro Nuao^a ainngiola^m,
so raibe as a leigi^oir‡ reac^t m-blao^ana, soi cuiri^oo^o
lám n-ainngio ar, sonao ve no h-ainmnigi^oo Nuao^a
ainngiola^m oe. An beagán o'Fhearaib bolg teura escape
ar an g-cat ro ro cuao^o ar teio^o neg Tuao^aib
Dé Danann, sui h-aitigi^oo^o mu áraⁱnn, íle, Reac-
muinn, lunre Gall, asur iomao oilen ar éana,
asur ro coinnu^oro^o ionnta so h-aimri^o na g-cóig-
eao^ao ro beir a b-flait^oir éirionn, soi óibri^oro^o
na Crui^oni^g, eao^on, Picti ar na h-oilenaib rin ío.
so o-tangao^o o'rio^o|| Chairbre mao-rin ni lai^ogi^on.
so b-fuair^oro^o rearaⁱnn ar gab^altur uaito. Sio^ao^o fortribu
baoi ro éiruime a g-cíora so nai féao^arao a fulong.
Tiag^uro ar rin o'rio^o Meao^aba asur Oiliolla so
o-tugao^o rearaⁱnn oíib, sonao í rin imeirce mac
n-Uo^oir. Dong^u mac Ug^uo^oir pa flait^o|| opra toiri.
Ar uao^a ainmnigti^oir na rearaⁱnn mai gab^arao
coinnuo^o a n-éirionn, mai ao^a Loc Cime ó Chime L. Hach
Ceit^ore^aann, Rinn Tamaⁱn a Meao^aru^oe, Loc Cura,
Rinn m-Dera, Molinn, Dun Dong^ura a n-áraⁱnn,

* nuao^a ainngiola^m pa ni: in this expression nuao^a ainngiola^m is not nominative to pa. See note †, p. 30.

† as a coir, a fighting: lit., "at its putting."

‡ as a leigi^oir, lit. "at his curing." See Grammar, p. 116, Idiom 1:

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

|| tangao^o o'rio^o Chairbre, lit. "they came to visit Cairbre."

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

buried, so that from her it was named Taillte (or Tailltíonn). Nuadha Airgíodlámh 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 Airgíodlámh so that he was under cure seven years [and so] that a hand of silver was put on him, whence he was called Nuadha Airgíod-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 Címe from Címe Ceithreachéann, Rinn Tamhain in Meadhruidhe, Loch Cutra, Rinn m-Bera, Molinn, Dun Aonghusa in

Hiltart Casin Conaill a g-cuic Áròne, Maḡ n-Aḡar míc *in Clac*
Jory Hill Uḡmóir an fíliod, Oruim n-Araíl, Maḡ Maoin míc *Soughrea*
Limk Uḡmóir, Loc Uair míc Uḡmóir. Aḡur oo ḡabrao
Duras + uáinte aḡur inreáda* mar an g-céona a n-Éirinn,
isles ḡor oibriod pé Coingculunn, ne Conall Cearnaḡ,
 aḡur ne h-Ultaib ar céana iao. Ni h-áirimḡior
 páda oo éogbáil, loca oo éomáir, náro moḡe
 oo buain a coilltib a b-plaítor b-fear m-bolg.† A
tribes veirio orong pé reancur ḡur ab oib na tpi
 h-áimeáda ro fil a n-Éirinn naḡ oo ḡhaoiḡolaib,
 eaḡon, ḡabruíde Shuca a g-Connaḡtaib, Uí
doings Thairrḡ a g-Cuic Ó b-faílge, aḡur ḡailuim laḡion.
 Ar iao rin imḡeaḡta fhear m-bolg, oo péir an
 t-reancur, Thanuḡe eoluḡ Uí Mhaoilḡonaire, rin
 ouain oar ab toḡaḡ an rann ro:—

rin bholḡ báoor ronna real,
 a n-imḡmóir mac Milead;
 Chóig tóirḡ tóngáoor ann,
 aḡa liom iúl a n-anmann.

XI.

Do ḡabáil Thuairḡ Dé Danann ann ro.

Ar píoḡ an trear tóirḡ oo píoḡ Neimead oo
 éoir for eaḡta a h-Éirinn iao o-toḡaíl Thuir
 Conoing, mar aḡa, lobat mac beotáig, aḡaro Tuatḡ
 Dé Danann; aḡur ar é áit mar h-áitḡiḡoḡ ruu oo

* 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 oo éogbáil and oo buain 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 Maoín [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 Érin, 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 Fírbolgs. Some historians say that from them are [descended] these three tribes who are [now] in Érin that are not of the Gaels, namely, the Gabhruidhe of [the river] Suck in Connaught, the Uí Thairisidh in Crich O'bh-Failge, and the Gaileons of Leinster. Those are the adventures of the Fírbolgs according to the historian, the learned Torna O'Maolchonaire, in the poem of which this verse is the beginning :—

The Fírbolgs were here for a while,
In the great island of the sons of Míle (Érin):
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 Érin after the demolition of the Tower of Conaing, namely, Iobath son of Beothach, the Tuatha Dedananns are [belonging]; and the place they inhabited accord-

πέρι ὀρυγγε le peancur a m-Boetia* a ὁ-τυαιρccεαρτ
 εορπα. Δ' οειρω ὀρονς εἰλε zur ab a ζ-ερίε Athe-
 niensis μαρι a b-φυλ κατὰρι na h-Διέne ὁο ἀιτιζιοορι.
 Τυις a λευζτόρι zur ab ran ζ-ερίε ὁον Θηρίεζ με
 ριάττιορι Achaia ὁο πέρι Pomponius Mela ατά
 Bocetia, αzur κατὰρι na h-Διέne; αzur zur ab ann
 ὁο φοzluim ριαο a n-οριαοιὸιοέτ αzur a ζ-εαρῶα zo
 beit ελιρτε ιρ ζαέ εειρω ζειντλιὸε ὁοίβ.†

magic
 noomay

auto

about

helromance

change
 re-swined

worms
 certain

Ταῖλα mun am ροιν zo ὁ-τάινις coblaé móri ó
 érié na Siria, ὁο ὀένam ὀοzur ὀο λιύτ ερίε
 Atheniensis zo m-bioó κατὺζαὸ λαίτεαμίαιλ eat-
 τορρα; αzur an ὀρονς ὁο μαρβέαι ὁονa
 h-Atheniensis αρ ιαο bioó αρ a βάραε‡ αζ κατὺζαὸ
 πε λιύτ na Siria. Τρε οριαοιὸιοέτ τυαίτε Θε Ὀαναν
 ὁο ζνίτι an ριαβραὸ ροιν: ορι ὁο εμυρὸιρ ὀεαίμna
 ιρ naζ κορρυιῖβ εευῶna ὁa ὁ-τοzлуарαέτ. αzur μαρι
 εузaοορι λιύτ na Siria ριν ὁa n-αιρε,|| τιαzυro ὁο
 ὀένam κομάιρle πέna n-οραοι πέin. Ραίριρ an
 οραοι ρυu, ραιρε ὁο ὀορι αρ λάτari nó αρ ιοναο an
 ἀρμυιζ, αzur ευαίλλe ὁο bioρι εαοιέαιnn ὁο ραέαὸ τρε
 μερὸε ζαέ μαριῖβ ὁο bioó αζ αίτεριζε εuca, αzur
 μαρ ὀεαίμna ὁο νίοὸ a ζ-ευιρρ ὁο εοzлуарαέτ zo
 ζ-ελαοέλιρῖτι a ζ-ερυμάιβ ρο εευῶορι ὀe ριν ιαο;
 αzur ὁa μαὸ é a n-αιέβεοὸαὸ ὀαρίμῖβ ὁο ζνίτι, naé
 ζευῶοοιρ na ευιρρ τρυαίλλιοὸ ná ελαοέλόὸ εuca.
 Τιγιο λιύτ na Siria ὁο εορι an εατα αρ a μήραε,

* Lit., "and it is the place in which dwelling-was-made by them. . . in Boetia." Here ἀιτιζιοὸ (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 ὁοίβ, see Grammar, p. 118, Idiom 4.

‡ αρ a βάραε; lit., on its morrow.

§ ιρ na "in the :"; † 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] Boætia 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: *claočluirōpneī* for *claočluirōpne*, 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."

defeat ἄγυρ μοιότιον πομπα,* ἄγυρ ράιτιο na cleata
worms caorctainn tper na marbais amail ro ráir an vpaor
spring mu, ἄγυρ vo rinnoo cyma oioo vo látar; ἄγυρ
leaf lingro luét na Siria póta iar rin va n-óphloc.† *a slaughtering*
 Oála Thuaité Dé Danann, map vo conncaoor
 luét na Siria ag buaougaó ar luét na críce, tual-
 luro por a n-eagla o'donburóin ar an g-críc rin,
 ἄγυρ ní deapnaoor comnuíoe go ránzaoor vo críc
 Loelonn, eaóon, Pionnloelonnais, map atá, luét na
 Norwægia, map a b-puairpioo páilte ó luét na
 críce ar iomao a n-ealaóan, ἄγυρ a n-ilceapvo. *ants* Ar
 é pá taoipioo opna ran am roin, Nuaoa Airgivolám
 mac Euétais mic Eoaplám vo flioct Neimeao. Puar-
 aoor, iomopio, ceitpe catraáa pe beit ag múnso
 aora óg na críce rin ionnta. Annanna na g-caétrác
 ann ro, Fáiliar, Fopiar, Fimiar, ἄγυρ Mupiar.
science Cuipvo Tuaeá Dé Danann ceitpe raoite vo te-
 ἄγυρ na n-ealaóan, ἄγυρ na n-ilceapvo baor aca,
 o'ógais na típe ir na catraáais rin; Semiar a
youths Mupiar, ἄγυρ Apuar a b-Fimiar, ἄγυρ Upur a
 n-Fopiar, ἄγυρ Mopiar a b-Failiar. Iar m-beit
 reáao va n-aipiri oóib† ir na catraáaisri, tual-
 luro go v-tuaircioit Alban, go m-báoor reáct
 m-bliáo na ag Oobor ἄγυρ ag Iapvoobor. Báoor
 ceitpe reóio uairle aca, tugrao ar na catraáais
 rin, map atá, cloo buaoa ó Fhailiar; ar ví gioréior
 an Lia Fáil,‡ ainm eile ói Cloo na cinneamna; óir
 vo bí a g-cinnioo von éloicri, gibe h-ait n-a m-beit,
 gur ab ouine vo Chinioo Scuit, eaóon, vo fiol
 Mhilro Eapráine, vo beit a b-plaéior na críce rin,

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

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

‡ See Grammar, p. 118, Idiom 4.

§ Lit., "It is of it (oi) 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-Lochlonn, 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 Airgidlámh 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 Milidh of Spain that would-be in the sovereignty

vo péiri map léagtor az Hector Bætius a ptair na
h-Alban. Az ro map a veiri:—

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

eaðon

Cineadh Scuic, raor an rine,
mun ba bhré an páiríne,
map a b-fuirgíro an lia páil,
olígíro flaitíor vo ghabáil.

Iar na clor vo Chimioð Scuic an buairí vo beir
ar an g-clóic, iar n-gabáil neirt Alban o' Feargus
Mór mac Earca, agus iar na corí ríne ní Alban vo
gairm óe péin,* cuipir ríor a n-óáil a óearbriátor
muiríoríac mac Earca (vo ríol Eimionn) ra ní
Eimonn an tan rin, óa iarpuirí ar an clóic ro vo
corí cúige, ie ríúde uirre, ie h-uét ríú Alban vo
gairm óe. Cuipir Muiríoríac an g-clóic cúige, agus
vo gairm ní Alban óe ar an g-clóic g-céatna, agus
ra h-eiríde céir-ní Alban vo Chimioð Scuic; agus
bíó gó o-tugtaoi ríoga Alban ar cúro vo Chruic-
nócaib, eaðon, na Picti, ríol vo ríogadh Feargus, ní
ríabé éin-ní iomlán ríob, gan beir† ro éor agus ró
cánaiú az ríogaib Eimonn ó aipirí gó h-aipirí;
agus gó h-aipíde ó aipirí Eimionn meic Milioð ale,
leir cuipíro na Picti o'áitíugadh na h-Alban ar
laigíob (aímaíl a óéuram a b-flaitíor Eimionn)
gó flaitíor an Fhearigúra ro. Óála na clóice
baoi acadh amlurí rin realaó aipiríe ríaiú a n-ríaiú

* Lit., "After its hearing by the Ciniodh 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.

† an g-clóic, 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." $\tau\upsilon\gamma\epsilon\alpha\omicron\iota$ is the consuetudinal past passive.

$\S$ $\beta\alpha\omicron\iota$ $\alpha\epsilon\alpha$, they had it: lit., "it was with them." See Grammar, p. 130. Idiom 34.

go raíniḡ ḡa éir rin go Saxom, go b-fuil ann anoir ran
 ḡ-caḡaonir 'n-a n-goiriḡoir nī Saxan, iar na taḡairt*
 ar Albain go h-aímhēonac ar Mainḡiri Scone,
 aḡur an céro Eubair, nī Saḡran tug leir í, ionnur
 goir ríoraḡ tairḡingḡe na cloicē rin rin nīḡri aḡainn
 anor, eaḡon, an céro king Séurpur, aḡur 'n-a aḡair
 an nī Séumur táiniḡ ḡo Chinioḡ Scuit, mar aḡá, ḡo
 ríloḡt Mhaine meic Cuirc mīc Luigḡoic, táiniḡ ó
 Eirbair mīac Mílioḡ Earpáine, ḡar ḡaḡaḡoir ḡairm *title*
 nioḡ na Saḡran ar an ḡ-cloic rēumrāite.

An ḡara rēo tugraḡ Tuacḡa Dé Ŋanann a n-éirinn
 an tan roin, eaḡon, an cloríom ḡo cleacḡaḡ Luḡ
 Lámpaḡa, aḡur a ḡoirar tugraḡ é. An triar rēo
 eaḡon, an t-pleaḡ ḡo bioḡ aḡ an Luḡ ḡ-ceona rē
 haḡaḡoḡ cōmloinn,† aḡur a rímar tugraḡ í. An
 ceaḡroimḡaḡ rēo, coirē an Ŋaḡḡa; nī cēigḡoḡ ḡain *take*
 roimḡaḡ uaiḡ, aḡur a Murmar tugraḡ. Aḡ ro laoro *comp*
 ar leaḡar ḡhaḡála ḡairḡe ḡo ríuríuḡaḡ ar na
 neiríḡ céona:—

Tuacḡa De Ŋhanann na rēo ruim,
 áit a b-fuairḡoir foḡlum,
 Ráḡaḡoir a raoríḡoḡt rlan,
 a n-ḡraoríḡoḡt a n-ḡaḡalḡán,
 Iarboimé ríonn ráro go b-feib,
 Mac nēimíḡoḡ meic aḡnomain,
 Ŋar mīac baḡoḡ beoḡac beaḡac,
 rá laoḡ leoḡac Lámpaḡaḡ;
 Clanna beoḡaḡ, beoḡa a m-blaḡ,
 Ráḡaḡoir ríuḡ mīaḡ neaḡrḡar,
 Iar ríomí ir iar ḡ-cuirḡir ḡ-ruim,
 líon a lūḡrḡḡ go loḡlann.
 Cheirḡe caḡraḡa clú ceaḡe,
 ḡaḡraḡ a léim go ríor-nearḡ,

* Iar na taḡairt: 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,

Do éiríodís comlonn go car,
 Ar fogluim ar finneólar.
 Fáiliar agus Fómíar glan,
 Fómíar, Múimíar na móirghal,*
 Do maoiríom maoimann amac,
 Anmanna na móir-éarac.
 Mómíar agus Eumíar aró,
 Amíar, Simíar ríorghar—
 A n-gharmann ar luad leara,—†
 Anmann ruad na raoríleara.
 Mómíar fíle Fáiliar fém,
 Eumíar a n-Fómíar maic méin;
 Semíar a Múimíar oíonn oíar,
 Amíar fíle fíonn Fímíar.
 Ceiríe h-arrígeada leó anall,
 O'uarílib tuairte Dé Danann:—
 Cloríom, cloc, coipe cumad,
 Sleas ne h-aghaid aró-éarad;
 Lia fáil a Fáiliar anall,
 Do éiríodís fo nís éimíonn;
 Cloríom láma loíga luí,
 A Fómíar, roíga roéirí;
 A Fímíar tar ríaríge a b-ear,
 Tuíad ríeig loíga narí lag;
 A Múimíar maoim adbol oll,
 Coipe an Daída na n-arríglonn.
 Rí nime, Rí na b-earí b-pann,
 Romí aince rí na nís-íreann,
 Plarí ga b-fuill fulong na b-fuad,
 agus cumíong na g-caomtuad.
 T-u-a-é.

lomtúra Tuairte Dé Danann, iarí g-cairíomí reáct
 m-bliadán oíob a o-tuairccíorí Alban, tarngadóirí a
 n-éimínn; agus iarí o-teáct a o-tíirí oíob, luan,
 bealltoime, i o-tuairccíorí éimíonn, loirgí a longá,
 gona da deasíbad rín, oo munníod an mann ío:—

Do loirgí gac laoc oíob a lomí.
 O oo míoct éiríe admoill:
 Do buí gleó trom aza éor,
 Ceó na long aza loirgíad.

