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DUANAIRE PINN

THE BOOK OF THE LAYS OF FIONN



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DUANAIRE FINN

THE BOOK OF THE LAYS OF FIONN

PART I

IRISH TEXT, WITH TRANSLATION INTO ENGLISH

BY

EOIN MAC NEILL

CO-VICE-PRESIDENT OF THE GAELIC LEAGUE

MEMBER OF THE ROYAL IRISH ACADEMY

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AND ARGUMENT OF THE POEMS.

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Ronan and the Grey Man of Luachair had been slain by Fionn. Their sons, Aodh Rinn and Conan, had made peace with Fionn and joined his Fiana. [Fionn distrusted such reconciliations; and in this story he appears to contrive the death of Aodh and Conan.] Aodh had retired to live in his stronghold. His daughter Eargna alone bore him company. He loved her dearly; and lest he should have to part with her, he proclaimed his resolve to kill any hero who should ask her of him to wife. His special vanity was to pride himself on fidelity to his vows. The wife of Conan died, and Fionn took the opportunity of advising Conan to marry Eargna [expecting his death or Aodh's to be the result of the suit]. Conan went wooing, and brought with him a strong armed force supplied by Fionn. It happened that Aodh just then was away from home. Conan carried off the girl and made her his wife. Aodh, returning, declared himself satisfied with the match. There had been no suit. His vow therefore remained intact, and Fionn's design was frustrated. Aodh returned to the Fiana, and took occasion in Fionn's presence to boast of his unbroken vows. Fionn understood the cause of the boast, and turned it to advantage. He replied by taunting Aodh with having allowed the abduction of his daughter, and having neglected to punish the offender. The truth of the taunt was undeniable. Aodh in his anger could only say that he would kill Conan. Fionn desired no mere feud, but an instant²duel. He therefore besought Aodh to be satisfied with lawful compensation for the wrong. Meanwhile Conan had lost his bride. She was taken from him by Oisin son of Fionn. Mad with jealousy, he was not likely to pay compensation for a stolen wife. He refused to pay; and Aodh's only alternative was a challenge to combat. The duel resulted in the death of both heroes. Those who allowed the quarrel to take place are denounced by the poet, who has in mind no doubt the part played by Fionn. It is a story devoted to the dark side of Fionn's character.

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At a feast which Fionn and his friends attended in Tara, Cormac the king, having drunk deep, challenged Fionn to a duel. Fionn put aside the challenge, reminding the king of his ill success in former quarrels. Cormac retorted with the victory of his father over Fionn's father. This opening of the old wound provoked a bitter discussion, which would have ended in blows, had not Ciothruaidh the musician interposed with his chant. Fionn and Cormac parted to prepare for war. Fionn made an alliance with Aonghus the god of Brugh. He then raided the lands of Tara and carried off Cormac's cattle—the usual form of a challenge to war. Cormac came in pursuit. Aonghus alone tended the prey, leaving the Fiana free to face the king. They defeated Cormac, and captured his son Cairbre, refusing to release Cairbre until the king should "go under the fork of the caldron." But lest the story should represent the king of Ireland as subject to Fionn, it makes Fionn magnanimous enough to go himself under the fork at the same time.

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Goll, having gone to war with Fionn, retires into South Connacht, his own country, and keeps guard on the fords of the Shannon. Fionn reaches the river by night, and hears the mighty sound of Goll's snoring, for, worn out with many watches, Goll had at length fallen asleep. Crossing the river alone, Fionn comes up to his sleeping enemy and stands over him with drawn sword. Goll awakes and grasps his spear. Fionn calmly reminds him: "Long since I might have cut off thy head," and tells him to prepare for battle. At this moment, a large body of Goll's forces take their stand between Fionn and the river. It is Fionn now who is at the mercy of his enemy; but Goll repays the debt by escorting Fionn safely back to his army. Then the battle begins, and in the end Goll is forced to retreat. He makes a stout defence, and draws off in good order.

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The story of the previous lay retold. This is a later version. Fionn has to arm Goll for the combat, Goll being evidently seen as a mail-clad knight of the Norman period. Except for the sleeping episode, which takes a new form, the tale consists mainly of a list of the divisions of the Fiana and their fortunes in the battle. Goll inflicts

IV.—(continued).

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terrible loss on them all and suffers none, but is nevertheless driven from the field. The topography is no less lacking in verisimilitude. Fionn attacks Goll from the south, and drives him across the Shannon, apparently as far as "Dovea," now a village in Tipperary.

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VII. CAOILTE'S MISCHIEF-MAKING, 19 116

Fionn is with Cormac at Tara, where he is apparently held as a hostage. Caoilte keeps up a sort of freakish warfare in the country, setting loose calves and horses, burning mills and kilns, &c. Then he enters Tara, where he disguises himself as a candle-bearer to the king, and continues the series of vexatious pranks indoors. Next day he asks Cormac to fix a ransom for Fionn, whose release was doubtless the object of the previous performances. Cormac thinks that so clever a champion should get an appropriate task, and the ransom claimed is one or a pair of various kinds of wild beast or bird. Caoilte, the swift-footed, succeeds in performing the task. The list of animals is much smaller here than in the Dean of Lismore's version.

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heads on one side, nine headless bodies on the other, start up and begin a hideous chorus. Meanwhile the Churl, taking his hatchet, kills the horses on which his guests had come, cuts them up and sets the joints to roast at the fire. By-and-by, he offers a piece of the horseflesh, still on the spit, to Fionn to eat. Fionn declines. The Churl takes the refusal as an insult and a challenge. He puts out every light, even the glow of the embers: and in the darkness the crew of monsters fall upon the three heroes. The fight lasts all through the night; and at the first ray of sunlight, the combatants on both sides sink to the ground in a trance. When Fionn and his comrades recover, they find themselves and their horses whole and sound, but the house and its inhabitants have vanished. These were malignant phantoms whose sister had been slain by the Fiana in the Cave of Ceis Corann. [Their inability to do physical mischief is noteworthy.]

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Donn, of divine race, carried off a hundred maidens from the “sídh” of Aodh. Aodh’s wife loved Donn in secret. She changed his captives into a hundred does. She then invited Donn to a tryst. He refused to meet her; and she changed him into a mighty stag. Donn retained his speech, and once defied the Fiana to come in chase against him. They came, but Fionn shirked the encounter. Oisin, aided by Fionn’s two hounds, themselves metamorphosed beings, at length killed the stag.

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	Text	Trans.
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XVII. CAOILTE'S URN,	38	140

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XVIII. THE DAUGHTER OF DIARMAID,	45	149
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This lay is a sequel to the story of Diarmaid. His daughter, accompanied by her three brothers, made furious war on Fionn to avenge their father. The girl challenged Fionn to single combat, and got the better of him. Daolpus, unfairly trying to save Fionn, was cut down by her sword. Then Oisin and Caoilte intervene to protect their chief, and finally Lodhorn, a fifth adversary, kills the young heroine.

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XXIII.—(*continued*).

of gold “to see who of the men of Ireland was best at bestowing.” Fionn granted the demand, and then asked the visitors who they were. The slave answered that he was Fear Dochair, from Sorcha in the east, and that the Gruagach was his son, whom he extolled above all men. Between them and the Fiana a contest in boasting arose, and presently they came to threats. Fionn checked the quarrel, and sent eight heroes to escort the strangers all the way to their own country. Here the escort was feasted bravely; and at this feast another word-war began, and ended in blows. The Irish heroes slew many of their assailants, and escaped to their ship. When they returned to Ireland, Oscar fitted out an expedition against the men of Sorcha; but before going thither he invaded and conquered all the great kingdoms of the world. The Fiana then attacked and overcame the people of Sorcha, and killed their king (the slave) and his son, the Gruagach. Concluding, Oisin laments the disappearance of the Fiana, and is adjured by Patrick to practise piety and reason.

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XXIV. THE CHASE OF SLIABH TRUIM, 75 187

Fionn held a chase on Sliabh Truim. The names of the principal heroes and their hounds are told. An immense slaughter of game was made. Goll divided the game, and forgot to set apart a portion for Oisin and himself. Oisin reproached him angrily. Fionn made peace between them. The Fiana then journeyed to Loch Cuan, where they encountered a terrible sea-monster with human voice. The monster killed many of the Fiana, and swallowed alive others, including Fionn. Fionn cut his way out through the side of the beast, attacked it again and killed it. A list follows of the monsters killed at various times by Fionn, and the poem breaks off incomplete.

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XXVII. OISIN'S SORROW, 81 194

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XXVIII. THREE HEROES WENT WE TO THE CHASE, . 81 195

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XXIX. ERECT YOUR HUNTING SPEARS, 82 195

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XXXV. THE WAR-VAUNT OF GOLL,	86	200
Goll, hemmed in on a sea-crag by Fionn, recalls his own exploits. He begins by telling his triumphs over the House of Baoisgne. Then he takes up the story of his life. He was head of the Fians of Ireland, under Conn the ard-ri. Cumhall's sister was fostermother to Conn. Cathair Mór, king of Leinster, was Cumhall's nephew, and was killed in battle by Goll. Conn appointed Cumhall to the command of the Gilians. Having thus acquired great power, Cumhall placed Goll under a ban, and forced him to become a refugee. Goll sought protection from one king after another, but all denied him. He then left Ireland, bringing the warriors of his kindred with him. Through his prowess and theirs, he secured a foothold successively in Wales, in Norway, in Scotland, in England, and in France; but Cumhall followed him, and caused him to be banished from each of these countries in turn. Goll went back again to Norway, and found peace there. At length, Cumhall rebelled against the ard-ri, Conn, who summoned the House of Morna to his aid. The Battle of Cnucha followed, in which Cumhall was slain. The headship of the Fians was then restored to Goll, who for ten years freed Ireland from fierce reptiles, enchanted monsters, and foreign enemies. Thereafter Conn gave the headship of the Fians to Fionn son of Cumhall, but left one third of them under Goll's command. Goll tells how he saved Fionn from the three witches in the Cave of Ceis Corainn. Goll remained in friendship with Fionn until Fionn killed Goll's son Feadha, whose mother was Cainche daughter of Fionn.		

INTRODUCTION.

1. THE MANUSCRIPT.

THE manuscript containing “Duanaire Finn” is now in the Franciscan Library in Dublin. When I began to transcribe the poems in 1897, the original binding was almost worn away, and the leaves, which are paper folio, were loose. The margins of the first few pages were frayed away; and all the paper was in a state of incipient decay. Since then the present custodians have had the volume carefully rebound in vellum, bearing on the back the title

SGEULTA.

DUANAIRE FINN.

The few frayed portions have been mounted in transparent paper, and the whole ms. has been interleaved.

The writing is everywhere distinct. Some of the pages have suffered from what looks like oil-staining, but are none the less legible.

The contents of the ms. are as follows :—

I. A fine copy of “Agallamh na Senórach,” which, however, breaks off incomplete on the 257th page. It should be observed that the pagination is by folios, or rather leaves. The page-numbers are written only on the right-hand page of each folio. There are, therefore, two pages for each number. In referring to the pagination, I indicate the page which bears the number by the letter *a* (thus 1*a*); and the reverse of the leaf (or the first page

of the succeeding folio) by the letter β (thus 1β). Accordingly the page on which the Agallamh breaks off is 129 α .

II. Fragment of a story, bearing a very long title, about Fionn, Oscar, and Maghnus son of the king of Lochlann, commencing on 129 β , and breaking off on its third page, 130 β . From this to 239 β the pages are blank.

III. Duanaire Finn. An unnumbered page bears the heading, evidently added by a later hand, “Clap Duanaire Fionn anpo riord” —“The following is the Poem-book of Fionn.” The same page contains the index, referring to the poems, sixty-eight in number, by the initial line of each poem, and the page on which the poem begins. The index is in the handwriting of the scribe of the Duanaire.

IV. On the last two pages is a poem written by a poor friar, “bpráthair boct,” complaining that, having journeyed from London to Cnoc Samprao (= Summer Hill) on a visit to the master of the place, the writer was inhospitably received. Though he had sent tidings of his coming, the expected host was not there to welcome him.

The history of the ms. will be understood from the following notes by its principal scribes:—

Page 1 α , at top. “Tionnragan tap an leabharra do rgrisioadh ne Niall Gruamha do tSomairle Mac Domnaill anoirdin 7 augsur 1626.” “This book is begun to be written by Niall Gruamdh (i.e. the morose) for Somhairle Mac Donnell, now the 7th of August 1626.”

Page 50 α , at foot. “Duiò ap Niall O Cath[áin] ro rgrisob ro.” “Pray for Niall O’Cathain, who wrote this.”

Page 56 α , at foot. “Anoirdin in deiceth la xx. septembris 1626. Crie in leabhair conuici reo 7 do ndena Dia tracairi ap in bper ro rgrisib .i. Niall Gruamha O Cath[áin] céona, augsur ap Fír in liubair map an ceadna .i. Somairle Mac Domnaill 7pl.” “It is now the 30th day of September, 1626. The end of the book thus far; and may God have mercy on the man who has written it, i.e. the same Niall Gruamdh O’Cathain and on the owner of the book likewise, i.e. Somhairle Mac Donnell, etc.”

On page 64β. “Aonuig ṭròigfaō la S. Prioindrior mo patrún bennait aður co n̄daióniō pé að að ron éum Dé n̄ime. Amen.” “This is the fast (vigil) of the day of St. Francis, my blessed patron, and may he pray to the God of Heaven for us. Amen.”

On page 97a. “2 Dearempep 1626 a Lóbán don leabharra da r̄friúbhaō pe Níall O Cath[áin]. Líím ṭrocáipe.” “On December 2nd, 1626, at Louvain, is this book a-writing by Níall O’Catháin. I beseech mercy.”

The writing of this scribe ceases with 109β. It is in a clear but somewhat peculiar hand.

A new scribe takes up the Agallamh where Níall Gruamdhá has left off. He is the scribe of the Duanaire. He continues the Agallamh to the point where it breaks off unfinished.

A third and inferior hand, for which there is no signature, writes the fragment of the story of Maghnus Mór.

On page 39β of the Duanaire, the scribe writes: “Að r̄in ȣuit a čaip̄tín Samairle aður n̄i peðuim n̄iora mo do r̄friúbhaō anuaíppi ó ȣuaíðreō in čreča.” “There you have it, Captain Somhairle; and I am unable to write any more at present from the trouble of the ague” (or perhaps “writer’s cramp”). The note, however, is written in a firm, clear hand.

On page 74a he writes: “Að r̄in ȣuit a čaip̄tín Samairle aður da p̄faðuinn n̄i bað mo ina r̄in do ȣuanaire Fínn pé na r̄friúbhaō do ȣenainn ȣaoiðri é. Míri Aodh O’Dochartaigh do r̄friúb. Añoiðrin in 12 Februaipí 1627.” “There you have it, Captain Somhairle; and if I got more of the Poem-book of Fíonn to write, I would do it for *you* [he emphasizes the pronoun]. I am Aodh O’Dochartaigh who wrote it. It is now the 12th of February, 1627.”

On page 93a he writes: “Óa p̄faðaínn n̄i bað mo ina aðruaipur do r̄friúb̄euinn iad. Añoiðrin in 6 Augustup 1627.” “If I got more than I have got, I would write them. This is the 6th August, 1627.” He added only one more poem occupying two pages.

The first scribe does not sign his surname in full, but writes it thrice O Cath—. It might be O Cathail (O’Cahill), but is more probably O’Catháin. The whole ms. was transcribed for Captain

Somhairle Mac Donnell. The Mac Donnell country was the Route and the Glens, making together the ancient territory of Dál Riada, the northern half of County Antrim. The country of O'Cathain (O'Kane) was separated from the Route by the River Bann. The country of O'Dochartaigh (O'Doherty) was Inishowen, quite near to both. Captain Mac Donnell was probably serving at the time, 1626-1627, in the Netherlands. He was evidently a lover of Irish literature; and the copying of these two great bodies of Fenian epic, the Colloquy and the Poem-book, was undertaken for him by two Irish scribes then living in Louvain. One of them was certainly a Franciscan; the other was probably a Franciscan also. The Franciscans at this time, fleeing from persecution in Ireland, brought many Irish mss. to Louvain. The two scribes who wrote the ms. for Captain Mac Donnell are likely to have been on specially friendly terms with him. If the friendship arose from home connexions, then O'Cathain was probably the surname of Niall Gruamdhá. The comradeship of the MacDonnells and O'Kanes was signalled a few years later, on the outbreak of the Civil War in Scotland, when the heroic Alasdair Mac Donnell and Colonel Magnus O'Kane, at the head of their Irish regiments, were the principal factors in the victories of Montrose's campaign against the Covenanters and Argyll.

Somhairle, englised Sorley, was a favourite name of the Mac Donnells. Somhairle Buidhe, chieftain of the Antrim Mac Donnells, was a strong antagonist of the early encroachments of Elizabeth, to whose representatives he declared "plainly that the English had no right to be in Ireland." He was dead many years before the date of this ms. Another Somhairle Mac Donnell fell on the Irish side in the fatal Battle of Aughrim. His fame has come down to us in the dirge written for him by Seamas Mac Cuarta, "*l nEacðpuim an áip atáid na gcomhnaíðe.*" He is of too late a date to be identical with Captain Somhairle to whose passion for Irish hero-lore we owe the preservation of Duanaire Finn.

From the statements of the scribe Aodh O Dochartaigh quoted above, it is clear that the sources from which he copied the poems came to him in instalments. Indeed, this scribe may have been the first who embodied the sixty-eight poems in one collection. At all

events, they cannot have been brought together very long before his time, for one of the poems is found in the Book of Leinster, others seem of nearly equal age, while still others are fairly modern. So far as I have been able to observe, the poems towards the end of the collection are, in general, more modern than those towards the beginning. There is no other sequence observable. However, until the entire collection is dealt with, it is better not to attempt to draw definite conclusions.

The history of the Duanaire is remarkable. The materials first existed in ms. in Ireland. Thence they were carried by refugees to Louvain. A transcript was made of them in Louvain for an Irish soldier. The originals are now lost. This transcript, if it came into possession of Captain Mac Donnell, found its way back to the Franciscans of Louvain. In 1718, one Labhrás O Cathaláin, whose name would be englished Laurence Callan, wrote his name on a fly-leaf. In 1792, the use of the volume was given by the Franciscan Superiors to a friar named Domhnall Maglábhui (in English form Daniel Maglone), as a note on the fly-leaf states: “Ó do bhi ó uraf an leabhair ro að an bhratáir bocht Domhnall Maglábhui or Maglone pe toil na nuacátran an bhliagán daoir an Tíghírna 1792.” “The poor friar D. M. had the use of this book by permission of the Superiors, the year of the age of the Lord 1792.” Soon afterwards, fearing the dangers of the French Revolution, the ms., with others in the Franciscan library at Louvain, was removed to St. Isidore's at Rome. Before the Italians entered Rome, the remnants of the Irish collection were sent to the Franciscan Convent, Merchants' Quay, Dublin, where they remain.

On the last page of the ms. there is a note in English and Flemish: “To Sister Sumusset att the English geresan in Lier.” “Voor Suster Sumusset in de English gresan tot Lier.” It is not likely that this note has any reference to the destination of the ms. Such a direction would not be written inside the volume on the final page. The note is probably a memorandum of address to be used in sending messages.

The fortunes of war have driven these poems from their native land to Belgium, from Belgium to Italy, from Italy back to

their native land. The clash of arms sounds within and around them, from the dedication to the Irish captain on their first page to the mention of the English garrison of Lier on their last. It is time to place them beyond the risks of battle. In the task of bringing them at length to the security of the printing press, my satisfaction has not been diminished by the reflection that their first rescue from destruction seems due to the patriotism and literary taste of an Irish soldier from my native glens of Dál Riada.

2. THE PRESENT TEXT.

In 1897, I began to transcribe *Duanaire Finn*, in order that, like Captain Somhairle, I might have the pleasure of reading it and keeping it. The Fenian lays appealed strongly to me before this time; and I was delighted to come upon a hoard of them containing many nowhere else to be found. I kept copying them in odd snatches of time extending over a year or two. When I told Miss Eleanor Hull of the treasure, she induced me to undertake to edit the poems for the Irish Texts Society. It was a task that I ought not to have assumed, for I had but little time to carry it out. In copying the poems for my own use, I had not troubled to follow all the orthographical vagaries of the scribe; for, as will be seen, he has written these Middle-Irish compositions in a spelling that is sometimes ancient, sometimes modern, nowise consistent. I was satisfied to copy them with sufficient fidelity to be able to read them as I found them.

The late Professor York Powell expressed a very strong opinion, which was recognized as quite just by the Irish Texts Society and by myself, that in publishing the poems, the ms. should be reproduced as closely as possible. Accordingly, I have now aimed at setting the text out as it appears in the ms., at least as faithfully as the type will allow. This necessitated a fresh word-for-word comparison and correction of the first transcript, and doubled the work of transcribing. Less robust health and many urgent duties interfered with this task, and with the subsequent work of translation into English. These statements, though personal, are due from me to the members of the Irish Texts Society as an apology for the protracted delay that has occurred between the announcement

of this volume and its publication. The work has been entirely congenial to me; and in begging some indulgence, I add the plea that I have felt perhaps as keenly as any the pains of postponement.

The present volume contains about a measured half of the total matter of the *Duanaire*. In translating, I have endeavoured to keep very close to the original, yet to embody the sense in English idiom, since neither the original nor the translation can be benefited by the forcing of Irish idioms on English versions. Nevertheless, I am conscious that my translation falls very far short of giving a fair idea of the Irish text. There are mannerisms, repetitions, chevilles, and the like, peculiar to Middle-Irish poetry, and quite natural to it, which cannot possibly be translated without disfigurement, and yet which cannot be omitted from the translation. The ancient quatrain of seven-syllabled lines was not an ideal form for heroic narrative. The Irish metres required each line to give nearly complete sense. In the couplet, the approach to completion of sense had to be still nearer. In the quatrain it had to be perfect. The poet knew this instinctively, and shaped his diction accordingly. The hearer or reader also felt the necessity from the purely technical standpoint, and was therefore the less displeased at the stress of metrical obligations on the narrative. There was at least the great satisfaction of perfection in the verse-form. In a translation, all the advantages of the metre and its familiar concomitants are lost; all the disadvantages are accentuated. Then, English as known to me is often quite at a loss to provide equivalents for the original diction.

The notes to this volume are confined to the minimum necessary to justify the translation. They contain chiefly emendations, mostly obvious, of the text where it appears to have been injured by the scribe or his predecessors. Want of time constrains me to this minimum; but I regret the limitation the less since, until the whole of the *Duanaire* is ready for publication, I feel that it would be rash to attempt a fuller annotation of the half.

The text departs from exact reproduction of the ms. chiefly in mere typographical details, such as the use of capitals and punctuation. It is not possible, without disfiguring the pages, to

indicate the Editor's part in expanding contractions. Wherever a reasonable doubt existed as to the meaning, I have sought to indicate it in the translation by a mark of query—perhaps not sufficiently often.

Students of modern Irish will bear in mind that the poems are in Middle Irish, with the spelling somewhat modernised. Very often the older spelling is retained; for the scribe Aodh O'Dochartaigh was a pretty good scholar, and fairly familiar with late Middle Irish. Thus he often writes such forms as *co*, now *ȝo*, following his original. He often writes *e* for *ea*, and sometimes for *ei*. For *ia* he sometimes writes *ie*—e.g., *ieppoið = iappaið*. This corresponds to a pronunciation which I have noted in Tyrone, *iappaið* sounding like 'ee-yerry' rapidly pronounced. His form *r̄gr̄ib̄eb̄uinn*, for *r̄gr̄iob̄p̄ainn*, in a sentence of his own quoted above, is, I fear, a pseudo-archaism invented for the occasion to make an impression on his honest patron, the Captain. A close linguistic study of the poems will hardly repay any but students of Middle Irish; and these will have little difficulty in correcting at sight most of the various minor defections from grammatical form that have been left unnoted. On the other hand, the text, like almost all the literature of the Fenian epic, is so free from extreme archaisms that a proficient student of modern Irish will be able to follow the sense of it nearly everywhere. This modernism of the Fenian sagas is one of their leading characteristics. They were written for the people, not for the learned few. Hence they embody for the most part the usage of the times to which they belong. I have found whole pieces of the text retained almost verbatim in present-day folklore. This fact, with others that I have observed, convinces me that much of what passes for simple folklore has come to the people from literary sources. Judging from Campbell's *Leabhar na Féinne*, I should say that the bulk of the Fenian sagas reached Scotland in this way.

ORIGIN OF THE FENIAN EPIC CYCLE.

In seeking to trace the Fenian cycle to its source, we cannot expect much guidance from its later developments. The history of this body of literature is altogether in contrast to the history of the

Ulidian sagas. *Táin Bó Cualnge* was “recovered,” we are told, by the literati of Ireland in the reign of Guaire, king of Connacht, about the middle of the seventh century. There can be no doubt that the *Táin Bó Cualnge* was the work of Ulidian authors, and was preserved by the literary caste attached to the Ulidian dynasty. In the seventh century, the once powerful Ulidian aristocracy was represented by a single great sept, the Dál Fiatach, then settled in the Pictish territory of Dál Araide. By the time when the political order set forth in the Book of Rights had come about—that is, in the tenth century—the Dál Fiatach was no longer a ruling race, and the Ulidians had become completely fused with the Picts. The decline of the Dál Fiatach probably dates from the Battle of Ard Corann, A.D. 627, in which Fiachna (son of Deman), king of Dál Fiatach, was overthrown and slain by the Dál Riatai, an Ivernian or Pictish race occupying the northern half of the present county of Antrim. It was just about this time that the poets of the dominant Milesian race,¹ who had “forgotten” the Ulidian epic, discovered it anew by the aid of the hero Fergus, whose spirit arose from the tomb and dictated to the poets the words of the lost saga. The legend indicates that about this time the literati of the northern Milesians learned the Ulidian sagas from the surviving literati of the well-nigh extinct Ulidian dynasty. As they got it, so they kept it. The Ulidian tales are the product of the Old-Irish period, and underwent little development at the hands of their new possessors. Their tradition reproduces consistently a racial and political order, dating from not later than the third century, and prior to the occupation of Meath by the race which, in the fourth and later centuries, made a gradual conquest of the northern half of Ireland, except the region now included in the counties of Down and Antrim.