* na móirghal, gen. pl. "of the great valours."

† Lit., "The naming of them is a discourse of profit." For a
 n-gharmann, "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: *ne h-aḡurōb*. See note †, p. 116.

† Protect me; *nom aince*: the *m* in this is the infixed pronoun: *nom aince* = *no me aince*: protect me.

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

§ *loimḡ*, accus. after *loirḡ*. See note **, p. 80.

‘Dá éir rin cuipio ceó ‘oraioróiocta ‘n-a ‘o-timcioll
 feadó trí lá go nar léir ‘eun-ouine ‘o’fheasraib
 bolg iad, go rángadon Sliab an Iarainn. Cuipio
 ar rin teadta uadta go h-‘eodaió mac Eiric agur go
 maidib fheasri m-bolg ‘o’iarriuró ríogadta éirionn no
 cadta tar a ceann.* Commóiríor uime rin cat Muige
 Tuimioó ‘ear ioiri fheasraib bolg agur Tuadta ‘Dé
 ‘Ohanann, goi bhuioó an cat for fheasraib bolg
 agur guri marbadó céo míle díob ‘oo péir mar a
 ‘oubriamoi éuar.

‘Deic m-bliadna ríciotó ó cat Mhoige Tuimioó ‘ear
 go cat Mhoige Tuimioó éuaró, mar a ‘veir in iann :—

‘Deic m-bliadna ríciot, no fear,
 Ó cat Mhoige Tuimioó ‘ear,
 Go cat Mhoige Tuimioó éuaró,
 ‘Nar éir balair an móir-‘fluaig.

A ‘veiríor ‘oriong ie reancur goi ab ón triúr mac
 iug ‘Ohanann, iníon ‘Dealbadóit, eadon, brian,
 lucari, agur lucariab, eadon, triúr ‘oo éloinn
 ‘Dealbadóit mic Ealadán mic Néio mic Ionodai mic
 Allaí mic Tait mic Tabairín mic Enna mic ‘Dadái
 mic Iobai mic ‘Deotuiú mic Iarbuineoil fharó
 mic Neimíó, goiríor Tuadta ‘Dé ‘Ohanann, ‘oo búiú
 go rabadon an triúr reuimíadte coimíearígnóigte
 agur rin a ‘cearíadib geintlíde, goi toil leir na
 Tuadtaibri aza rabadon† vee ‘oo íarim díob agur
 iad péin ‘o’ainmniúgaó uadta. Aza ro iann veir-
 miuócta aza ‘veimniúgaó‡ goi ab iad an triúr ro

* Tar a 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.

arts need
 many

accoun
 list
 god

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

na trí Déé Dhanann, amlail a veiri an tuain daí ab
torac “Eiriois a eolca gan on, &c.”:—

brian, iucarba, ir iucar ann,
trí déé tuaithe Dé Dhanann;
marb iad ag mana or mui meann,
do láim loíga mic eitneann.

Ar ón Dhanann, fa mdeairi don tríú ro, zoirctior
Dá Chie Dhanann don dá énoc filio a luacairi
Theagair a n-Dearmuain. A veiric aroile gur *others*
ab uime zoirctior Tuata Dé Dhanann oioib, do briis
gur ab 'n-a v-trí n-oronguib do bávor ar an
eactra ro da n-deacrav a h-Eirinn.* An céuo orong
oioib da n-zoirctior Tuat, do bioo ar leirig uairle *way*
agur ceannair feadna:† ionann, iomorro, tuatac
agur tigeairna, amlail ar ionann tuat agur tigeair-
nur. Ar córaive rin do éreioimain, mar do
beirctior Dá Bantuaatag ar Bheucuil agur ar
Dhanann, do bi 'n-a m-baintigeairnaib dca;‡
zonda do cór rin a z-céill atá an mann ro:—

beucuil agur Dhanann oíl,
fa marb an da bantuaatag—
feargor a n-oraoioict ro deois,
le deamnaib oíra aieoir.

An daia orong da n-zaircti Déé, mar atáio a
n-oraoicte, ar uime rin a zaircti na trí Déé Dhanann
nur an triari édar. Ar uime do zaircti Déé oioib ar
iongantur a n-znioim n-oraoioiocta. An trear orong
da n-zaircti Dhanann, eadon, an orong do bioo re
vahnais nó re ceairuib, óir ar ionann ván agur
ceairv.

* 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 Beuchuil 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 Bhantuathaigh* (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-báinriḡeapnab* agrees with *Beuchuill* and *Danann*.

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

XII.

Do gabluḡað na ḡruinge ra h-uairle do Thuac-
taib Dé Danann ann po ríor.

Eoḡuró Ollaḡar, eaḡon, an Oaḡóa, Oḡma, Eal-
lóro, bḡear, aḡur Dealbḡaot, cóis meic Ealaḡain
míc Néro míc Ionḡaoi míc Allaḡi míc Taḡt, míc
Taḡairín míc Enna míc báḡaḡ míc lobáḡ míc
beoḡaḡ míc Iarḡuneóil fháiró míc Neimíó míc
Aḡnomuin.

Manannán mac Allóro míc Ealaḡain, míc Dea-
lbḡaot. Sé meic Dealbḡaot míc Oḡma, fiaḡuró,
Ollaḡ, Ionḡaoi, bḡian, luḡar, aḡur luḡarḡa.

Luḡaró mac Céin míc Diancéet míc Eapairḡ, míc
Néro, míc Ionḡaoi. Soibmionn aḡur Cḡeiróne, Dian-
céet aḡur Luḡaine, Coirḡne an ríle mac Taḡa míc
Tuirḡill. Beirḡeó mac Coirḡne Caḡ-chinn míc
Taḡairín. Fiaḡaró mac Dealbḡaot aḡur Ollaḡ
mac Dealbḡaot. Caiḡén aḡur Neaḡain ra mac
Námáḡ míc Eoḡaró ḡairḡ míc Ouaḡoill. Sióḡmall
mac Coirḡne Chruim míc Ealcḡairín míc Dealbḡaot.
Eire aḡur Fóola aḡur banḡa ḡrí h-ingiona fhiaḡaḡ
míc Dealbḡaot míc Oḡma. báḡb, macá, aḡur móir-
muḡan a ḡ-ḡrí bam-ḡeé. Danann aḡur beucḡill
an ḡá banḡuaḡaḡ, aḡur bḡuḡit bam-ḡile. 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 Alod 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 Ealcmar 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 Bright the poetess. Among these noble females were the two

bantuaḁaib̃ rí báuor̃ an uá míoḡ-ḁam̃, eaḁon, Fé
 aḡur Meann a n-anmanna; ar uáḁa ainmnig̃tior̃
 Maḡ Feim̃in r̃in Muim̃ain. Ar aca r̃ór baor̃ Triaḁ-
 r̃í-ḁor̃ic o r̃áitt̃ior̃ T̃reiteir̃ne Muim̃ain.

Ar iáḁ r̃io b̃ur̃ caḁ Mhuig̃e Tuir̃uoḁ tuar̃o ar
 r̃hom̃oir̃ib̃, aḡur caḁ Mhoig̃e Tuir̃uoḁ teap̃ r̃or̃
 r̃heaḁaib̃ bolḡ. Ir̃ in ḡ-ceuo-ḁaḁ uo beanaḁo a
 lám̃ uo Nuáḁa, aḡur a ḁeanñ ir̃ in ḡ-caḁ n-veig̃ionaḁ.

XIII.

Do r̃ioḡaib̃ Tuair̃te Dé Danann annro, aḡur
 o'ḁo a b-plaith̃ir̃ ar Eir̃inn.

Do ḡab̃ Nuáḁa Aig̃ioulám̃ mac Euḁtaig̃ m̃ic
 Eaḁarlám̃ m̃ic Oir̃oan m̃ic Allaoi m̃ic Tait̃ m̃ic
 Taḁair̃in m̃ic Euna m̃ic Iobáḁ m̃ic Beot̃aig̃ m̃ic
 Iar̃buineóil r̃háro m̃ic Neimeáḁo, r̃ioḡaḁḁ Eir̃ionn
 tr̃ioḁaḁ bliáḁan, ḡor̃ t̃uit̃ a ḡ-caḁ Mhoig̃e Tuir̃uoḁ
 tuar̃o.

Do ḡab̃ b̃hear̃ mac Eaḁaḁan m̃ic Néro m̃ic Ionḁaoi
 m̃ic Allaoi m̃ic Tait̃, an r̃uḡe r̃eaḁḁ m-bliáḁna.

Do ḡab̃ Luḡ Lámp̃aḁa mac Céin m̃ic 'Dianceḁḁ
 m̃ic Eaḁair̃ig̃ bh̃uic m̃ic Néro m̃ic Ionḁaoi m̃ic Allaoi,
 r̃ioḡaḁḁ Eir̃ionn. 40. bliáḁan. Ar é an Luḡ r̃o uo
 oir̃uig̃ aonáḁ Taill̃tionn ó t̃úr, mar̃ eim̃m̃ioḡaḁ
 bliáḁna ar̃ Thaill̃tin* inḡin Maḡm̃óir̃, eaḁon, r̃uḡ
 Eaḁráine, r̃a beañ o'eoḁur̃o mac Eir̃ic r̃í veig̃ionaḁ
 r̃hear̃ m-bolḡ, aḡur r̃a beañ iar̃ r̃in o'eoḁar̃o ḡhar̃ib̃
 m̃ac Duáic̃ Ohoill, taor̃ioḁ uo Thuaḁaib̃ 'De Danann.
 Ar leir̃ an m̃naoir̃e uo h-oil̃ioḁ, aḡur uo leaḁuig̃ioḁ.

* Lit., "as a commemoration of a year on Taillte." See Grammar,
 p. 97, par 8. Observe inḡin is dative, agreeing with Taill̃tiñ. 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

Luḡ Lámpada go beic ionann nód;* aḡur ar mar
cúimniogad onóra uirreirí do oruig Luḡ cluicéada
Donaid Thailtíon cóigóir re Luḡnaraḡ, aḡur cóig-
óir oia éir, a ḡ-cormailioct an cluice da n-ḡaircī
Olimpiades; aḡur ar ón ḡ-cuimne rin do níod Luḡ
ḡoirctoir Luḡnaraḡ don céo-lá do cālluinn August,
eādón, naraḡ no cúimniugad loḡa.

Do ḡab an Daḡda Mórí mac Ealaḡa mīc Dea-
lbaoiḡ mīc Néio moḡaḡt Éimonn . 70. bliadān.

Do ḡab Deaibaoḡ mac Oḡma ḡriain Éigir mīc
Ealaḡan mīc Deaibaoiḡ mīc Néio an mḡe . 10 .
m-bliadān, ḡur tuit le Fiaḡuró mac Deaibaoiḡ.

Do ḡab Fiaḡuró mac Deaibaoiḡ mīc Ealaḡan an
mḡe . 10 . m-bliadān ḡur tuit le h-Eoḡan a n-Δpo
m-bḡic.

Do ḡabrap tḡi meic Cheaḡmada milbeoil mīc an
Daḡda, eādón, Mac Cuill, Mac Céct, aḡur Mac-
ḡréine, a n-anmanna, moḡaḡt Éimonn . 30. m-bliad-
na; aḡur a veirio vponḡ re reanḡur ḡur ab
poimn tḡeanaḡ do rónrap ar Éiminn, amāil a veir-
ctoir irin manḡ ro:—

ḡiḡ Éire iolap mīle,
Rannaio an tḡi a v-ḡréide;
Δpūḡ uill na n-éct n-uaille,
mac Cuill, mac Céct, mac ḡréine.

ḡreao ní poimn tḡeanaḡ do bí eaḡtoppa, aḡt
realluróioct flaitir, eādón, ḡaḡ re m-bliadān aḡ
ḡaḡ don oíob ar uairibḡ amāil a vubḡramor tḡar a
n-anmannaib na cḡiceir. Ar uime do ḡoiruoḡ na
h-anmanna ro don tḡiari moḡ roim, do bḡiḡ ḡur ab

* 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.” Ar uairibḡ, on times, i.e.,
by turns. For ḡaḡ re m-bliadān, 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 Tailltenn, 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, agus Brian fa' dée adarta doib. Coll, iomorro, fa' * oia do Mhac Cuill, agus Cetúr a ainm oilior, agus Banba a bean. Mac Céct, éirí, céct a oia, Tetúr a ainm, agus Fódla a bean. Mac Spéime, iadain, Brian a oia, Cetúr a ainm, agus Éire a bean†. Oirbrión ainm oilior Mhanannáin : ar uairí máttior loé n-Oirbrión. Oir an tan do taclaó a fear, ar ann do moirí an loé fo éirí. Ar o'foillrioḡad an neiteir, do pinnioó na pinnre rior :—

Éatúr aró foruair mior, farrs an fear,
Coll a oia, ua an Daḡda nar dub, Banba a bean;
Teatúr éirí, éirí a éirí, farr, anḡreio,
Fódla a bean mór n-orect ro éirí, Céct ro éirí;
Ceatúr caom, caom a li, fa' farr é,
Éire a bean, bean fial i, Brian a dé.
Manannan mac lín on loé, ro rir rreac,
Oirbrión a ainm, iad f-céó f-clot éḡ adac.

Do réir Praltac Cairil ar éirí bliadna tearta do dá céo, roo flaitir Tuait Dé Oanann ar éirínn. Tis an panno leir rin :—

Seact m-bliadna nócat ir céo—
An t-airíomh rin nóca bréḡ,
Do Thuait De Oanann go n-gur
ar éirínn a n-aro-flaitir.

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

† Mac Cuill means "son of the hazel;" Mac Céct, "son of the plough;" and Mac Spéime, "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 Fódhla 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.

VOCABULARY.

Δ *pers. pron.*, his, her, its, their.
 Δ, *prep.*, in, into.
 Δ, the sign of the vocative case.
 Δβ, a form of the verb ἵ. See Grammar, p. 71, par. 5.
 Δβάν, alone; a form of Δμήν.
 Δβαν, *inf.* ῥάβ, *v.* say, speak.
 Δβανν, *g.* -ανν, -υνν, *pl.* Διβνε, *s. f.* a river.
 Δα, *prepl. pron.* with them, belonging to them.
 Δα, same as Δα.
 Δα, same as Δα.
 Δα, *g.* same, *pl.* Δααν, *s. m.* an acre.
 Δα, *conj.* but, except; Δα, *conj.* unless.
 Δαν, *inf.* Δαν or Δαν, *v.* worship, adore, make adoration.
 Δαν, *g.* Δαν, *s.* adoration, worship.
 Δαν, *g.* and *pl.* -αν, *s. m.* cause, reason, material; Δαν Δαν, because; Δαν Δαν, therefore.
 Δαν, same as Δαν.
 Δαν, *part.* acknowledging. See Δαν.
 Δαν, *adj.* great, mighty, noble.
 Δαν, *inf.* Δαν, *v.* acknowledge, confess.
 Δαν or Δαν, *inf.* Δαν, *v.* bury.
 Δαν, same as Δαν.
 Δαν, do ye worship, *2nd pers. pl. imper.* of Δαν.

Δαν, *adj.* aerial, belonging to the air.
 Δαν, *prep.* at, by, with, among; a sign of the pres. participle.
 Δαν, *s.* a battle, a conflict; Δαν, conflicts.
 Δαν, at his, at her, at their, at its; compounded of Δαν and Δ.
 Δαν or Δαν, *g.* and *pl.* Δαν, *s. f.* the face; Δαν Δαν, against; Δαν Δαν, against, for the purpose of meeting.
 Δαν, *g.* -αν, *s. m.* discourse, dialogue.
 Δαν, *adj.* very rugged.
 Δαν. See Δαν.
 Δαν, *conj.* and.
 Δαν, rivers, *pl.* of Δαν.
 Δαν, *g.* the same, *pl.* -αν, *s. f.* a tribe, a family.
 Δαν, *comp.* and *pl.* -αν and Δαν, *adj.* vast, very great.
 Δαν, *g.* Δαν, *s. m.* the air, the sky.
 Δαν. See Δαν.
 Δαν, *g.* -αν, *s. m.* the ocean.
 Δαν or Δαν, *g.* -αν, *s. f.* will, desire; Δαν Δαν, if it be a desire, if it be desired.
 Δαν or Δαν, *g.* Δαν, *s. f.* a rock, a cliff.
 Δαν, *comp.* -αν, *adj.* unwilling, reluctant, by force, against his will.