¹ In the Christian and Pre-Norman Period, Ireland was dominated by two great dynastic families, one having Tara, the other Cashel, as chief centre. In a series of papers in the *New Ireland Review* during 1906, I have shown that these two dynastic races appear to be of comparatively recent pre-Christian origin, the story of the “Milesian invasion” being devised to credit them with a spurious antiquity. As the doctrine of descent from Miles or “Milesius” of Spain seems in its earliest form peculiar to these races, I have called them Milesians for want of any better term that would describe them in common.

On the other hand, the greater part of the Fenian cycle, as we have it, was composed from the ninth century onward. Only a few scraps of it belong to the Old-Irish period. It underwent continuous literary development down even to the nineteenth century. Most of it, as we know it, dates from the eleventh century onwards, its language being chiefly late Middle Irish, shading off into modern Irish. As in *Duanaire Finn*, we constantly find this Middle Irish in a modernised guise. But we do not find in the Fenian cycle those constant evidences of Old-Irish originals written up into Middle-Irish form which are characteristic of the Ulidian cycle. The inference is that the Middle-Irish specimens of the Fenian cycle are true contemporary products, the work of Middle-Irish authors, just as *Laoith Oisin i dTír na nOg* is a product of the eighteenth century. In the Middle-Irish period the story of Fionn was known all over Ireland. It was growing into literature in places far apart. The under-story of Diarmaid was developing in West Munster, the under-story of Goll in Connacht. A clear light on the origin of the epic is little more to be expected from these Middle-Irish developments than from the eighteenth-century poem by Micheál Coimín.

Where, then, are we to look for the evidences of the rise of the epic? Obviously in the oldest extant specimens. The short poems published by Windisch in his “*Irische Texte*” help us little. However, they are not without historical value. It is at once clear to anyone examining them that they are not the beginnings of a new literature, but rather overgrowths of a body of literature already in existence and considerably developed. Similar short poems in late Middle Irish will be found in the *Duanaire*. In both cases these compositions owe their existence and their contemporary interest to the co-existence of an extensive tradition with which the reader is presumed to be familiar. Hence the presence of a single such piece in Old Irish seems to dispose once and for all of the notion that the Fenian epic owes its origin to the Norse invasions.

Next, or beside these poems, the most ancient specimen of the Fenian cycle that has reached us is apparently the tale called “*Macgnímartha Find*,” “The Boy-deeds of Fionn.” The evidence

borne by this tale is very striking and, in my opinion, quite decisive. The tale is preserved in a Bodleian ms. which professes to be an excerpt from the Psalter of Cashel.

The date of the Psalter of Cashel is traditionally the time of the king-bishop of Cashel, Cormac son of Cuilennán, by whom the Psalter is said to have been compiled, that is to say, about A.D. 900. This famous compilation has long since disappeared; but many extracts from it, some of them of considerable extent, have been preserved by transcription into later mss. Of these extracts, one of the most notable is the Book of Rights, which affords, I think, decisive evidence of the date of the Psalter.¹

The Book of Rights contains three poems written, as O'Donovan recognized, in support of the claim of a king of Cashel to the suzerainty of all Ireland. These poems commence respectively on pages 32, 52, and 124 of O'Donovan's printed edition. O'Donovan, in his Introduction (p. xv), points out that this claim can only be ascribed to one of three kings of Cashel—Cathal, who died in 742; Feidlimid, who died in 847; and Brian Bórama, who made good the claim. O'Donovan does not decide between them, but there can be no doubt upon the matter. The second of the three poems in question appeals to *Selbach in sai*, Selbach, the man of letters, who, as the note on p. 60 says, was contemporary with Cormac, the bishop-king. As Cormac reigned half a century after Feidlimid, the mention of Selbach shuts out both Cathal and Feidlimid, and makes it certain that the three poems were composed in the interest of Brian, and during the period when he was aiming at the high-kingship, which he secured in 1002.

The third poem enables us to date still more closely these political manifestoes. It is written in hostility to the dynasty of Tara, the Uí Néill, and in friendship to the Norse of Dublin, in whose favour it commits a flagrant and daring falsification of history. The Norse of Dublin at this period were in alliance with the king of Leinster; and Brian was at war with both as late as 999, when he defeated the allies at Glenn Mama. After this victory

¹ The title of psalter, Irish *saltair*, appears applicable in Early Irish to any considerable compilation in verse. But the Psalter of Cashel seems to have contained also prose tales and pedigrees.

he adopted a new policy, securing an alliance with the Dublin Norse against the high-king Mael Sechnaill. In furtherance of this policy he gave his daughter in marriage to Sitric, king of Dublin, and himself married the mother of Sitric. In the year 1000, in conjunction with the Norsemen and the Leinstermen, Brian invaded Meath. We cannot be far wrong in setting down 1000 as the date of this third poem and the approximate date of the other two. These portions of the Book of Rights have their date thus ascertained.

The first and second of the three poems are found in the section of the Book of Rights devoted to the political order of Munster. But it can be shown that they were interpolated in this section. Each of the overkingdoms of Ireland has a separate section in the work, containing in each case two poems,¹ one of which recites the tributes due from the subject states to the overking, the other the "stipends" or suzerain gifts accepted by the petty kings from the overking in token of allegiance. In addition to the two poems composed in furtherance of Brian's policy, the Munster section contains a poem of tributes and a poem of stipends, neither of which makes any allusion to such a policy. These poems were therefore the original Munster section, and were of older date than the poems written in Brian's interest. Indeed, one of the latter is a new edition of the poem of tributes. Cutting out the two poems of policy and another poem reciting the strongholds of the king of Cashel, the Munster section becomes exactly analogous to the sections for the remaining overkingdoms; and this was obviously the original form of the book. The poem of the strongholds may have been part of the original book, which, being compiled in Cashel, may well have devoted more attention to the king of Cashel than to the other overkings; or, what is more likely, it may also have been added through policy, claiming not only overlordship, but the control of fortresses in every part of Munster—a claim for which there was no precedent elsewhere in Ireland, and which seems to bear the mark of the strong hand of Brian.

¹ Except in the case of the overkingdom of Oriel, which has no poem of tributes. This may be explained by the fact that Oriel had long ceased to enjoy suzerain powers, having become a dependency of Cineal Eoghain.

Thus it is seen that there was a Book of Rights older than Brian's policy, and in which the poems in favour of that policy are evidently interpolated. What was the date of the older Book of Rights? Here, again, there is little room for doubt. One of Brian's poems professes to be dictated to Selbach, the poet of Cormac. This allusion, like the fabricated history of the Dublin Norsemen, is due to the daring invention of Brian's poet. It proves that he believed the original Book of Rights, or the original Munster section thereof, to have been written by Selbach. As less than a century separated the two writers, and as moreover the later writer had the evidence of the Psalter of Cashel before him, we may take it as proved that the original Book of Rights dated from the time of Cormac, and therefore that the tradition which ascribes the Psalter of Cashel, containing the original work, to Cormac is quite accurate—at least, as concerns the date of compilation.

Cormac fell in the Battle of Belach Mughna in 908. The Psalter of Cashel may be dated somewhere about 900. From it the tale *Macgnímartha Find*, it is claimed, was transcribed. The language of the piece, if I am not mistaken, in point of its antiquity, justifies the claim. At all events, the tale is the oldest piece of prose, and the oldest extensive piece in any form that we possess of the Fenian story.

The most remarkable trait of the *Macgnímartha* is that, like the whole Ulidian epic, it deals with an Ireland in which the dominant "Milesian" race of history does not exist. We cannot suppose this trait to have been accidental. In the later developments of the legend, the Milesian dynasties of Tara and Cashel are prominent in the action. In this tale, they are not even the subject of the remotest allusion. And yet there is abundant opportunity for introducing them. We find Fionn going northwards to Slane on the Boyne. He must have passed near Tara. Slane itself was in the home territory of the high-king, the magnificent Conn of the Hundred Battles. Mere dramatic instinct, one imagines, would have compelled some mention of so distinguished a neighbour; but there is no such mention. Fionn journeys southwards from Slieve Bloom. He must have traversed the particular domain of the king of Cashel, yet there is no word of Mugh Nuadhat or his famous son and successor Ailill Olom.

The negative evidence is still more complete. The story of Fionn begins with the Battle of Cnucha, in which his father Cumhall is slain. In later versions,¹ the chief enemy of Cumhall, the antagonist at whose instance this battle is fought, is the monarch Conn. In the *Macgnímartha*, there is no mention of Conn or of his party in connexion with the battle, and no room left for them. The battle is fought between Cumhall's people on the one side, and the Luagni of Tara and the Clanna Morna on the other. The subject of dispute is in no way connected with monarchical policy. It is a contention for the fianship (*fianus*, *fianaidecht*) of Ireland, between chieftains fighting for their own hand.

The same thoroughly negative evidence is borne by the incident in which the boy Fionn, like the boy Cú Chulainn, vanquishes singlehanded a whole team of lads at the game of *iomáin* or "hurley." In the later versions, this incident takes place in the presence of the monarch Conn at the great national games of Tailtiu. In the *Macgnímartha*, it takes place on the green of "a certain fort" in Leinster, neither Conn nor any other king being present. In short the *Macgnímartha*, like the Ulidian epic, supposes a period when the Milesian sovereignty of Tara and of Ireland was still unknown, when the Boyne was the boundary between the Ulidians and the Leinstermen. This tradition demands for the Fenian story an antiquity dating at all events farther back than the legend of the pagan high-kings. I have shown elsewhere that the Milesian regime in Tara has for its anterior limit the so-called "restoration" under Tuathal Techtmár, and that the high-kingship cannot reasonably be supposed to have existed before Niall of the Nine Hostages. The modernity of this dynasty was well known to the author of the *Macgnímartha*, as it was to the authors of the Ulidian sagas; and to have introduced the Milesian line or the hegemony of Tara into either story would have seemed to these writers almost as much out of place as the introduction of the Lord Lieutenant would have seemed to Micheál Coimín.

¹ L.U. *Fotha Catha Cnucha*, &c.

The positive evidence of the *Macgnimartha* is no less striking. The chief contending parties in the story are the Luagni, the Clanna Morna, and the people of Cumhall. The Luagni have often been confounded by modern annotators with the Luigne of Meath. They were distinct races. Luigne means the descendants of Lugh, the Celtic god. Luagni means the descendants of Lóch. The Luigne and the Luagni both existed in Meath in historic time. The Luigne occupied a definite small territory near Navan. The Luagni were a vassal race (*aithechtuath*) scattered over the region of Meath (including Westmeath) from the Shannon to the sea. They were, in fact, the servile remnant of an ancient Leinster race. Even in the period presumed by the Ulidian epic, the Luagni were a subject people. Their king was Coirbre Nia Fer, king of Tara ; but he was not of their race, being of the Lagin or dominant race of Leinster. The Luagni were his vassals. In the story of the Battle of Rosnaree, Conchobar taunts his Ulstermen with being inferior in valour to these vassals. The Ulstermen were getting worsted. "Truly, Ulstermen," said the king, "I was not aware till to-day that the Gilians of Leinster or the Luagni of Tara were braver than ye." As to the status of the Gilians, here linked with the Luagni, there is no doubt. Like the Luagni, they were subjects of a Lagenian king, Find, king of Ailiu, brother of Coirbre Nia Fer ; but he was not of their race. They were vassals. Hence, when they join Medb in the expedition of the Táin Bó Cualnge, she first proposes to destroy them, fearing their power, but afterwards breaks them up into small bands, and distributes them among the other forces. This she could not have done if they had been led by their own king. In fact, they had no king or chieftain on the occasion, being merely the vassal levies of her ally, the king of Ailiu. Like the Luagni, the Gilians still existed in historical time as vassal tribes, *aithechtuatha*, being distributed over the northern parts of Leinster east of Ossory. The distribution of the Luagni and Galeoin is given in the tract on the *aithechtuatha* in the "Book of Ballymote."

Regarding the Clanna Morna, there is but one tradition, that they belonged to the Fir Bolg of eastern Connacht, who were also a vassal people.

We now come to the third section of these early *fiana*, the race to which Cumhall and Fionn belonged. The *Macgnímartha* tells us that Cumhall was a member of the sept Uí Tarsig, a branch of a people called the Corco Oche of Cúil Chontuinn. The annotator of the Ossianic Society's text, whose authority was probably O'Donovan, places this people in the north of Meath. I have not found this location confirmed by any other evidence; nor have I found any tradition connecting Fionn with northern Meath. On the other hand, Mac Firbis, in his tract on the Fir Bolg (Genealogies, R.I.A. copy), and Keating, in his History (chap. ix), agree in saying that the Uí Tarsig were located in Uí Fáilge (Offaly, Co. Kildare), and also that they belonged to the race of the Fir Bolg. Fir Bolg here is a general name for the early races reduced to vassaldom, and includes the Fir Domnann and the Galeoin. But what is more definite, Mac Firbis (p. 55) quotes an older writer to the effect that the Uí Tarsig were a sept of the Galeoin, and that Fionn, chief of the Fenians, was of that race. Again, the tract on the *Aithechtauatha*, or vassal peoples, in the "Book of Ballymote" states that one of the three later divisions of the Galeóin, the Tuath Fochmuinn, was located in Uí Failgi, in Fotharta Airbrech, and upon *Almu and all that are proper to Almu of septs* (anas dir di [d]i finib). Almu, according to all tradition, was the chief seat of Fionn. It is shown as the Hill of Allen on modern maps, about a mile east of the borders of the modern barony of West Offaly. It seems certain, then, that Cumhall and Fionn were leaders and heroes of the Galeoin, and that these two races, the Galeoin and the Luagni, linked together in the story of Rosnaree, were the chief antagonist parties in the original version of the Battle of Cnucha, with the Clanna Morna of Connacht as interlopers on the side of the Luagni. It is perhaps no mere coincidence that the king over the Galeoin, though not of them, in the Ulster epic, is also named Fionn.

There need be no hesitation, therefore, in drawing the conclusion that the Fenian epic originated among the Galeoin who dwelt in the neighbourhood of Almu. What chiefly distinguishes it from, I think, almost every other primitive epic is that it is the hero-lore of a subject, not of a ruling, race. In view of the origin here traced

for it, this peculiar character is quite natural. For centuries before the Irish Christian period, the Galeoin were a subject race, compelled to do battle for their rulers. There are, of course, in the Fenian story certain features common to early epopee, such as the conflicts of the heroes with fierce monsters, their close relationship to the gods, &c. But the distinctive features of the Fenian legend, and, I think, the fortunes of the legend itself, are traceable to its origin among a vassal race and its early shaping at their hands.

The status of subject races receives little light from the Ulster epic, which is our chief source of pre-Milesian tradition. The rise of the Milesian power, and the fuller history connected therewith, bring into the clearest contrast the comparative rights and powers of the dominant and subordinate races. The Book of Rights shows the chief Milesian dynasties exacting heavy annual tributes from the subject peoples, but holding their own minor branch dynasties exempt from all tribute. Going farther back, we find Dúi Tenguma, king of Connacht at the close of the fifth century, expatriating a whole petty kingdom of Fir Bolg race, and planting in its stead the Milesian colony of Ui Maine. The power which could thus exterminate a race, could also subject it to unlimited exactions. Among the things it could exact were armed levies. The freemen of the dominant race could not be compelled to serve in the field for more than a few weeks every year. "If the hosting of Connacht should remain [in the field] longer than a fortnight and a month, the Ui Maine have liberty to return home" (Hy Many, p. 67). "These septs are freed from the hostings of spring and summer, and there is no power to ask them against their will" (*ib.*). Such exemptions of the dominant race by name imply that there were other races not so exempt. The subject races, therefore, were liable to longer military service than six weeks; and their levies could be called out even during seed-time and harvest. The subject peoples might thus be required to furnish forces at any time, even when the free population was engaged on the most urgent works of agriculture. This demand could only be met by the creation among them of a warrior caste, living by the chase and by the plunder of their enemies in war. Bands of such professional soldiery were called *fiana*. The professional soldier

was called *féinnid*, *féindid*. We can thus understand how, as the Book of Rights makes clear, the powerful kings of Tara and Cashel kept the territories around those strongholds in the occupation of subject states, instead of colonizing them with branches of their own race. By this means they held at their disposal, at all seasons and for indefinite periods, the forces of the subject peoples almost in the condition of a standing army.

That *fiana* meant levies of inferior political status is, I think, apparent in the verse from a poem on the death of Brian Catha an Dúin (A.D. 1260)—do ghoin a bfian ar mbranán—which has reference to the game of *brandub*, resembling chess, and is translated by O'Donovan “their pawns (*fian*) have checkmated our king.” Here *fian* denotes the pieces of inferior status in the game. The epithet *ri* for *fianaib*, which occurs several times in Gilla Coemáin's poem on the high-kings, is seen to have a special significance. It means an *over-king*, for such alone had power to call out the *fiana* of the subject states. The *fiana* were not mercenary troops. A mercenary was called *amus*; mercenary service, *amsaine*.

We do not hear of contemporary *fiana* in the Annals. They probably belonged to no later period than the completion of the Milesian conquests, which virtually came about in the fifth century, before our contemporary political records begin. By that time the subject states had probably attained the fixity of conditions indicated in the Book of Rights. When the stress of conquest had passed away, the existence of professional armed bands on an extensive scale must have been felt to be a burden and a danger. The *fiana*, therefore, are prehistoric; but that such a class could have been invented for literary purposes is inconceivable. Their existence is a fact preserved by a genuine and vivid, if somewhat idealised, tradition.

How and by whom was the literary tradition of the *fiana* maintained? We can answer with certainty that it was not maintained by the literati of the dominant race. The great list of 187 tales in the Book of Leinster contains only four or five titles that can be taken to refer to the Fenian cycle. The almost complete absence of pieces in Old Irish, or bearing linguistic evidence of an earlier than

Middle-Irish casting, confirms the testimony of the list. The Fenian literature, as a body, came into the great literary schools no earlier than the Middle-Irish period.

Does not this prove too much? If hardly any traces of Old Irish are found in the earlier Fenian literature, must we not conclude that the Fenian story itself is a Middle-Irish development? I do not think so. We have to consider the different circumstances in which the dominant Milesians,¹ or Scots, adopted the two heroic cycles. This race appears to have had no body of ancient hero-lore peculiar to themselves. The romance of their past grew up around a skeleton of artificial history, pieced together by the schools. Upon this structure were overlaid various patches of the traditions of the older races.

It was apparently during the seventh century that the Milesian poets adopted the Ulidian hero-lore.² We find them about the same period adopting the Ulidian scheme of history. Dr. MacCarthy (Todd Lectures, vol. iii) finds the oldest traceable effort to devise a history of pre-Christian Ireland in one of the "Synchronisms" preserved in the Book of Ballymote. Applying chronographical tests, he says that this document "may date from the end of the sixth century." The only detailed piece of Irish "history" in the document is a list of the Ulidian kings from the foundation of Emain to the period of the Ulidian epic. In it, and not in *Tigernach*, occurs originally the statement that nothing of Irish history is known or credible prior to the foundation of the Ulidian capital. Clearly this earliest history is of Ulidian origin, and is copied into a document embodying in a crude form the Milesian theory of ancient Ireland. It would appear from all this that the Ulidian remnant was the first section of the Irish to cultivate a written literature dealing with matters Irish and secular. For this purpose they were specially advantaged. They had a rich hero-lore, a proud tradition, and their country was the scene of

¹ I use this term to designate the dynastic races of Tara and Cashel in the historical period. They cannot have risen into prominence long before St. Patrick's time.

² The occurrence is symbolised in the story of the "recovery" of *Táin Bó Cuailnge*.

St. Patrick's earliest and most thorough labours, which brought the new stimulus of Christian and Roman literary culture, of thorough familiarity with the arts of writing and reading. Between their conversion to Christianity and the seventh century, the Ulidians appear to have secured for themselves a literary primacy, amounting nearly to a monopoly of Irish secular literature.

Hence the Milesian writers, when they adopted the Ulidian hero-lore, adopted it as a classic, with all the extreme reverence shown by people new to any form of culture towards those from whom that culture is received, and by whom it has been developed. The Ulidian sagas, having once passed into the hands of the dominant race, became rigidly crystallized, and ceased to evolve. Most of the changes they afterwards suffered were due, not to invention, but to the limitations of the scribes.

The early history of the Fenian hero-lore was quite different. This cycle remained in the possession of the subject races apparently until about the tenth century. As the Milesians, though masters of nearly all Ireland, never colonized more than about one-third of the country, the remaining two-thirds continuing in the occupation of the older races and under the rule of their native kings, it is evident that this epic of a subject race had an extensive public to whose sympathies it could present a strong appeal. Thus it must have spread from North Leinster, where it first took shape, through a large part of Ireland, ultimately reaching the furthest bounds of Gaelic speech. The period I postulate for this extension is the early centuries of Milesian domination, mainly between the years 400 and 700. During this time the Fenian tradition must have been purely oral, and therefore susceptible of local development to any extent. It seems to have taken a particularly strong grip of the Iverian population of West Munster, the region around Loch Léin becoming a second home, not only for the cultivation of the epic, but for the life and actions of the heroes. The story of Diarmaid must have been developed among the Corcu Duibne, whose territory embraced the modern baronies of Corcaguiny and Iveragh, and extended eastward to Loch Léin.

In the published portions of the cycle previous to this present volume, the part of Goll and his kindred has not been relatively prominent. But one has only to go upon the track of Fenian folklore among the Connacht peasantry of to-day, to find that in that region Goll is the foremost hero of nearly every tale. The race of Goll, the Clanna Morna, as already stated, were believed to have been a sept of the Connacht Fir Bolg.¹ Naturally this branch of the Fiana was not made much of either in North Leinster or West Munster. These regions adopted Fionn as their chief hero; and the Clanna Morna were his hereditary foes. It was the descendants of the Fir Bolg, who then and since then were numerous in the western province, that magnified the part of Goll. In Donegal, as in Connacht, Goll is the chief popular hero of the Fiana, the paragon of valour. Donegal also was Fir Bolg territory until its conquest by the sons of Niall, and after conquest was largely peopled by vassals of the Fir Bolg race. The Duanaire shows that the western and north-western sub-cycle of Goll and his kindred found full expression at an early date in written literature. As in the western folk-tales, so in a number of these poems, Goll is made superior to Fionn in valour and truth.

It may be asked why, if the Fenian cycle was thus spread over Ireland, and accessible to the Milesian writers at all points, it was not taken up by them in preference to the Ulidian cycle, which, until the seventh century, was confined to one remote district. The question has already been partly answered. The Ulidian cycle came armed with the great prestige of letters. But a still more potent reason must have operated. In the seventh century the Ulidians were a free race. There is no sufficient proof that, at this period, they accepted even the suzerainty of the Uí Néill. Their hero-lore invariably represents them as something more than free, holding their own against "the four great fifths of Ireland." In order to bring the scene of action within their own familiar bounds, the author of *Táin Bó Cualnge* had to adopt the dramatic device of casting on his heroes a spell of sickness,² during which the otherwise

¹ Magh Maen, in south Connacht, was their home.

² The episode of the sickness, as Mr. Nutt urges upon me, can hardly have been a mere literary device. The device lay in the use made of the episode.

impossible is accomplished—the Ulidian territory is overrun by enemies. A conquering and dominant aristocracy could appreciate such a story of freemen coming from freemen. On the other hand, the Fenian epic was in form and essence the story of a vassal race. We have seen that it was distinctive of freemen that they could not be kept in military service beyond a stated short period in each year, and could not be called out during seed-time or harvest to go upon expeditions. To belong to a permanent military service was the part of vassaldom; and vassaldom therefore was the most prominent character of the Fenian story. The whole Fenian tradition must thus have been repugnant to the sympathies of the free Milesians. Again, the Fenian hero-lore was kept up and cultivated by the conquered races, whom, even in the tenth century, the conquerors still called *doer-thuatha*, unfree peoples, reserving the title of *soer-chlanna*, free races, for themselves. When we see the deep repugnance with which a modern few, identifying themselves with a bygone era of conquest, regard the native language and literature of the Irish people, we can understand how the Milesian conquerors, while the memory of conquest was still green, must have looked upon a literary tradition, not only peculiar to the subject peoples, but itself redolent of their subject status.

The inclusion of a Fenian tale in the Psalter of Cashel (about A.D. 900) is the first evidence we have of the adoption of the cycle by the ruling race; and the context of this tale proves that it came fresh and unchanged from non-Milesian hands. By this time a new school of Irish learning had come into being, presided over by the chief *filidh* of the Milesian courts. The main work of this school was to reconstruct the early history of Ireland, and the central theory of its Irish history was that Ireland had been subject to the Milesian race for ages before the Christian era. The method of work was to make a study of the whole mass of popular mythological and heroic tradition, assigning to it a chronology which did not exist within it, and arranging all the events of tradition in a definite order of succession. It was for this reason that a knowledge of tales by the hundred became such an extraordinary feature of Irish secular learning. The note appended to the list of tales in the Book of Leinster is fairly decisive on the point. The *fili*, or man of letters, took rank according to the number of traditional stories.

at his command. But, says the note, “he is no *fili* who does not *harmonize* and *synchronize* all the stories.” [O’Curry is responsible for this rendering of the technical verbs employed. Whether or not he has given their exact meaning, there can be no doubt that they refer to some sort of correlating process, and, as a matter of fact, the schools did endeavour to harmonize and synchronize the stories, and presented them as a continuous history with dates.]