- Ժմրի, Ժմրօր, *g.* Ժմրիք, *pl.* Ժմրօր and Ժմրեար, *s. f.* time, season, weather.
 Ժն, *dat. sing. fem.* of Ժն, noble.
 Ժն, a negative particle.
 Ժնեար, *g.* Ժնեարե, *s. f.* an evil deed.
 Ժնք, *v.* protect; Ժնիմ, I protect.
 Ժնօղջեօ, lawlessness, iniquity; from neg. part. Ժն, and օղջեօ.
 Ժնջօղ, *g.* -ջօղ, *pl.* -ջօղ and -ջօղ, *s. m.* an angel.
 Ժնմ, *g.* Ժնմա, *pl.* Ժնման and Ժնման, *gen. pl.* Ժնման, *s. m.* a name; Ժնմի, this name.
 Ժնմուց, *inf.* -ուցօ, *v.* name, designate.
 Ժնմուցօ, *g.* -ուցօ, *s. m.* a naming, a denomination.
 Ժր, *prep.* on, upon, at, for, from; Ծձ ց-ճօրնա Ժր օրն, to save them from the flood.
 Ժրօ, *v.* count. See Ժրի.
 Ժրօ, *g.* Ժրօ, *s. f.* an ark.
 Ժրօ, *g.* -օ, *s. f.* a point of the compass, a quarter of the world.
 Ժրօր, *g.* -րօ and -րօց, *s. m.* a supreme king.
 Ժրք, *s. f.* care, heed, attention; Ժրք րն, therefore; Ժր Ժրք, it is hence, it is the reason.
 Ժրեան, Ժրեան, *g.* and *pl.* -րն, a calculation, a reckoning, a number.
 Ժրեան. See Ժրի.
 Ժրջօ, *g.* -րօ, *s. m.* silver.
 Ժրե. See Ժրե.
 Ժրի, *pl.* of Ժրի.
 Ժրի, *inf.* Ժրեան, *v.* reckon, count, record.
 Ժրիօ, *g.* and *pl.* Ժրից, *s. m.* a chief, a noble.
 Ժրիօն. See Ժրի.
 Ժրիօր, *s.* confines, districts.
 Ժրիք or Ժրիք, *adj.* certain, particular; Ծօ Ժ-Ժրիք, especially, particularly.
 Ժրիօ, they reckon. See Ժրի.
 Ժր, back; Ծր Ժր, Ժր Ժր, and Ծր Ժր, backward. See Grammar, p. 117, Idiom 2.
 Ժրք, *g.* same, *pl.* Ժրքօ, *s. f.* a gift, a present; Ժր Ժրք, for nothing.
 Ժրնի, *v.* same as Ժրնի.
 Ժրնի, *inf.* -օ, *v.* relate, tell.
 Ժր, *g.* and *pl.* Ժր, *s. f.* a place.
 Ժրեօ, *s.* restoring to life.
 Ժրեօ, *inf.* -ուց, *v.* revive, restore to life.
 Ժրեօր, *g.* and *pl.* -ր, *s. m.* blame.
 Ժրեօ, blame, contradiction.
 Ժրեիք, resurrection, reappearing after death.
 Ժրի, *inf.* Ժրիցօ, *v.* dwell, inhabit.
 Ժրի, *inf.* -ե and -եուցօ, *v.* command, know.
 Ժրե, after; Ժ Ժ-Ժրե րն, after that; Ժ Ժ Ժ-Ժրե, afterwards.
 Ժր or Ժր, *adv.* afterwards, forth, from that time forward.
 Ժր, great; same as օր.
 Ժր. See Ժր.
 Ժրն or Ժրն, *comp.* Ժրն or Ժրն, *adj.* beautiful.
 Ժր, *g.* Ժր and Ժր, *s. m.* time; Ժրն, that time.
 Ժրօ, *adv.* outside, abroad, to the outside.
 Ժրի, *adv.* like.
 Ժրի, *adv.* only, except, alone.
 Ժրի, *comp. prep.* amongst.
 Ժրի, Ժրի, *adv.* thus, so, in like manner, in accordance with.
 Ժրի րն, in accordance with that, accordingly.
 Ժրի, not sad; from Ժր, a negative particle, and օր, sadness (O'Clery).
 Ժր, *g.* and *pl.* -ր, *s.* an ambush, an attack, a guess.
 Ժր, the article.
 Ժր, an interrogative particle.
 Ժր, *v.* dwell, stay, same as Ժր.

ἀν, *adj.* noble.

αν, a negative particle; also an intensitive.

ἀνᾶλλ, *adv.* on this side, hither to this time, thenceforward.

ανᾶλλ, very great, tremendous, prodigious, vast; from αν, an intensitive particle, and ᾶλλ.

αν ἁλλόο, *adv.* anciently, of old.

ανᾶμ, *g.* ανᾶμ, *pl.* ανᾶμᾶ, *s. m.* life, soul.

ανθροπο, great tyranny, slavery. See θροπο.

ανραθ *g.* -ανῆ, *s. m.* a storm.

ανθῆρο, valorous.

ανῆ, ανῆς, ανῆς, *adv.* to-day, now.

ανᾶμᾶν, names, lives, one of the forms of the *plural* of ανᾶμ, as also of ανᾶμ.

ανᾶμᾶ, *pl.* of ανᾶμ, a name.

ανᾶ, *prep.* in. Also *adv.* there, where. Also *prel.* pron. in him, in it. ανᾶ πο, here; ανᾶ ρῖν, there.

ανᾶ, a form of onn.

ανᾶν, *s.* condiment; something used with food as a relish.

ανοῖρ, *adv.* from the east.

ανοῖρ, *adv.* now.

ανορ and ανορα, forms of ανοῖρ.

ανῆρο, they remain; same as πανῆρο.

ανοῖροετ, *g.* -τα, *s. f.* hospitality, entertainment.

ανοῖρ, *s. f.* Friday.

ανοῖρ, *g.* and *pl.* ανοῖρε, *s. f.* age.

ανον, ανᾶν, *g.* ανον, ανᾶν, one.

ανονᾶς, *g.* ανονᾶς, *pl.* ανονᾶς, *s. m.* a fair, an assembly.

ανονᾶιλλ, *g.* -λλε, *s. f.* one wood, a continuous wood; from ανον and αῖλλ.

ανονῆμᾶν, one person. See οῖμᾶν.

ανορ, *g.* ανορα and ανοῖρ, *s. m.* age, a class of people.

ανορα, *adj.* aged.

ἀρ, *g.* and *pl.* ἀρ, *s. m.* a slaughter.

ἀρ, same as ἀρ.

ἀρ, says or say. See Grammar, p. 84.

ἀρ, *conj.* a form of ὅτι, because.

ἀρ, compounded of *rel.* pron. ἀ, and πο, sign of past tense. See Grammar, p. 108, par. 9.

ἀραῖλε, or ἀροῖλε, or ποῖλε, each other, other; old forms of εἰλε and εἰλε.

ἀρο, *comp.* ἀροῖ, *adj.* high, lofty, noble, chief.

ἀροῖρ, *adv.* again.

ἀροῖρ *g.* ἀροῖρ, *s. m.* arms or weapons, tools.

ἀροῖρᾶς, *s.* a battle-field; lit. slaughter-plain.

ἀροῖλε. See ἀραῖλε.

ἀροῖρῆ, ἀροῖρῆ, *comp.* -θε, *adj.* old, ancient.

ἀροῖρ, *g.* and *pl.* -οῖρ, *s. m.* a house, a dwelling.

ἀρ, a form of the verb ῖρ.

ἀρ, *prep.* out of, from.

ἀροῖς and ἀροῖς, within.

ἀτ, used in old writings as a sign of past tense = πο or πο.

ἀτά, the same as τᾶ. Μᾶρ ἀτά, viz., namely, as follows. See Grammar, p. 70, par. 6.

ἀτάρ, *g.* ἀτάρ, *pl.* ἀτάρε or ἀτάρεα, *s. m.* a father.

ἀτάρε, *verb.* past tense; died.

ἀτοῖρᾶ, same as εἰτοῖρᾶ.

ἀτοῖρᾶρ, he fell. See ἀτ and ποῖρᾶρ.

ἀτοῖρᾶρ. See τοῖρᾶρ.

βᾶ, *adj.* good.

βᾶ, was or were; past tense of ῖρ.

βᾶορ or βᾶορ, the same as βῖοορ or βῖοορ, *past tense*, 3rd *pl.* of βῖ. See Grammar, p. 68.

βαῖλε, *g.* the same, *pl.* βαῖλε, *s. m.* a town, a townland, a home, a place.

βαίλε-βιάτταίς, a tract of land ;
a ballybetagh, a "victualler's
town."

βαιν or ban prefixed to a noun
signifies female : thus βαιν-φίλε,
female poet.

βαιννε, *g.* same, *s. m.* milk.

βαιννίοςαν, *g.* same and -γνα,
s. f. a queen.

βαιννίγερνα, a female ruler. See
τιγερνα.

βαίρο, *inf.* βαίροιοθ, *v.* baptise.

βαίροιοθ, *g.* -ιθ, *s. m.* baptism.

βαίτε, *v.* drown. See βατ.

βαλβυίς, *inf.* -υξάθ, *v.* make
dumb, silence.

βάν, *comp.* βάινε, *adj.* white,
fair.

βαν, of women, of wives ; *gen. pl.*
of βαν.

βαν, as a prefix. See βαιν.

βαντηοτ, a company of women.

βαντιυα, a noble lady.

βαογάλ or βαογολ, *g.* -αίλ, *s. m.*
danger.

βαοι, old form of βί, past tense of
βί.

βαοτ, *comp.* -οιτε, *adj.* weak, sim-
ple, foolish, reckless.

βάρα, old form of μάρα.

βαρამαίλ, *g.* and *pl.* βαρამίλ,
s. f. an opinion, a comparison.

βαράντα, *g.* same, *s. m.* autho-
rity.

βαράνταμιλ, *comp.* -μίλ, *adj.*
authentic.

βάρε, *g.* βάιρε, *pl.* βάρκα, *s. f.* a
barc, a boat.

βάρ, *g.* βάιρε, *p.* βάρα, *s. f.* the
hand, the palm of the hand.

βάρ, *g.* βάιρ, *s. m.* death ; *φυαίρ*
βάρ, died. See Grammar, p.
117, Idiom 3.

βατ or βαίτε, *inf.* βατáθ, *v.*
drown, quench.

βατáθ, *gen.* βαίτε, drowning.

βεατ, *g.* -τα, *adj.* perfect,
exact.

βεατ, *adj.* little, small. See Gram-
mar, p. 37.

βεατáν, *g.* -áιν, *s. m.* a small
quantity or number, a few.

βεατγνα, *adv.* nearly.

βεαττοime or βεατταime, the
first day of May.

βεαν, *g.* and *pl.* μνά, *s. f.* a
woman, a wife.

βεαν, *v.* reap, cut, cut off, pull

βεαννααθ, *part.* blessing, the
same as βεανнуξáθ.

βεανнуξáθ, *part.* blessing.

βεανнуίς, *inf.* -υξáθ, *v.* bless,
consecrate, dedicate ; also βεαν
να.

βεάριλ or βευριλ, *g.* the same,
s. m. language, speech, the
English language.

βεарт, a deed.

βεартá, active, of deeds, of great
deeds.

βεаτá, *g.* and *pl.* same, *s. m.*
life.

бéo, *s.* a deed, an exploit.

бейр, *inf.* брейт, *v.* bear, offer.

бейртир, бейртеар, *pres. pass.* of
табайр, give.

бейт, often used in old writings for
бертеáθ, would be.

беó, *adj.* living.

беóбá, *adj.* lively, living, active.

беóл-оюеор, mouth-teaching, tra-
dition. See беул and оююор.

беор or беор, same as фóр, yet,
also, moreover.

бейр, оо бейр, an old form of
бейрпао, I shall give.

беул, *g.* and *pl.* бейл and беóл,
s. m. a mouth.

биáθ, *g.* брò *s. m.* food.

биáθ, sometimes used for бертеáθ,
would be.

биáт, *inf.* -тáθ, *v.* to feed.

биáтá, or биáтá, *g.* -áйς,
s. m. a public victualler, a keeper
of a public house of hospitality.

бил, *adj.* good.

binu, *comp.* and *pl.* binne, *adj.* sweet, melodious.

biot, *conj.* although; biot zo, although that, although. See Grammar, p. 90.

biot, *g.* biu or beap, *s. m.* a spit.

biot, *g.* beata, *s. m.* life, existence, the world; ap biot or ap biu, at all.

blat or blo, *s. m.* renown, fame; blaðaiþ or blaðaoiþ, *dat. pl.*

blat, *g.* and *pl.* blata, *s. m.* a flower, a blossom.

bleact, *g.* -ta, *s. f.* milk.

bliaðain, *g.* -ðna, *pl.* bliaðanta, *s. f.* a year.

blot, *g.* blorþe. See blat.

bō or bó (was), a form of buð, past tense of u.

bō, *g.* bō, *pl.* ba, *s. f.* a cow.

boir or baiu, *dat.* of bai.

bolg, *g.* and *pl.* builg, *s. m.* a belly, a bag.

bonn, *g.* buinn, *s. m.* the sole of the foot, the foot.

bōro, *g.* and *pl.* būro, *s. m.* a board, a table.

brait, *inf.* same, *v.* spy, inspect, betray.

breatta. See brait.

breg. See breug.

breg or breg, *g.* -eige, *pl.* -euga, *s. f.* a lie.

brig, *g.* brige, *s. f.* strength, power, virtue, efficacy; oo brig, because.

bricot, *g.* breatta, *s. m.* sorcery, a spell; brightness, clearness.

brig, same as brig.

brir, *inf.* -reat, *v.* break, win; brir cat, win a battle.

broro or bruio, *g.* -oe, *s. f.* captivity, bondage, slavery.

bronn, *inf.* -ad, *v.* give, bestow.

bruct or bruct, *inf.* -oat or -cat, belch, burst forth.

buaðuiþ, *inf.* -uþad, *v.* overcome, prevail.

buaio, *g.* buaioe, *pl.* buaia, *s. f.* victory, power, virtue.

buaioþig, *inf.* -reat, *v.* trouble.

buail, *inf.* buaia, *v.* strike.

buaio, *inf.* same, *v.* reap, cut down, clear.

buan, *comp.* buame, *adj.* lasting, durable, permanent.

buð, past tense of u, often answers to the postfix -ward or -wards, in such words as southwards, &c.

burðean or burðion, *g.* and *pl.* -ðne, *dat.* burðin, *s. f.* a troop, a company, a multitude.

buinne, *s. f.* a rapid stream.

buio, *gen.* of buio, a table.

bun, *g.* and *pl.* buin and buna, *s. m.* an end, a foundation, bottom, base, origin; ap bun, on foundation, established; pa bun, established, permanent.

bunata, *adj.* settled, established.

ca, *interrog. pron.* where? what?

cad, *indef. pron.* all in general, the others, all the others.

cam, *g.* came, cána, and cánaç, *pl.* cámeaca, *s. f.* a tax, tribute, fine, reproach, fault.

cam, *adj.* just, fair, exact, chaste, devout, faithful.

cam or camig, *v.* dispraise, reproach, abuse.

caic, *inf.* -team, *v.* cast, spend.

caicim, *g.* -ðne, *s. m.* spending, consuming.

cam, *comp.* came, *adj.* crooked, deceitful.

cána, *gen.* of cam.

cánaç, *g.* -aige, *s. f.* tribute.

canam, *g.* -ne, *s. f.* a canon or rule, the Scripture.

caoga, caogao, fifty.

cāomh-finn, gentle-fair.
 cāol, *comp.* cāoile, *adj.* narrow.
 cāom, *comp.* cāoime, *adj.* mild, gentle, handsome.
 cāomh, a learned man; "a cāomh," "ye learned."
 cāomna, *inf.* same, *v.* protect, save; "a cāomna, to save them. See Grammar, p. 116, Idiom 1.
 cāomna, *s. m.* protection, defence.
 cāortann, *g.* and *pl.* -amn. *s. m.* the quicken-tree, or roan-tree, or mountain ash.
 cārna, *g.* same; *s. m.* flesh.
 cārraig or cārruig, *g.* -ge and cārrige, *pl.* -ge. and -geāda, *s. f.* a rock.
 cār, *adj.* twisted, nimble, active.
 cāt, *g.* and *pl.* cāt, *s. m.* a cat.
 cāt, *g.* cāda. *s. m.* a battle.
 cāda, *g.* cāra, *pl.* cāra, *s. f.* a city.
 cāda, *g.* -ne and -neāc, *pl.* -neāc, *s. f.* a chair, a throne.
 cāra, cities, *pl.* of cāda.
 cāuig, *g.* -uig, *s. m.* fighting.
 cāu, first; same as ceu.
 cāu, *g.* and *pl.* -āda, *s. m.* opinion, sense; also written ceu.
 cāu, or ceu, the same; mān an cāu, likewise.
 cāu, *adv.* however, nevertheless, indeed, already; an cāu, in like manner, besides, in general.
 cāu, *g.* and *pl.* cāu, *s. m.* the head; cāu an cāu, one after another.
 cāu, same as ceu.
 cāu, *g.* same, *pl.* -ge, *s. m.* a buyer, a merchant.
 cāu, *g.* -uig, *s. m.* authority, power, superiority, sovereignty.
 cāu, *s. f.* an art, a business, trade.

ceap, *comp.* ceap, *adj.* right, just, upright.
 ceap, forty.
 ceap, *g.* -man, *pl.* -ma, *s. f.* a quarter.
 ceap, *ord.* *adj.* fourth.
 ceap or ceap, *g.* -oir or -oir, *s. m.* four persons.
 ceap or ceap, *s. a* plough.
 ceo, a hundred; same as ceu.
 ceo, same as céo.
 ceil, *inf.* ceil, *v.* hide, conceal.
 ceile, *pron.* each other; le ceile, together.
 céil, *dat. sing.* of ciall.
 céim, *g.* céime, *pl.* céime and céimeanna, *s. f.* a step, a degree, a pass, a dignity.
 ceir, *num. adj.* four.
 ceo, *s. m.* a fog, a smoke. See Grammar, p. 29.
 ceól, *g.* ceól and ciúil, *pl.* ceólca, *s. m.* music, singing.
 ceu, *num. adj.* first.
 ceu, a hundred.
 ceu, *g.* -ne, *s. f.* Wednesday.
 ceu, opinion; same as ceo.
 ceu, the same as céo.
 ceu, immediate; fo ceu, immediately.
 cia, ci, or ce, *interr. pron.* how? who? what?
 ciall, *g.* céille, *s. f.* sense, meaning.
 cian, *comp.* céime, *adj.* far, distant, long.
 cian, *adj.* very old. See cian and loira.
 cib, although; same as cib.
 cine, *g.* cine
 cine or cinib, *g.* cinib } *pl.*
 cine, cinib, *s. m.* a race, tribe, family, offspring.
 cine. See cinne.