The prejudices of conquest had by this time grown feeble. Christianity, apart from its principle of universal brotherhood, had contributed in two ways to elevate the conquered. The territorial organization of the Church was based on the political order of the fifth century. It was contrary to the Church’s interest that this order should be disturbed. Hence we find that, in the tenth century, the petty states were, in most cases, ruled by the same dynasties as in the fifth. Two-thirds of these dynasties were of the older races. They remained tributary to the conquerors, but otherwise were apparently equal in franchise. Five centuries of dynastic permanence were in themselves a patent of high nobility. In the second place, a great number of the famous churchmen and religious men of letters were, from the first, drawn from the subject peoples. This fact alone must have tended strongly to equalize the status of conquering and conquered.

Intermarriage with the older dynastic families must have done much to abate racial prejudice. In course of time, the distinction between free and unfree necessarily lost its racial significance, for even an unpaid debt might suffice to disenfranchise the debtor, though of free race.

But the new theory of history made it absolutely necessary to associate the conquering people with the traditions of the conquered. It was from these traditions that the early history was manufactured. It was not possible to set up a Milesian dynasty in remote antiquity, and yet to hold it detached from all antiquity. Thus at first the Ulidians, though their own story tells nothing of it, and all the other ancient dynasties in turn, were woven into the kindred of Milesius of Spain. The whole Irish aristocracy was grafted on a single genealogical tree. Having transcribed all that I could find of the pre-Christian genealogies,

having analysed them, and compared them name by name, pedigree by pedigree, I state here the conclusion—it would be too long to state the argument leading to the conclusion—which, in my opinion, is established beyond a shadow of doubt. The authentic genealogies reach back in no instance beyond the year 300 A.D. All the material referring to any earlier date, and therefore the whole genealogical scheme uniting the earlier lines to the Milesian main stem, is the work of the synchronizing and harmonizing school.

It is rather remarkable that the oldest and chief authority which I have found cited for early composite genealogies is the Psalter of Cashel. This compilation, therefore, particularly belongs to the harmonizing school of history. Thus already in the tenth century, the new theory of racial unity, of a common descent for all the free Irish, had found acceptance in the Milesian courts. The establishment of this theory must have marked the final disappearance of race prejudices. The only races excluded from the genealogical unity were the Galeóin, the Fir Domnann, and the Fir Bolg, for these races had sunk into complete vassaldom, and their dynastic lines had disappeared. If any petty kingdoms of these races had survived, they would almost certainly have been included in the Milesian comity.

It is, therefore, not merely a coincidence that, in the Psalter of Cashel, the hero-lore of the subject peoples makes its earliest appearance known to us in the hands of the dominant race. The time had arrived when the racial and political import of the Fenian sagas could be ignored, and their wider appeal could be accepted without prejudice. Nevertheless, even in the further developments of the cycle, there is a clear note of sometimes covert, sometimes unconcealed, hostility to the masters of Ireland.

It only remains to point out the traces of the later manipulation of the story from the specially Milesian standpoint. We have already seen that there is the Battle of Cnucha without Conn and the Battle of Cnucha with Conn ; the hurling match on the green of a certain fort and the same hurling match in the presence of Conn at Taitliu. On the other hand, we find events peculiar to the Milesian story ; and in one version the Fiana are absent from mention, in another

version they take a leading part. The Battle of Mucrama is one of these. The death of Coirbre Lifechar is another. It is usually told that Coirbre fell by the hand of Oscar, and Oscar by the hand of Coirbre, in the Battle of Gabair. I once imagined that this event was almost certainly historical, as the tradition of the death of a high-king and the manner of his death about A.D. 300 was likely to have been faithfully preserved. My faith in traditions dating from A.D. 300 was shaken by the discovery that the three joint kings who succeeded him, the Fothads, were a triad of divinities whose father was Lugh Lámfada; it was further shaken on learning that Coirbre, according to another story, was slain by a Munster prince. Wherever we find the Milesian kings of Meath or Cashel in the Fenian tales, or the Fiana in tales of the Milesian rulers, we find a story shaped or revised in the tenth century or later.

Unlike the Ulidian epic, the Fenian cycle thus became the property of the whole nation without any burden of learned prestige. Its credentials were solely popular. Its general character and scheme were, indeed, too firmly fixed in the popular mind to admit of change. Otherwise it was open to every kind of development, as the taste of the author and the public might dictate. Even a writer schooled in the Ulidian tradition might endeavour to archaize the story. One at least of the poems edited by Windisch is, I feel sure, a *tour de force* produced in this way.¹ But in general the Fenian tales and poems were composed in the current language of prose and poetry, requiring no gloss. This fact, combined with the circumstances of their earlier history, enabled the Fenian sagas to oust completely from popularity the far grander and more impressive epic of the race of Rudraige.

The history of the Fenian epic, as I have essayed to reconstruct it, offers an easy solution of several problems. It explains the form of the heroic narrative, and the peculiar rôle of the heroes. It explains the long-deferred appearance of the epic in written literature, and its forward state of development when at length it does appear. It explains also the almost exclusive popularity of the epic—its position for many centuries as the chief hero-lore of the Gaelic-speaking races of Ireland and Scotland.

¹ "Irische Texte," p. 162.

The legend of the Fiana, as it spread from race to race, from the Galeoin to the Erneans and the Fir Bolg, from these to the ascendant Scottic aristocracy, was constantly undergoing reformation, and at no time acquired, like the Ulidian story, a classic and final form. It remained always modern, not only in its language, but in the sense of being entirely the property of each succeeding generation of story-tellers and ballad-makers. In this way, it retained the power of constantly and freely assimilating new elements. A bold device—the addition of more than a century to the lives of two of the heroes—enabled the epic to secure for itself the most commanding figure in Irish history, St. Patrick, and to develop a humorous side in the contrast between pagan and Christian ideals. The hitherto published examples of this development belong to the modern period ; but a number of much earlier specimens will be found in this volume. It is somewhat amusing to find some present-day writers themselves so deficient in humour as to imagine that, in the debates between Patrick and Oisín, the laugh is turned against Christianity. In the older examples, as is usual in the older literature, the humorous aspect is never stripped to the skin.

The survival of Oisín and Caoilte until St. Patrick's mission probably did not originate in the conscious purpose of introducing the Christian element. Its motive was similar to that which endowed Findtan and Tuan with a still more marvellous longevity. The early native writers were well aware that the art of writing, to whatever extent it may have been practised in pre-Christian Ireland, was not commonly applied to general literary purposes before the time of the Christian scribes. St. Patrick himself taught the alphabet. Oisín and Caoilte lived on, so that they might meet those who were able to *write* the story of the Fiana. Thus we find that two of the poems in the Duanaire commence with the injunction addressed to a Christian scribe, “ Set this down, O Brogan, in writing.”

The same power of assimilation enabled the story to attach to itself the legends of the mighty ancestor-kings of the Milesian race, Conn and his successors in Tara, Cathair Mór in Ailiu, and Ailill Olom in Cashel. So thoroughly popular, too, was the development of the epic that it found no difficulty in admitting the Norsemen into

the narrative—a glaring anachronism which must always have been patent to the learned. The history of Alexander the Great compelled the admirers of the Fiana to make them also the conquerors of distant Oriental regions. Thus arose the *echtra* or oversea expedition, of which the Duanaire contains two elaborate specimens—the least interesting of all its contents, their virtue seemingly comprised in exciting popular wonder about distant and unknown lands. (At present the term *eachtra* seems to denote any prose tale of a heroic nature or connected with heroic legend, a tale in verse being called *laoidh*.)

The Norman invaders were too modern and familiar to find a place in the action of the epic, which nevertheless has ingeniously contrived to work them in by way of prophecy. Two of the poems in the Duanaire are devoted to prophetic accounts of the Normans in Ireland.

To sum up, the story of Fionn appears to have arisen, like most primitive hero-lore, in the region of mythology. It obtained a peculiar development among the ancient vassal race of North Leinster, the Galeoin, who impressed on the life of the heroes the character of professional warriorship, permanent military service being a special obligation of unfree races only. Ignored by the dominant peoples, the story in this form spread widely among the subject states, and received various local developments. By the ninth century, it had begun to be written down. The old ideas of racial inequality had then lost most of their force; the status of permanent military service had long ceased to be prevalent; and so the stories of the Fiana came gradually to be accepted even by the dominant race on their merits as literature. Unfettered by prestige, the sagas were susceptible of unlimited development, and were free to adapt themselves to popular taste. In time they ousted all their rivals.

4. THE CHARACTER OF THE FENIAN EPIC.

Primitive epopee appears to be the product of a kind of rationalizing or humanizing process. The oldest forms of folklore were doubtless the nature-myth and the anecdote. In the myth, the mysterious forces of nature are deified, and the phenomena they

produce appear as the wars and quarrels, the loves and procreations, the incarnations and metamorphoses of the gods. In course of time, as mythology develops, the original meaning of the events becomes obscured, until at length the whole story becomes cloudy, mystical, and irrational.

Side by side with such a mythological tradition, we must be convinced that every fairly intelligent race possessed a body of purely human anecdotes, dealing with the traditional history of the race itself, and the deeds and sayings of its most memorable men and women. The primitive epic seems to be a sort of rationalizing and humanizing conquest of the myth by the race-tradition. The hero—originally a mere warrior or prince of the race—assumes the rôle of the nature-god; and the superhuman material of mythology is subjected to a human form. The myth, however, is not wholly discarded; for the worship of the gods assures its preservation. Thus primitive hero-lore is always on the borderland of natural religion; the heroes are of the kindred of the gods; the gods share in their fortunes; but many of the deeds ascribed to the heroes are almost transparently duplicates of the deeds achieved by the deified forces of nature, life and death, light and darkness, summer and winter, fair weather and storm, sun, moon, and stars, earth, wind, water, fire.

Miss Eleanor Hull has given us a very interesting account of the mythological elements of the Ulidian epic. In investigating the early genealogies, I have seen enough to indicate that a much fuller connexion between the Ulidian story and the older mythology remains still to be traced. In the Fenian epic the mythological element is less prominent, chiefly because the Fenian epic, as we know it, is the product of a comparatively modern period when Christianity had largely destroyed the vitality of mythological tradition, reducing it from a living growth to the condition, as it were, of dry timber.¹

Nevertheless, the Fenian epic retains clear traces of its mythological beginnings. These traces are most visible, if not exclusively

¹ I refer here to the mythological features of the narrative. As a matter of fact, the direct link with mythological story is, if anything, stronger in the Fenian than in the Ulidian legend.

visible, in connexion with the principal hero, Fionn, proving apparently that this central figure, at all events, has persisted from the earliest phase of epic literature, and that the later and special features of the story are accretions due to the historical causes already indicated. Fionn is a demigod. On his father's side, he is a hero of the ancient Galians. His mother is the daughter and granddaughter of the gods. She was Muirenn, daughter of Tadhg son of Nuadhu. It is commonly related that this Tadhg and his father were druids. But in the *Agallamh* (see “*Silva Gadelica*,” translation, p. 225), among the various rulers of the Tuatha Dé Danann is mentioned Tadhg son of Nuadhu *out of the beautiful sídh of Almu*. Tadhg, therefore, was one of the immortals who dwelt in underground [mansions of great beauty; and more than that, Almu or Almhain, Fionn's own habitation, was itself one of those dwellings of the gods. Fionn was great-grandson of the deity, Nuadhu, whose name has been found in several pagan Celtic inscriptions in Britain.

Like Hercules, Fionn was a mighty slayer of fierce and destructive monsters; and one of the poems in the *Duanaire* is mainly devoted to this part of his character or story. In modern times, this function of the hero and demigod has been transferred to St. Patrick.

Fionn, the great hunter, may also belong to the mythological period. Apollo was a god of the chase. One of the synonyms by which Lugh, the favourite deity of the Celts, was known in ancient Ireland was Conmac, ‘ hound-lad,’ or Mac Con, ‘ lad of hounds.’ On the other hand, in its historical aspect, the Fenian epic embodies the tradition of a professional warrior-caste, to whom the chase, in a country abounding with wild animals, must have been a customary recreation. Thus the characteristic prominence of hunting in the epic is capable of a less remote explanation than the mythological one.

The enormous numbers of wild animals killed in the Fenian hunts might be taken by many as an instance of that weakness of Irish literature for exaggeration which is often and justly contrasted with the reserve and sense of proportion characteristic of Greek literature and of the modern literatures under Greek influence.

But in a country abounding with game, the battue might well exceed anything in contemporary experience. I find it related, in what purports to be a sober statement of fact, that in a single day's chase, held by Prince Esterhazy, there were killed 80 foxes, 100 wild boars, 160 deer, and 300 hares; and that in the course of a more prolonged hunting expedition by a king of Naples in Austria, the game taken included 5 bears, 13 wolves, 17 badgers, 354 foxes, 1,145 does, 1,625 roebucks, 1,820 boars, 1,950 deer, 11,121 rabbits, 12,335 partridges, 15,350 pheasants, and 16,354 hares.

For many other intimate relations between Fionn and the immortals, the reader may consult *Agallamh na Seanorach*. Though not itself ancient, this tract appears to contain much matter of great antiquity, such as the mythological traditions of Almu mentioned above. Many of the anecdotes are inconsistent with each other; and the whole seems to have been a rambling compilation of traditions of the Fiana from all sources. It has occasional quotations from poems to be found in the Duanaire.

Leaving to experts the further investigation of the Fenian epic as related to mythology, I now turn to the story as we find it. It seems to have first taken the shape of a distinct epic as the narrative of a blood-feud or private war, *fich bunaid*, as it is called in the *Macgnímartha*—an hereditary vendetta. A similar foundation belongs to many of the Greek tragic tales. The duty of avenging a kinsman's blood, even though shed in open battle or for a just cause, was a prime element, one might say, of the religion of primitive races. Every homicide started a new and apparently interminable movement of fate. Even a compact of peace or the formal acceptance of the *eric* or compensation allowed by law was often of no avail to still the voice of blood. Thus the hero-tale that commences with a slaying, contains from the first all the elements of a dark impending tragedy. Such a tragedy is the story of the Fiana.

In the *Macgnímartha* the inexpiable feud arises out of the killing of Cumhall in battle by the Luagni and the House of Morna. Whence it was the destiny of Cumhall's unborn son to follow the game of vengeance to the end. We may, I think, assume that a

simple version of the story was at one time current, in which Fionn avenged his father by slaying the chiefs of the Luagni and the Clanna Morna, and in turn perishing at the hands of their kindred. But in the later versions of the story, developed probably far away from the southern bounds of Meath, the Luagni, an obscure vassal race in historic times, are no longer thought worthy of prominence ; and their place is taken by the Milesian kings of Tara. Conn of the Hundred Battles becomes the chief enemy of Cumhall. Goll mac Morna held the post of commander of the fians or professional fighting bands under the high-king Conn. The command is taken away from Goll by Conn, and given to Cumhall of the Galian race, who banishes Goll from Ireland. This Goll episode is absent from the *Macgnimartha*, and, no doubt, originated in Connacht.

Later on, Conn quarrelled with Cumhall, and deprived him of the command, recalled Goll to Tara, and with his aid made war on Cumhall and the Leinster fians. The issue was tried in the battle of Cnucha, supposed to be Castleknock, near Dublin. Cumhall was slain by the hands of Goll and his brothers. Thus the blood-feud began, the parties to it being on the one side the kindred of Cumhall, the House of Baoisgne, and on the other side the House of Morna and the high-kings, viz., Conn, his son Art, Cormac son of Art, and Cairbre son of Cormac.

Fionn, a new-born infant, was carried off into hiding from his father's enemies. His youthful exploits are related in the *Macgnimartha*. When he came to man's estate, a reconciliation came about between him and Conn. This feature of temporary pacification serves to heighten the tragedy, and is found not only in the main story, but in several episodes. Thus, Fionn becomes temporarily reconciled also to Goll, to Diarmaid, and in the very striking first poem of the *Duanaire* to the hero Aedh Rinn. The reconciliation in the main story also serves to provide a period of peace in which tales may be told of the great hunting exploits of the Fiana, the destruction of monsters, the holding of feasts, the defence of Ireland against foreign invaders, many supernatural encounters and adventures, expeditions over-sea, and a rich and unlimited variety of other episodes, which could not take place in the midst of an implacable vendetta. Of all the episodes, the most striking

and elaborate is the well-known story of Diarmaid, evidently of West Munster origin.

Then comes the inevitable rupture of the peace. No writer attempted to compile the whole Fenian story in one consecutive narrative. It was always dealt with piecemeal, and the sequence of events thus escapes being indicated. But it is almost necessary to suppose that the rupture between Fionn and Goll took place while Fionn was still on fairly peaceful terms with the other section of his enemies, the kings of Tara. The story of the final war between Fionn and Goll was no doubt chiefly elaborated in Connacht. Several of the poems in the Duanaire deal with it; and in them, while Fionn is always the more powerful, Goll is the greater and the nobler hero. The end of it was that Goll was cut off from escape on a rocky promontory, reduced to the last extremities by hunger and thirst, and at length slain.

Thus the issue is left between Fionn and the royal house. The making of this portion of the story appears to have been done mainly in southern Ireland. Even while the peace remains, Fionn is usually exalted in numerous suggestions above the high-king Cormac. During the Christian period the dominant dynasties of Meath, Connacht, and Ulster all regarded themselves as descended from Cormac, who is depicted as the most majestic of all kings of Ireland, and is himself the foremost hero of a considerable cycle of tales. Throughout the same period, the line of high-kings claiming Cormac as their ancestor was incessantly engaged in efforts to maintain its suzerain claims over southern Ireland; and its efforts were incessantly and vigorously resisted. Hence we may safely infer that the glorification of Fionn above Cormac, a Leinster warrior chief above the forefather of the chief dynasties of "Conn's Half," was not likely work for northern poets, and was a congenial task for the poets of the south. Fionn is represented sometimes at peace with Cormac, sometimes at war with him and victorious over him. When Cairbre son of Cormac becomes king, it is war to the end. In the Battle of Gabhair, Cairbre and Oscar, grandsons of Fionn, fall by each other's hands; but the Fiana are hopelessly overthrown. The remnant of the House of Morna take vengeance for Goll by assisting the king to crush the Fiana of Fionn. Fionn

himself is slain in a separate engagement, his slayers being three sons and a grandson of Uирgrenn. Uирgrenn was chief of the Luagni, and took part in the killing of Cumhall which caused the feud. He was afterwards slain by Fionn in vengeance. The tragic story of the Fiana thus ends as it begins among the ancient races of northern Leinster.

The characters of the principal heroes of the epic are for the most part of a single type, embodying three fixed traits—courage, generosity, and courtesy. Such are Oisín, Oscar, Diarmaid, Mac Lugach, Faelán, and many others. Goll varies a little from the type, in that his frequent plight of adversity enables the poet or narrator to endow him with a peculiar fortitude and endurance. Caoilte also diverges a little from this common mould. He is usually represented as pre-eminently a gentle-hearted and lovable hero. A few of the heroes have their individual traits more strongly and consistently worked out.

The character of Fionn appears nearly always to have been clearly recognized by the narrators. It is a peculiar character. Officially—if one may so speak—he is posed as the embodiment of greatness: he is valorous, of boundless generosity, of high courtesy. But the burden of vengeance and of fate casts a dark shadow on the more intimate folds of his mind and heart. He is cautious, subtle, and deliberate, darkly vindictive, never wholly placable, sometimes well-nigh treacherous. One might almost imagine him to be a prophetic symbol of the modern great state, magnificent in its undertakings, lavish in hospitality and in giving and spending, dignified in every peaceful relation, commanding constant tributes of admiration; and yet behind all this—suspicion, craft, selfishness, great depths of meanness, no true and full acceptance of the dictates of honour, compassion, and generosity, no weakness for the moral law in the exercise of sovereign opportunity. This hard and selfish character must have manifested itself to our forefathers in certain strong figures among the warlike kings of the tenth, eleventh, and twelfth centuries; of whom the annals now and then relate the most ruthless and unconscionable deeds, and other deeds of fearless valour and noble generosity, ending all with an obit of superlative glorification.

Conán mac Morna is another clearly individualized personage. In the later developments, apparently of southern origin, Conán becomes a laughing-stock. There is nothing humorous in his earlier portrait. He has all the courage of the hero-type, but entirely lacks its courtesy and generosity. Hence he is called *peap millte agur mór-þuaðapta na Féine*, 'the wrecker and great disturber of the Fian,' not the terms to describe a comic character. The early epic is a tragedy, not admitting laughter even into its peaceful interludes. The sole humorous element is late and external to the story—Oisín's difficulty in embracing Christian ideals of life. This feature already appears in the Duanaire, but is treated with great reserve. In later poems, it becomes a subject of free facetiousness.

Not least remarkable among the contents of the Duanaire is the group of short poems of three stanzas and upwards. They relate no incident of the epic, and describe no portion of its apparatus. The narrative and descriptive poems of greater length appeal to the ordinary audience that loves a traditional tale; and, as I have already said, there is proof that these poems reached the people, and became incorporated in their folklore. The shorter poems make no such appeal, nor are they of the character of the metrical insets that are so often found in the Middle-Irish prose tales. They are therefore independent compositions, presenting to us a thought or group of thoughts which the narrative created in the mind of the poet. They seem as spontaneous and irresponsible as the song of a bird when the rain-clouds have gone by; there is no attempt to give them an outer framework. The passing notion is committed to its wording, and no more said. They are something like sonnets, but free from the heavy pretentiousness of the claim that the sonnet always makes, and does not always make good. It is fortunate that we have them; for they reveal to us a great deal of the mind and poetic ideal of the makers of the Fenian poetry. They show that these were writers, students of their art, and not merely versifiers of tales for popular consumption; that they were poets who could compose to please their own taste, for the little pieces aim at no public reward. In no case is the name of the poet

attached to them. His recompense is neither fee nor fame. Yet, though writers and students of their art, these poets belong not to the closet, but to the open air. The beautiful sleep-song of Grainne to Diarmaid begins as tenderly as though it were sung in a luxurious mansion, but quickly reminds us of wooded glens and heathery mountain slopes. In truth, nearly all our ancient literature was written within twelve paces of nature's own domain, wherein the writer was a constant dweller, not a visitor. So, too, when these poems tell us of the deeds of men, the poet is intimate with the whole reality that is the basis of what he describes—perhaps, indeed, was a sharer in the battle or the chase. Cormacán the Poet wrote the noted historical poem on the Circuit of Ireland by Muirchertach of the Leathern Cloaks in 941. Cormacán himself put on his leathern cloak, and stepped forth from Ailech with the thousand veterans, entered with them the royal fortresses, heard his master dictate submission, saw the golden fetters placed on the limbs of princes, slept out in the snow, listened to the music he describes, of the hailstones at night rattling on the leathern mantles, marched over the mountains and the plains, forded the rivers, faced the hostile provincials, carried his life in his hand from Ailech to Ulidia, from Ulidia to Leinster, from Leinster to Cashel, and thence through Thomond and Connacht, and back again to the ramparts of Ailech. So when we read these ancient poems of battle and feast and chase, we know that much of their content has at least a true and close relation to the experiences of living men, and is not filtered down through a long succession of theatrical conventionalities from book to book, as is so much of the imaginative literature of modern times.

All the poems in this instalment of the *Duanaire* are written in the ancient syllabic non-accented metres. Various metres are employed, most of them arranged in quatrains of four verses, with seven syllables to the verse. The quatrains are printed as distichs, two verses to the line, which is the arrangement of the ms. and of nearly all ancient mss. The reader of modern Irish should bear in mind, in reading Old or Middle Irish poetry, that the modern accentuation of one syllable in each word must be carefully avoided if it is desired to appreciate the metrical value and rhythm of the poems. All syllables, in whatsoever position, and however lightly

accented in modern pronunciation, must be regarded as equally accented in the olden poetry. Thus in the first stanza of the Duanaire, *Pinn* and *Táilginn* should be read so as to rhyme fully. The second syllable in *Táilginn* should be accented as strongly as the first, not lightly passed over, as in the modern pronunciation. The same applies to all syllables in every verse, no less than to the rhyming syllables. Again, there are no slurred consonants making one syllable of two, as at present pronounced. The word *uball* has to be read *u-ball*, not *úll*. Except the mute *p*, every consonant requires its natural sound as if at the beginning of a word.

THE RACE AND HOME OF FIONN.

The genealogical accounts of Fionn are widely various, and form a striking example of the freedom taken by the genealogists in their dealings with the prehistoric period. In his great "Book of Genealogies" (R. I. A. copy, p. 485), Dubhaltach Mac Fir Bhisigh quotes six different pedigrees for Fionn, the sole point of agreement in the six being that Fionn's father was Cumhall.

Two of the pedigrees trace his descent to Nuadu Necht, thus :

1. Nuadu Necht.	1. Nuadu Necht.
2. Baoisgne.	2. Fergus Fairrge.
3. Subhalt.	3. Soalt.
4. Trenmor.	4. Alt.
5. Cumhall.	5. Cairbre Garbhron.
6. Fionn.	6. Baoisgne.
	7. Mudh (Mugh).
	8. Buan.
	9. Fergus.
	10. Tredorn.
	11. Trenmor.
	12. Cumhall.
	13. Fionn.