- cinél or cineul, *g.* and *pl.* cinél or cineoil, *s. m.* a generation.
 cinnob. See cme.
 cinn or cinn, *inf.* cinneadh and cinneadhain, *v.* decree, resolve, surpass, descend (as children), come.
 cinneadhain, *g.* -mhna, *s.* fate, lot, fortune.
 cinnob, *s. m.* appointment, destiny, fate.
 cionn, *g.* cinn, *s. m.* a head, cause, account, end; another form of ceann.
 cionnap, *adv.* how?
 ciorbadh or ciorrbadh, *s.* mangling, hewing; *verb.* was hewed.
 cior, *g.* -ra, *pl.* -ranna, *s. m.* rent, tribute.
 claidiomh or cloridomh, *g.* -im, *pl.* -imhe, *s. m.* a sword.
 clann, *g.* cloinne, *pl.* clanna, *s. f.* children, descendants, a clan.
 claoóloob, *g.* and *pl.* -oib, *s. m.* change.
 claoéluib or claoélaig, *inf.* -uadh, *v.* change.
 claon, *comp.* claome, *adj.* bent, inclined, prejudiced.
 claonaob, *g.* -nta, *s. m.* bending, inclining, turning out of the proper course, perverting.
 clár, *g.* cláir, *s. m.* a board, a plain.
 clár, *inf.* -raob, *v.* dig, entrench.
 clé or clí, left, left-hand side.
 cleacht, cleacht, *inf.* -aob, *v.* acustom, practise, use.
 cleamhup, *g.* -uir, *s. m.* relationship by marriage.
 cleamhain, *g.* cleamha, *pl.* cleamhaibhe or cleamhnaí, *s. m.* a son-in-law.
 cleat, *g.* cleite *s. f.* a stake, a wattle.
 cléir, *g.* cléire, *s.* the clergy.
- cleit, *v.* deny, conceal.
 clí, *adj.* left, to the left.
 cliamum. See cleamhain.
 cluice, *adj.* skilled, dexterous.
 cloch, *g.* cloiche, *pl.* clocha, *s. f.* a stone.
 cloob or clo, *s.* defeat.
 clorbeamh. See claidiomh.
 clor, hearing; participle of clum.
 clor, was heard; an old form of *pass. voice*, past tense of cluim.
 cloch, *s. m.* victory, battle, fame.
 clu, *g.* same, *s. m.* fame, reputation.
 cluain, *g.* -ana, *pl.* -nte, *s. f.* a meadow, a pasture land.
 cluice, *g.* same, *pl.* cluicche, *s. m.* a game, a sport.
 cluin, *inf.* clor or cluirin, *irr.* *v.* hear, listen.
 cluit, *g.* -che, *pl.* -cheada, *s. f.* a game, a sport.
 cneap, *g.* cneir or cnip, *s. m.* the waist, the neck, the skin.
 cneapra, *adj.* honest, proper, right, correct.
 cnip, *g.* of cneap.
 cnuap, *g.* and *pl.* -aip, *s. m.* a collection, treasure.
 coblaic, *g.* and *pl.* -laig or -luig, *s. m.* a fleet.
 coadh, *g.* -uib, *s. m.* war.
 coibneap, *g.* -uir, *s. m.* a neighbourhood, a neighbour, a relation.
 corob or éorob, went, a form of éuair, past tense of teir.
 cóig, same as cúig.
 cóigoir or cóigcúir, *g.* -re, *s. f.* a fortnight.
 cóige, cóigeaob, cóigob, *g.* cóigib, *pl.* cóigib and cóigeada, *s. m.* a fifth, a province.
 cóigeadaic, *g.* -aig, *s. m.* a provincial king.
 cóigior, same as cúigeap.

- coilén or coileán, *g. -éin, s. m.* a whelp.
- coill, *g. -lle, pl. -llte, gen. pl. -llteab, s. f.* a wood.
- cóimheadrignoište, refined, accomplished, perfect. See *headrignoište*.
- cóiméao, *inf.* same. *v.* keep, preserve, observe, watch.
- cóimiongantač, *adj.* wonderful, as wonderful, equally wonderful. See *iongantač*.
- coimrioc or cumrioc, *g. -iž, s. m.* power.
- cóimionól, *g. and pl. -ól, s. m.* an assembly, a congregation, the laity as distinguished from the clergy.
- coim, *pl. and acc. and dat. sing. of cú.*
- coimliočt, *s. a conflict.*
- coimne, meeting, an assembly; used to form the *comp. prep.* Δ *g-coimne*. See Grammar, p. 88.
- cóip, *comp. cópa, adj.* right, just, honest.
- coipe, *g. same, pl. coipeab, s. m.* a caldron.
- coitceonh, coitceann, *comp. -éinne, adj.* common, public.
- colac, *comp. -aiže, adj.* wicked, sinful.
- coll, *g. cuill, s. m.* the hazel-tree.
- cóimainm, a surname, a name. See *ainm*.
- cóimairiom, *g. -rim, s. m.* a calculation. See *airiam*.
- cóimairle, *g. same, pl. -leac, s. f.* advise, counsel.
- cóimairliž, *inf. -liužab, v.* counsel, advice, consult.
- comaoim, *g. -ne, pl. -neac, s. f.* a recompense, a consideration.
- cóimbuairiž, *inf. -reab, v.* disturb, mutiny, trouble, oppress.
- cóimfab, a length, an equal length.
- cóimfocol, cóimfocal, *g. and pl. -ail, s. m.* a synonym, a word.
- cóimžar, *g. -air, s. m.* nearness; Δ *g-cóimžar*, in nearness, near.
- cóimžlan, equally bright. See *žlan*.
- cóimlan, *adj.* full, very full, perfect.
- cóimlonn or cóimlann, *g. -onn or -ann, s. m.* conflict, battle.
- cóimmbuairiob. See *cóimbuairiž*.
- cóimnuib, *inf. -reab, v.* to gather, to fight (a battle).
- cóimnuib or cóimnuž, *inf. -de or -že, v.* dwell, remain.
- cóimnuib, *g.* the same, and *coimnuibte, s. f.* dwelling, residence, a stay; Δ *g-coimnuib*, always.
- cóimnac, *g. -aic, s. m.* a combat, a fight.
- cóimnoim, *g. and pl. -nonna, s. m.* a portion, a distribution, a point of meeting.
- cóimnrom, *comp. -ruime, adj.* equal, just.
- cóimnuit, *v.* fall equally, or mutually, or together. See *uit*.
- con, *gen. of cú*, a hound.
- cop, the same as *cup*, *inf. of cupr*.
- cópa, *comp. of cóip*.
- corma, *g. same, s. ale*.
- corp, cupr, *g. cuirp, s. m.* the body.
- córuibe or córaibe, the more right of it; all the more right. See Grammar, p. 132, Idiom 39.
- coraim, *inf. coraim* and *coraint*, *v.* defend.
- cormaidliočt, *g. -ta, s. f.* likeness, imitation.
- cormaidlior, cormuilear, *g. -li, s. m.* likeness, comparison, imitation.

κορησὶν, defence; also the *inf.* and *participle* of κοραίνω.
 κοττάειν or κοττάειν, *dat.* 1st of curo.

κρηνοῦς, *adj.* bowed, feeble.

κρηνοβιβλαίοις, *g.* and *pl.* -βιβλαίοις, *s. m.* propagation, publishing, setting down in genealogical order.

κρησῶ, *g.* -εἰς, *pl.* -εἰσῶ, *s. f.* a rock.

κρέο. See κρεῖο.

κρεῖο, *inf.* -οἶσιν, or -οἶσιν and -οἶσιν, or -οἶσιν, *v.* believe.

κρητοῖσιν or κρητοῖσιν, *g.* -ἰν, *s. m.* creed, faith.

κρεῖο, *interr. pron.* what? κρεῖο, *g.* -ἰς, *pl.* -ἰσῶ, *s. f.* end, territory.

κρηνοῦς, *comp.* same, *adj.* old, wise.

κρηνοῦς, *g.* κρηνοῦς, *s. m.* a girdle, a zone.

κρηνοῦς, *s. m.* cattle, riches, treasure.

κρηνοῦς, *g.* same, *pl.* κρηνοῦς, *s. m.* a heart.

κρηνοῦς, *g.* and *pl.* κρηνοῦς, *s. f.* a chronicle.

κρηνοῦς or κρηνοῦς, *g.* -ῶ, *s. f.* wheat.

κρηνοῦς, *s. f.* a worm, a maggot.

κρηνοῦς, *inf.* -κρηνοῦς, *v.* create, prove.

κρηνοῦς, for κρηνοῦς, we shall prove. See κρηνοῦς.

κρηνοῦς, *g.* and *pl.* -κρηνοῦς, *s. m.* a creation.

κῦ, *g.* con or cun, *dat.* com, *pl.* com, cona, or comte, *s.* a hound.

κῦοι, κῦοι, they went; part of *irreg. v.* κῦοι. See Grammar, p. 82.

κῦοι or κῦοι, *past tense* of κῦοι.

κῦοι, *s. f.* a stake, a pole.

κῦοι or κῦοι, they heard, *past tense*, 3rd *pl.* of κῦοι, hear.

κῦοι, *g.* -ἰν, *pl.* -ἰν, *s. m.* a harbour, a bay.

κῦοι, *adj.* fine, elegant, noble.

κῦοι, a county, counties.

κῦοι, *comp.* -ῶ, *adj.* honest, fit, becoming, upright.

κῦοι, *prep. pron.* to you.

κῦοι, *g.* -ἰν, *s. m.* a portion.

κῦοι, *g.* κοῦοι, *pl.* κοῦοι, *s. f.* a part, a remnant, some, a meal.

κῦοι, *ord. adj.* fifth.

κῦοι, *g.* -ῶ, *s. m.* five persons.

κῦοι, *g.* same, *s. f.* memory, a commemoration.

κῦοι, *comp.* -ῶ, *adj.* mind, full, kept in memory.

κῦοι or κῦοι, *g.* -ῶ, *s.* a commemoration.

κῦοι, *inf.* κῦοι, *v.* put, send, place; sometimes used for "fight," as

κῦοι κῦοι, fighting a battle.

κῦοι, for κῦοι, we shall put.

κῦοι or κῦοι, the *emph. particle* κῦοι, with the *v.* κῦοι.

See Grammar, p. 50, par. 10.

κῦοι, *g.* and *pl.* κῦοι, *s. m.* the back; κῦοι-κῦοι and κῦοι-κῦοι backwards.

κῦοι, *inf.* -ῶ, *v.* form, make, shape.

κῦοι, *g.* the same, *s. m.* a form, a figure.

κῦοι, *inf.* -ῶ, *v.* mix.

κῦοι or κῦοι, *s. m.* power, strength, ability, *adj.* able.

κῦοι, *g.* -ῶ, *s. m.* a mixture.

κῦοι, *s. m.* a boat, a skiff.

κῦοι, *g.* and *pl.* -ῶ, *s. m.* a knight, a hero, a champion.

κῦοι, *adj.* knightly, valiant.

κῦοι, a form of κῦοι.

κῦοι, *rel. pron.* which, who,

οα, *contr.* from οο α or οε α, to which, or of which.

οα, *contr.* from οε α, of or from his, her, or their.

οά, ὀά, *num. adj.* two.

οα, sometimes used for the *prep.* οο.

οά, *conj.* if.

οα εἶπ, after it; οα εἶπ πο, after this. See Grammar, p. 117, Idiom 2.

οαιρε. See οοιρε. *WON*

οαιρε, certain; a form of αἰρετε. οάλα, *s. pl.* historical accounts, histories.

οαλα, *comp. prep.* as to. See Grammar, p. 114, par. 4.

οαῖν, *g.* and *pl.* οαῖν, *s. m.* a poet, a learned man.

οαῖν, *g.* and *pl.* οαῖν, *s. m.* a tribe, a company.

οαῖν, *g.* and *pl.* οαῖν, *s. m.* an ox.

οάν, *g.* οάν or οάνα, *pl.* οάνα or οάντα, *s. m.* a song, a poem, an art.

οαοιβ, *prep. pron.* to you.

οδοιρε, same as οδοιριε.

οδοιριε or οδοιρι, *g.* same, *s. f.* bondage, oppression.

οαοννα, *adj.* human.

οαρ, combination of *rel. pron.* οα and πο, the sign of *past tense*.

οαρ, combination of οο α πο or of οε α πο. See Grammar, p. 58, par. 5, and p. 108, par. 9. Also a combination of οα (*rel. pron.*) and πο.

οαρ, combination of οο and άρ. See Grammar, p. 45, par. 2.

οαρ, *defect. v.* it seems; οαρ λιом or οαρ леам, it seems to me, I think. See Grammar, p. 84, par. 1.

οарα, *ord. adj.* second.

οарб, compounded of οο α πο ба, to whom was. See Grammar, p. 72, par. 8.

οаріріб, *adv.* indeed, in reality.

οе, *prep.* of, from.

οеасар, he went or escaped: see Grammar, pp. 82, 83.

οеасімәд, *ord. adj.* tenth.

οеағ, *adj.* good.

οеalb, *g.* and *pl.* οеalbа, *s. m.* an image, a shape, a statue, an idol.

οеalb, *inf.* -бад, *v.* shape, form, frame.

οеalbәд, shaped.

οеаһан, *g.* -аһ, *pl.* -аһ and -амна, *s. m.* a demon.

οеан, *inf.* -наһ and -над, *v.* make, build, do, act, institute.

οеанам, we shall make; for οеанпамасио.

οеарб, *inf.* -бад, *v.* prove, testify.

οеарбад, *g.* -ад and -бәд, *s. m.* an assurance, a proof.

οеарбрәсар, *g.* -сар, *pl.* -рәіре and -рәіреәдә, *s. m.* a brother.

οеарбәд, proved, sure *partic.* of οеарб.

οеарғ, *comp.* οеиғе, *adj.* red.

οеармад, *g.* -адо, *s. m.* forgetfulness.

οеарнад, was made, past tense, pass. voice of οеан, do, make.

οеарғәғәғе or οеарғәғәғе, refined, excellent, accomplished, perfect.

οеар, *comp.* οеире, *adj.* to the right, right, south, pretty.

οеә, *plural* of οиә, a god.

οеғ or οеағ answers to the English numerical postfix, -teen.

οеіснәәбар, *g.* -аһ, *s. m.* ten persons.

οеири, οеирир, *g.* -рире, *s. f.* difference.

οеиғиәдә, *comp.* -ағе, *adj.* last.

οеиғиғ, *inf.* -иғәд, *v.* affirm, prove, verify.