Nuadu Necht is the god Nuadu, regarded as ancestor of the royal line of Leinster, Dal Niadh Corb. He figures in the list of prehistoric high-kings of all Ireland. In these pedigrees, therefore,

the genealogists claim Fionn as a Leinsterman, and ennable him by attaching him to the ruling race.

A third pedigree runs as follows :—

1. Sen.
2. Deadhadh (Dedu).
3. Daire.
4. Forgoll.
5. Goll.
6. Fer da roth.
7. Baoisgne.
8. Cumhall.
9. Fionn.

Dedu son of Sen is a mythological ancestor of all the branches of the Ivernian or Ernean race. The Erainn of Munster are called Clanna Dedad, descendants of Dedu, in the Ulidian sagas. This pedigree deals with Fionn as an adopted hero of the Erainn, the ancient Iverni.

Two other pedigrees claim him for other Munster races. “ Fionn son of Cumhall, son of Baoisgne of the Orbhraighe of Druim Imnocht.” “ Fionn son of Cumhall, son of Baoisgne, son of Oiche, of the Corca Oiche of the Fidhghenti.” The Orbhraighe of Druim Imnocht are apparently a sept of the race whose name is retained by the barony of Orrery, County Cork. The Ui Fidhghente were their neighbours. The Orbhraighe were tributaries of Cashel; the Ui Fidhghente, comprising the petty kingdoms of Ui Chairbre Aebhda and Ui Chonaill Ghabhra, both within the present County of Limerick, were free States of Munster, claiming common descent with the dynasty of Cashel. These two pedigrees further exemplify the cultivation of the Fenian epic transferred to Munster.

The sixth account of Fionn’s descent given by Dubhaltach—fifth in his order of statement—is endorsed by him, doubtless because alone it agreed with general tradition, “ Others say—and it is true—that he was of the Ui Tairrsigh of Ui Failghi. The Ui Tairrsigh were a vassal-people. They were specifically of the Luaigni of Tara, and of the Fir Cul of Bregia; and this is one

of the three houses from which the fian-kingship of Ireland was wont to be filled, for the king of the fians of Ireland was king of the Buaighni or of the Luaigni."¹

Dubholtach had a good warrant for preferring this account. It was not only that intrinsically it appeared more genuine than the others ; for when we find conflicting pedigrees of a national hero, or even of a modern plutocrat, one giving him a plebeian, others a regal descent ; one assigning him to a submerged race, the others attaching him to still extant dynastic families, we have little doubt as to which version is the more likely to have been meddled with. But that Fionn belonged to the sept *Ui Tairrsigh* happens also to be the oldest doctrine of his origin known to us. It is the doctrine of the oldest of the Fionn-sagas, the *Macgnímartha*.

"The *Ui Tairrsigh* of *Ui Failghi*" means that they were located in the territory of the *Ui Failghi*, one of the chief free dynastic races of Leinster, whose name is perpetuated in the modern baronies of East and West Offaly, County Kildare. The name *Ui Failghi*, descendants of *Failghe*, is traced by the genealogists to the prehistoric *Ros Failghe*, son of *Cathair Mor*, but is more probably derived from the noted *Failge Berraide*, a king of North Leinster in the early Christian period. It was in his time that the plain of Meath, west of Bregia, was wrested by the race of *Niall* from the Leinstermen (see "Annals of Ulster," A.D. 515). Fionn's home at Almha is on the border of the modern Offaly.

The *Ui Tairrsigh* are stated in the *Macgnímartha* to have been a sept of the *Corcu Oiche* of *Cuil Chontuinn*, which must have been somewhere in North Leinster. This partly explains why he is claimed for another *Corcu Oiche* located in Munster.

Dubholtach is apparently in error where he says that the *Ui Tairrsigh* were a branch of the *Luaighni* of Tara. In the *Macgnímartha*, the *Luaighni* appear as rivals or enemies of Fionn's race. Moreover, on page 55 of his "Book of Genealogies," Dubholtach quotes an older writer, who says of the *Gaileoin*

¹ Asberaid araile 7 is fior sin gurab do Uibh Tairrsigh do Uibh Failge dho. Aithechtuath na h*Ui Tairrsigh* ; do *Luaighnibh Temhrach* 7 dferaib Cul Bregh do sunnradh iad ; 7 ase sin an treas teallach o ngabhthaoi ri-fendecht Erenn, ar ba ri ar *Buaighnibh* no ar *Luaighnibh* ri fhian Erenn.

that they comprised the Tairrsigh, and “ of these was Fionn the fian-chief.” The Luaighni and the Gaileoin were distinct peoples.

Keating, in his “ History of Ireland ” (Irish Texts Society, vol. iv., p. 201), writing of the Fir Bolg, says : “ Some antiquaries say that to them belong these three races which are in Ireland and not of the Gaedhil, namely, the Gabhraighe of the Suca in Connacht, the Ui Tairsigh in the territory of Ui Failghe, and the Gaileoin of Leinster.” Fir Bolg here, as usually in the histories, means all the ancient race-elements which, having lost their dynastic autonomy through conquest, were excluded from the genealogical roll of freedom. The passage indicates that the Ui Tairsigh still survived as a sept within the period of Irish MS. literature. It appears to suggest that the Ui Tairsigh were distinct from the Gaileoin ; but on closer examination it will be found that this view is not urgent. In the oldest historical period, gentilic names in ‘Ui’ are distinctive, not of a whole tribal or racial organization, but of a sept or subdivision. Thus, in the Trinity College ms., H. 3. 17, p. 761 : “ Hui Fideuire 7 Hui Saine 7 Hui Cairpri 7 Hui Taisce 7 Hui Cail 7 Hui Naisi 7 Hui Mail hec sund (haec sunt) septem genera Gailinga.” Hence the Ui Tairsigh in the writers cited by Keating may have been named only as the most noted sept of the Gaileoin.

The Book of Ballymote (p. 140) gives an account of the vassal-peoples of Ireland. In the account is embodied an abridged version of the story of the Hostel of Mac Dareo, telling how the vassals under Cairbre Cat-head overthrew the free races of Ireland. A fuller version of the story is given in the Book of Fermoy. In the latter version we read regarding Cairbre : “ He was of the Luaighni, and was king over them, for from among these the headship of the vassals used to be taken.”¹

This statement supplies a remarkable parallel to the passage already cited from the Book of Genealogies. In both, a king who is not the ordinary territorial king of a free race, but the king of a scattered and landless people, is selected from among the

¹ Ba do Luaghniibh do ocus ise ba rí f[oraib] air ba huaidhibh sen no gebthe cennus ai[thech.]

Luaighni. In the one case, he is king of the vassal-peoples of Ireland ; in the other, he is king of the fiana of Ireland. But I have already shown that the status of fian-service was not compatible with the rights of freemen. The fiana and the vassals in the two passages are identical, or rather the fiana are the armed forces of the vassals, their forced levies fighting under the free kings.

The story of Mac Dareo's Hostel is followed in the Book of Ballymote by an account of the distribution of the vassal-peoples in the various free territories. The tract appears originally to have consisted of three sections: (a) a double list of the vassal-peoples, arranged according to *aicmi* or septs, and again according to *tuatha* or political groups;¹ (b) the story of the vassal insurrection ; (c) an account of the territorial distribution of the vassals. All three sections are given in the Book of Ballymote ; but the story is cut down to what was regarded as historically essential. In the Book of Fermoy, the second section alone is given, the story being told at full length, and with many embellishments. In H. 3. 17 (p. 740), the first and third sections are given, the story being omitted. The third section alone is given in the Book of Genealogies, p. 50. We have thus three versions of that part of the tract that deals with the distribution of the vassals. The three versions come from a common source, but none of them is derived from the other. It is evident from their variations that each of them comes independently from a very ancient ms., perhaps through a number of intervening copies. It is also evident that the original ms. was partly illegible to its copiers. Thus the three versions assist in the restoration of the genuine text, which may have been that of the Book of Glendaloch, cited at the outset by the Book of Ballymote. It is to be hoped that this important text may soon be published. Meanwhile, I have felt it necessary to prefix so much to the following passages from it, dealing with the distribution of the Gaileoin and the Luaighni, the chief rival races in the oldest extant story of the Fiana.

¹ In the Book of Ballymote, between the two lists, come these words : *Aicmeda na nathach insin. A tuatha inso.* “The foregoing are the septs of the vassals. The following are their *tuaths*.”

Attiadso na tuatha asa fail an¹ Gaileoin hi cuigiud Lagen Tuath-Gabair. Teora fodla foraib i. Tuath Fidga² ocus Tuath Fochmaind³ ocus Tuath Aithechda.⁴ Tuatha Fochmuinn⁵ for Aib Failgi ocus for Fothartaib Airbrech ocus for Almain ocus anas dir di di finib.⁶

Tuath Aithechda⁷ batar for airthiur Life co muir.

Tuath Fidga⁸ for Fortuathaib Lagen ocus for Uib Cennselaig⁹

.....

Tuath Luaigne¹⁰ i mBregaib ocus i lLaegaire ocus in Ardgal ocus isna Delbnaib¹¹ ocus i nUib Maic hUais¹² ocus co Temraig ocus¹³ o Inbiur Colptha co comar Cluana hIraird.

“The following are the tuatha—states, politically composed groups—of which the Gaileoin in the Fifth or ‘province’ of Leinster north of Gabair consist: there are three divisions of them, namely, Tuath Fidga, ‘forest tuath,’ and Tuath Fochmainn, and Tuath Aithechda, ‘vassal tuath.’

“Tuath Fochmainn are located in Offaly and in Fotharta Airbrech (in the north of King’s County) and upon Almha and whatever septs are proper to Almha.

“Tuath Aithechda were in the east of the Liffey valley as far as the sea.

“Tuath Fidga in the Fortuatha of Leinster (in the Wicklow Mountains) and in Ui Cennselaigh (Co. Wexford largely)

“Tuath Luaigne were in Bregia (to the north and south of Tara), and in Laegaire and Ardgal (two petty kingdoms of Meath), and in the Delvins and in Moygoish (both in Westmeath), and up to Tara, and from the mouth of the Boyne to the confluence of Clonard.”

¹ In the notes on this passage, B = Book of Ballymote, H = H. 3. 17, M = Mac Fir Bhisigh, Book of Genealogies. B and M commence at Gaileoin. Unimportant variants are not noted. ² Egdfa H. ³ Ochmain H. Fochmhuind M. ⁴ Athachda H, M. ⁵ Fochmaine H. Fochmuinn M. ⁶ ‘Anas dir di di finib’ must have been hard to decipher in the original. B has ‘anas dir di i finib.’ H has ‘isasdadmaib.’ M has ‘mairtinibh no maidirdinibh.’ ⁷ Athachda H. Achda no athachda M. ⁸ Figda H. ⁹ Uib Failghe M.

¹⁰ Luigne H. Luighne M. ¹¹ isne da Delba B. ¹² Cuais H. ¹³ ocus omitted B.

In the territories occupied by the vassal-races of the Luaigne and the Gaileoin here indicated, we have the original theatre of the Fian-sagas, and the original home of the chief personages in the sagas, excepting the Clanna Morna from across the Shannon. The intimate and close-woven connexion between the Fian-legends,—the family of Fionn, the status of the Fiana, the great house of Almha, the central blood-feud—between all these and the vassal-races of North Leinster and Meath—stands out as plain as day.

In the *Colloquy with the Ancients* (Silva Gadelica, vol. ii., p. 245) we read :—

“ The king further questioned Caelite : ‘ Whence was Finn mac Cumhall’s origin ? ’ and he replied : ‘ Of Leinster, being of the Ui Thairrsigh, that is from Glaise Bolcain ; or he was Finn son of Cumhall, son of Tredhorn, son of Cairbre, called Garbhshron or ‘ rough-nose,’ son of Fiacha Fobhreac or ‘ the slightly speckled,’ of the Ui Fhailge, a quibus ‘ Offaley.’ ‘ Whence sprang his mother ? ’ ‘ She was Muirne smooth-neck, daughter of Teigue son of Nuadha, of the *Tuatha De Danann*. ’ ”

Almha—great broad Almha of Leinster—was Fionn’s inheritance through his mother, who inherited it from her grandfather Nuadha of the *Tuatha De Danann*, that is Nuadu the god. Almha will be found on modern maps, under the name of the Hill of Allen, in a central position in the county of Kildare. It is not a high hill, its summit being but 650 feet above sea-level. But it is a commanding hill, for there is no higher within many miles. It looks northward towards the plain of Meath, held by the Leinstermen until the sixth century ; eastward across Magh Life ; southwards it sees the Curragh of Kildare, ‘ a sea to the horizon ’ ; westward a wide expanse of the Bog of Allen, matrix of many rivers. Within a short day’s march on the east lay Nás Laighean ‘ Naas of the Leinstermen,’ the home of the Leinster kings. Equally near, on the edge of the Curragh, was Ailinn, their more ancient seat. About as far to the west was the forest Fid Gaible, where the infant Fionn was hidden from his enemies. The Feeguile river in King’s County preserves its name.

Lady Gregory, who paid a visit of exploration to the Hill of Allen a few years ago, told me no trace of ancient earthworks, or of ancient works of any kind, was visible on the hill. Almha, in fact, was not a stronghold like Tara, Emania, or Ailinn. It stands out in a land of bogs and moors, too poor to be immediately occupied by any ruler of importance. Its military value must have consisted in its being a watching-place from which the Leinster king in his stronghold of Ailinn might be warned of an enemy's approach from the hostile frontier north or west. No place was more likely to be chosen as a post to be constantly occupied by a watching party drawn from the vassal forces of the Gaileoin who lived in the surrounding country. But Almha had other associations. It was, as we have seen, the *sidh* wherein dwelt Tadhg son of Nuadhu of the Tuatha De Danann—that is, of the immortals. In the Colloquy (Silva Gad., p. 225) Tadhg is one of the list of divinities including Bodhbh Dearg, Aengus, Lir—all of immortal race—and Finnbheara, of Cnoc Meadha, who, as a king of the fairies, is still neither dead nor forgotten ; and while Fionn is ruling in the house of Almha among mortals, his grandfather at the same time rules over immortals in the *sidh* beneath. Thus Almha is seen to have been the natural meeting-place of the two traditions—one historical, telling of the foretime valour and achievements of the Gailian vassal-bands ; the other mythological and common to the Gaileoin and other kindred peoples. In this respect, the dwelling-place of Fionn resembles Fionn himself.

Much that is of importance in the way of notes and general comment would at present be premature, until the second half of Duanaire Finn is ready for publication. For the shortcomings of this first half, I can only say, with Niall Gruamha, *aílim τρόπαι*.

EMENDATIONS, ETC.

In the printed text, I have endeavoured to reproduce the ms. as closely as the types would permit. The following emendations are confined to obvious or probable errors. Mere variations of spelling are not dealt with, unless they appear misleading. As the poems differ probably in date, and all belong to a period of changes in spelling, I have set up no standard in making corrections. Metrical faults are noticed. Most of them are likely to be due to the scribes. The translation will often be found to have been necessarily based on emendations. Roman numerals denote the poems, arabic numerals the stanzas printed as distichs, this being the form of the ms.

I. 15. *Óá fícið* to be read as if *ðárið*, modern pronunciation, in Munster, *ðařad*. 22. *in naemáð*. 27. *aðubairt* for *do ráð?* 29. *þomþer*, nominative, for *þomnir*. *mac in Léit* for *mac Aoð Leit*. 34. *ne ráitær* *línir Samnér*.

II. 5. *aðubairt* for *aðbeirt*. 10. *ir* for *'r*. 14. *no boi* for *boi*. 15. *ðá fíleig?* for *fíleig*. 18. *búriþe?* for *boprb*. 23. Read some adjectival prefix like *caeñ-* before *þluatig*. 28. *aður* for *ir*. 31. *þiagamaðið?* 32. *ðluatigimð?* 33. *þaſðe*, 'words,' 'utterances,' for *þaſð*. 35. *in* *reáctmáð* *ðaolður* wants two syllables. 38. *ð' fáðram* for *do þaðram*. 41. *beit* for *abeit*. 44. *cúrtaoi*: *do tððbað-pan?* 50. *gibé* *do þeit* *ðá réna*.

III. 8. *Þind*. 10. *að iomðoiméad* *Þinn Almán*. 22. *Clann lillorpa* or *Clann Mlorpa*, accusative. 24. *'rín τ-áth = aður in τ-áth*. 28. *τap* *áth* for *τap an áth*. 30. *Seolmait*, omit *ne*. *Clann a þenaðar' r mo ñen*. 31. *'r* for *ir*, or omit. 33. *clann Óvibðiðroib*. *do ria Óvibþérit* as in 28. 35. *éorðaparaið*.

IV. 1. *Cronnóna*. *boðða*, like to *þoðb*, the war-god. 4. *do fíper-* *tal in cōnnim rín?* *að a fíriðáilem*. 5. *n-áðmáð?* 7. Omit *rín*. One syllable over in the second line, which is obscure. 12. *Þoðað* *Canann*. 13. Omit *þeim*. 14. Omit *uo = þo, þa*. 17. *ní hé rín?* 22. *ðia fíor* = *ðá fíor*. 30. *ma aþmoib*. 37. *ðo ðnionn-éacðað*. 42. *abeirþ* appears corrupt. 44. *ðia fíor*. 45. *ir nað* for *'rnað*. 50. Omit *in*.

56. 'r a n̄duþr̄amaiþ. It is a habit of the scribe to duplicate this a. 66. ȝ1ð beð mōr̄ do báðaþ wants a syllable, and does not make even a loose rhyme with marþað. 67. imm̄on (= um an) for mon. 69. Omit að, as in modern usage.

V. ȝéic ȝéac for ȝéic. 9. að for að. 10, 11. caoðað. 14. leat-þrom. 21. cn̄aa disyllable for cn̄a? 26. ȝcuiþeð. 17. cuara? 27. ȝionn̄m̄aiðe, gen. of -m̄að. 37. ale for aleiði. 38. n̄donþaði. 40. noðan ȝeðaþ.

VI. 3. ȝ6-þan for ȝð? 7. ȝp̄ið for ȝurþp̄ið? 8. 'r for ȝr, or omit. aðuþaþt for aðbeþt. 12. a ȝéile. 15. ȝuað for atuað. 20. ȝoið or ȝaið for ȝáið? 22. 'na for na. 25. pa [a] n̄diulþað. 30. n̄ðam̄t̄aði for n̄ðam̄aiðe. 34. ariðe.

VII. 3, 4, 5. do ȝinneap-þa? 4. n̄ð ȝo for ȝð? 6. ȝr iap ȝin? Omit no or the second ȝo. 7. ȝr for aður. Omit ȝr. 9. aþ ȝlað etc. wants a syllable. 13. in þen? 15. cloiðim̄ ȝórm̄að. 16. ȝiaþraiðeþ. 17. ȝr ȝiað ȝeaða ȝáin ȝa benn. 20. ȝrruip̄ ȝorðann. 22. in ȝeirð ȝin? 25. ȝabál. 26. ȝr ann, omit ȝin. 27. pem'. 28. ȝruap-ur-þa. in ȝcén for ȝein. Omit ȝr.

VIII. 8. ȝiaðað, unless we suppose the feminine inflexion by attraction of ȝið—teacð miaðað, ȝið miaðaið. 9. noða teacñainð tú, thou touchest not, shalt not touch? I suppose a transitional form leading to modern teagð-mað, teanðm̄uðim̄, which, however, is followed by le—teanðm̄uð mo lám̄ leir an ȝcopán, my hand touched (met) the cup. 12. ȝáða = cnátna, for ȝáite? 13. ȝpan for pa. 14. Omit ba. 16. clainn for macað? 19. et caetera implies that caetera desunt.

IX. 3. oþm.

X. 2. Omit ȝr. 3. ȝiaþ for ȝiaþ. 6. Omit me? 7. ȝuðaþ. This confusion between the 1st and 2nd persons of the preterite is still found in parts of Ulster. 9. leð lám̄-re? 19. ȝoðað etc. wants a syllable.

XI. 5. ma for na. 12. lá for laiðe, or omit po. This poem is incomplete.

XII. 1. Omit one nað. 9. ȝriatðaþ-ȝinn. muna beþ. 11. Omit ȝr. 13. ȝr for aður. 15. n̄ðáiþe for n̄ðiþe. 18. Aður for ȝr. Supply ȝr before Paoléu. 26. Transpose ȝonn and ȝuað. 29. inðan-ðoþm.

XIII. 7. a ȝrñib. ȝeir [leat] mo ȝleða niðe? marðaon 'r m' 1oðna ariððiðe. 10. aþ ȝeo. 12. luacð a lenna do ȝaðaþ mac Oilella. 14. ȝáðþam̄aþ. 18. Omit ȝinn. 44. Omit a.

XIV. 2. n̄ðn̄e. a ainn. 9. lenað. Syllable wanting. 16. lañþaðiþ, leñþaðiþ. 20. n̄ð ȝo. 22. inaþ n̄ðeðað. 29. n̄iþ ȝeþ. 33. Omit aon.

XV. 3. oþoinn arið eisn̄ið? 11. uañib. 18. aðþaþ for ȝ-aðþaþ

XVI. *buitéim* for *péin*, or *íban* for *ban*. 5. *maiþð* *do* *bíos* *ap* *cionn* *a* *feirðe*. 7. *a* *ainn*. *Sgíat* becomes feminine in later usage. 8. [a] *miðeæta*. 11. *ópmra*. 16. *Cuirþ etc.*, a syllable over. 22. [lþe] in *céin-éat*? 25. *aður* for *ir*. 32. *Armenia* for *peap Menia*? 36. *ðliað*. 39. *halluð* for *háloð*, equating with *tarrauð*. 41. *uþr* *ðíall* *ðað* *ðuað*? But the nom. should be *ðleð*. 42. *nðeal-ðlac*. *rðeit* for *rðiað*. The gender has become doubtful. 44. *Tetþa*. 46. *ón* for *óna*, modern *óþ[ab]*. 47. *coinéruinn*. 54. *ap* or *'nþr* for *inap*. 55. Omit *ir*. 56. *tuðaþ*. 57. Omit *ir*. 59. *ir* *do* for *rðo*. 62. Eight syllables in first and second verses. 63. *ðáð*, as in modern usage, Munster and South Connacht, North Connacht *ðáðað*.

XVII. 2. *ríçil* for *ríçilín*, the last two letters being a duplication of *m* in *mbic*. 4. For *do* *cuirþt* read *ðia* *cuirþte* = *ðá* *ðcuirþt*, *ðá* *ðcuirþtaði*. 6. *péimðið* for *ríðþéimðið*? 8. *nað* for *ðonað*, or perhaps *talman tuinn*, poetic inversion for *tuinn talman*. Such inversions of the genitive are frequent in the oldest poetry. *Tonn talman* is a common poetic phrase for 'the earth's surface.' *Coiméruinn* for *cpuinn*? 10. Omit *ir*. 11. *lem* for *le mo*. 16. Omit *ir*. 18. The name *Cúán* is a disyllable. 19. *č' ionðaðið*? 27. Omit *ir*. 29. *uð* = *þð*. *máðair*. 31. *inap* for *nþr*. *muic móir* *n-uaðiðair*. 32. *ir* *é* for *ré*. 33. Omit *rín*. 37. *rðo* for *ir* *do*. 39. *maþbaþir*. *torcðair*. 40. *þraoðair*. Omit *é*. 42. *ðnáðþéim* for *péin*? 44. *coinéill*, accusative of *coin-iall*, a clear instance of accus. governed by a 'passive' verb. 45. *tar* *maiðe*, to rhyme with *inþruiðe*. *ðia* or *ðá* for *do*. 46. *móþi*. *þlaiðte* *rlóð* = 'of hewing down of hosts.' The scribe, mistaking the construction, read a *þlaiðt* *rlóð* = 'where hosts used to be cut down,' and changed *móþi* into *móir* to amend the rhyme. 48. *ná* *bíð*. 49. *ad* *cluim etc.* wants a syllable. 58. *biað* twice for *biaið*. Omit second *tú*. 65. Omit *a* before *céile*. 66. *b' fíorðaillé*. *Almáin* for *hAlmáin*. The confusion of final *e* with *i* denotes a late original date for this poem. 67. *a* *n-orað*. 68. *ðað* for first *ðaða*. But next verse has also a syllable over. Perhaps *ðiðe*, *tiðe* are already monosyllables. *mapaon*. 61. *Almáine* for *hAlmáine*. 71. *illanannán*. Nominatives in *-án* have often genitive in *-án*. 73. *in* *neac*. *inþin*. 74. Omit *ir*. 77. *toðmaþc*. *éiðeann*, a forced form of *éiðin*, to rhyme with *pepp*? 81. *ð' imþip*. 82. *'r* for *ir*, once. 84. *n-alta*? *deþgðr*. 88. *ðé* *co* *nðeþch*? 96. *þáðað*. *ma* *þoipróm*. 102. *'r* *a* *tuðað*. 104. 'Till he crossed the ancient brine,' i.e., till he went to the Irish Elysium oversea. Or it may allude to a voyage which brought Fionn into contact with Christianity.

XVIII. 1. *Cópcair*, etc., has a syllable over. 3. *tuðaþ* for *teðoþ*? *Malað-ðuðið*. *élaþ* for *élaðt*? The *-ið* stem is of modern growth. 7. The rhyme *ðulbain*, *ðuðne* is possibly corrupt. But several approaches to the modern assonance are found in this poem, perhaps owing to the difficulty of finding close polysyllabic rhymes. 10. *briðdán* 'spirit,' not *briðdán*. *ðó*

éualaið. 18. ollblaðað. a þulainð. 23. Omit ben once. 27. þuilenð-eað. 28. térið etc. wants a syllable.