- օւրիւ, they say; old form of օւրիւ.
 օւրիւօր, օւրիւեայ, is said, *pres. pass.* of օւայր, say.
 օւր, or օւր, *compd. prep.* after.
 օւրեայր, *g.* -օւր or -օւր, *s. m.* the south, the south part.
 օւրիշօժ, *g.* and *pl.* -օւր, *s. m.* a disciple.
 օւրիւ, *dat. pl.* of օւր.
 օւրիւնիւօժ, *g.* -օւր, *s. f.* a quotation, a proof.
 օւրիշ, same as օւրիշ; քա օւրիշ or քա օւրիշ, at last.
 օւր, *g.* օւր, *s. f.* land.
 օւրամ, օւրամ, a form of օւրամար, we shall say or mention. For the prefixed օւ, see Grammar, p. 79, par. 3.
 օւ, *prepl. pron.* to or of her or it.
 օւ, *g.* օւ, *pl.* օւ or օւր, *s. m.* God.
 օւ, compounded of the *prep.* օւ or օւ, and օւ, his, her, or theirs.
 օւժ, *g.* -օւ, *s. m.* the devil.
 օւժաւան, *g.* -օւ, *s. m.* devil-craft, devilry.
 օւժայր, *g.* same, *pl.* -օւ, *s. m.* a divine.
 օւ հ-օւ, or օւ օւ, the same as օւ հ-օւ, after her, after it.
 օւիշ, or օւիւ, the rear; օւ օւիւիշ, after; օւիշ օւ օւիւիշ, time after time, from age to age, in regular succession.
 օւիւայր, *comp.* -օւիւ, *adj.* hidden, secret, lonely, solitary.
 օւիւայր, *pl.* of օւիւայր.
 օւր, *g.* օւր, *s. f.* two persons; also a form of օւր, south.
 օւր քաւայր, Saturday.
 օւր, *inf.* -ր, *v.* banish, expel.
 օւ, *adj.* beloved.
 օւ, *g.* օւ and օւիւ, *s. f.* a flood.
 օւիւ, օւիւ, *comp.* օւիւ, *adj.* faithful, beloved, proper, own.
- օւօ, *prepl. pron.* of them, from them.
 օւժաւ, *inf.* -լ, *v.* revenge.
 օւժաւ, offence, vengeance.
 օւմօժ, *adj.* dissatisfied, unsatisfied.
 օւոն or օւոն, a fortress, a fortified hill.
 օւժաւ, *inf.* -լ, *v.* destroy.
 օւիւ, օւիւ, *comp.* օւիւ, *adj.* straight, direct.
 օւիւայր, *pres. pass.* of օւիւ; modern form, օւիւեայր.
 օւիւ, *inf.* -լ, *v.* owe, be lawful, have a right.
 օւիւեայր, *g.* օւիւ. *pl.* օւիւե, *s. m.* law.
 օւիւ, *v.* prepare, divide, separate, scatter.
 օւ, a particle prefixed to the infinitive and to the past tense.
 օւ, *prep.* to, of.
 օւ, *poss. pron.*, thy.
 օւ, *prepl. pron.* to him, to it.
 օւ, two.
 օւ or օւ, a negative prefix.
 օւիւ, *s. m.* slavery.
 օւիւ, *s.* sickness, sorrow.
 օւիւ, *prepl. pron.* to them. See Grammar, p. 43.
 օւիւ, *g.* and *pl.* the same, *s. f.* a depth, a deep pit.
 օւիւ, *g.* -օւ, *s. f.* a tempest, bad weather.
 օւիւ, *g.* the same, *s. m.* an oak grove, a wood.
 օւիւ, *inf.* օւիւ, *v.* spill pour out.
 օւ, going. See օւ.
 օւիւ, *g.* and *pl.* -օւ, *s. m.* the world.
 օւ, to the, of the; formed from օւ or օւ and օւ. See Grammar, p. 16, par. 5.
 օւիւ, *i. e.* օւ օւ.
 օւիւ, *g.* and *pl.* օւիւ, *s. m.* a hand, a fist.

ὄραοι, *g.* ὄραυό, *pl.* ὄραοιτε, *s. m.* a druid, a sorcerer, a man of knowledge.
 ὄραοιθεᾶς, *g.* -έτα, *s. f.* druidism, sorcery.
 ὄρεαμ, *g.* ὄρεαμα, *s. m.* a people, a tribe.
 ὄρεετ or ὄρεαέτ, *s. a* company.
 ὄρομα, *g.* of ὄρουμ; ὄρομαρον, of that ridge.
 ὄρονς, *g.* -ονς and -ωνς, *s. f.* a people, a troop, a tribe.
 ὄρουο, *v.* close, shut, approach, unite.
 ὄρουμ, *g.* ὄρομα, *pl.* ὄρομanna, *s. m.* a back, a ridge, a ridge-like hill.
 ὄρουγς, *dative* of ὄρονς.
 ὄρουγς, same as ὄρονς.
 ὄυαι, *g.* -ρε, *s. f.* a reward.
 ὄυαν, a poem, a song.
 ὄυαρὰς, *adj.* gloomy.
 ὄυβ, *comp.* ὄυβε, *adj.* black, dark, gloomy.
 ὄυβγάλλ, *g.* and *pl.* -άλλ, *s. m.* a black Gall or foreigner.
 ὄυινη, *g.* the same, *pl.* ὄυοινη, a man, a person.
 ὄυίνη, *s.* hardness, obstinacy.
 ὄυλ, *v.* to go, going; *inf.* of τέρο.
 See Grammar, p. 82.
 ὄυλα, sometimes used for ὄυλ.
 ὄύν, *g.* ὄύμ, *pl.* ὄύμ and ὄύντε, *s. m.* a fortress, a royal residence.
 ὄύρ, *comp.* ὄύρινη, *adj.* hard, stupid, obstinate.
 έ, *pers. pron.* he, it.
 έαβραέ, *g.* -υγ, *pl.* -υγε, *s. m.* a Hebrew, a Jew.
 έαέρις, *g.* same, *s. m.* an adventure, an expedition.
 έαό, *pron.* he, it.
 έαόον, *adv.* that is, namely, that is to say.
 έαγ. See εγ.
 έαγαι, *g.* -αιρ, *s. m.* order, arrangement, a row.

έαγλα, *g.* same, *s. f.* fear.
 έαγναέ, *comp.* -αιγε, *adj.* wise.
 έαλαόα, *g.* -αν, *s. f.* learning, science.
 έαλτα, *g.* same, *pl.* -αιτε, *s. m.* a flock, a troop, a crowd.
 έαρβυό, *s. f.* want, defect.
 έατα, *g.* of ιότ, corn.
 έαταρ, *s.* a vessel, a ship.
 έατορις, or έατορις, *prepl. pron.* between them, among them.
 έετ or έαέτ, *g.* -τα, *s. f.* a deed, an exploit.
 έο, έαο, or ευο, *g.* -οα, *s. f.* jealousy.
 ές, death; same as ευς.
 ερωεαό, *g.* -οιό, *s. m.* clothes.
 εροιρ, *prep.* between, among.
 εροιρ, same as πέροιρ.
 ές, a neg. particle.
 έςcνεαροα, wrong, incorrect.
 See cneapoa and ές.
 έςμ, *indef. pron.* some, certain.
 ετε, *indef. pron.* other.
 εινς, εανς, a track, a footstep.
 ειννεαέ, anyone; formed from eun and neaé.
 ειρμονναέ, *g.* and *pl.* -αις, *s. m.* an Irishman.
 έιρ; see οα έιρ and ο'έιρ.
 έιρθε, he, himself; old form of the *emph. pron.* έρεαν. See Grammar, p. 39, par. 3.
 έν, a form of δον.
 έν-ξάδαιλ, one conquest, any conquest.
 εόλ, *g.* ίύλ, *s. m.* knowledge.
 εόλαέ, *comp.* -αιγε, *adj.* learned; *s.* a learned man, *dat. pl.* εολ-έαιβ.
 εόλαρ or εόλουρ, *g.* -αιρ or -αιρ, *s. m.* knowledge.
 εολέαιβ. See εολαέ.
 ευς, *g.* ευςα, *s. m.* death.
 ευς, *inf.* ευς, *v.* die.
 ευς, neg. particle. See ές.

eugcór, *g.* and *pl.* -córa, *s. f.* injustice. See eug and cóir.

eun, one; same as don.

eunlaí, *s.* birds, bird-flocks, bird-catching, fowling.

eurgá, *g.* the same. *s. f.* the moon.

rá, was, were; *past tense* of ir.

See Grammar, p. 72, par. 9.

ra, *prep.* under, for, on account of, against, along, of, in.

ra is often used in the sense of why; rá, the reason why.

ra prefixed to certain words gives them an adverbial meaning;

ra óo twice; ra gnaí, customarily.

raíun *s.* cause, source.

rao, *g.* raio, *s. m.* length.

raoa, *comp.* raio, foíoe, and ríá, *adj.* long, far; a b-rao, afar.

ra óo, twice.

raouí, *g.* raouí, *inf.* -uá, -uá, and -oá, *v.* kindle, light up.

rá, *inf.* rá, *v.* take, get, find.

rá, *inf.* rá, *v.* leave, quit.

rá, *g.* rá, *left*, a form of rá, *past tense* of rá, leave.

rá, *g.* rá, *s. f.* getting, finding, discovering; also to get (*inf.* of rá); ar rá, "on discovering," discovered.

raí, *inf.* -cín, *v.* see.

raí, *g.* same, or -oe, *s. m.* a prophet.

raí, *comp.* and *superl.* of raí, long.

raí, same as raí, *inf.* of raí.

raí, *s. f.* welcome.

raí, *g.* same, *s. f.* a watch, watching.

raí, *g.* the same, *s. f.* the sea.

raí, *comp.* -e, *adj.* wide, plentiful.

raí, *g.* and *pl.* same, *s. f.* orophy.

raí, *g.* -re, *pl.* -raí, rehearsal, intelligence, an account.

raí, *inf.* same. *v.* publish, relate, commemorate.

raí, *g.* same, *s. f.* an exercise green, a plain, a field.

raí, compounded of rá and an. See Grammar, p. 16, par. 5.

raí, *inf.* -níun, *v.* dwell, stay, tarry,

raí, *comp.* raí, *adj.* weak, faint.

raí, *s. m.* an edge, the edge of a weapon.

raí, *g.* -raí, *s. m.* company.

raí, *inf.* raí *v.* grow, spring.

raí, *adj.* empty, void, desert.

raí, *g.* -raí, *pl.* -raí, *s. m.* a wilderness, a desert.

raí, *adj.* desert, *dat. sing. fem.* raí.

raí, *g.* and *pl.* raí, a cause, a reason.

raí, thrice.

raí, *g.* raí, *s. f.* a time, trained forces.

raí, or ar raí, *compd. prep.* during, amongst.

raí. See raí.

raí, *g.* -raí, *s. f.* a tribe, a company of people.

raí, *def. v.* I know; raí, we know.

raí, *g.* of raí.

raí, *g.* of raí.

raí, *g.* raí, raí, or raí, *s. m.* treachery, deceit.

raí, *g.* -raí, *pl.* -raí, *s. m.* a philosopher.

raí, *inf.* raí, *v.* give, send, happen.

raí, *g.* and *pl.* raí, a man a husband.

raí, or raí, *g.* -raí, *s. m.* land, a farm.

raí, *g.* and *pl.* raí, *s. m.* a grave, a tomb; a deed, a miracle.

peantaé, full of action, active.
 fearcain, *g.* -cainna, *s. f.* rain.
 fear, knowledge; the same as
 fiór; no fear, it is known.

fiór, *g.* of fiór.
 fearson, *g.* -uir, *s. m.* evening,
 twilight: used as a verb, it
 means to darken, to cause to
 fade, to extinguish.

féib, *s. f.* goodness.
 féioir, *s.* possibility, power.
 féiom, *g.* fearóma, *s. f.* service,
 military service, use, business,
 work; fear fearóma, a fighting
 man.

féin, *emph. pron.* self, own.
 féir, *g.* féire, *s. f.* a convention,
 a feast.

féirib, old verb, ye know.
 fearóair-gal, *g.* -gal or -goil,
 valour.

féoil, *g.* -óla, *pl.* -ólta, *s. f.* flesh.
 féin, grass. See fear.

fearóaim, *def. v.* I can, I am able.
 fear, *g.* féir, *s. m.* grass.

fiacé, *g.* fiacé, *pl.* fiacá, *s. m.* a
 debt.

fiail, *comp.* féile, *adj.* generous.
 fian, *s.* a hero, a champion.

fié, *g.* fiéao, *pl.* fiéio, a score,
 twenty,

fió-inir, woody island; from fió
 and inir.

fiil, old form of fuil or b-fuil;
 part of the verb bí.

fiile or fiilóib, *g.* -lió and -leao, a
s. m. a poet, a professor.

fiilóicé, *g.* -ca, *s. f.* poetry,
 philosophy.

fiill, *inf.* -leao, *v.* turn, return.

fiill, *g.* of fearll, treachery.

fiillfióib, I shall return; for fiill-
 fearó.

fiinn, same as fionn.

fiinneolair, pleasant or refined
 knowledge; from fionn and
 eolair.

fiinn-réil or fiinn-réul, a roman-
 tic story, a story like those of
 Finn and the Feni.

fióib, *g.* -óla, *s. m.* a wood.

fióibá, *g.* the same, *pl.* -áib, *g.*
pl. fióibáib, a wood.

fióibúib, *adj.* woody.

fióngail, *g.* -le, *s. f.* murder, the
 murder of a relative.

fionn or fiinn, *comp.* finne, *adj.*
 fair, white, pleasant.

fiór, *comp.* fine, *adj.* true.

fiór *inf.* fióir, *v.* make true,
 verify.

fiór, a form of fear, a man.

fiór-mór, *adj.* truly great; fiór-
 móir, *dat. sing. fem.*

fiór, *g.* feara, *s. m.* knowledge,
 intelligence,

fiór, *inf.* fiór, *v.* to know, to visit,
 to explore, to ask; táimic fé

ó'fiór Cairbre, he came to
 visit Cairbre, he came to Cairbre.

fiór, *truer, truest; comp. and superl.*
 of fiór.

fióeolair, *g.* -uir, *s. m.* true know-
 ledge, knowledge.

fióeunta, *adj.* just, upright.

fiin-féir, true convention. See
 féir.

fiinne, *g.* the same, *s. f.* truth.

fiinnmoé or fiinnmoé, *comp.* -íge,
adj. true.

fiir the same as fiór.

fláit, *g.* fláta, *pl.* fláite, *s. m.*
 and *f.* a prince, a chief.

fláitear, fláitior, and fláitir,
g. -oir and -ra, sovereignty, a
 reign, a kingdom, heaven.

fo, under, throughout, along:
 same as fa.

fo, one of the signs of past tense,
 =oo or fo.

foéair, presence: a b-foéair, in
 presence of, along with.

foéal, *g.* -ail, *pl.* -ail and -cla,
s. m. a word, a saying.

pocol: see pocal.
 poct, *v.* ask.
 poō, same as pao.
 poruap, he found. See po and ruap.
 poḡail, *g.* -ḡla, *s. f.* robbery, plunder.
 poḡlaim, *s. f.* learning.
 pōḡna, *g.* the same, *s. m.* a warning, a command.
 poīve: see paīve.
 poīḡōe, free entertainment.
 poīl, a form of fuil.
 poīllreócam, for poīllreócam-aōio, we shall show.
 poīllrīḡ, *inf.* -ruḡab, *v.* show, declare, make clear.
 poīrbēte, *adj.* full, perfect, old.
 poīrne, poīrnib, *pl.* forms of fuīrnionn.
 polac, *inf.* polacāb, *v.* cover, hide.
 polam, *comp.* polime, *adj.* empty.
 polcāc, *past pass.* of polac.
 pām, for po mo, under my.
 pōn, under the, compounded of pó and an.
 ponn, *g.* fuinn, *s. m.* land.
 pōp, old form of ap or ap, on:
 pōp ḡ-cúl, ap ḡ-cúl, backwards;
 pōp ap, same as ap ap, backward.
 pōpar: see pōpur.
 pōpa, old form of oīpa, on them.
 See pōp.
 pōpur, *g.* -uīp, *s. m.* knowledge, history. Pōpur pēapa an éīrinn, "History of Ireland;" literally, "A history of knowledge on Erin."
 pōr, *adv.* yet, still, also.
 pōta, same as pūta.
 pīangcāc, *g.* -aīḡ, *pl.* -aīḡe, *s. m.* a Frenchman.
 pīeasḡa, *g.* and *pl.* -ḡapēta, *s. m.* an answer.
 pīi, old form of the *prep.* pē or le.

pīit or pīiōt, was found or discovered; old form of past tense, passive voice of pāḡ, find.
 ruap, *comp.* ruapne, *adj.* cold.
 ruapur, I found, *past tense*, 1st *pers. sing.* of pāḡ, find.
 ruac, *g.* ruacā, *s. m.* hatred, enmity.
 ruīḡbīōb, would take or get, *conditional mood* of pāḡ: a form of ruīḡiōb.
 ruīḡrīōe, would be left; *condit. pass.* of pāḡ.
 ruil, is, are: part of the *verb* bī. See Gram. p. 67, and p. 69, pars. 2 and 3.
 ruin, *s.* the end.
 ruīniōb, *s.* end, limit, *gen. pl.* ruīneabāc.
 ruinn, *g.* of ponn, land.
 ruīrīḡ, *inf.* ruīreac, *v.* wait, stay, remain, delay.
 ruīrīōc, *s.* delay, waiting.
 ruīrīonn, *g.* poīrne, *s. f.* a crowd, a company, a crew.
 ruīoiḡ or ruīaiḡ, *inf.* -oiḡ or -aiḡ, *v.* to bear, to suffer.
 ruīoiḡ, *g.* -oiḡ and -oiḡēta, enduring, bearing with, forbearance.
 pūta, *prepl. pron.* under them, through them. See Gram. p. 43.
 ḡá, 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.
 ḡabáiltur, *g.* -uīp, *s. m.* conquest, invasion, occupation under rent; pēapann an ḡabáiltur, land held under payment of rent.

ζῆατ, *g.* and *pl. s.* -ῆα, custom, manner, fashion: *ve* ζῆατ and *pa* ζῆατ, customarily.