XIX. 1. uðara. 3. n-erþaïð. 13. Macu Neéta, *i.e.* a member of the race called Neétraïðe. 16. ð' aonlánim = still in existence? This may be the origin of a dólánim, used in North Connacht dialect in the sense of 'always,' 'continually.' beð for beðða? or beð-þföðað.

XX. 3. ðia ttuð. 5. mærþaïp. 9. lóib appears to be a disyllable. 10. 'ré for iþré. máðaïp for amáðaïp. 13. þop a þreit. Read nó ðo nðeþnatað, or in cleánnur. 14. iþ a ciáll. 17. do 'llíp? 21. aður for iþ once. 25. i ndíaið a aðar. oþlaic. 33. Elena or Elana. The long é is a modern introduction. 35. nðépáat? 40. aonap. The metre changes in this quatrain. 51. iap n-a þuðalað for pí na buille? 52. This quatrain should probably follow 53. 55. I have placed this quatrain in accordance with the scribe's note which follows it. 57. Insert leip before or after Lomnoétað. 59. The inflexion of Cþaoð Ruðað as one word, like the modern tþrástóna, is very frequent. 61. tþíap, two syllables. 64. dít tím. 67. A línúp etc. has a syllable over. tá for aðá. 70. I cannot easily follow the sense of this episode. Apparently Muinremhar first failed to repel the invader; then, when reproached, made a counter-raid, and carried off the treasures of Lomnoctach from Dun Bolg, which was in Leinster, and gave them to Cn Chulainn. Cu Chulainn did not regard the exploit as a proof of valour, perhaps because it was done in the enemy's absence, and he therefore gave no share of the spoil to Muinremhar. 77. Omit ðúin. 81. ðéilleað? ðíallað? 83. ðeill etc. a syllable over. 87. aður for iþ. Oilell for gen. Oilella, metris causa. 88. tþappioð etc. wants a syllable. 91. do það etc. wants a syllable. 92. deðmac etc. wants a syllable. 93. iþ meinic po biata? 91. cenn caillige? 101. lám. na ðíaið. 107. muna dech. 109. eisipri þiðra (þíru) iþ maca? mapþað.

XXI. 6. fa tuaté aínpa? 7. oíppéim, oíppín, for eíppen? I have made nothing of ðíul gennaið. 17. iþ é ríp etc. wants a syllable. 21. et *i.e.* aður. 28. rðíat. 31. ð' fáððar?

XXII. 3. ap ðcúl. 5. Omit in. 6. Na tþí ðuið meic. mórð.... which should rhyme with miðið appears to have been altered to rhyme with Mórra. 8. Change of metre. 9. Chaipíoll metris causa for Chaipill. 11. Change of metre. 13. Omit ríp, which is inserted through misconception of the metre. 15. Return to original metre. 16. Aðbat for do baðað. 17. t' aítepc. a uí Cúináll. boí for do þí. a þíp. 21. ðan olc iþ. 29. ðað tþípe. 31. a uí. 36. mðíp for mór by attraction of form. 37. ap cenn in tþlóid? 43. innip t' aítepc. 44. a nept for neptá. 48. ðcaoméell? 62. This poem is incomplete. The defect is unfortunate, as we miss thereby the story of the breaking up of the Fiana.

XXIII. 5. *ma* *ðualann?* 7. *Cruaðan.* 26. *beit* for *a beit*.
 28. *þer* *ðorða.* 33. *ða* *ðualanð?* 35. *ðo* *nðoil.* in *trplaðrarið.*
 49. *þuaparatað etc.* has a syllable over. 59. Insert *ip* after *ðuað*. In Aran
 they say *ðoip* *ip* *triar.* 61. *rðið* *ðað* *aoiñfíð.* 69. a *þlóisð.* 71. *ðað*
 a *þraca*, unless we suppose the old dative *inþi* with *i* elided before *þaíl.*
 74. The rhyme *lán-þær:* *ceþða* is evidently corrupt, unless it be a mere
 assonance, giving *ceþða* the modern value *ceáþða.* 78. *an* before *éin-*
þeaðt is the article, not the preposition, as the modern pronunciation *innéin-*
þeaðt shows. 86. *ðo* *poicé* or *þeððað?* 93. *þiop* for *þiopar.* 96. *am* for
ipam, or *na* for *ma.* 97. *þein* for *buðéin.* 99. a *ccomhdecht* has a syllable
 over. 101. *oðt* for *na hoðt?* 109. *Monaið.* 110. *ðúin*, but modern
 usage often leaves composite place-names uninflected. 112. *þliað.* 113. *poimn*
 (*þé*) a *n-þr* 'ra *n-ionnnúr* *þeín* i *ðtuaparðal* *þiu* (?) *buðéin.* 117. *Sax-*
an. 120. The stanzas between this and 142 ought to follow 173. A loose page
 has probably been transposed in the ms. from which the scribe copied. 121. *lán*
etc. wants a syllable. 133. *air* and *teineadð* make bad rhyme. 138. *þreððan?*
 141. *ccéill*, i.e. *ðéill*, pl. of *ðiall.* 147. *þo* *uair* or *þo* *þuair?* *ipa* or *ina*
 for *ra.* 153. *Almann.* 156. *rið*, plural. The allusion to two Almaynes
 or Germanys may serve to date the poem, but I am unable to apply it.
 158. *Almann.* 159. *ipan* *nðréit.* 160. *ðo* *techt* *dot* *mac.*
 162. *rróil.* 170. *teinnte?* *n-uplariðe.* 174. *ipan* for *pan.* 185. *caor.*
 189. a (fem.) *þreire.* 193. *éim* for *min?* 195. *caðraða.* 196. *þo*
þiombuadð. 197. *Éipinn metris causa* for *Éipenn.* 198. a *n-éðaíl.*
 199. *clanna* *taippteaða.* But the repetition is probably corrupt. *caippt-*
teaða, chariot-riding? 201. *ip* *rob.* 203. *caða*, gen. after adjective, still
 found with *lán* in Ulster, but not I think elsewhere. 208. *ðo* *comméid* = *co*
comméid, with *co* once omitted in transcription. 212. *þanað* *ðubac* = *þo*
 a *n-1d* *ðubac.* 213. *mbuiðeð.* 215. *ðuine.* 221. *reinntear.*
 222. *nðáðað* for *nðáibte.* *loða?* 223. *ðorðán* for *opðán.*

XXIV. 8. *ip* *Ablað* *ð* *ðia* *n-éip* *rin* or *Ablað* *ð* *ðia* *n-éipri* *rin.*
 10. *lém* *etc.* wants a syllable. 20. *ðo* *léið* *etc.* wants a syllable. 29. *ap*
nðol *etc.* has a syllable over. 32. *náid.* 33. *an* *þrealð* *etc.* has a syllable
 over. 42. *ap* *realð.* Next verse a syllable short. 53. *ap* *an* *þaipprðe.*
 55. *Ap* *na* *þCað.* 56. *oipnn.* 61. *bámap*, omit *þo.* 64. *ðo* *compaic*
etc. a syllable over. *ní* *þo* *an*, or *noéap* *an.* 65. a *þeprna*, Ulster dialect for
 a *þdeprna.* 69. *ba* *mór.* 77. *Ap* *loð* *láodðaip* *etc.* a syllable over.
 78. *Sléiðe.* 80. This poem is incomplete. It breaks off at the same point in
 Oss. Soc. Transactions, vol. vi, p. 126, showing that both texts are traceable to
 the same ms., or that the poem was never completed.

XXVI. 3. *éuipinn.*

XXVII. 3. *ðað.*

XXIX. 2. *ðainðne*, omit *ðo* *n-.*

XXX. 2. Omit a.

XXXI. 3. *Do bēit?* for *da mbeit ea*, with same meaning.

XXXII. 7. *aður* for *ip*. 8. *an* for *að*. Last verse has a syllable over.
9. *Clann*.

XXXIII. *runna*. 9. *a n-anu?* while I wait. *panceap*. This deponent-ending is usual in pres. subj. 1 sing. in late Middle Irish. Modern Irish substitutes *-ad* from the future. 11. *meanmain*. 13. *gīð hé an pmólač*. 14. *lača*.

XXXIV. 3. *pia peimper*. 4. *páipdine*. 7. *τ-aptorí*. 10. *buð beð* etc. wants a syllable.

XXXV. 23. *čuaðamap-ne*. 40. *ðúinne*. 42. *áptorí ločlann?*
43. *ðoroðair*. 48. *Albančaib*. 1na *longaib*. 64. *ðin ðob é*, M. I.
cen cop. 65. Omit *ip*. 75. *Sluaigðeab?* 76. *a n-aptir?* 79. *cop-*
capač. 80. *opm*. 84. *cíapálač?* 85. *in Conn?* or *co cupata*.
105. *ðá* for *nðá*. 117. *mun beinn*. This poem, in praise of Goll, appears
to have been composed in rivalry with XXIII, in which Oscar is exalted. It
belongs to the north-western sub-cycle of which Goll is the principal hero. The
poet identifies Munster and Leinster with the enemies of Goll, and implies that
but for Conn's repeated interference Goll would have held the headship of the
Fiana. Fionn and the Fiana owe their safety to Goll, who revolts only when
Fionn unnaturally kills his grandson Fedha, who was Goll's son. These features
indicate the local development of the story. On the other hand, the tales in
which Conan, brother of Goll, is held up to ridicule have a southern origin.

OUANAIRE PINN.

DUANAIRE PINN.

I.

Éol ðam rencur Peine Pinn. re ré toisearcta in Tailginn
ó ré Þerðura neartóir. go ré Oirrín ilpeacatais
baðor diafr dealbða don ðrúinð. a Þaðruic tóir tis Calp-
pinn

Conán mac in lez lúaéra. agur Aoð Rinn roðuaéða
Conán ða férindið ba feapp. a n-iað Alban no Æriponn
noðar aðsúire eirr ñið. ina Æð Rinn mac Ronáin
Pionn do marþ aðair Æða. i n-iorðaíl ní toð maeða

Aoð Rinn agur Pionn fáða. ba clann deirri dearfþráðar
Ðorð Pionn d'Aoð ina ñið. ðað árð-comað ðað ðuindiað
do tis Ronáin co þaðoið. d'epuic ina ðeð-aðair

Níor þuiðee Æð do óleatð ðoile. þan ðcomaið do ƿuair na
aðair

da nðerha in þer ȝnisið. dia ttáimic a ȝíenoiðið
Do þí inðion að Aoð Rinn. ír hí ba háille i nÉriinn

diaf tóðr a ȝrðó tþré tóir. Æarfna ainn na hingine
Do það ða þréiðir ðr cæð. Aoð Rinn mac Ronáin ȝoðnáð

nað ƿaðað ðan ȝomðoin ar. feap da ȝirþeð a óleðnar
ba hárðmar d'Aoð ð do ȝein. nað ȝtigðað tær a þréiðir
ní laððaorl laoið tþré tóir. dol d'iepporl a inðine

Ceiðre bliaðna ð ȝin ƿuair. agur ȝeðtmain co lán-lúar
leiðbliðaðam ír mí aðáin. ðor ȝerða céile Conáin

A nðaðair eitdir ða ȝliað. ann fa ȝnáð in inðion ȝial
Lippe inðion Ronáin ȝreagð. þo len a hainm don inðer.

Do þí Conán ðan tónaor tóair. in t-uaarral ȝfriin t-árdþlair
ba hí inðion Aoð[a] Rinn. a þen ȝiongþála d'Ériinn

Aðuðair Pionn ȝall aðtið. re mac in lez ó lúaðair
ða ttæoi a Conáin do óleatð ðoile. ðan inðin Aoða d'iepporl

Raѓat da hieppoiò amacè· iр eum-ri liom do ḫeѓlač
da ḫiċċid deż do ċeleċt goił· iреaħ loddmar da hieppoiò
Da ḫiċċiż deż a hAlħmain oħiż· do loddmar go nħoħi nħalli
go dñiñ Āleħa a hAlħip ruħiħ· iр nħi Siġġi rruħ-żgħloġe 15
Teġġiaw co dñiñ Āleħa in āiż- leċċtear rinnne a paxiż Rónáin
ni paribba Goð ċall aġiż· do ċoħiż ja mħpreiġżeen mħadużlaż
Aħdei Conán in mnaoi moħiż· iр ruħiħiż ap a għallużi
toġħba tiegħi leib in mnaoi ap in mac· għan ceaħużzaħ co comiġnapt
Dap iap riu tainie atħu aż-żgħid· mac Rónáin in ċelotxiż ċruxa iż-
iż-żgħad b'vix iż-żgħid iż-żgħid· tħalli ap ġiġi
Innixx teap o' Goð na n-apx nájż· Ċapġna do bħżeiż do Ċonán
6 Siġġiż hrruż-żgħil na iħraeb nħeal· go hAlħmain leżżei
lai-ż-zean
Noċċa bixxix-żgħid bħżeiż ċaġid· a nħeġna Conán jipu ċap
iż-żgħid 20 roħi għoraxiż b'laċ-żgħid b'vix iż-żgħid
ba ruħiġe a eċċom-pax ap aon· Conán iр Ċapġna ḫiġi
għix-xu għidu għidha na mná mac Finn· eiħiż a uċċi iż-żgħid
Nisżei laġħad għidha na mná iż-żgħid· iż-żgħid b'vix iż-żgħid
haġħid-ż-zeo
ba hé Conán cenn a ccenn· a naēħħad nejħi neċċeċ Ċiproni
Luiżi in pí go Ráie Ċienat· do b'ox iż-żgħid pe bl-ħaġid
għidha 25 ċoċċaħ għan ċiżor għan ċaġid· a pprei Ċaoilti mis Rónáin
Lai-ż-zei dia mħaż-żgħid aż-żgħid· da tħażu Oρġod bħżeiżi tħalli
go naċċ-żgħid b'vix iż-żgħid· iż-żgħid bħżeiżi tħalli
Aħbejx Goð iż-żgħid b'vix iż-żgħid· a tħalli Oġġiġi aix-ż-żgħid
Aħħiżx iż-żgħid b'vix iż-żgħid· a tħalli Ċuġġiż iż-żgħid
cavix a bħxiżżei hixxap nō hixxap· aix-ż-żgħid bħżeiżi tħalli
Mo in tħarċiżne tħaż-żgħid opżi· do jidu 30 Ċiġi fuo bħ-ż-żgħid
għidha għidha għan tħaż-żgħid· iż-żgħid bħżeiżi tħalli
tħalli iż-żgħid b'vix iż-żgħid· a tħalli Ċuġġiż iż-żgħid
Aħbejx Goð iż-żgħid b'vix iż-żgħid· iż-żgħid bħżeiżi tħalli
muixx-żgħid Conán na għoloni· aġiż bixiż-żgħid m'ix-ż-żgħid
Na habba ap 35 Ċiġi fuo bħżeiżi tħalli
aċċi cuuġġiż cōriż cenn a ccenn· ap mac Goð leż-żgħid
l-anziean
Dia mħaż-żgħid i-mbun Ċiproni· ap ecċumarr għidha
riżiż Goð ap Ċonán ċap· iż-żgħid b'vix iż-żgħid

Muna abra an inðean féin. aðuðaipr Conán do gceill
 doðeipr mo þrériéir do mblaið. conað ffuiðþe þeð þeaðaið
 Anoir uaip aðferrra. aip Aðoð ór cionn an earrro
 do éuaip na épealaip ðaifrið. ð'ionnraip in áipð aiprið
 Innpriðipr Conán tþré feirð. aip a rgéið uaime óðeipr
 do ðaip in milið náði mall. a cloiðem iþ a éaðþarpr
 Lðomarð do hlnipr na nðan. riþ a ráitær Inipr Saitép
 iþ maiþee do leig cenn a cenn. dá uaíeine áið na hðiðenn
 Maiþee do bí að feðain na ffep. maiþð laoðraip lep
 leigðeð
 iþ maiþee do leicc cenn a ccenn dá caðmílið Þisan Éirinn 35
 Maiþee doðad in bém co ppap. do Conán iþriðið eoðnarp
 ðaip leðaip in cenn co cnáim. tþré éeritlárð caðþarpr Conán
 Do það Conán co gceill ccepuinn. bém cloiðim d'Aðoð na
 gualainn
 ðurp éerf a cenn ra laim nðeipr. día þeim cupata coimðeipr
 Ticc aníor Conán cpoðe. a haile na hioðghoile
 mac Rónain co ccaoiðe gennip. po haðnaiceð ra n-íup
 Seétmóin iþ mí na luisge. do bí Conán cathaighe
 leip na leðaip do bað ðóið. teipnaið a éneð a ccedóip
 bliaðain do Conán aip bie. ðurp in laiðe poð búaðreð
 gðaéndin Slíðeað Þala ðuinþ. iþ in maiðin ór Eððruim 40
 Cnuim neime po ðaip na éinn. tþre niðið cloiðim Aðoða Rinn
 marþ aip Maið Þála na n-áé. do ðalap ceiðre cceipr-tþráé
 Að ríðiðið Aðoða Rinn. a Þaðraip na mbaðall mbinn
 do mact in leit naðar lað. mar do éaot iþriðið eoðpac
 Túrnaim a Þaðraip doð éroip. riðar tðr n-aiðe n-anþroip
 ní binn liom áinuip ná ól. tðr éip na Péine aip aineðl
 Míre Þub-ðeoð do nðéine. tðr éip flaða na Péine
 ón ló inuð ram bíoðba ban. ðíol na Péine iþ ðeðgeol ðam.

Eol.

II.

Cumain let a Oiffrín bhéil· ari tsearúir do Téamhrach tréin
 da oétarí do bhrónnadh bhrusí· do comhlíl do teág Corpmuis
 Do bhríomh bhríacóir do mbáiligh· a Cháoilte mhaíche mís Rónáin
 eoláe mé i bhríomháibh fine· in gheobhail ataoí d'fiaffraide
 Óar dath in meirge Corpmac· ari Piand ro fuaagair comhrac
 leirion ba haitheoé in dail· dia ndearnadóir iomarbháid
 Ro raión Corpmac ríem aéair· mac Airt mís Cuinn Céadcaéair
 do gcuairfeadh fa fáilteóil óe· Piand ro dhaibhail an éoipe
 Dáé a ndearnamair miaid ngle· aibhert Piand na Féine
 gíobh tenn let do crioibh óe· fa liom báid dhaé én-éluise
 Da compaiciom let ariú· a Chorpmaic da mbenam cíor
 duit ní ba maiétheé a fír· baóil haitheoé ari niomhdeagail
 Noéa deéairiú pe t'acáir· le Cumall mór do ccaéair
 a com-éirígh do com Cuinn· aibharp fáir eirígh ettríomh
 Ro báibairri trí deic ccaé· i na għajnej Comáill do rath
 għer meaġi bār miogħið na dail· níop diongħaiħ riħ ēn-lámin
 Conn ġ-ġoll dia l-ainiż ħeġġi· allor a għeji nafar b'ajnej
 aġsur fippl-Emriond uile· aq-dan Comáill cneiħbusi
 Muna beidher fippl-Muġġan· 't' Connacétaid na għuvarad
 reiħi għlejhe ní ġiġi bħrað óe· do ċloinn oille Feiħlim
 Aħuħaix tħad Mac Mopna tħobix· ġarað naċċap għan-ħob do clod
 iż-żebi kollur in tħarr a Piand· do beirhe ari ċlannu ġiġi ġe
 Aħuħaix tħad Piand war ro fippl· noċċa ndearnattar mo lea
 do ten-ħobd opm na taċċaip· riħo tħarrbatt mo deċaċċaip
 ē-żebi fippl-cionta ānn riin· ruġġ Moirren leir ari eisdi
 do bhríom caxx-Conċa cōir· ari Comáill mōr mac Trenċid
 Ro fiaffraid Piand do ġġarað· iż-żu idher do na f-arrħa
 ħrifheri tħarraxx boiż annd· cionnu ħi tħarrbha Cumħall
 Do bħamair-ne ré fippl-ħobż· do ċlannu ġiġi Mopna ní bħreag
 ro għajnej ġiġi tħarraxx do ġġi ġaċċiż-żebi
 Cionnu ħi tħarraxx do f-ħarragħ-riżiż riin· bēiħ n-amsu ħi ari in tħalli
 bennċeċċi opt na can aċċet cōir· għe tħad fūaċċ let clann
 Ċprexmoi
 Ranġadóir ħad-ġu ħan n-ġuġi· 6 Cumáll ón caċċiż-żi
 għiżi dgor commaoxb do ċaġra· a ccomaoxin ġaċċ aġo-ġoġa

5

10

15

Ír ann aduibhairt Oifigair· aitíorpé fa borth bhróifidair

do gheibhá comhrac airtíodh· Fionn gá do beirte a Fíbhriantais aibh
Briegairiád in ghearr rím Cairebhré· mac ríosig na hÉriónn aitíodh

do gheibhá comhrac ó a chloinn· Cormac na biaid a nÉriónn
Mar do chualairiád Oifigair áin· ghearr Coirbhré dia éur a ttáir

taisg do niocheára dia dínghe· do ffiosraíodh in feáirbhíne. 20

Do pháistíreod re Cioéruaiád ean· mac Fír éaoisad mar do dhlig

gáir dñain drot éeirid mar nádail· ní huairi d' [f]eirid no
úiomharpbáid

Ro coifidriod na ríóidh uile· ro éoile Cormac cíulbuiodh

no ghearr gáir Cioéruaiád a dñain· re ríor in tisge taobhruaiád
Mochéinor do gáib in dñain· gáir comhcoifidriod na rílaidh

gáineach rathbhé eftírpan don dñail· aét gan ari nairim do gáibail

Do tineadh Cioéruaiád céadach· d'óir iir d'airidhio d'ir d'eadach

ba hedáil óorpan ré a linn· a ffuaip a gceodáil eadruimh

gan codlaid ó rím co lá· iorú fíor iir mac iir mná

gan aén a fpreidra a céile· ari eglá na haitéiríse

Ari na mharaidh óuinn iir dñail· ro éenníram an iomharpbáid

niop millremor ari ccaingne· gáir cinníremar comháirle

Sé fír óeag óuinn iar fíogair do chloinn óaóiríse buaibhdonai

ra iomharpbáid Fínn anghúidh· iir Cormaic ó élaosn-Temhráid

Ro fánratt uainn cland Mórra· iir clann lollainn gan dothra

iir clann Rónáin peilge· ro fánrath ari éonnaile

Do chuaótar ann co hÉmoin· meiríse rénta ór ari rleáití

niop ffoplann linn nári n-aighaird· ari ccomplann do

Óaóisdealuibh

Do b'áil re Fáolan go bfeibh· cpeac do óenamh an uair rím

do báisur uime an cpeac· go ríaoilbhrír plóidh na Temhráid

Tiaghmaosn go hAónsúir ós· mac in Dáidhá na nglanrón

do ronratt iir Aonghur rié· iir do tréigriom ari n-eigri

Ólúarfhaosn ba mór ari ccáil· ari cpeac co Temhráid tonnáin

ré fír óeag óuinn gan aét· iir Aonghur aghar nglollaí

ba híad ro na ré fír óeag· a Cháoilte ní hiomharpbheag

eol dám níodh fáidh fáanna· a n-aíriom a n-anmanna

A háon dñoibh mire baibh óeim· a ós Oifigair gan mísceill

a tréigriom Lóga caomh cónair· iir a ceáil Ó Conbhrón

A coic dñoibh Áoibh bheag mór rath· iarrin reifreath Mac Lughach

in reaéctíad Óaolsgur· aghar in t-oéctíad Fíoridur

In nómád m' aéairí Þionn péin· a deic Þeaparðomáin píp-péin
 a haen deð Colla caem cap· a ño ðéað Ráidne rópcðlar.
 A trí deað Ailbe co fþiop· ír Þáobharáin na cceð ðníom
 a ccoic deð Cainte na cceprð· ra fí lollann Þaoðarþerð
 Ro ðluairiomair deð ccéad bð· 6 Þemraist ðepr mór in þð
 pol do Þaðram Taillte na mbrait· rucc oruinn Caiþbре
 ír Cormanac

Teðu ñ anoir 7 aniar· Caiþbре ír Cormanac ap aen-péin
 noéa nþaca ríam oirpeéet· róba teimne tðruiðeéet
 Map feidm ro ðað Aenður uainn· in lá rín pe huéet in
 trluaið

in neé ba hionáid ðan oíl· in cpeé d'iomáin na háonap 40
 Do þeipim bþeðir ðuit de· da mað cumain le Caoilte
 nað fþaca cpeé ba cþuáid· tuma abeit a ñiombuaine
 Do ronfram fþiðloð fþerrða· tðuðram rúaid co rluaið Þemra
 do ðonfram Cormanac na fþleð· rðo ðaðram Caiþbре
 cniþeal

Do níðfram lámað folaið· mac in Þáðða ðianðonaið
 ðað neé da mapbðaoi tré ður· ro fáððað uile Aónður
 ðað bð ðá cþuðaoið don cþreið· do toððað ap ðruim eið
 nír fáððað lúac eið þréðða· don cþreið að rluðað rínn
 Teðrpa

Caiþbaid Cormanac ap Caiþbре· mac ríos na hÉriponn aipðe
 eallað ðan cáiðe nap nðaíl· ír ðan Caiþbре do ðaðaíl 45
 Ðá tðuðða Þíre uile· do ráið Þaolan folðbuiðe
 ní ðeðmaoip bþeit úað ann rín· aðt do cop fénin fán
 ðaðaíl

Noéa nðeþnamoip-ne ríos· pe Cormanac ðép mòr a þíoch
 ðo nðeðaíð fón nðaðaíl ann· a fþiaðnuippe fþer nþípeann.
 Map do éonnaip Þionn co nðoíl· Cormanac do ðul fón nðaðaíl
 do éðið fénin fón cenn oile· caéðslis aðr Almuine
 Né ður ðeip an iþip uill· ður ðeip in coipre cáogðuip
 ðo nðeðaíð in cloiðeñ cain· fad fæt tðruiðeð i tðalhúin
 Ír íad rín ðuit mo rðéla· ðé bð do beit aða féná

a Caoilte míc peðap Þind· a míc in gíne Cúðaill
 Mo éen do Cindaoð dom ðol· tðuðað nað tðerþa dom fðoðgal
 do mill mo bine méin nðluin· fðið mo éðoiðe oða cuman.