ζῆατποιμν, customary division: see *ποιμν*.

ζῆε, *s. f.* form, face, countenance: same as ζῆαοι.

ζῆομ, *g.* -ῆα, *pl.* -ῆαρεῖα and -ῆα, *s. m.* a deed, an act, an exploit.

ζο, *prep.* to, unto, until, along with. ζο, *s.* a lie, deceit.

ζο prefixed to an adjective makes an adverb of it.

ζοι, *inf.* ζοιμ, *v.* call, name, designate.

ζοα, compounded of ζο and *pers. pron.* α, with their, with his, with her, with its (*n* inserted. See Gram. p. 115, par. 7).

ζοαδ, *conj.* so that; ζοαδ *ve*, whence; ζοαδ αιρε ιμ, wherefore.

ζοι, the same as ζυι.

ζοι, *inf.* ζοιαδ, *v.* heat, warm, bask.

ζοιμ, *g.* ζοιμιαδ, *s. f.* ugliness, reproach, abhorrence.

ζοιμιαδ, *adj.* Greek.

ζοιμια, a champion.

ζοιμια, *g.* -ρε, *s. f.* the Greek language.

ζοιμια, *g.* ζοιμια, *s. f.* the sun.

ζοιμιαδ, *adj.* sunny, solar.

ζοιμιαζοι, *v.* bask in the sun: from ζοιμια and ζοι.

ζοιμιαδ, *adj.* griffin-like.

ζοιμια, *comp.* -μια, *adj.* pleasant, fine, elegant.

ζοιμια, *comp.* *adj.* ζοιμια, quick, active; ζο ζοιμια, shortly, quickly.

ζοιμια, *conj.* that.

ζοιμια, contraction of ζοιμια αβ, that it is.

ζοιμια, *prep.* to, a form of ζο. See Gram. p. 87, par. 1.

ζυι, *s. m.* strength, power.

ι, *pers. pron.* she, her, it.

ι, *prep.* in.

ιαι, *prep.* after, according to.

ιαιαμ, *adv.* afterwards, lastly.

ιαιαμ, *g.* and *pl.* -οι, *s. m.* a remnant, a remainder.

ιαιμ, *inf.* ιαιμιαδ, *v.* seek, ask, demand.

ιαιμια or ιαιμια, *g.* -αμ or -οι, *s. m.* the west, the western part.

ιαιμια, ιαιμιαδ, *adj.* western.

ιαδ, *g.* ιαδ, *s. f.* a land.

ιαδ, *g.* and *pl.* ειαδ, *s. m.* a fish, fish.

ιαδ, fishy, fishing.

ιαδ, *g.* ιαδ, *s. m.* the same, *pl.* -μια, *pl.* -μιαδ, *s. m.* a fisherman.

ιαμ, *prep.* between, among.

ιμ, a prefix meaning many, much, great variety.

ιμιαμια, manifold art. See *αμιαμια* and *ιμ*.

ιμ, *g.* ιμια, *s. m.* butter.

ιμιαμια, the same as *μιαμια*.

ιμιαμια, *g.* and *pl.* ιμιαμια, *s. m.* a border.

ιμιαμια, *comp.* -μιαμια, *adj.* far, distant, long; also used as a *noun*, distance.

ιμιαμια, *inf.* ιμιαμια, *v.* play, game, practise.

ιμιαμια, ιμιαμια, or ιμιαμια, *s. f.* going, departure, migration.

ιμιαμια, a form of the *dat. pl.* of *μιαμια*.

ιμιαμια, the same as *μιαμια*.

ιμιαμια, ιμιαμια: see *μιαμια*.

ιμιαμια, they play, or practise, *3rd. pl.* of *μιαμια*.

ιμιαμια, *g.* and *pl.* -μια, *s. f.* progress, departure, adventure, proceeding.

ιμ, old form of *αμ*, the article.

ιμια, ιμιαδ, *conj.* than, nor: same as *να*.

- 11αη, compounded of 11 and α (in which), and the η of ηο, the sign of the past tense. See Gram. p. 58, par. 5.
 11αρεοτε, incredible, not to be believed.
 11γιον, 11γεαν, *g.* 11γινη, *pl.* 11γεανα, *s. f.* a daughter, a girl, a young woman.
 11η, *g.* 11η, *s. f.* an island.
 11ηεαητα, *adj.* probable.
 11ηβεαη, 11ηβιοη, *g.* -βη and -βειη, *s. m.* a river-mouth, a confluence.
 11ηλλ, *adj.* ready, safe.
 11ηη, *inf.* 11ηηηη, *v.* tell; 11ηεόηαο, I shall tell. See Gram. p. 63, par. 10.
 11ηη, 11ηη, forms of 11η, an island.
 11ηηε, *prepl. pron.* in her, in it.
 10ετ, *g.* τα, *s. f.* children, progeny.
 10ε, particle: same as ιλ.
 10μαο, *g.* -αο, *s. m.* much, plenty, a multitude.
 10μαηηβεης, *s.* exaggeration.
 10μαηηβαο, *g.* and *pl.* -βε, *s. f.* a contention, contest, strife.
 10ηηαη, *g.* -αη, plenty.
 10ηεαη, *inf.* -εαη, *v.* bear, endure, carry.
 10ηθα, *adj.* many, much.
 10ηλάν, *gen.* -λάν, *s. m.* the whole.
 10ηλάν, *comp.* -λανε, *adj.* full, entire.
 10ηοηηο, *adv.* but, moreover, however, indeed, now.
 10ηηάο, *g.* -αο, *pl.* -αητε, *s. m.* report, fame.
 10ηηαο, *inf.* -ηαο, *v.* publish, report, speak of.
 10ηηη, *g.* and *pl.* -ηη, *s. m.* departure, chance, history.
 10ηηηα, *compd. prep.* as to, to.
 10ηά, *conj.* than, nor.
 10ηα, compounded of 11 and α, in his, in her, in their.
 10ηαο, *g.* and *pl.* -αο, *s. m.* a place.
 10ηαηηη, *adj.* fit to bear arms.
 10ηαηη, equal, the same, equivalent.
 10ηαη, same as 11αη.
 10ηβυο, *s.* a time.
 10ηγανταε, *comp.* -αηγε, *adj.* wonderful, strange.
 10ηγανη, *g.* -αη, *s. m.* wonder, wonderfulness.
 10ηγαν, 10ηγανε, convenient, seasonable.
 10ηγανη, absence from.
 10ηηαν, same as 10ηαν.
 10ηηαη, *inf.* -βαο, *v.* banish, destroy.
 10ηηαηβαο, banishment.
 10ηηηη, 10ηηηαη, *g.* -αη, -αη, *s. m.* a treasure.
 10ηηηαε, rich.
 10ηηη, *conj.* so that.
 10ητοηηεαε, *adj.* fruitful, fit for cultivation.
 10ε, *g.* εαε, *s. f.* corn.
 η, is, the assertive verb. See Gram. p. 71.
 ηη, or ηηε, emphatic form of the *pron.* ι. See Gram., p. 39, par. 2.
 ηη, in the, compounded of 1, in, and the article αν: η inserted. See Gram., p. 17, par. 7.
 ιλ, knowledge: a form of εολ.
 λά, *g.* λαε; *pl.* λαεηε, *s. m.* a day.
 λά, a form of *prep.* λε.
 λαεηε, *pl.* of λά, a day.
 λας, *comp.* λαηγε, *adj.* weak, feeble.
 λαηγιον, *g.* -ην, *s. m.* a spear, a javelin.
 λαηγιμβ, *dat. pl.* of λαηγιον.
 λάηη, *prep.* near; λάηη ηε, near to, beside.
 λάηη-θια, a hand-god, an idol, a god made by hand.

- lámpeaptao, extremely active :
from lan and peaptao.
lám-teann, full-strong. See lán
and teann.
láite, *pl.* of lá, a day.
laiteamuil, *adj.* daily.
lám, *g.* láime (old *gen.* lámá),
dat. and old *acc.* lámh, *pl.* lámá,
s. f. a hand.
lán, *comp.* láime, *adj.* full.
lán, *g.* lám, *s. m.* the full, full-
ness.
laoc, *g.* and *pl.* laoió, *s. m.* a
hero, a champion.
laocmuir, heroes.
laoió, *g.* -óe, *pl.* -óeanna, *s. f.* a
lay, a poem.
lár, *g.* lár, *s. m.* the midst, the
ground, the floor.
lae, old form of leat, with thee.
látaim, *s. f.* presence, site.
le, or *pe*, *prep.* with, by, during.
Before verbs often used in the
sense of "for the purpose of;"
as, *pe na h-iomáir*, for the pur-
pose of bringing it.
le, lei, leite, *prepl. pron.* with
her.
leabair, *g.* -air, *s. m.* a book.
leac, *g.* leice, *pl.* leaca, *s. f.* a
stone, a flag, a tombstone.
leact, *g.* -ta, *s. m.* a sepulchral
heap of stones, a sepulchre.
leam, same as liom.
leamnao, *g.* -ta, *s. f.* new
milk.
lean, *inf.* leanmuid, *v.* follow,
pursue.
leanam, for leanamaoir, let us
follow.
leamb, *g.* and *pl.* leimb, *s. m.* a
child.
leanpam, for leanpamaoir, we
shall follow.
leannán, *g.* -áin, *s. m.* a lover, a
favourite.
leap, *g.* lip, *s. the sea.*
leap, *g.* leapa, *s. f.* a good, a pro-
fit, an advantage, amendment,
improvement.
leapuaio, *g.* -uáite, *s. m.* amend-
ment, correction.
leapuis, *inf.* -uáio, *v.* repair,
amend, educate.
leac, *g.* leice, *pl.* leiceanna, *s. f.*
half, a part, a side; leac air
leac, side on side, mutually.
leacac, duplex, in two, in two
equal parts.
leactan, *comp.* leicne, *adj.* broad.
leactangla, *adj.* broad-green :
from leactan and gla.
leactair, *g.* -air, *s. m.* leather.
lei, *prepl. pron.* with her.
léis, *inf.* -sion, *v.* let, suffer,
allow.
leisoir, *g.* and *pl.* -sair, *s. m.* a
cure, curing.
léim, *g.* -me, *pl.* -meanna, *s. f.* a
leap.
léir, *comp.* léire, *adj.* conspicu-
ous, plain, manifest.
leir, *s.* a path, a way.
leir, *prep.* with, by.
leir, *prepl. pron.* with him, with
it, by him.
leir, *dat.* of leac; fá leir, separ-
ately: see leac and fá.
leirceao, leirceao, *g.* -ao, *s. m.*
width.
lena, with his, her, or their.
See Gram., p. 46.
leo, *prepl. pron.* with them.
leor, *adj.* enough, plentiful.
leotáic or leotáic, cleaving, cut-
ting, mangling.
leir, compounded of le a (by
whom) and ro the sign of the
past tense of the verb following.
See Gram. p. 108, par. 9.
leuátoir, *g.* -óir, *pl.* -óirí, *s. m.* a reader.
liac, *g.* and *pl.* liaca, *s. f.* a ladle
ful, a measure.

λιας, *g.* λιγε, *s. f.* a stone: same as λεαc.

λιβ, *prepl. pron.* with you, by you.
line, *g.* line, *pl.* λιντιγε, *s. f.* a line.

λινς, *inf.* -γεαδ, *v.* leap, spring.

λινν, *g.* -nne, *pl.* λινντε, *s. f.* a time.

λινν, *g.* -nne, *pl.* λινντε and λινν-τεαδα, *s. f.* a pool, a lake.

λινν, *prepl. pron.* by us, with us.

λιom, *prepl. pron.* with me.

λιον, *g.* and *pl.* λιν, *s. m.* a number, a supply, a part.

λιονμαρ, *comp.* -μαρτε, *adj.* numerous, plentiful.

λιop, *g.* and *pl.* λεαp, *s. m.* a house, a fort, a habitation.

λιp, of the sea, *g.* of λεαp.

λιτιp, *g.* λιτpe, *pl.* λιτpeαδα, *s. f.* a letter.

λοc, *g.* and *pl.* λοcα, *s. m.* a lake, a pool, a sea-inlet.

λοoor or λuoor, they went (*3rd pl. past*): see λuob.

λοmγιop, *g.* λοmγιp and λumγιp, *s.* a fleet, a ship.

λοmγιoc, *g.* -ις, *pl.* -ιγε, *s. m.* a mariner, a sea rover.

λοinne or λuinne, *s.* anger.

λοip, *dat. sing. fem.* of λop, plentiful.

λοipς, *inf.* λοpγeαδ, *v.* burn.

lom, *comp.* lumme, *adj.* bare.

long, *g.* lumnge, *pl.* longa, *s. f.* a ship.

longpopt, *g.* and *pl.* -puit, *s. m.* a fortress, a palace.

lomm, *s.* anger, *adj.* strong, severe.

λop, another form of λeop.

lopς, *g.* and *pl.* lupς, *s. m.* a track, a way, an example, posterity.

lopγaite, *g.* same, *pl.* -ipbe, *s. m.* a tracker, a follower.

lop, *s.* effect, consequence, account.

λuαb, *s.* speaking, mention, discourse.

λuαb, *inf.* λuαb, *v.* mention, speak of, tell.

λuαbipom for λuαbipomaoip, we shall speak.

λuαipipop or λuαbopipop, is spoken or mentioned; *pres. pass.* of λuαb.

λuan, *g.* λuam, *s. m.* Monday.

λuēt, *g.* λuēt or λuētα, *s. m.* a people, a number, a crew.

λuob, old verb, past tense, went: see λoorp.

λumς, *dat. sin.* of long.

λumγιp, *gen.* of λomγιop.

λumnn, see lonnn.

μά, or μαb, *conj.* if; μά τά go (if it be that), although.

mac, *g.* mic and meic, *pl.* mic, meic, macα, *s. m.* a son, a boy, a child.

μαb, or οα μαb, if it be; a contracted writing of οα m-baδ or οα m-bα. See Grammar, p. 71.

μαbmann, same as μαipom, a rout, a defeat.

μάς, *g.* μάιγε and μάξα, *pl.* μαξα, *s. m.* a plain, a field.

μαipom, *g.* -one, *s. f.* the morning.

μαipom, *g.* μαboma, *pl.* μαbomanna, *s. m.* a defeat, a breach, a rout, an eruption.

μαille, μαille pe, and a μαille pe, *prep.* with, along with.

μαipipip, *g.* -tpeac, *s. f.* a monastery.

μαip, *g.* μαipεain and μαipoc-aiun, *v.* live.

μάipт, οια-μάipт, Tuesday.

μαipεαb: see μαpεαb.

μαip, *comp.* pεaip, *adj.* good, excellent.

μαipт, *g.* same, *pl.* μαipтe, *s. m.* a chief.

μαλαίη, *g.* -αίητε and -αίητα, *pl.* -ταῖα, *s. f.* a change, a difference, a variety.

μαλλ, *comp.* maillé or moille, *adj.* slow, late, lazy.

μαλλάς, *g.* -τα, *s. f.* a curse.

μαοῖδιον and μαοῖδ, *inf.* μαοῖδιον, *v.* boast, proclaim.

μαοιν, *g.* -νε, *s. f.* wealth, goods.

μαοί, *comp.* μαοίε, *adj.* bare, bald; μαοία, baldnesses.

μαοῖ, *g.* and *pl.* μαοῖν, *s. m.* a steward, a bailiff, a rent collector.

μαῖ, *adv.* and *prep.* as, like, wherein, where, as, inasmuch as.

μαῖ ὅς, *viz.*, namely, to wit.

μάρις, *s. m.* to-morrow, the morrow.

μαῖβ, *inf.* -βάθ, *v.* kill.

μαῖβ, *comp.* μαῖβε, *adj.* dead.

μαῖβ, *g.* and *pl.* μαῖβ, *s. m.* a dead person.

μαῖται, *inf.* of μαῖ.

μαῖεσθ, *conj.* if so, well then.

μάται, *g.* μάται, *pl.* μάτρε, *μαῖτρεα*, *s. f.* a mother.

μεάβαι, *s. f.* memory.

μεάθονς, *comp.* -αίγε, *adj.* middle.

μεαν, *adj.* famous, illustrious.

μεαῖ, *inf.* μεαῖ, *v.* think, judge, esteem, estimate.

μεαῖ, *g.* -ίτα, *s. m.* opinion, estimation.

μεαῖ, *g.* -τα, *s. m.* fruit, produce.

μεαῖν, *s.* a lap-dog, a hound. See *cú* for inflections.

μεαῖς, *adj.* probable, likely.

μέθ, same as μέρο.

μεῖς, sons, same as μεῖ, *pl.* of μάε.

μέρο, *g.* -οε, *s. f.* quantity, number: ἄν μέρο, as much, as many.

μέροε, *s.* a neck, a trunk, the back.

μέιν, *g.* μέινε, *s. f.* mind, disposition.

μεῖς, *g.* -ζε, *s. f.* rust, stain.

μέτε or μετε, *adj.* fit, preferable, better.

μευοῖς, *inf.* -ζιοῖ, *v.* increase.

μί, *g.* μίρ or μίρα, *pl.* μίρα, *s. f.* a month.