Cumain.

III.

Á éaoírtéuin Cluana Þearta. do éuaóthar uait ari eáetra
do Cionnphónaió na gceád rílóid. toirid ñar tuit Suca
rrónphór

In lá rinn a éaoírtéuin éaoisín. ba híomhá tóineanphir ríed éáisín
um Þoll ón bhuailis ghrinn ghláisir. um Þaraid ón Óeinn
bhréacarúaió

Fa Óráidre gur in ceiruit gciúin. ña róinnt óninn do
caipeacé ciúin

Fa Conn iñ fo Þáol gheal. fa Aoibh ña Airt na n-inean
Fa Þláir ó Þláir lecraig linn. iñ ña Airt ón Moig foirdéinn
fa Conn ó Óearratáin báin. fa Þar aðar fa Channán
Iñ ñán Rúas ó Ráis na bÞian. mapáon re Þionnphor na
bÞian

Fa Áonshur on Óráoisibhig cuirí. iñ ñan laimh Tréin a
liaethruim

Deich ceád ríáit-ármáe co rídeim. do éloinn ríenmaéar
ðuill gérí

An lá rinn fa ráiseec rinn. ari in cencocán fo a éaoírtéuin
Iñ uait tanagámar atúaió. co Óún Þláir in uirghe fínaír
ruibháe rinn um tráit nóna. aðoig ria gcaé Cionnphóna
Abuðairt Þoll fa eáin copp. biom do hainre ñonn anocet
ad-ðnú ari in flait do nzoil. gér-mána Þionn am aðaig
ðuð-abann tapla réir ettaó. do faðram Áth ñnri hðo
do faðbað leðða 'sun linn. iñ tñre ari Cnoc an Óaoréuin
Þeopann iñ Moða ari mo gðráð. að iomcoiméad in dá áé
iñ Þoll ari Að ðuill do ðað. að iomcoiméad ari Þionn
Alman

Ðan o Þorðaðainn na bÞian. do ríe Ráis Þráoisé rinn
aníar

Ðan taoríec náonðair do neim. do Cloinn Þorða do
maiðin

Map tainic do tráe nóna. tig Þionn ré caéa crosa
Þrancscaig Saxonai ñand rinn. ðreánaig Þirreannai ñig
Ro fuiðeðair ñeððorð linn. að in áé að ari ñan Þoll
coðlaió mic Þorða do mær. ní cùalaió gáir nô gþréðan

Seachd tetrácht déag u'lollann airméil an. gan tacham gan tinnabhráid

aéet aen deo c' d'uirde glan grian. ḡe c'is eáora eaoréainn
ba neimhiongnaid do D'oll grian. ḡeis acoibráid tuiptreid tím
aig fóraire aip Bionn na p'Bian. ó éuinn Chlóibhna go Cúrr-
fhláib

15

Deiridh oíoché ina iomháid. cónarolur fír ié píobáid
eiríadail Bionn go ngné nglóin. eiríos do moé aip madaid
In uairi páinic gur in áe. mac Cumhaill gan fíor do éach
ní c'is co ceualaid an eur. anndriu euaérrann an euraid
Tainic tar in áe go holl. fuaire D'oll na éoiblaid co troma
noéntair Bionn in cloisneamh crúaid. of cionn tme lloipna
tmonadh-fuaid

Uairidh D'oll r'gáel gan r'geile. le hainmceirioé in cuijse neimh
rior-toigaid in laimh ria r'leis. eisíos in geraoirid gériérid
Dia mád áil riom aip Bionn féin. a D'uil tóir nae maié
dom r'éir

20

cien ó do éuairfínn r'fem loind. do cenn aip cleist crúaid
éaoiréuin

Ruccur úair do r'gáel co r'gáim. i'f r'usur do r'gáin n'gairid n'gáir
aig ro duit pe tetríall dot tis. do tpealaí an caé a éuraid
Eiríos a D'uil gáid do gá. tionsíl éuigad Clanna Mórna
aig r'ín na caéa eoráid. éuigad a gcael Chruinn-móna
Mo bennachet oírt a Finn f'éil. Óamhára i'f baoé gan beis dot
r'éir

deic gceád fa Airt óg na r'leis. aig ro cuad dom c'inedh
Deic gceád fa D'araid do n'gairid. tanagatatai edriott i'f r'ín
t-áith

toigaid do r'leis of do laimh. in p'Bian coip r'luád Conáin
Dáibhá mo comairce aip c'ád. i'f aiblaid mé uait tar aíth
coipd' d'som do c'inedh i'f do clann. r'ul r'abhar mo gúin Dá-
lann

25

Dlúair aip mo r'gáid i'f r'ín r'gairid. gáib a Finn do huplam
h'airid

do n-100laicéid t'á aip D'oll gdeal. ionlán gan éreidt óm
c'inedh

Do iomálaic D'oll Bionn na p'Bian. gan g'oin ó c'ád tar do iarr
ba hé r'ín in milid mó. do riadet ceirteadhán in tréoraid

Cóig caéa aghaibhail do Dóill. go raiinic tar an acht anonn
nior rísuirriot don éur crosdá. go rísa ceaptaílár Cionnn-
móna

Sleáth Oírrín pleáth Caoilte crúaiodh. i cráoiríeas Ráistíne rúaiodh
edorbhuairf co tric tarraíodh. a nglací Duill na ngeabalaip
Seolmaistne co daingean dhríordá. fa Dóill do cloinn maié
Mórna

clann a rínaítear i ní mo chen. deiridh gceád ríseáth deiridh aip
deiríeas

Dóill ríomhainn i ní Dóill ná ndeaghaíodh. a gCruinniúnóin aipidh
airmleabhaíp

rinnne níos aghair éuise. mar ba ghríteáil aon tuisce

Ní cuirriomh dínn róip no ríar. Caoilte i ní Oírrín i ní Bionn píal
mac Conbhrón Caireill ríomh cap. reácht ccéad deidh d'oirpeáct
Alban

Clann Cúain clann Óaoírcene báin. i clanna Rónáin rúaiodh
clanna Duibhneárois náir báil tréise. aip aip níoruidh go
Duibhneáth

Teit Dóill iárrín aip aip n-úct. do ghoimh Caireill ba cásáin cuchta
do marbh trí céad co crósda. aip lecain crúaiodh Cionnnmóna
Tainic éuagáinn Caireill crúaiodh. i ní gárraiodh Alban co mbáin
faidhbaír deiridh gceád marphá fa mór. mac i éirítearidh Con-
bhrón

Tainic Bionn reáctoinn fa róid. caé mór ghríamhá gíollaodh n-nd
do éongnam aip ccaéa cain. tainic lollann na n-aighidh

In beagán ro bámaph féin. aghaibh lollann na n-nd
nior fadram cí no duine. i ní lollann gáir n-ndionfáire
ba mór aip meirneas. i ní lollann gáir n-ndionfáire
no gáir fadram ríseáth rínn. aip in cennocáin ro in éadair-
éuinn

baíram foirteil aip uéid Dóill. aip gáé oirpeáct níoruidh aip níoruidh
dhaé marpionn Dóill na píleodh. i ní tenn oíruinn gáé aoniphéar

i ní Dáraíodh co nglóine. ní beag do cráidh mo éiríodh
Maig Maorín na fíarraíodh déiridh Duill. i ní tme aip éáoraiodh caor-
éuinn

i ní eáir doibhroin i ní dhríordá. Maorín aigd gáin clann maié Mórna
meirri aip tethéaodh Féine Bionn. aip ríseáth do érásodh a éáor-
éuinn

Óunaó Óaighe in uán ro éíarí. i na pfaigheair ceol i píosaó
i oíthim in loé ro láinni pinn. Uoé Ríeá i pí eorcpa eáorpáinn
Mar do éigheoirí gan doilghe. do leighe bláit binné boirne
aodháin eorcpa co deir don dhrum. do bárr eorcpa a caor-
tann

Raighealra amach ra Mhíde. amaraí go Maig mibile
loiprephed banntraéit. Féine Pinn. ní b'iu ap comairce
caorcpáinn

Tioeád anoirrcheioí anoir. gáraíd tpe Ólionn Conáin cain
íorrad deghubla ra blinn. i pí caorpa eumára eáorpáinn
Ainn do taipriongír bpenaínn bláit. agus do bepa in ppríomháid
nein d'anmain gáe aoin teid inn. a ttaláin in eunis in
éáorpáinn

Dam do taipriongír Óiopruing dhráin. i ghrin coillid ro píom
éaoir
go mbísaó mo corrán ra bliond. ro taoré cnocáin in
eáorpáinn.

A éáorpáinn.

IV.

Sgéla caéa Cnuinn-mhóna. a luéit pír b'áil a n-eolur
lón na ceupraíd ecomeridhá. atá píein oíra am eolach
Clanna Rónáin tioslaictiú. i pí clanna báisíce báisí
ro báitsear gan iorragail rín. i pí deicé mic b'ídeas Mórna
i Óaboiplionn báisíce ballaiú. i pí i Óiubhóisír b'í neamháin
ra caé rín do éndarran. lé céile i pí clanna Neamhnaínn
Do píreartail in coinneáin rín. do b'í ag Dóll mór mac Mórna
gan codlaó gan coirgeasá. agha píreáileamh dhran
Faithé pír pír píreáileamh. do b'í ap Dóll na ccleir n-áitíor
ní b'íodh tríat ba neartáin. i ghrin éaé ap na m'áraí
Ap ríseá eorcpa go d'éigheaná. do b'í Dóll na pleád mbúasá
aodhá eurige in t-éighearr-mac. d'á n'goiuréi Óaighe Óuanaí
Aón oisíche don fóraire rín. ríriú Dóll ap a gáoltaiú
aighean naí ecorpáileamh. aniomarcais go píreáileamh

Do riþ Döll an piñið riñ. na tæcta ðo mac Cumhaill

ðfaðaíl rðéal in ffidir rén. anuña bþéin þep a fuiluind

Ro fiarfraið Þionn Almaine. Þriðianuð Eriuonn anéinþeðt

cía raðar le ðaðcroið. anaðaíð ðuill na nðerþleð

Aduðaírt Þionn ðriðinnþerlað. ðo mað ða mac bað cðra

do ráið Oirín ilþeuplað. nað ðinþeðað mic Mðrna 10

Do ráið Oirðar anglonnað. maið ðað mac mur a aðair

ðap leir þeim ba neaðgoðað. ðó ðan dol ina aðaíðh

Að fþeðra don ríðþeinnið. aduðaírt Þáða Cananð

ðið bé þépp co míceilluð. teðað ann 11 ní raðam

Ðér b'olc lé ap fflaiðþeinnið. do ráið Þiarmair Ó Ðuiðne

nað raðað þeim na caðeideð. anaðaíð láiðne in ðuill riñ

Mac a meic ra inþine. Þiarmair comann Mac Lúðað

ðap leir níor uo ðniðom impriðe. dol do ðiongðbail in curað

Þionn anuðaírt þo heitíðæð. do cuið aðaíð ap Cðoile

a nðiaið cáið ðo ðeitþiðeð. eiteð náða nioð ðaoiðccae 15

Ro ráið [Þionn] ap fþeðarðuðað. íap mbeir tþreiðrre ða
n-atað

ðniðom tær þúð ni ðerpnabair. a clann bþugðað 16
a ðiongðaíl don ríðþeinnið. do geall Caiþioll 6 Conþroin

ní he ðniðom míceilluð. do geallað rísem þe habldir

Þuð Ðáiðre na bþíæðra þo. leir a ccomðaíl a bþáðar

þor geall buiðen íarfþartæð. do coiðr ðuill ap na márað

Ní ðioceþaið am comþrac-þa. Þáða Canann no Cðoile

aduðaírt ðöll glórdhærta. náit maiðe ðloinðe þaoiðccne

Inniðim ðom ðeitþræðair. or hé nað ðiongðna aitþir

liom þeim ðomað neitðaðað. Ua Conþroin cona maiðir 20

Do éreid ðöll na rðéala þo. do innið Ðáiðre Ðuanað

ð'eiðr eðlurip do ðenam ðo. do énaið in t-éiðerri náða

Do éróid ðöll an aðoið riñ. ð'eiðteðt þe clannaiph bðoipccne

ðía a fioð cía le nðaðaigðæð. teðt na aðaíð co þaðið

Aðeúalaíð in moip-þeðan. ða riðind að ríð na Þeinn

Þíana na ecoic ecoiceða. anaðaíð ðuill þe ðeile

Cuipim Cðoile cþuind ceptað. 7 Sein-þopar cþann-þúð

coperc ðuill ni ba haimneapt ðáið. clann þi loðlann ra

nðlan-þluagð

Donn mor Monaið Ectcolla. ða mac Rúaið Oiripr Alban

bíð in buiðen eaðtað þo. a ttúff in caða calma

Þoll Þolban iŋ Cap Cúailgne· dá píðþeimnið Þian Ulað
 muinnter in dá glan-úaiéne· le céile að cope in óuprað
 Þepprðomáin gér pí-þeimnið· aþ Þianaið díana ðorþa
 ðó þérn do ba mísceillið· teðt anaðaið níe Þórna
 Rí-þeimnið Ó gCemnrealaig· dap leir þérn ba pí raðtmar
 ba hole toifec in tinnrecait· anaðaið Þuill ra eað ro
 Teðuð Þiana Uþrinniðhan· pan eað map gáe aen oile
 iomða óig að uplaðað· v'egla Þuill na cclep neimne
 Ro rírioð Þien Þeptumán· le mac Muirne mun ám róin
 doip gér níðr an merugðhað· tigð ann na n-ápmoið
 Þíena tailce Túaðumúin· teðaið ameरc na Þíeme
 do bí rín na nuallðuða· fol do rðarpat pe céile
 Le mac Muirne munéaoíme· do hiappað aþ Þérn Connacó
 beith map cáe að uplaðe· anaðaið Þuill ra óorðar
 Do cuipeð in Þairþeðlað· le mac Cúmaill hí Þaoírcene
 buiðen þíocða aípmneinnac· anaðaið Þuill don táoibriñ
 Clanna Nemáinn ronartvoið· do ba ónig lé mac Cúmaill
 gur cuipeð ra copecap róin· nað ffuaip Þoll feap a
 þulainð
 Þan aoiñþer na n-úirerþbað· aþ in táoib énaið do Cpuinn-
 mðón

do cuiþ Þionn in buiðen róin· pe coip Þairpil lú Þonþróin 35
 Rí Laiðen do ttromðorð· da píð Muinán gér ðaoíþre
 don taoib érff do Cpuinnionaið· Þionn þérn iŋ clanna
 Þaoírcene.

Glúairip Þoll gnuoméaccað· v'éirr na randa rín uaða
 (uaða?)

do rauinig in riðeisirr· víer coimainm Þairpil re Þúanað
 Le Þionn ó do rípfiðe· do copð Þuill in rúlað troma ro
 do riapraðið don filið rín· cia do cloinn Þórna an Þoll ra
 Riotra þérn aðubrattar· ón ló tucad eað Cnoða

Þoll o fuarupið rulbarðað· ann do bñail Cúmaill éura
 Ar eglæ do láimé rí· ro ceileð opt in t-aínm rín
 lé mac Muirne baðaiðe· a Þuill aípdeéctað aíngið
 Map cuðamra cnuinniðéer· a nðubræd le mac Cúmaill
 níp ffpoláip a n-oiprðið· ria teðt don tþlúaðriñ cuðainn
 A hæiðle na faiþe rín· do bí aþ Þoll pí reðt n-ðiðcið
 aðeirþ a aípm aíltñiðe· láim pí hlollann na n-oiprðer

Do rónaō real codalta· na díaið rín pé mac Mórna
co ecualaið Fionn oébhaðaé· in laibh a n-aice in omna
Gluairip Fionn na dionarán· día a fiúr cía do ní in codlað
go ffacaið in t-aónn macam· gan dionduine ina fárrað
briéntaigírr in ríðfeinnið· ó do báðar na n-énar

marbhað Óuill go míceillid· rnaé feirr cía do ðeanað
45 Eirgír Feneur fínbélað· andíaið Fionn agra coðlað

do éonnaíre Óoll gniothéaétað· iñ Fionn ap tí a góna
Aind aðbært in filið rín· pé mac Cumhaill co faoðrað
gan bæir ap tí beinibí· búaíne blað ina ræðal

Duifceir lollann óræfmað· ónáðala Fionn ra pile
le mac Cumhaill éomræfmað· iappréar comlann a tríce
Do díult Óoll in compac ro· do cop pé ríð na Féine
aðuðbaírt gur óomblaðra· tríat að compac ra céile
Aðuðbaírt Fionn in flaiðfeinndið· noðar b' rín a aðþor
dísia mberit Óoll na éaðeideað· go mað mien leir a mar-
bæð

50 Duif-rað Fionn in tréalamr róin· díaið in díaið ina mbállaið
eirgír Óoll go fepatmail· in tráð rín ina aðaið

Do loc Fionn in compac rán· pé mac Mórna do ðenam
aðuðbaírt nap comcormail· compac 'rgan cáé ða fédðað
Sðaraid in dá ríðfeinndið· uman tráð rín pé aroile
do gáðrað co micoillid· ap na tártað la cuinne

Ir aibeil do fregðraðar· iap rðaóileað do Ólar Óréine
an dá degláðe degðapaið· Crunnniðin i ecuinne a céile
Le mac Cumhaill láinþergræð· nír hanarð pé mac Mórna
do róinn ré go fáðbeptað· cáé ap ðoirrið na móna

55 Ua Conþróin ra a nðuðraðaír· tuarff a ttofæð in rðeíl rí
a n-aðaið Óuill éníl-rgathaið· do codar cáé le céile
Innraíðe Óuill ilectaið· noðar b' aðaið ap éaruið

toirð reaðaic fo minéanuð· do b' aíde na n-aðaið
Clann ríðs loðlann luatþárcæð· battar i ttofæð in com-
lann

mac Mórna do lúatþárað· iñ níor lúðaíðe a nðoðraínn
Sluað Orluðe um Feappðomaið· cía don trplúas ñin na
marbhað

Ulltaíð ann co gferðonta· níor b'ferr do cloinn ríðs
Alban

Biéna úairle Urrumumhan. nír ríadarraí gan beit leónnta
 Ceinnrealaig aonuhratatar. nárib é an caé rín a n-eolur 60
 Óur leorpaó Bién Órrumumhan. ra caé rín lé mac Mórna
 ní fhiúlim na mheruigdaó. gáé láoé óisb ina óá oírdain
 Bián tísónlaitcteó Túamumhan. ra n-iordair rín gér b'uimail
 ca fíor duinid in ecualabair. nír téripórtar don turup
 Ní bhiú-ra gá ro-rgaoileaó. a ndearnaó ré mac Mórna
 fír na rídel do commadóidem. ní deácaid aip don triloíd ra.
 Le Biom don leis eile rí. do bhríreó aip cloinn Coirbmaic
 mór in t-aobháir deirbhíre. ro cuiir Dóll rícieá tap lóirí aip
 A gceann Sionna ríreabhairne. tuig a aghaíd in úair rín
 ni fírit céim buidh óeigéiruaidé. Óur éuir iatt tap a gúailliú 65
 Do ríghne Dóll lántaraó. síd beidh mór do bádair
 Óuileáig no co rángratatar. nír gonaid iatt 'rúnior marbháid
 Ro fáigbaó mon n-áam rín. clanna baoiaghne fá mélá
 le henláim in lollainn rín. amlaíd ro atair a rígha
 Óið aibinn in tulach rín. aip a fíuileáig a éleirce
 anú iarm duibh-ra. ag inníriún in rídel re
 Míre mac in riaghfeinniú. ní a ngoirteí Oírrín éacataé
 fada óamh do míséillid. ag rín a Óirtraic mo rígha.
 Sgéala.

V.

A bén déan polcaó mo éinn. cien ó do ríccar ré Bién Óinn
 bláidain aip éobic mór an moibh. naé fíuair aonúbhéin dia
 polcaó
 Sé bláidna deidh gur anois. aóniúinn daimhra fom deidholt
 doilidh aitne in cinn rín de. tap éirír tríillír éonnibhúidé
 Uéan fa hé in cend trúag. fa ndeindír conapt conuall
 damaid an lá aip leitir Lon. do gheupaó mná óá polcaó
 A éurur co leitir Lon. turup fáig gnáé mór ecceccar
 dap marbhamaip daimh donna. or up loéa Líathromá
 lomarbháid do rónrám éall. meirri iur Caoilte coirteachom
 dap deilidhriom in feilg ráin. tré feirb iur tré iomarbháid 5

Aduíráirt Caoilte crioide· feap náp optaé n-iopðaile
 ba fepp do bponnað bð íp each· íp mó do ba ðaírgðeðað
 Aduðartrra náp ffisop ðð· ðon fiopflaíð ní hiomarðð
 ðamhra aéet gðe do þala a þáð· ba hé in capa Caoilteðán
 Do cuaið Caoilte co Cionn Con· téigimpi co Leitir Þon
 Caoilte ra muinntir gð n-áð· aður mire um aonarán
 Noðar marþ Caoilte na ccaet· in lá rín da lúatlámað
 in fepp ap ap minic blað· aéet mað eilít íp aon að
 Ðobeirt mo bþreiðir a þen· ní trað bþeð do deanað ðam
 gð riaðt liom tær mað amáð· trí cáðga ðam dáraðtað
 Ðap do láim a þen náoiðe· ba fepp folæt Þormðaile
 trí cáðga ðam ræða rúnn· um cáðga muc da ffuiðioll
 Mo lámað a leitir laoig· níp bðe in lámað maoð macaoim
 trí fiðed fíðað ap in nðgurð· um na trí fiðið fiaðrúuc
 In cù do þí um laim lúind· Þaillþeit cù Þinn mís Cunnuill
 níp tappatíð in talam te· cù ða mbíðað zeall Þaillþeit
 In fo-ða beað boí um láim· reðt remonna ðia congðáil
 fa meinic mo laim na cponn· fan leitir noðar leattþruim
 Maið in foða foða Þinn· do þí neim mör na glairrinn
 gáð aðon ríemr da ttaplair fui· nocap blaip biað na
 bethaíð

15

Ðia mað é in lá rín a þen· dom rieðtaiðri ræð gáð fepp
 do ionnolta mo ðí láim· ní vionganta m'ionððaðaíl
 Þruað nað eð do ríðnir riom· a inðen fæta foiltþionn
 mo cíup-þa fan gcapn fuað cloð· íp mo maol Þruað do
 étonac
 Do bað maið maiði in fuiðt Þinn· do éonnaipc cáð ap mo
 cionn
 do éúaið ðiom ap aon ríemr raið· gur mé in glar Þalrað-
 éeað
 Robað maið foirniamáð tþuiðt· robað maið in comðað
 cuiðr
 noða ttáinic tré cnaim cinn· folc a commaíð aéet folc
 Þinn

Þið fátt na fiacla ro éúar· iðrín rein-cionn etorðbúar
 robattraþan eacht oile· teimðir cna cend-þvíðhe
 Do coðnadríð colpa ðoið· gð cíuðaið ciocrað conamail
 ní fáððaðið áiðe nð alr· ðe nað ðenðaðið mifrgamart

20

Òioð íad na rúile ro hruar. iarrin ren-éionn etorbháar
anoët òioð ffearáinna folá. pobhrad déma glas-áana

Cluaidhce ré doréa doill. ní beirðaoír coirceim n-iomroill
anoët de déaninn amacé. noéan fiaicim an t-áonaé

Òioð iatc na copa ro hriof. noéa agusairead oírra rðiop
moët iarrad eára cróma. surrat tðraða taoibloma

De atáid ðan laéar ðan lú. noéan fíðuim a níomrúð
pobhrat lúára fecht oile. andlaisg fúára Òionn-ðuiðe

Fúára Òionn-moiðe ari Mað Maóin. fuaaratam a gréir dia
dómhaón

dia Ómhaón ðó ari moið Miðe. dia rúð Córmac cró fínnne
Ro peárad na Òiana fíri. dearbh leó in fúára co tcairpriðir

ní rúð neé deir dárð a níur. aéet Oírrín a nArdathor
An tOírrín tðrað aðcí ronð. fuaír mór d'olc ið d'anfórlann

a ndlaisg in fúára ðóðer. ðo beirnán fúára fáðaðaréler
Ír ann ro líng leim dána. ðo hárð úaétmor allmorða

ið tðarpar a láim ari lúar. ro-ðuð-ðuáilisur edorbháar
Óurðaður beim calma crónaib. tar a láim n-eitig n-aðfúáir

ðo ðenar ðan taéa éoír. in t-ðr dia cróð ra éomhraib
An compa beð boí um láim. umar tðercur cróð in rðáil

gemað pe bað áil in t-ðr. do gheáð é ma mheódon

Deið fíailge innte d'óðr Òinn. agur a deið le Croisbhinn
a deich d'ib le hinðin Óuill. ra deich le hinðin lopðuill

Airiom a hóir ó ro amacé. aðfóðmuir bír a ffalað
noéan fíðir fíep fíera. lé hiomad a hiomhára

Æol ðam deich ffóiléir að Òionn. do fíðaib ið meaðair liom
tðrað a mbeirð fion talmain ée. deið reðis ðaéa foiléir

An ñatáid a éairn éáomha. pe taosib coirche Cailín Cléða
ari in tuléan úaða aleisí. ro foilcib deið neðaigí

Þaoí atáid rleða realða. ða níontaoíðe doim éinnðerða
ionmhuin laim laosíð rof meile. caom ro ceil cloð Clímuine

An ñatáid cuirn ambid cuirpm. do leattáðoir Ærra Moðoirn
ghebé do iarrhrað ðo tenð. ní fuiðbíðer ðo foircénd

Íaðrin ið reoib oile Òinn. fíe ðaé ðuine do ðleirfínn
noéin fíðir d'ib uile. fíe ðan eðor d'fionnþruinne

A ffuaaratam fion mbiot mbúan. dobað lónmat pe a
n-iomlúad

ari cuirriom i tðalmain tðreab. ní fuiðbíðer ðo bðat a þen

25

30

35

Áitá nia n-éir uile pinn. beirte a bhiúde don Coiméid
 gan lúé gan aéfac rem lá. ar cíl caépach Cionáodá
 baileaibh Íathraic iñ feirr dám. oldáir folcaibh bheagaibh ban
 ag dion ceall iñ tuaibh iñ tpeab. maibh ced le Ósá dene a bén.
 A bhean.