μῖς, an evil act: see ζνίον.

μί, *g.* μέλα, *s. f.* honey.

μί, *g.* the same, *pl.* μί and μίτε, *s. m.* a thousand.

μῖ, *g.* μῖε, *s. f.* meal, flour.

μῖ, *comp.* μῖε, *adj.* small, fine, gentle, mild.

μῖ, *comp.* μῖε, *adv.* often.

μῖ, *s.* honour, dignity.

μῖ, *comp.* of μῖ; μῖ, *pl.* μῖ, oftener.

μῖ, *s.* frequency.

μῖ, a subdivision. See μῖ.

μῖ, flowery; from μῖ, small, and ῖ, a flower.

μῖ or μῖ, *g.* -ρε, *s. f.* enmity, grudge.

μῖ, *g.* μῖ, *pl.* μῖ, *s. f.* a part, a share, a bit.

μῖ, *gen.* and *pl.* of βαν, a woman.

μῖ, *dat. sing.* of βαν, a woman.

μῖ, greater, *comp.* of μῖ; μῖ, *pl.* μῖ or μῖ, greater, longer, farther.

μῖ, *g.* and *pl.* μῖ, *s. m.* a manner, respect, work.

μῖ, *s.* slavery, bondage.

μῖ, the same as μῖ.

μῖ, formed of μῖ and οε, greater of it, all the more. See Gram. p. 132, Idiom 39.

μῖ-ιονμῖ, of great treasure, very rich.

μῖ, *s. m.* hair, a mane, a growth of grass, wood, &c., *pl.* μῖ.

μῖ, a good deed.

- mór*, *comp.* *mó*, *adj.* great, large, mighty.
mórðáil, *g.* -ála, *s. f.* boasting; an assembly, a meeting.
mórðal, great valour: from *mór* and *ðal*.
mórðlan, *g.* -áin, *s. m.* great brightness or splendour. See *ðlan*.
mócurð, *inf.* -uðað, *v.* perceive, feel.
múc, *inf.* *múcað*, *v.* quench, smother, obscure.
muc, *g.* muice, *pl.* *muca*, *s. f.* a pig.
mucarð or *mucarðe*, *g.* and *pl.* -arðe, *s. m.* a swine-herd.
murð, *v.* spring up, burst forth, defeat.
muilonn, *g.* -linn, *pl.* -lce, *s. m.* a mill.
múin, *inf.* *múnað*, *v.* teach.
muniél, *g.* and *pl.* -éil, *s. m.* a neck.
muinntir, *g.* -re, *s. f.* a family, a tribe, a people.
murð, *g.* *mapa* or *murpe*, *s. f.* the sea.
mun, *mun*, or *imon*, about the; compounded of *im* and *an*.
mun, *muna*, *conj.* unless.
munab, unless, unless it be (from *muna* and *ab*); *acur* *munab*, unless.
múnað, *inf.* of *múin*.
ná, *conj.* than, neither, nor.
na, a form of the article.
na, contracted from *na* or *na* -a, in their, in his, in her, in its (n inserted). See Grammar, p. 115, par. 7).
nac, *conj.* that not.
nacur, that not. See Gram. p. 58, par. 5.
náto, old form of *tona* or *na*, than, nor, used with plural nouns.
namá, *adv.* only, alone, except.
- naomós*, *g.* -óige, *pl.* -óga, *s. f.* a small boat, a cot.
naoi, *num. adj.* nine.
naomab, *ord. adj.* ninth.
naomta, *adj.* holy.
nár, *conj.* that not. See Gram. p. 58, par. 5.
nar or *nar*, contraction for *inar* or *ionar*.
narab, *s.* an assembly, a fair, a commemoration.
neac, *pron.* one, some one, any one, a person.
neacur, *pron.* neither.
neam, *g.* *neime* or *nime*, *s.* heaven.
neart, *g.* *neirt*, *s. m.* strength.
neartmar, *adj.* strong, vigorous, mighty.
neim, a negative particle.
neimþor, *adj.* not true. See *neim* and *þor*.
neit. See *nio*.
neite, *g.* and *pl.* of *nio*; *neitern*, of this thing.
ni, a thing; same as *nio*.
niab, *s.* a hero, *adj.* strong.
niam, *adj.* bright, beautiful.
niamðlan, very bright or splendid. See *ðlan* and *niam*.
nio, *g.* *nio*, *neit*, and *neite*, *pl.* *neite*, *s. m.* a thing, a matter.
nio, they do or make; same as *gnio*. See Gram. p. 78.
nime, *gen.* of *neam*.
nior, not; used with the past tense. See Gram. p. 58, par. 5.
nior, sign of the comparative degree.
niot, *s.* homicide, killing, death.
nir, same as *nior*.
nirð, *niorð*, and *nipo*; same as *nior*.
nir, this thing. See *ni* and *nio*; *ri* the emphatic particle.
no, *conj.* or; no *go*, and no *guri*, until.

- νοῦα, *pron.* that not.
 νοῦα, *that not.*
 νοῦε, *inf.* -ταῦ, *v.* uncover, disclose, declare, reveal, tell.
 νόρ, *g.* νόρ, *pl.* νόρα, *s. m.* manner, custom.
 νua or νuaḡ, *adj.* new.
 νuaḡe, *the pl.* of νuaḡ, new, with the *emph. pron.* ρι affixed.
 nuize, *adv.* : 50 nuize, until, unto, as far as.
 ὅ, *prep.* from.
 ὅ, *conj.* since, because, seeing that, from [the time that].
 obaḡ, *g.* oibḡe, *pl.* oibḡeαḡ, *s. f.* work.
 oḡmāḡ, *ord. adj.* eighth.
 oḡor or oḡe, *g.* -τοḡ or -ταḡ, *s. m.* eight persons. See Gram. p. 38, par. 5.
 oḡa, *comp.* uḡe, *pl.* oḡa, *adj.* pale, brown.
 oḡa, *pl.* of oḡa.
 ὄ, *comp.* ὄge, *adj.* young.
 ὄ, *g.* ὄge, *s. f.* a young person, a youth.
 ὄ, holy, sacred.
 ὄḡaḡ, *g.* -ḡaḡ, *s. m.* a man, a youth, a follower.
 oibḡoḡaḡ, *dat. pl.* of obaḡ.
 oḡe, *g.* same, *pl.* same or oḡeαḡ, *s. f.* night.
 oḡor, *g.* -ḡ, *s. m.* teaching instruction.
 oḡeαḡ, *g.* -ḡe, *pl.* -ḡa, *s. m.* death, a tragedy.
 oḡ, *s. f.* reproach, offence, blemish.
 oḡ, *inf.* oḡeām, *v.* nurse, foster.
 oḡe, other; a form of eḡe.
 oḡeān, *g.* -oḡeān, oḡeān, *s. m.* an island.
 oḡeān : see oḡeān.
 ὄρ, *conj.* for, because.
 ὄḡeān, *comp.* -ca, *adj.* worthy, chief, illustrious.

- oḡeαḡ, *g.* -eḡ, *s. m.* as much, an equal quantity
 oḡḡoḡ, slaughter, slaughtering.
 oḡḡiḡ or oḡḡoḡiḡ, *v.* ordain, arrange, set in order.
 oḡḡor or oḡḡeḡ, *g.* -ḡe, *s. f.* a tool, an instrument, instruments.
 oḡḡor, *g.* -ḡḡ, *s. m.* the east, the east part.
 oḡḡoḡaḡ, *comp.* -ḡiḡe, *adj.* eastern.
 ὄ, *g.* ὄ, *s. m.* drinking.
 ὄ, says, or say; old form of aḡ.
 ὄ, *adj.* great.
 ὄlām, *g.* -ām and -āmān, *s.* a doctor, a chief professor.
 ὄl-ḡaḡ, great treasure; from ὄl and ḡaḡ.
 on, *s.* a blemish, a stain.
 ὄn, from the. See Grammar, p. 16, par. 5.
 ὄna, from his, her, or their. See Grammar, p. 46, par. 3.
 om, *adj.* great, mighty.
 oḡor, *g.* oḡoḡa, *s. f.* honour.
 ὄ, compounded of ὄ, from, and ḡo, sign of past tense. See Grammar, p. 58, par. 5, and p. 109, par. 9.
 oḡo, *g.* uḡo, *s. m.* order, an arrangement.
 oḡoḡiḡ, *inf.* -uḡaḡ, *v.* ordain, appoint, order.
 oḡḡa, oḡḡe, *prepl. pron.* on them. See Grammar, p. 42.
 ὄ, *prep.* over, above, upon.
 ὄ or ὄḡ, contracted from ὄ ḡ, since it is.
 pāḡānḡa, *adj.* pagan.
 pāḡḡ, *g.* -ḡe, *s. f.* a part, a piece.
 plāḡ, *g.* plāḡe, *s. f.* a plague.
 poḡḡ, *g.* and *pl.* puḡḡ, *s. m.* a house, a fortress, a port or harbour.
 pḡḡ, pḡḡoḡ, *adj.* first, principal, chief.

πραταρη, *g.* -τραδέ, *pl.* -τραδά, *s. f.* a psalter, a book of historical records.

पुरत, same as पुरत.

पादावोर, *3rd pl.* of पाव.

पादाव, might go; *3rd sing.* conditional of पाव, *go.*

पाव, *inf.* पावाद, *v.* give, send.

पाव, to say, saying, *inf.* and *participle* of पाव, say.

पाव, *g.* पाव, *pl.* पाव and पावते, *s. m.* a saying.

पाव, पावे, *interrog.* and *neg.* *past* of बि. See Grammar, pp. 68, 69.

पाव, *inf.* पाव, *v.* say.

पाव, पाव, reached, came; *past tense* of पाव, reach.

पाव, *g.* पाव, *s. f.* a fort, a circular fortress.

पाव, *g.* same, *s. f.* a quarter.

पाव, is said, *pass pres.* of पाव: usual form पावति.

पाव, पाव, *s.* a branch.

पाव, they reached, *past tense* *3rd pl.* of पाव, reach.

पाव, *g.* and *pl.* पाव, *s. m.* a verse, a poem.

पाव, *g.* and *pl.* पाव, *s. m.* a part, a division.

पाव, *inf.* पाव, *v.* divide; same as पाव.

पाव, *g.* and *pl.* पाव, *s. m.* a road, a way.

पाव, *prep.* with, to, by, during. See ले and पाव.

पाव, *g.* पाव and पाव, *s. f.* time, a space of time, age.

पाव, the same as पाव, before.

पाव, a star; *pl.* पाव; *gen.* पाव.

पाव, *g.* -मे, *pl.* -मेपाव, *s. f.* a list, catalogue, sway, power.

पाव, *s. f.* a time, a period.

पाव, generally पाव पाव, *prep.* according to. It is the dat. of पाव.

पाव.

पाव, same as पाव.

पाव, compounded of *prep.* पाव, and पाव, sign of *past tense*.

पाव, before. See Grammar, p. 87.

पाव, aforesaid.

पाव, *g.* पाव and पाव, *pl.* पाव and पाव, *gen. pl.* पाव, *s. m.* a king.

पाव, *prepl. pron.* with her, to her. See Grammar, p. 43.

पाव, *prep.* before.

पाव, they reached; part of the *irreg. v.* पाव, reach. See Grammar, pp. 81, 82.

पाव, *adv.* ever, at any time.

पाव, *g.* पाव, *pl.* पाव, *s. f.* will, desire, attendance, obedience.

पाव: पाव पाव, again; old form of पाव.

पाव, *s.* same, *s. m.* a kingdom, sovereignty.

पाव, *v.* reckon, number.

पाव, *g.* -मे, *s. f.* a point.

पाव, पाव, *past tense*, *3rd sing.* of पाव.

पाव or पाव, *v.* he reached. See Grammar, p. 82, par. 1.

पाव, *g.* -मे, *s. m.* a form, a likeness, place.

पाव; see पाव.

पाव, *inf.* पाव, *v.* reign, crown as king.

पाव, *g.* same, and -मे, *s. f.* a queen.

पाव, *g.* and *pl.* -मे, *s. f.* a kingdom.

पाव, *adj.* royal.

पाव, a royal poet. See पाव.

पाव, *g.* and *pl.* पाव, *s. m.* a royal palace.

पाव, a royal palace. See पाव and पाव.

पाव, पाव, kings.

पाव, the same as पाव and पाव, with. See Grammar, p. 87.

πῦ, *prepl. pron.* with or by them.

Same as *leó*,

πό, an intensitive particle, very, very much, too, too much, very great. Grammar, p. 37, par. II.

ποβ, was, were; for πο βα, past tense of *π*.

ποβῶν, *verb, past tense, fell.*

ποβρόδ, great treasure. See *crob* and *πο*.

ποβρῶν, *g.* of *ποβρόδ*.

ποβῶν, reaching, *participle* of *πῖ*, reach.

πόρ, *g.* and *pl.* πόρ, *s. m.* a road.

πορρ, old form of *πο*, the sign of the past tense.

ποῖτε, each other; old form of *ceite*.

ποῖν, *prep.* before.

ποῖνπε, *prepl. pron.* before her, before it.

πόινε, he made; a form of *πῖννε*.

πόινεαρε, great strength. See *πό* and *νεαρε*.

ποῖνν, *g.* *ποννα* and *ποῖννε*, *pl.* *ποννα*, *s. f.* a division, a part.

ποῖνν, *inf.* the same. *v.* divide, share.

ποῖνν, *prepl. pron.* beforeus.

ποῖνν, *g.* -*αῖ*, *pl.* -*αῖ*, *s. m.* a Roman.

ποῖν, *prepl. pron.* before them. See Grammar, p. 43.

πόινδ, was made, a form of *πῖνεαδ*. See Grammar, p. 77.

πόινραο, they made; old form of *πῖνεαοαρ*.

πορ, same as *πο* or *πο*, sign of past tense. See *πορρ*.

πῖ, took, bore. See Grammar, p. 74.

πῖ, was born; past tense, *pass. voice* of *bein*, bear.

πῖ, *g.* *πῖ*, *s. m.* knowledge.

π or π or *αρ*, often used for *αγυρ*.

πα, *g.* and *pl.* *πα*, *s. m.* a sack.

παῖν, *g.* -*τε*, *s. f.* covetousness.

παῖ, *g.* -*τε*, *s. f.* enough, treasure, store of money.

παῖ, *inf.* -*τεαδ*, *v.* satisfy.

παῖ, *comp.* *παῖ*, *adj.* like; also a *fem. noun g.* *παῖ*, a likeness, a manner.

παῖ, *g.* *παῖ*, *s. f.* the first of November; *Orðce* *Shamna*, Hallow-eve.

πα, in the. See Grammar, p. 17, par. 7.

πα, *comp.* *πα*, *adj.* foolish, erroneous.

πα, *g.* and *pl.* -*αῖ*, *s. m.* the world, life.

πα, *g.* *πα*, *pl.* *πα*, *s. m.* a sage, a scholar, a nobleman.

πα, *g.* -*α*, *s. f.* wisdom, lore.

πα, *inf.* *πα*, *v.* think, imagine.

πα, free or noble, amendment or improvement. See *πα* and *λεα*.

πα, *comp.* *πα*, *adj.* free, noble, cheap, exempt.

πα, *g.* and *pl.* *πα*, *s. m.* a carpenter, a workman, a builder.

πα, *inf.* -*αδ*, *v.* thrust, drive, push.

πα, *Scot-speech*, the Gaelic language. See *βεα*.

πα, *inf.* *πα*, *v.* write.

πα, *g.* *πα*, *s. f.* Scripture.

πα, *pers. pron.* he it.

πα, *num. adj.* six.

πα, *comp. prep.* throughout.

πα, *ord. adj.* seventh.

πα, *g.* and *pl.* -*μῖ*, *s. f.* a week.

πα, seventy.

πα, *g.* *πα*, *s. m.* a time, duration; often used adverbally for *awhile*.

πα, *g.* -*μῖ*, *s. m.* a while, a space of time, a long time.

realb, *g.* reilbe, *pl.* realba, *s. f.* possession.

realurbeact, *g.* -cta, *s. f.* alternation, change by turns.

rean, *comp.* rine, *adj.* old.

rean, *s. m.* an ancestor, an ancient.

reandā, reandāibe, reandūibe, reandūib, *s. m.* a historian, an antiquarian.

reandur, *g.* -ura, -uro, and -ur, *s. m.* history, genealogy, antiquity.

reanfocal, an old saying, a proverb. See focal.

reanz, *comp.* -ḡa, *adj.* slender, majestic.

reanōir, *g.* -ōra, *pl.* -oiriḡe, *s. m.* an elder, an old man.

reanrōma, *gen.* of reanrōmn, old division. See rean and rōmn.

reargao, sixty.

réo, same as réwo.

reiread, *ord. adj.* sixth.

reirreac or reirruoc, *g.* -riḡe, *pl.* -reaca, *s. f.* a plough, a team of six horses, a plowland.

reól, *g.* reóil, a sail; ra reól, under sail, with facility, in full sway.

reól, *inf.* reólad, *v.* sail, send, direct, lead, drive.

reólad, a sailing.

rewo, *g.* réo and reoro, *pl.* reoro and rewoa, *s. m.* a jewel, a precious thing.

rḡar, *inf.* -rad, *v.* scatter, separate.

rḡeul, *g.* rḡeíl, *pl.* rḡeula, rḡeul-cta, *s. m.* a story, tidings, news.

rḡiac, *g.* rḡeite, *pl.* rḡiaca, *s. f.* a shield.

rḡiic, fatigue, weariness.

rḡoil, *g.* rḡoile, *s. f.* a school.

rḡ pers. *pron.* she, it.

ria, farther, longer, or farthest, longest, *irreg. comp.* and *superl.* of rāda, long or far.

riabrad, *s.* a fairy, necromancy, sorcery.

riar, western, westward.

rið, see rič.

rin, *dem. pron.* that, those.

rinrior, *g.* and *pl.* -rii, *s. m.* an elder, an ancestor, the eldest.

riol, *g.* ril, *pl.* riolta, *s. m.* a seed, issue, race, progeny.

riol, *inf.* -lad, *v.* sow, descend (as children).

rior, *comp.* ripe, *adj.* lasting, perpetual; ro rior, continually, perpetually, permanently.

riorḡarḡ, ever fierce; from rior and ḡarḡ.

rior, *adv.* down, downwards.

rii, *inf.* -reab, *v.* seek, invite, frequent.

rii, *emph.* form of the *pron.* ri.

rič, *g.* riče; or rið, *g.* riðe, *s. f.* a fairy, a fairy mound.

riur, *g.* riura and reacrāc, *pl.* riuraca and reacrāca, *s. f.* a sister, a cousin.

rlān, *comp.* rlāine, *adj.* healthy, whole, perfect.

rléacō, *inf.* -oab, *v.* kneel, adore; cut down, cut off, clear away.

rléact, *g.* -cta, *s.* adoration, cutting off, destruction.

rléacta, the *g.* of rīlac and also of rīoēt.

rléaḡ, *g.* rleirḡe, *pl.* rleāḡa, *s. f.* a spear, a lance.

rleirḡ, same as rleāḡ.

rliab, *g.* rleibe, *pl.* rleibce, *s. m.* a mountain.

rlinn, flat, a flat stone.

rlioēt, *g.* rleacta, *s. m.* offspring, family, posterity, family-stock.

rloḡ, same as rluāḡ.

ρλοιννε, a surname; same as ρλομμιοῦ.
 ρλομμιοῦ, s. naming, a name, a surname.
 ρλυαῖ, g. -αῖγε, *pl.* -αῖγε, s. m. a host.
 ρλυαροῦ, g. ρλυαιροε, s. f. a shovel, a measure, a name.
 ρμαετ, g. -αῖετ, and -αετα, s. m. chastisement, subjection, control.
 ρμεαετα, g. the same, s. m. snow.
 ρμοιῖ, g. -ῖα, s. m. a twisting; sorrow, anguish.
 ρο, *demonstr. pron.* this, these.
 ροῦ, s. happiness.
 ροῖε, ἕο ροῖε, until, unto, as far as.
 ροῖεῖν or ροῖλλεῖν, *comp.* -ῖε, *adj.* plain, clear.
 ροιμ, a form of ριν, and also of the emphatic particle ραν.
 ροιρ *adj.* eastward, eastern.
 ροιρῖ, *comp.* -βε, *adj.* easy, prosperous.
 ρον, s. m. sake, account; ἀρ ρον, for the sake of, because, although.
 ροννα, ρονν, ρον, ρουν, old *adv.* here.
 ρρρηεῖ, g. -βε, s. f. cattle, a dowry.
 ρρεατ, s. m. a row, a rank, a stream.
 ρρεατῖ, *inf.* -εῖ, v. spread, extend, arrange in rows.
 ρρῖετ or ρρῖετ, g. ρρῖετα, s. m. a stream, a fountain.
 ρῑαῖ, g. -ῖε, s. f. a history, a story.
 ρῑαῖεαῖ, g. ρῑαῖεαῖ or ρῑαῖεαῖ, s. f. a river-confluence.
 ρῑαῖε, *comp.* -ε, *adj.* pleasant.
 ρῑῑῑε, g. and *pl.* ρῑῑῑε, placing, setting down, situation; supposition, proving, proof.
 ρῑμ, g. -με, s. f. a sum, a consideration, a price, value.

ρῑλ, *adv.* before.
 ρῑβαε, collecting, exacting.
 ρῑβαιρ, *inf.* ρῑβαιρ, v. give, bring.
 ρῑελαε, was dug; a form of ρῑε-
 λαε, *past pass.* of ρῑεαῖ.
 ρῑο for ρῑο, they are.
 ρῑν, g. ρῑνα, *pl.* ρῑντε, s. r. a herd, a flock.
 ρῑμῑ, ρῑμῑ, *past tense* of ρῑρ or ρῑ, come.
 ρῑρῑρῑρῑρ or ρῑρῑρῑρῑρ, fore-
 telling, a prophecy.
 ρῑρ, *adj.* weak, cowardly, soft.
 ρῑρῑ, v. it pleased.
 ρῑρῑεαῖ, s. acknowledgment of a fault, apology for wrong.
 ρῑλαῖ, g. ρῑλαῖ, s. f. the earth, the ground.
 ρῑμ, g. ρῑμῑ, s. f. a plague.
 ρῑν, time; ἀν ρῑν, when; ρῑν-
 ροιμ, that time.
 ρῑρῑρῑρ, ρῑρῑρῑρ, they came, *past tense 3rd pl.* of ρῑρ or ρῑ.
 ρῑοβ, g. ρῑοβε, *pl.* ρῑοβα, s. f. a side; ἀρ ρῑοβ, in regard to.
 ρῑορῑοε, g. -ῑε, *pl.* -ῑε, s. m. a chief.
 ρῑρ, *prep.* over, above, beyond, across.
 ρῑρῑ, g. and *pl.* ρῑρῑ, s. m. a bull.
 ρῑρῑ, *defect. verb.* it happened.
 ρῑρῑρῑρ or ρῑρῑρῑρ, *inf.* same, v. draw, pull.
 ρῑρῑρ, s. width.
 ρῑρῑρῑρ, *comp.* -ῑα, *adj.* renowned, famous.
 ρῑε, g. ρῑε, *pl.* ρῑε, s. m. a house.
 ρῑεο, ρῑετ, g. same, and -οα, -τα, s. m. coming, agreeing; also the *inf.* of ρῑρ or ρῑ, come.
 ρῑεετα, g. and *pl.* same, s. m. a messenger.
 ρῑεῖρῑρ, *inf.* -ῑρ, v. teach, instruct.

τεαλλάς or τεαγλάς, *g.* -αἶψ, *pl.* -αἶψε, *s. m.* a hearth, a household.
 τεαμπυλλί, *g.* and *pl.* -υλλί, *s. m.* a church.
 τεάνν, *comp.* τεῖννε, *adj.* strong bold.
 τεαρ, the same as οεαρ, south.
 τεαρτα or τεαρτα, *adj.* short of, less by, wanting of.
 τεῖρ, often written for τεῖτ, flee.
 τέρο, he, she, or it goes; used often for τέρο.
 τεῖς, *inf.* -ζεαο or -ζιοθ, *v. go.*
 τεῖνε, *g.* -νεαθ, *pl.* -νε, *s. f.* fire.
 τεῖτ, *inf.* τεῖτεαθ or τεῖτιοθ, *v.* flee.
 τεῖτιοθ, fleeing, flight.
 τεόνα, *g.* -ανν and -αννε, *pl.* -αννα, *s. m.* or *f.* a border, a boundary.
 τευρη or τευρηα, *inf.* -νοθ or -ναθ, *v.* pass away, escape.
 τευρηα or τευρηνο, *past tense* of τευρη or τεαρηα.
 τιας, *s.* a bag or wallet.
 τιαζαο or τιαζαο, they come, they go; old form of τιαζο.
 τιαρ a form of τιαρ, west, western.
 τιας or τιαρ, *inf.* τεαέτ, *v.* come; τιας le, idiom, agree with.
 τιας, a house; same as τεαέ.
 τιαεαρηα, *g.* same, *pl.* -ναιθε or -ναιθε, *s. m.* a lord, a master.
 τιαμείολ, τιαμείολ, *prep.* around, round about; Δ ο-τιαμείολ, about.
 τιαν, an inflection of τεάνν.
 τιαοραθ, would come, *conditional mood* of τιας or τιαρ.
 τιαοραε, *inf.* -αεαθ, *v.* grant, bestow, give.
 τιαομνα, *g.* the same, *pl.* -αίθε, *s. f.* a testament, a will.
 τιαονί. *inf.* -λαθ, *v.* gather, assemble, convene.

τιαρ, *g.* τιαρ, *pl.* τιαορεα, *s. f.* land, country.
 τοαίλ or τοαίλ, *inf.* -λε, *v.* dig, root.
 τοαίλοισρ, they used to dig; *3rd. pl. consuet. past* of τοαίλ.
 τοαίτ, coming, same as τοαίτιοε.
 τοαί, *inf.* τοαίβαίλ, *v.* take, raise, build.
 τοαίς, *g.* same, a choice, a choosing.
 τοαίβαίλ or τοαίβαί, built, a form of the past tense τοαί.
 τοαίίλ, *s.* destruction, demolition.
 τοαίίλ, *inf.* τοαίλαθ, *v.* destroy, demolish.
 τοαίλαθ, was destroyed. See τοαίίλ.
 τοαίλουρ, *inf.* -ααρεατ, *v.* to set in motion, to reanimate.
 τοαίς, a house, a home; same as τεαέ and τιας.
 τοαίτιοε, *g.* -τα, *s. f.* coming.
 τοαί, *g.* and *pl.* τοαί, *s. f.* will.
 τοαίρ or τοαίρ, a form of τοαίρ, east, eastward, in the east.
 τοαίς, the same as τιαίς, *g.* of τιαίς.
 τοαίλαθ, *g.* τοαίλαθ, *s. m.* a bursting forth of water.
 τοαίλαθ, *inf.* same, *v.* burst forth.
 τοαίμυρ, *g.* and *pl.* -αίρ, *s. m.* a measure.
 τοαί, *gen.* and *pl.* τιαίρ, *s. m.* a tower.
 τοαίς, *g.* -αίθ, *pl.* τοαίρεα, *s. m.* fruit.
 τοαίρην, same as τεόνα.
 τοαίρεαε, *g.* -ετα, *s. f.* boundary, bounding.
 τοαί, *g.* and *pl.* τιαίρ, *s. m.* a hog, a boar.
 τοαίρην, *v.* he was killed; he fell; same as ποαίρ.
 τοαίρεα *comp.* -αἶψε, *adj.* fruitful, productive.

τοραδ, *g.* -ταις, *pl.* -ταις, *s. m.* a b. ginning.

τρα, *adv.* indeed, to wit, also.

τραγδ, *g.* and *pl.* τραγδε, *s. m.* ebbing, subsiding. See τραγ.

τραγ, *g.* and *pl.* τραγα, *s. f.* a strand.

τραγ, *inf.* -αγδ, *v.* ebb, subside, empty.

τρατ, *g.* -τα, *s.* time, season, the time of one day; αν τρατ, when.

τρε, *prep.* through, by, because of. τρεαβ, *g.* τρεβε, *pl.* τρεαβα, *s. f.* a tribe, a family.

τρεαβταδ, *g.* -αγ, *s. m.* a ploughman, a husbandman.

τρεαναδ, *adj.* triple, tripartite.

τρεαρ, *ord. adj.* third.

τρεγ, *inf.* -γιον, *v.* leave, abandon, fail.

τρεν, see τρευν.

τρεν-εαρ, a strong man, a champion.

τρεοι, *g.* -ρε, *pl.* -ρα, *s. f.* conduct, strength, force.

τρεοιγ, *s. m.* a guide, a leader.

τρευν, *comp.* τρεμε, *adj.* strong, mighty.

τρι, *num. adj.* three.

τριαλλ, *inf.* same, *v.* go, journey, fare.

τριαν, *g.* να, *s. m.* a third part.

τριαρ, same as τριαρ.

τριοα, τριοαο, thirty.

τριοα, τριοα-αο, *s. m.* a cantred, a district.

τριρ, *g.* -τρ, *s. m.* three persons.

τριρ, *comp.* τριρμε, *adj.* heavy, sad, oppressive, severe.

τριρλεατ, very broad.

τριρλλιρ, *g.* -λλιρ, *s. m.* defilement, corruption.

τριρ, *dat. sing. fem.* of τριρ, heavy.

τριρμε, *s.* heaviness.

τριοα, *g.* -οα, *s. f.* the north.

τριοαεαρταδ, *adj.* north, northern.

τριοαοιρ, *g.* -οιρ, *s. m.* the north, the north part.

τριοα, *g.* -τα, *pl.* -ατα, *s. f.* a territory, a district.

τριοαγβδ, *g.* and *pl.* -ατα, a rumour, a history, a character, a description.

τριοα or τριοα, *adv.* above, before.

τριοα, lordship, the people, lay people.

τριοαα, a lord.

τριοα, *past tense* of τριοα, give.

τριοαα, *pass. voice, past tense* of τριοα or τριοα, give.

τριοα, *inf.* τριοα, *v.* understand.

τριοαο, *g.* -οα, *s. m.* an addition; τριοαο αγυρ βλιοα, more than a year.

τριοα, *v.* enumerate, reckon.

τριοα or τριοα, *g.* same, *s. f.* weariness, sorrow, affliction.

τριοα, *inf.* τριοα, *v.* fall.

τριοα, *g.* τριοα, *pl.* τριοα and

τριοαα, *s.* a hill, a hillock.

τριοα, *g.* and *pl.* τριοα, *s. m.* a beginning, front; ο τριοα, from the first, at first.

τριοα, *adv.* sooner.

τριοααα, *comp.* -αγ, *adj.* upper.

τριοαοιρ or τριοαα, *g.* -οιρ or -αα, *s. m.* the upper part; cream.

τριοα, *prepl. pron.* from him or it; τριοα τριοα, he came from him, he came forth.

τριοα, *g.* τριοα, *pl.* τριοα and τριοα, *s. f.* a grave.

τριοα, *comp.* -αα, *adj.* proud, renowned, illustrious.

τριοα, *g.* and *pl.* τριοα, *s. f.* an hour, a time; αν τριοα or 'ντριοα, when.

τριοα, *g.* same. *s. f.* gentility, nobility.

ւարկն, *dat. pl.* of ւարձ, a noble.
 ւարդե, *prepl. pron.* over her or it.
 ւարժե *prepl. pron.* from her. See

Grammar, p. 43.

ւարծա for բարծա, cold, a cold
 place. See բար.

ւար, *over*, same as օր.

ւարճ *adj.* noble.

ւարձ, ւարձ, *comp.* ւարձե, *adj.*
 noble, precious.

ւարձ, *g.* ւարձիւ, *pl.* ւարձե, *s. m.*
 a noble.

ւաճառ, *adj.* dreadful, terrible,
 fearful.

ւծ, *g.* and *pl.* ուծա or ուծա, *s. m.*
 a breast; յե հ-ւծ, for the sake,
 on account, before, on the point
 of.

ւո, *demon. pron.* that, yonder.

ւջ, *g.* ւիջ, *pl.* ւիջ and ւիջաճա,
s. f. an egg.

ւջօար, ւջօար, *g.* -ձի, -օի, *s. m.*
 an author.

ւջօար, *adj.* authoritative.

ւծիւր or ւմիւր, *s.* a number.

ւիջ, *gen.* of ւջ.

ւիւ, *all*, every.

ւիւ, *great, pl.* of օւլ.

ւիւ, *prep.* and *adv.* about, around,
 concerning, why; ւիւ իմ, for
 that reason, therefore.

ւիւ, *g.* ւիւ, *s. f.* clay, soil, mould,
 earth.

ւիւ, *g.* of օրօ.

ւիւ, *same as* օրօ.

ւիւիւ, *prepl. pron.* upon her.

ւիւիւ, *g.* the same, *pl.* -ջաճա and
 -ջիւ, *s. m.* water.

ւլլմիւիւ, *inf.* -ւջաճ, *v.* prepare.

ւմ, *prep.* round about, including,
 along with, in regard to, under
 the command of.

ւմա or ւմա, on account of
 which; compounded of ւմ and
 the *rel. pron.* ձ.

ALPHABETICAL LIST OF PLACE NAMES, WITH THEIR IDENTIFICATIONS.

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- 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 Killevy 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 Phadrúig, 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 Éiríonn, *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 Foirdhreamhain, 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 Maenmhagh, 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 Kilmastranny, 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 Oilen Mór an Bharraigh, Great Island in Cork Harbour.
 Oilén O'Bric, a small island near Bunmahon, county Waterford.
 Oilioch 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 Killfinane, 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.
 Sligíoch, the ancient name of the river flowing from Lough Gill through the town of Sligo.
 Tailltíonn or Taillteann, 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 Tefia, 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.
 Uisníoch, the Hill of Usnagh, in the parish of Conry, in Westmeath one of the royal residences of Ireland.
 Ulaidh (*plural*), *gen. pl.* Uladh, Ulster.