VI.

Féar ar n-aíthair a lóch lusig. nochtan fúaramair oifis
 dha n-deácaibh Íonn na Féine. do hreibh thícthe aithréid
 doibh mac Morna meic Ógád. tig cuagáinn dár fleisgáibh
 ba hí a bpreit ar mbréit uile. go lóch Riaibh na ríochruibh
 Ni deácaibh leirion Íonn féin. acht do fan ar an uirbhléibh
 battar na bochá ar in dhor. geir dó leim tar lóngróir
 lódmairne coicceir calma. iñ fiáe oigláid aírra
 cetrar leir gáe mac amach. coigear iñ fiáe ar mach
 Sdáir leinn a haitle ar ffíadaibh. in lón do bádmar d'Ísanaibh
 dher mór ár gceáibh aír ecáil. maié linn peir oibhle
 dfaigháil

Ro bádmar aír Ómá Mhuc. lucht cíl-coiméada aír Coimac
 lunná agur a mheic tóir. dobaibh cuiábhionn comh-éiribh
 lap rín lódmairn-ní dha tig. feirr dñinna naé tteisgmiú eisctir
 rúffrúidh deaibh ní mo gheanair. nír bó comháil cairdeamh
 lódmair co liof na ttobair. iñ ní fúaramair oírlacadh
 níor mór leod aír cceáil uile. ináid faoil na fíodháibh
 Aobhairt Ógármair ó Óuinn. muna hóplaiscear iomáint
 lingsfear fham comháir in clád. ní go n-údóigh lap m'anphalaibh

Ro lings Ógármair ó Óuinn. in clád rín gan comháirle
 dobaibh luséamair lúé a éor. dñinna gur oírlaice in dorur
 Eirgíod éall um éraéinóna. lunná agur a mheic tóir
 cáoga lóclannáe líomha. ba hé in comhlaibh coimíofaibh
 Marbair in ríodh i céile. or oíreir in nír-fhléibh
 ní tairnig caidh ní capa. dona hóigair aírtéana
 Coimhraiseoir Ógármair ó Óuinn. iñ leacach lonn ó lócluinn
 comhraiseoir Mac Léighe lán. ar in leirg agur leacán

5

10

Comraicir Oifrin a m̄ra. agur Lunna lán-calma
 go r̄fndair Oifrin a fomraí. i n-iomaird ón allm̄arraí
 Comraicim-riúon leis atáin. ari in leirid iр Cioncall cnuait
 r̄sir-fuairt Oifrean a fáire. 6 Óreallaí na ḡreallaithe 15
 Óeicneáir ósinni m̄ar roin. r̄inn a agur na hallm̄arroi
 nochtá d̄táinig ari t̄eoírrí. go lá ḡona lán-roillre
 Sa mairid ari na m̄áraí. ro tréigíom uile ari láthair
 roisur p̄e é Oifrean airmglonn. Oifrin īr in anf̄bórlann
 Ro éiríd aigneá Oifrean. ari ḡeinníeád in érhaibh-óifrean
 agur do lúatáid a láim. ro b̄eáin Oifrin o'edráin
 Do d̄icenn Oifrean Óreallaí. dia éolc búaða leimionnaí
 ro m̄arb p̄e lóngá lúinidre. Oifrean de ba hattuipr̄r̄e
 Do r̄áis do Mac lúgáid láin. Oifrean do oigheád leacán
 da éuait na fáid tar p̄rue d̄oir. r̄sirfusbaí cenn lúatéla-
 eaid 20

Ro r̄iaidh ósíam Oifrean oll. ier m̄búait d̄eoirf̄ar iр ḡcomlann
 oíriomhí ari leirid in énuic. ier m̄búait d̄eoirf̄ar iр ḡcomh-
 rai 25

Uisce fionnphuair lóeá lúig. iр mairod b̄eiríur tréia na éuid
 óir iр ionn ro fadbaíd óe. na lóclannai. ina lúid
 Oigheáear Cormac ua Cuinn. fa a m̄uinnseir p̄e mac
 Cuinnill
 doisid leir do lá a éga. bár a éuiré coiméada
 Cionomairdseir Blaréir iр Bliostal. do Cormac b̄fáid a b̄fiocháir
 do b̄reid na b̄reidé nap laig. eisír Bliomh agur Cormac
 Ro d̄irbúigheád na daóine. ní mairod b̄ruim p̄e céid-aosid
 ba hí b̄reid na m̄b̄reidíom n̄gulan. a m̄beid n̄iolur fa na
 n̄dúilteád

Ní pacá aicéin Oifrean. aí eur eacá n̄d̄eoirf̄ar
 aéid in lóeá lúgáid láid. a ḡeionn gáea cnuadála
 Anpráda in talman uile. fa m̄beid a ccoirp énduine
 do b̄eiréid p̄o érú óuait. 6 colc Oifrean eétgonai
 Noéap taruill ari talmhuin. inðiaid Conuill éacápmui
 lóeá baid b̄eisid p̄o fomraí. olsáir Oifrean anglonnaí
 Noéap gáid laisín na láim. aicéin Óigheáda d̄peacónáir
 go r̄fodur n̄d̄ do fadá. tar eir lóngá lámraida
 Do fánraí Oifrin ba fep̄. tar eir anpráda n̄a h̄eiriomh
 aéid do n̄dámhairi. ód̄ deirf̄a. ari fíctiú n̄d̄ ari aosnphéris 30

Do deirgád Mac Luigheach lonn· a colg rí a ceád a ecomhloinn
do cinneadh oírra uile· do eorúdar a déanadhúine
Nochan feadair m'élang fén· maist fhor mar eadair fa coimhreim
ní ðeanaumh uarán a ñgá· rí i mhdábhainn uarána
Ais ríon ari ttearla ríre· m'aorá cumha aghair coimhreim
do creidhfeadaodh Þíana Þinn· na tairbha tar a tteigim
O tig Ímlíthreabhaig mic Þlainn· aghair Ímlanainne ó Ímlaonuinn
ri ríriunn cairphe iñ cumaná· aghair aird a stíbhíar
Ro éairíonnigir Þionn na Fénne· ñamh a haiéle na heirge
do unctioneabhdh Þriúan tar mo ðrúabhdh· a n-Áird ña Þriúan do
hinnpháar

35

Aird ña Þriúan ní haiéni ñamh· ari tuiunn tigre nó talman
aicte ghe Þar ghe i mhdábhainn· do gheusbha ionaodh i mhdábhainn.

Þuair.

VII.

Maibhinn in mairdin fa ðlonn· robhram fuilead aitheadrom
iñr foethraeadaoír píena a píuil· ñr up Óroma hEadraibhail
Ro éerþur in laoë Þan éisai ñar· murar éuríramor ari ngláisai
ðar euríramar caid ann ríon· ñia a tteusgar liom cionn
Cuirrið

Do rínniñr béoðaet erá· do rínniñr foðra foðla
do leigior a laosig fa mbúaiþ· uile ra nethírinn ariþrúaið
Do rínnear beðdaet erá· do rínniñr foðra foðla
do tteusgar fa gníom Þriúan· gúl gáe en-tiðe a nethírinn
Do rínniñr beðdaet erá· do rínniñr foðra foðla
iñr ro laigceoñ do leirí liom· muilte aghair aéa Éiríonnn
Íar ríon ro leigceoñ riom· eic aélooma na hethírionnn
5
teigim ñisob do lán mo éor· no do hanac do hAigheanbor
Íar ríon do éuaður anonn· iñ beirte in doiríreabhdh umam
aghair an oisde ríon Þan eet· iñ me fa cuinnleabhdh do Cormanac
iñ ann aðuðaibh ríom éall· ariðruíre ñáral Éiríonnd
iongnað an ní aðcim dom ñeðin· ña Þúil Ósóilte um éuinn-
leabhdh

5

Beonnaet ope na riad ap Fionn. ap fiaist na ppiant ppoile-
fionn

Se taim i ngeimhioi i et eis. na beir tair ap mo muinntir
Ní he rin aiginead Caolte. ree dhae pep doet loet laosdhe
ní foirfheonaod coinniol eain. ap a ppiul d'or aod coimhrial
Anuair fa etairnic in t-dl. aod in ríd rofharad roimh
teigim leir noeap eaim eam. co painic in teg coitceionn
Uime rin tuadar bbd deir. mór doib aíl liom a aimleap
iif do riadur liom dom d'eoim. caonnae Seapagainn aip
usairbheoil

Da riadur i tCemhrial te. ben cumha dia eile
ben an fir cumha-ra tara. uaim sur in fir lepcha-ra
Tuccur bean Cairbre gan aet. rdo riadur i do Corpmac
tuccur ben Corpmac amne. rdo riadur i do Caerbre
Do buiriu cloideam in ríd. um tpuaille fein deir mór in gníth
mo cloidiom fein. Gile in ailt. uaim a tpuaille cloidiom
Corpmac

15

Ro píarfaraidir de ap na bhrat. um tpir eirge ap na maraet
an innire ñamhra ñe. créod d'fúairdeola ñam oide

Dia tuisgeat let in ñeilet ñaip. iñiñ ñir in ñeilet imarad
iif píacá feaða Ñuinn Da Ñenn. ña laeain ñ loe ñoiñiond

Da toðan a ccoiltiib cráobh. do leatzaoisib Ñromha Ña Ráon
aigur ña ñoðrán ier riom. ñ Copeib ñonnibain ñoðair

Da dám ap in Eichtge aip. da lon ap leitir ñonnair
ñ ñreollán a Ñuñ Áisffre. da coineinn ñ Copeair

Da époirc a Ñoipe Ña Ñor. da feaðan eisne a ñamhor
da éadhan ñ loe Ña Ñall. da ealair ñriñ n ñoimhainn

Siomnae tenu Ñléibh Cuillinn. da coim allai o ñoipinn
da ñeir a Ñiod Ñapra gurum. da coilec feða a Ñorðrum
Mór in éirib roib lár opm. noeap píurup a éumall

do riad me a nglaiib ño ñána. a beir i ndiaid na tiomána
Tiomáin tuadar tar faiet. mór an oboir énlaiet

doib ñoipinn fuaipc reðhda riom. a ppuarplacaib mic
Cuinnill

Do énaib in píach uaim boðer. mar doib aíl liom a aimleap
co hÁe Mic ñuðaib roib fer. re ñ loe ñuðan aniarndear

Do énaib an lae a uaim fan lág. noeap ppuarup a ñabail
tar bhrúac na beirba bhráir. tar fðairb ñeib Ñuðlairi

20

25

Ir anndrin ronm-faigair in ðeilt in tan roba d'ein mo neirte
 ar lár rátha Féine Pinn. no gur gabur a gCruimðlinn
 Tarrur in éorr ar braigair. gion gur ffaoilió le tainic
 agur tuigur liom ré mo rmaéte. d'fuaigðlacað Pinn ó
 Corman

Daé a ffuaigur u'olc le6. tuiscefaid liom gtein bam be6
 tar gae ffotair iñ tar gae fán. ronm-dar do leit Loip-
 rionnáin

Ro rðarur re mo éairdib. tainic upéra røm aitripi
 terc mo bñioðbaid gae. re lá. inðaé ionbaitað taoiðim-ra.

Maiðim.

VIII.

Ceirb aðam opt a Caoilte. a fír na n-árm n-iomlaoite
 eis gae raire in Corrðolz eðir. do bñi að Cuðall mac
 Tréndib

Corr do bñi að Manannán mñin. fa rød ilbñiaðað do mþrís
 ðsa crioicionein røn coiñdealb borp. de do riðneðh in Corr-
 bolz

Innir duinne cped in éorr. a Caoilte do n-iolað nglond
 nð cped fap cuiroð a fír. a crioicionein fana rðvairb
 Áirþe inðen Dealbaosé ðil. lennan llbrið ioléroðaik
 tarpla fop reip in fír hí. 7 luéra do scáoini

Cealzuir lñóra éum rnaðma. Áirþe noçar éuaírt áða
 daðr cuiro hí tþré luinne amoig. a ríoéte cuiorre fo éuipræib 5
 Þieffraiðir Aðirþe íer røn. d'ingin áluinn Ábartraið

ða fad bñad ra ríoéte fo a þen. a luéra áloinn uicetðeal
 An crioð éuipret ní ba ðepp. opt a Aðirþe na rørc rð-mall
 bøip-ri da éed blíðaði bñi. a ttig mñiaðaið Manannán

bñaið tú ra tig røn do gnáé. að fanaðmat fñit do éac
 ad éuipr naé ðtaiprill gae tír. noð attacfaínn tú entír
 Do gsentor røiðéðað maið rðv. doð crioicionein ní beð in bñed
 bið é a ainnm rñi bþréað ðam. Corrðolz na rød fo ðeipreæð
 Do røinne Manannán røn. don crioicionein oð fñair oigði
 do bñi fo gae rðv ðioð røn. aigðe ní bþeð na ðeðháið

5

10

Léine Manannán r'a r'gisen. i'f crioir Déi'bnuionn a'f áon-p'sen
 du'pán gábhann ón f'iór b'or'b'. r'eo'n' do b'eo'ð i'f'rin C'orr'b'ol'g
 Dein'io'f' ri'g' Alban g'an f'ea'll. 7 caé'b'ar' p'io'g' L'oc'lann
 do b'oi' ann pe r'áite r'iu'. 7 cna'na muc n'A'ra'ail
 C'ri'or' do 'b'ruimh' an m'f' m'dir'. do b'oi' r'a C'orr'b'ol'g é'oir'
 a'f'or'-r'a r'io'c' g'an do'ca'p'. do b'eo'ð ann g'a iomac'ar'
 In tan do b'eo'ð in tui'p' b'or'b'. folam' fo'ne'ni' in C'orr'b'ol'g
 Ag r'iu' du'it a O'irr'ín f'éil'. map' do p'is'g'ne'ð' é' bu'ð'ne'ïn
 a'gur' in'ne'or'ad f'ef'ra'. a' im'c'ur' a' himte'cta'
 Ro b'oi' in C'orr'b'ol'g p'f' f'ab'a'. ag l'us' l'ao'c'oa' l'am'-f'ab'a'
 no gur' é'uit in r'is' fo'ne'ni' le' macai' C'ear'm'a' M'ile'ne'ol'
 Do b'í in C'orr'b'ol'g i'er' r'iu'. a'ca' r'iu' ina' ne'g'oi'ð'
 gur' é'uitri'os' in t'ri'ap' g'ep' me'ap'. lé' macai' t'óra' M'ile'ne'
 Cainic Manannán g'an r'is'f' r'ucc le'ir' in C'orr'b'ol'g a'f'ir'
 n'io'f' t'air'b'ein' é' do b'ui'ne'. g'o' t'rainic p'f' Cona'ire
 Ro e'odail Cona'ire c'ao'm'. do' lea'cta'oi' C'et'm'ra'c' na' r'áon
 map' do' t'ur'g'ail' in' g'lan' g'lic'. f'ri'ë' in' C'orr'b'ol'g f'á
 b'ra'g'uit. .7.

IX.

Mo' m'alla'ct' a'f' cl'o'inn' Ó'ao'ir'g'ne'. ne'ir'e'ð' o'i'ð'ce' r'a' c'ar'ru'ic'
 do' f'ionn'f'ad'a'os'f' mo' b'io'm'ð'a'. da' ma'ð' iom'ð'a' mo' c'ar'ru'io'
 Mo' b'enna'ct' a'f' cl'o'inn' M'ór'na'. o'f'ul'ain'g' n'ð'g'ra' t'óra'
 n'ap'ra'ct'
 an'o'ct' g'io'ð' ne'ir'e'ð' o'i'ð'ce'. a'f' cl'o'inn' Ó'ao'ir'g'ne' mo' m'alla'ct'
 A' b'f'e'g'm'a'f' Finn' na' áon'ap'. p'f' a' f'á'o'f'ar' do' é'uit' a'f'ra'ct'
 olc' opam' ne'ir'e'ð' a' g'ao'ir'f'. a'f' cl'o'inn' Ó'ao'ir'g'ne' mo' m'alla'ct'
 Me'ini'c' f'ú'ar'ar' a'ir'c' b'ru'ni'g'ne'. g'o' n'oi'lg' e'na'f' r'a' c'ar'ru'ic'
 be'ca'p' g'om' c'ao'm'ne'a'ð' co'i'ð'ce'. a'f' cl'o'inn' Ó'ao'ir'g'ne' mo'
 m'alla'ct'
 A' in'gen' Conuill C'rua'c'na'. ag' a' b'f'u'íl' u'a'c'a'ð' c'ar'ao'
 be'ir' b'ea'nn'a'ct' le'at' dom' c'air'f'ib'. be'ir' g'o' l'á'g'ni'ð' mo'
 m'alla'ct'

Ní maip Sgielb Ópheas mac Óaithéaoín· gan aithíaoín d'éir mo
éapad

ní mo maipriur Óe Óaoisíche· ap cloinn Óaoisíccne mo mallaéte
Óúarap colpa doimh eallait· nádha 'rdoib aifigíodh éapad
mo pecht mbeannaéte ap Óaoisíle· ap cloinn Óaoisíccne mo
mallaéte

Óiomháe mé do cloinn Ronáin· ní maip mo tóirán capad
aig ríin d'aireoibh mo laoisté· ap cloinn Óaoisíccne mo mallaéte
Ap tsecht Óadraic fa Óanbha· ní b'faiodh na h'adha appaéte
Faigheamh fa a coimhaim m'faoisíle· ap cloinn Óaoisíccne mo
mallaéte.

Mo mallaéte.

X.

A bhean beir leat mo léine· i d'ána uait eiríse
tríall imhect a gruaioibhdearc glan· in m'aindin ría mo m'ap-
bád

A Óuill cíá rílighé ríacád· maipcc b'fíor ap b'egán capad
iir uathaoibh ben ap a mbí ríac· ó b'fíet gan cenn gan éb'naidh
lonnraidh lonndroirí Óinn na b'fían· mar a b'fuiil don t'áidhri
ríap

Faoisí annrín a b'eilidhearr m'alla· lé d'airgíbhéir do b'ingibhála
Cíá fír ann le a b'faoisíbhínn fíein· a Óuill m'dirí fa mair
dom ríeip
cáit a b'fuiisbhínn h'fíar no f'oirí· do commairé d'fíor, im
iomádai

In áil leat Óifriu mac Óinn· ní Óonchar mac Áoibh Rinn
nó Caireall fíeta fuiileac· ní in Óirr éoplúac ééndúineac
Conall C'raínaína iir é m'aithair· me coimhala Cuinn C'edéaíac
dearbh'raíair d'ainm f'ran tír éínaidh· Céidéighein mac Óonuill
éranndúinai

decráide liom imhect uait· t'á mo éeisbh'fíor f'oiríim f'uaire
a c'cinni fíeáit m'bliaidhán do n'goibh· t'usgur mé a fír aod
t'iomádai

Ón oisíche ríon gur anocht. ní bhuaibh maití aighean docht
 ó nocht amach ní baor daim. ní bhu agh feir ari tuinn talman
 Deic lá fiachd beo gan bísao. terec necht do bís ríomhat ríam
 céid láoche láid láim a Ósuill. do éuit rí a capruiig cumhainn
 Imba umainn don fáirrge. t me a gcumhang na cairrge
 atá gopta in bhsom bhrat. t an fíota gom fórraí
 Dé atá gopta in bhsom bhrat. gde borb cochaí na scóis gcaí
 mó bennar an gneadhom grúai. beit agh ól ríile reabhrúai
 Mo naosí mbratáirfe fiachd fíein. da marbhaí aoiúbhéar don Fíein
 do dénaí mo fíosó ríon. mo éorpe aonoiúche d'fíotain
 A Ósuill mic Mórna a Moisí Maoisí. cait na colla ríon ríos
 taoisíb

Foirfe híota a níosaiach na pífeir. bainne mo cíoc do éaitéam
 A iníogen Conaill ní déil. uch ír trúaigh mar charla in rídel
 comhaimple mhná éúai. ní éir. ní díngen ír ní òeरnuí
 Uch a Ósuill ír trúaigh in dail. coic caíca ní ré aod comháil
 ír tú a gcuíl cairrge crúai. luime aírde aodhúaire
 Óg ríon a beilidhearp fa bhsom. m'éineagla ari tuinn ír ari tír
 Fionn ír a Bísan ari mo òrúim. 'rmé gan bísao a gcuíl
 cumhainn

Do òeरnuí mo ériophin go cdir. a collaibh éloinide Tréanmór
 tuagus doibh òfúilang ír dñiaibh. do marbúr Cumall crann-
 rúai

Tuagus Muimhniúig fo mélá. iarríon tairte ari Moisí Léna
 do láochar in caidh go cain. rí tairbhin ari Moisí Eanach
 Eoéai. bailldearp mac Mairil. aírðorí. Ulaib eineach-ndair
 do mearcúr rí láoche mo ríleag. tuagus fíatt fo bhrón a bhéan.

A òen.

XI.

Fionn File ba feir go lí. roba réinidí òir ònibh
 ge Fionn File ráiomhír rí. doba rí rúanach roicliir
 Fionn File ba feir go nglór. ír rí aðeirpmír Tréanmór
 fa tréine ari érioph. gisib eib ón bá hainm oírcheair

Da mac agh Fiann fioċda gal. Fepr[ður] lusaiēfiōnn iŋ Ȑeðan
 iŋ uaċċað riŋ iŋ Ȑeapb liom. iŋur Ȑeċċ o'Pisanaiħ Ęriponn
 Ȑon ṭac aġ Ȑeġan āmra. Oilill fēta fioċċalma
 Ȑa ṭac aġ Oilill fioṛ Ȑe. Ȑāire donn iŋ Ȑorċaġ
 Feprður lusaiēfiōn lāoċha a Ȑur. am eblaċ na penċur
 riŋ aċċeġt a Ȑuim a bixi. tħiġi ealla buiġe Ȑaoġġnej
 Ħri meiċ aġ Ȑaoġġnej bħadha. Cumall calma comiġġaċ
 Cpiomall Ȑ Āoħ ollaċ. in tħiġi tħorġaṛ tħorġħonnach
 Ȑon mac do bixi aġ Ȑeħo ollaċ. lusgħajeb feprġaċ fioṛġħonnac
 Ȑen mac in lusgħoġaċ ċeċċna. Feprħomann bħaliex baiġżeġħo
 Da ṭac ro bixi aġ Cpiomall ċāom. Mopann corċġaċ Ȑ Āoħ
 ionnūn dixi ēupata nglac. a n-āon l-ix-xu bieb
 Oiřiġi mac Fiann fioċda gal. Feprður Caoiċċe corċapġi
 Uilljoniż Ȑaoħbar Rāiġnej pān. ionnūn feiřep cāom comiġġan
 Cōiġ meiċ aġ Oiřiġi go holl. Oġġar Ȑ Fepliġa l-onn
 Ħaċċaċ Ulaħħaċ ro f-pan. Ȑ Dolb Sgħen ħiġieċ-ġi
 Ingien aġ Fiann fioċda a gal. tiegħi comiġġi lusgħaċ laiħ-ġeal
 feiřġużiż do tħiġi tollu bixi tħmaċċ. Ȑ ro ēreig a bannhaċċ
 Laiċe ro bħadap ap in leirgħ. lusgħaċ Ȑ Ȑāire aġ feiġ
 do cūiai Ȑāire għej Ȑeċċaip. go lusgħaċ na comiġġabu
 Ro t-oġġiċċed lusgħaċ don Ȑur. Ȑ Ȑāire għej Ȑroċċċa ipprej
 beirxi a għiġi nnaoħ m'sor mac. tħiġi a mbiċċiż fieni aġ
 fioriż
 Coiġġie in mac ap eċċi oile. a meiċ Cumaiħ Alħmaġ
 Ȑaġħiġ a aġġi Ȑaġħiġ Ȑaġħiġ in Ȑeġi. Mac lusgħaċ a aġġi Ȑ a
 āmra.

75.

XII.

Ȑeġġeap tseċċi Fiann a n-Ālħmaġ. għurha tigħidir riċiġgar maigħi
 aħ-ċċiġra naċċi naċċi tħiġi onn Ȑe. Ȑiġi no cleiċ no cūa ille
 beq m'niżi ap in la-ċċaip l-om. Ȑaċċeġla na ċċupra bixi għiġi
 roġiż i Ȑaoġġnej għej bixi bixi. anoċċ iŋ Ȑeġħi fieni
 Mná fieniha go f-faċċiġi bixi. Ȑiċċiż għo Ȑeoġħna iħi
 ċupra bixi ba coġġiċi aċċa. go n-ēba iġi bixi ioll-ħathha

Τρί cēd cupa maič mērcca. fa τρί cāođa níreafgrá
 τρí cāođa euač aipgrád ḫil. a mbíosd mīosd cēitethin
 Cupa ḫrða álainn rēd. ḫaibač iubair ḫil rē ḫcēd
 coinnealbhrá ḫo ffbad reéet ḫcor. ḫ'ōr iр ḫ'airgrád iр
 ḫ'ionnusup

5

Alirem ced n-iomða necta. τríoča lāoč gač aoiňleapta
 fa iomðaič n-imðenmaič n-biř. Finn mic Cuñiaill mic
 Tréimhóir

Imðenam ḫrða uile. ḫo n-uaičneadhaič ḫrðuig
 lepča cleč ḫ cláraiač. gařratič ḫd ař uřláratič
 ba hálionn tigðir in ḫſen. ḫo ccauanaprtaič na ecaomh-iall
 iр amlaič ḫigðir dia ttig. ḫoreap realgá gač éin-þiř
 Doiřig ariom. Péine Finn. a ḫatraic mōir na ḫbriatář
 mbinn

ačt muna a břač ařtoic ḫall. neč ḫo fittip a n-anmann
 Oiřpin mac Finn feirde in ḫlúas. Domnall claoř Ceallač
 coplúas

Mac Míleas iр ḫaclúas an. Dubh ḫromán ḫ Dubán
 Coicc mic ař Oiřpin nár břaoč. ḫrðap iр ḫer lořa lánđdooč
 ḫ Ulađač gača tan. ḫ Dolb ḫzéine ḫzíečđlan
 Diapmatič ḫ Duibne fa břus. iр deic nOilealla a hēdap
 deic nDuibtaic a ḫrusimpič břeđ. deic Moriřn muic
 Taillten

10

Agur deic ḫorpatič on gačeraič. deic ḫCéin deic nAlire
 deic nAřečđin
 deic Muipreadhaič Muic in ḫzáil. deic ḫCúinn deic Ploinn
 deic pPaořain

Deic břeapdromain deic nAřilbe. deic ḫColla a ḫerfochait
 Cařbře
 deic ḫConnla deic ḫCriořčainn ḫair. deic pPiačra ḫ deic
 pPřeapđair

Na deic pPeređuř iř ūřap pPine. na deic nAlire ḫ Óářpřine
 Deic Muipredaič na mapa. deic nDonnđuř deic nDonn-
 čađa

15

Cáol cřbřa iř Conn mac Peabail. ḫ in ḫlāp mac ḫremain
 ḫorffratič ḫlinne ḫ Pionn břán. ḫnaiře Criořčann iř Cúán
 Inniřri ba ruaičnič realg. Cařal Dubán iř ḫrusimđerž
 Dubřd iř Ciočač iř Conn. Maine ḫ Ařt iř Iorđoll

Dub Rónáid iр Dub Óraíagáin. Béaléan do gceartasach gceliúthíom
 Ólac mac Óeirg mic Óiúraíb ghloin. Aoð mac Cíitiméain
 mic Camluib
 Sealbáic fa binn a béalra. Aeð Pionn Cúán iр Eanna
 banb Sionnaír Rinnolb go riunn. Mac Óeirg e Mac Óeiréáill
 Dubán Óubhráid Óubhdala. Dub Óroma mac Senéada
 20
 Flaithe raoibhlaic feir da ghal. Óarbh Óirre Óaire Óonnídal
 Suilbne rleogaic rloingéic rluaið. Trí mic Aille ábhradhrúaið
 Feir Muirín Manraibh mísáid nglé. Óirn Táir Malairg iр
 Óláirpe
 In da Cúán a Cúalainn. in da Óran pobhrád túnaliúin
 Féal feidh agus Feir Sgéine. iр Óláir mac Óadairi gairbhléit
 Óoilge liom bár Colla cnuinn. i Cúinn i lacuind
 iр Óláine iр Cúiric iр Ceallaig. ba polam um éaoileadh
 bár Oilealla i Óbreagair. noéa duinne na earráid
 bár Eoéada i Cúda. cona pennaið rochaomha
 25
 Trí Órúine do bói aptið éall. Caip iр Caéiméol iр Cúalann
 a trí cproráin míin in moð. Cleir iр Cinnmeáar iр Cuitíne
 Trí heacélaéa tighe Finn. tan do bictír i cCruiméilinn
 noéar maið dað a ré mbonn. Cérr i Conn i lúas
 Trí hoimíde tighe Finn. Meall i Máol i Cnap
 30
 gá do bictír i nheoídh Óían. noéar maið ciall na tseirí mac
 a éri Óaileáin tairé. Óruéit Órácait i Óaire
 a trí Óoírreónir ráð gán goid. Óruid i lúas i Orlaic
 Feirgur Óienbel file Finn. fa buileac fa briáin-þinn
 Mac Samain a bretem cdir. Aoð in Óigéan-Óigéan a cionnleáir
 ba hálainn in banntraéit ban. do bái aip bhrú lóca lúrgan
 am in Óigéan Céiméada caoimh. um Lennabair um Leannécaim
 Óan mnaos mbið um Ólánaid mbiinn. um Óiric um Óaruit
 ríeagáin
 um Óaine um Eadair um Ósaoir. um Aillbhe um Óruíéigil
 Céimnphéinn
 Um Óertraid bairc um Óláine. um Óéaa móir in Óigéan Rónáin
 Óinneabair meirbhéanach meud nglon. Eadair álainn iр
 Aoðdonn
 Mac Rónáin do éanaið aip ceal. do tairiúigír cás do dtiucréid
 do Óeáin Mic Óé líté do nglon. do Óeáin Óeirg ið ro fíeagáin.
 Peagáin.

XIII.

Áonaíte ro a Moighe Cuala in pí. áonaíte líppfe gona ló
 aosthíonn da gáé aon téid ann. ní hionann iñ Dúnaire Dall
 Nír Dúnaire Dall m'ainnm go fíor. tan do binn a ttid in ríos
 a ttid Féarðuarga do ffeile. iñrín tairisí iñ bhearramair
 Tíghdúr eile na fírian fa tréir. iñ eile Ílslíomhneach na móiréir
 fíriarad trí gráifíne glana. ar faiéche Mac Muireáda
 eaé duib a Óil mac Da Chreid. in gáé cluiche ro fíriar
 iñrín carraic ar lóe Dáir. rúd trí lanbuaða in áonaigh
 Cúinigír Fíacéra in t-eac ier roin. ar in dhráid a fínaítear
 do riat do ced da gáé crioibh. dísa tabhairt a ttúarapartal
 a Óig rúd duir in t-eac duib dísan. ar Fíacéra ne fílaist na fíri
 a Óig ríin mo élioríomh go mbraithe. agus eaé uaim doit ariod
 beir mo catbáarr iñ geall céid. beir mo rúdhe a ttíriú Dúréid
 beir mo ríleáda níme. maráon iñ m'fíodha aifgíodh
 Mac fíriar let no beiré gan ní. a fílaist na bFíren a éaoisír
 ní ríagair gan aifgíodh ar. a fílaist na fírien fíradóibarðlar
 Ro eiríodh fein Fionn iarrfóin. buidéec é do mac Eóghain
 bennaitheod caé dísa céile. níor bó ciúin a ccoimíteirfhe
 Ríacéitair Fionn róimhinn ar in ríod. teagmaito leir trí fícieid
 céid

go Caéair go dún oír lóe. iñreod lódmair ón áonaíte

Trí lá iñ trí hoióche go mbraithe. ro bádmair a ttid Caéair
 gan eaibhais lenna níb. ar mac Cúiniall ón áiríordis
 Caoighe fail do rao Fionn do. caoighe eaé iñ caoighe bó
 do rao Fionn lúáé a lenn. do Caéaoir mac Oillill
 Suibh Fionn d'iomlúád in eile duib. gurriu tráid iñ bhearramair
 lenaumhre l Caoilte tría báoir. l ríeacémáid tría togháoir
 Óisib rínné níorram malla. ba lóir lúáé ar leimionna
 fíri uainn da clí fíear óá Óeir. ní báis fíaois naibh fíradmaír
 In tan ro aifgíodh in pí. fíorair a eaé go Tráid l
 ó Tráid lí tar Tráid Óisib glair. tar Fíradóibhíod iñ tar
 Fionnghláir

Tar Maigh Fíleirde tar Maigh Cairen. tar Seanumaír Óroma
 Dairib

tar uileá Fíleirde fínné. tar colbá na Coéruinne

5

10

15

Ταρ Όρυμ Θαδαιρ ταρ Όρυμ Χαοίν· ταρ Όρυμ Όα Ρίαε
ταρ Ρομαοίλ

iar píseáctain óúine fa énoc· ba lúaiše pinnne fa hocht
gíó pinnne ba lúaiše pinn ann· eaċ in píð níp bó pómáll
Aðoīð ro deirpeð do ló· do páið Fiann ní hiomarþð

Ir báor do rao rinné ille. Eirgíom d'íarrai Ó Rí an Bóire
Silleo da etas peáa in pí. ar in ceapraic da leit clí
do ffacail ñe ñe mór do ttein. Iffrin glionn ar a b'éloip
Ir ann aduáint Caoilte. aíchearc tenn nárho maofóide
ður a nocht ní ñaca tte. ñan glionn ro gíó um eblaic
Eirgí uainn ar Caoilte d'sa píor. mór neite atá n
n-ainnefir

beart fáilte beppr no gáe ní· do mac Čuimhneill Almhainín
Íarán do éúaóthair airtseas· turur oisíche roib aitíreacá
Fhriúr dhréidé l doil ír dánair· ír muinntir Óírlisír Óioigdáir
Aitíech lísáe ap láir airttíodh· geibhíodh eacá Finn do hérgaíodh
cuipriodh in éómála rúnna de· díá corránaibh íarainoiðe
Suióthmíodh ap in gcolbá gceannáidh· do gní ap nofrraig ré hénuair
an gcuail ttráim do bhrí fíor tein· rúaill naéap mué in
teinidh

Ro páis in taitéec náir binn. atá eprce náir bó láinmaité inn
éiríthi a luéct atá airttisí. canaib ceol don rídhéinib
Eiríthi naoí gcolla ariùn gcuíl. ariùn leit bá neá dhuin
naoi ceinn ariùn leit oile. ariùn gcolbá n-íarainoiðe
Léigid naoi ngréca gárga. gárg comháibh nír éomhlaibh
gréargair in taitéec fa geó. 1 gréargair in méidéa
Gérib olc gáec gáirbhéibh dís bín. fa meá ceol in méidéibh
ní raiþe ceol náir dúla. aéct fad fír na henþula
in ceol ro éanrattar duiinn. do duiþeobchaibh tairbh a húir
fuaill náir gsoile cnáma ariùn ceinn. nírbé in coigedal
ceoilbinn

Ειργιρ ιη τ-αιτεέ τερ τοιν· ιη γειβιό α έναιό έυνναιό
τιδ η παρβαίο αρ πεέ· πενναίο εορδραίτ ανέιηφέετ.
Κάογα βιορ αρα τηδι βιινη· ιννεοέ βα βερα κάορχαιν
ευιριρ δά άιτε βα φεχ· η ταιτιό μον ττεαλλας
Νιορ δ' ιονόμυντε βιορ διδι βιν· αδ α ττοδβάιλ δον τεινιό
ιη ευδ α ππιαδηνιρε Φινν· πεοιλ ειέ αρ θεαραιδ κάορχαιν
Α αιτιό βειρ λετ δο διαδ· πεοιλ ειχ νοέαρ ιοέαρ βιάμ
αδυρ ηι ιοραδ βόρρη δο δηράτ· αρ τον βειτ δαν διαδ έντρατ

Mar uime tanngur um tecc' dobaidh b'fó ari in τ-áitseáé
poir tuisceá riúlre go n-áisib'. a Cáolte a Óinn a Oírrín 35
lairfinn ro eirgíomar fúar. do com aí ceoloidh go ceirnáir
do gáibh cáidh cend aipoile' po ba mana doirnghaile

baáintheap in tene b'fó t'fír. go náir leír laroír na ghrír
túomairc'ceir cúníl b'fóiréa óub'. oírn aír t'fír a n-éimionas
Mar do b'fáidhmar cionn aír éionn. cíá do fóirfeadh r'ín aéit
Fionn

ba po m'apb' r'ínne óe' t'fóirna 40 b'fóirnáir na Féine
Cionn aír cionn óuinnne ra t'fóirib'. fad na hoscóe go maión
nó go t'fóirib' g'fóirib' aírde' um t'fóirib' eirgíde aír na m'apb'ac
In tan po eirig' in g'fóirib'. t'fóirib' gáidh feir r'óir i'f'fíar
t'fóirib' g'fóirib' aírde' fíar. go m'apb'adhar m'apb' in uair r'ín 40
Gairib' do b'fáidhmar náir t'fír. eirgíomáis fúar go h'fóirib'
do ceileadh oírn in t'fóirib'. g'ceileadh oírn in t'fóirib'
I'f' fad b'fóirib' do ér'íodh r'ín. na náoi b'fóirib' a h'fóirib'
glinn

do b'fóirib' oírn a f'fóirib'. diaib' b'fóirib' Cuillionn coifleathan
Amlairb' po eirig' Fionn Fáil. i'f' aírde' aírde' na láim
ba f'fóirib' eisib' cenn i'f' éoib'. boí gáidh aírde' na f'fóirib'
I'f' t'fóirib' Cáolte c'fóirib'. deir na láoib' go lángloine
m'or f'fóirib' aírde' f'fóirib'. noéa a f'fóirib' an τ-áonaé.

Donaé.

XIV.

Fua'ramar f'fóirib' i'f' f'fóirib'. a m'beapnur l'f'fóirib' b'fóirib'
aír t'fóirib' b'fóirib' Mar n'f'fóirib'. da ced láoib' fa láin f'fóirib'
T'fóirib' t'fóirib' do f'fóirib' muc m'balairb'. do m'apb'adhar i'f' f'fóirib'
cullaé go n'f'fóirib' go n'f'fóirib'. 6 a b'fóirib' i'f' f'fóirib'
Noéa' f'fóirib' laim nech a m'apb'adhar. aéit Fian Óinn go neart-adbal
do f'fóirib' na muc l'f'fóirib' leimneé. boí aírde' b'fóirib' b'fóirib'
I'f' me f'fóirib' ced g'fóirib' in t'fóirib'. i'f' do ér'íodh f'fóirib' m'or muic
f'fóirib' t'fóirib' don b'fóirib'. in muic r'ín aír mo f'fóirib'
b'fóirib' a m'beapnur f'fóirib'. aon c'f'fóirib' fa lan ér'íodh
aír f'fóirib' f'fóirib' in t'fóirib' óe' eisib' éoib' g'f'fóirib'

Ar feilg ba hí in tfeilg molta. dia a bhfuil Muine in Pulaecta
céad daṁ gacé doirfe a mbí dor. cuiptium na luidé um
Rúabhror

Ceo d'oirgoibh cead do ñamhais. ro marbamair díar poðair
ba ñerð in ñainioim díar a bfuil. ñer tráid maiðrech in
lá rinn

Dia maō é in lá ag laim Núadat. a ñen ðarbh do ðní in
ðrúamháct

ar feilg linnri b6 Þinne. da ttuigéair Ðonn Ðuiblinne.

Ceo do inðenoið máola. ñuð leir Ðonn a Síð Áoða
fa ðéil aro fa brioct go mblað. ba ðarþ in ríocet aðalað
ðan-riðjan að Áoð ñan oíl. ðabáir éd mon inðenrið
nor cuipt i ríocet oighe ffúair. ar rlior moiðe ñan marc-
pluagð

10

Ðe do rinnre ríppi in tolc. do ainiic íad ar ðuafragáct
ni laðað neac na hoigðe. do bíoð Ðonn da n-riðjan
Roiðit on ríocain fo ñeið. ríor go ðó-Ðonn fo ðícleit
go mbeir ñan coðlað amoið. go ñoileð da haðallom
Ðo luid Ðonn ñáðt iñ ðrúan ðlan. tuið iñ tír na miðn
n-áðbal

mé mac in ríð nað ríia ad teð. go bráðt noéa bía ar taitleð
Ferðaiðer in ríocan rír. ré Ðonn a ríð Sleibhe Þír
nó ður cláoclað a ríleit amoið. ður éuip i ríeit ñoim allaið
Ðo imtið le na ealca. níppat malla a n-imcecta
tuað foðbaird do pennoið plenn. go ñtarþair d'feroip
Éirenn

15

Adubairt Ðonn báðt in ðlónir. re mac Cumhaill mic Trennðair
nað laðbaðr Þiana Þinn. ðcéin do bíað ðíad [i nÉirinn]

Adubairt Þionn re a ðíenoið. eirðiom uile da iarrat
ní bíað fo ðíemair in ñam. re ðíenubairt að inðeltrrað

Adubairt Þionn re a ðíenoið. eirðiom uile da iarrat
bíð ðarbh ñó ñeabairt in ñoim. do lás ðíemairt a ðectaib
Muirþid mo ðoimre in ñam. Ðaillinn iñ Sgeðlang iñ ðran
lenaið gacé loip ðo ðíeib. ní ðíuil ríocet nað ðo-marbhait
Ní bíað mo ðoim ar Þionn. go ttuítte in ñam liom

gíð ar lár in tñlérið beffr. gíð ar na Þéine ðíuipbeffr

20

Adubairt Þionn rinn. ro ðabragam náipe tré neim
ðlúairið lena pluagð amac. noéa ríia ðeðlað le na ðeðlað

Céad ari fíréit dhuinn d'fhearradh. Deiréid gceád eáin marí Óeagaird
aoineadh báin iar aoinéad feir. Is é a mór ro ba coinneam
Mór ari nídhreanait iar ari nídhráin. Táor ari fiaidh ari ffhor-
gráin

ari tteáet dhuinn do tréilg in domh. ba ceim do ffearadh a
hAiléinn.

Do riadaíomarí fa níomháin do thír feir ágáin marí inntre
Uisce a mór dhuinn fa fóllúir. do marbh céad don éedamair
Tusgráin tairisí gáirí. do gcelir do neamh an airdgal
noéarach datháin in dath donn. Ré tairim na ffíreor te a
poplann

Rois aibhí buraí ro linn feirg. in mearrtháin thír gír doinniúdearach
ré feasaí éon nídeal ré a nídhráin. Ré tairim na ffíreor do
ffhorgráin

Do éionónílrión a oíche. Tairisí aibhí tóir tairisí rna tóisí
iar conaírt congáiríreac crúai. i nídlionn Maighair in marc-
pláin aibhí

Do gáir conaírt congáiríreac. agh tuisírlínn tóir. Cinnill Maighair
tuig a uacht ré ari ríuaibh in dath. iar tóir dha oile fíarámair
Óis bhé do cuiir ariáin. níor cuiir dha éionn do thír agh Fionn
a lóir a ñeiríodh in dath. na bfeiríodh ari a ñorai

Céit mad mire iar da coin Finn. na dñas aibhí dñas glinn do glinn
do fádai. in Féin fíor dñas. iar tóir dñas oile fíarámair

Ro éuiriúor glinn aibhí iñíon dath. iñíon ariamáid ñeir b'únaéas
tairisíradar leim na hoiige. tairisíradar ñonn na dathair
Ñonn a ríochtaibh ba hé in dath. aonamach Fionnlaois do fíedair
tairisíradar ari ari on ríochtaibh. Ñonn gur éuiri ro érpoim-
bhioighail

O do cinniúir ari bhocht cí. ní fíaráir aon comlann mar é
mo beth cenn ari cenn fa dath. do tairisíradar Fionn fíará-
mar.

Fíarámair.

XV.

Sepríos ñin a Úrósain rðrúbinn. do comráð þírðrúinn ferfraf
ní d'ítméecitoib mic Cumhaill. do þulaing mór frfriðm
ndecrað

Inðen Tairð mór mic Núadat. ñus ñuinne rðmáððlan
rúaiéonib

Glair Óige in ced-ainn tuðað. aír ó ñuðað in ñair ñin
Ruð boðmann sunime in ðaifglað. in mac ñin go ðruim
ndíamáir

a ðeuarfán crioinn afd áignið. oiltær in feinidioð fíal rain
Tuðeap aír Þiolla in Óuarráin. fuaip mór n-ñatbár ñé
realad

tið að bððmainn da bíaðað. do roill líaððore tuc n-allas
Raðaibheap lá na áonar. meinic fúair báðal bñúiðne
uppan do tðað eðuip allaið. fa cíoc ñon ðaerpið Muirne
Tðgán pe tðað na coille. teid i ñgoipre ñon éñarðn 5

tið fo ñolað in ðenaið. ñon lenam nír þeig d'ñatbár
Íaðair a glaic mo tðnðmann. ba rén mór ðcomblainn ðerða
tið að taétað in toðáin. ó moétrað go trað nóna

Tið boðmann d'fíor in leinim. mar ñað eilis ñan énrgír
da fruair taétaðe in toðmann. maið lé bððmainn in
ced-ðnion

Þenntar go tric in toðáin. ba maið in conáð fíadaið
crioiconn cpanneón na coille. cuiðeap sunime ra frfíenþoið
Tuðeap aír Þiolla in Óuarráin. feap na ðerñáððal mór
n-lopðal

ðó go cenn a naos mbliaðan. tið ñá bíaðað að bððmainn
Téid leir ap áonað Tairlten. ðó níor éairðeað in éuairt ñin
ap ðaerpið Óriptionn uile. cuiðip trí cluicé ap ñainim
Imþirip trí cluicé lúibe. torrað a múnite i tTairlten

ré hóðað Óriptionn uile. ðó níor cluicé eidiði éairðið
Þiafráisír Conn na ccupað. fer lé ccuiðeap cpan
ceimionn

cía in fionn beig þeirriur báipe. ap ñðað aille Óriptionn
báðað-focal ñin ap bððmann. a Óuinn na ccomlann ccalma
lþ hé rútt fer na þaoílti. Fionn fén ua þaoírgne þaip-
ðlan

Ír hē an tarrthógráfaidh bunaíodh taimic éusgairbh ón phian-bois
 Ír é iníllfíairbh 3úir ngearrára. ní b'fainiú feirfa ró ósainmhoir 15
 Téigíor ónra ón áonaí. rúnaíodh mórrí 3fbáisbhráidh ó Táin Bó Cúailnge
 ap feidh Éiriononn d'fhan anaoibh. do roifidháidh 3feda 3fáinle
 Ní raibh a nuaí ón a 3baiftheadáidh. no do ffaiceadh Conn calma
 ír ap 3bríseáraibh a 3fiondhaibh. róir fúair inntleacht a anma
 Ais ginnseas-áidháraí 3far 3baiftheadáidh. maié a 3dairgheáidh 3a 3fiontoraibh
 a 3dearpa leir neac 3nára. cónair a 3dela do 3friúlbaibh.

Sgríobh.

XVI.

Uchán a 3físeáidh mo 3fiocht 3fáil. ionra do beth fóid mírgeann
 3oigra naidh maip do 3triaidh tenn. a comla 3físeáidh na hÉireann
 Mop eorúdarí mop ecaidh calma. 3usgair ír do 3tigerná.
 maié 3ion do caile um 3ennai. a 3son 3baile ap 3bennennai.
 Noéa raibh a 3talmáin 3tréin. 3an aimpri 3arratáidh 3fín
 noéar 3aibh 3físeáidh buidh calma. no do 3triaidh ír do 3tighearna
 ba 3fili. ba 3fep 3dána. ba caidh-3fili. comh3dála
 ní 3friú a 3amla um 3aibh. ba lár calma i 3derúnaidh 3aibh
 ba 3rás. ba 3eardhóba 3lan. ba 3breitheamh 3dúlam
 maié 3do 3b'fiontoraibh a 3ionn a 3fearghe. ba 3aois 3aibh
 3aois-3ceiríde 5

Ír 3naidh a 3talmáin 3tig. 3una a 3fhuil 3áidh ní 3friú
 a 3físeáidh 3físeáidh Siccip 3peca. nech do 3fítear 3imteachta
 Ír 3tear 3fóir ap 3talmáin 3fin. 3'fíor ní 3do 3mnaidh do 3fítear
 in 3éair 3o 3fhuil a 3ainm 3amaidh. 3fia 3airim in 3Sencholl
 3niúdeach

Noéan 3fuiil aet 3meirí 3fín. 3 Caoilte 3fep co 3gcéill
 ír 3ionntan 3úine 3feptra. nech do 3fíndir 3imteachta
 3caidh ó 3fiont 3físeáidh mo 3fiocht. 3deiríomh 3fiont ír 3fáidh 3fiocht
 3an 3braidh 3an 3brón 3uine 3amh. 3o 3caidh mórrí 3uiúidh 3uiúidh
 3balor do 3cúin3dibh ap 3luig. 3real 3b'fiont 3físeáidh
 3cúir mo 3enn-3ra ap 3do 3enn 3ainm. 3cúill mo 3bennachtaí 10
 3in 3orúdarí 3in 3físeáidh. 3o 3b'fiont 3orúdarí 3fáil
 ír maié 3liomra 3o 3físeáidh 3de. a 3mbeirt ap 3mac 3m'3ingine

On bennacét rín a aba· noéap éuill lusg lamhada
 do cuiρ an cenn oř tuimh éfóir· a nglaic éuill ař a béaluiř
 Snisdir bainne neimhe anúar· ařrín epann rín do nept-épúar
 iap rínsde an uilc nár bēd ró· do rðoileř in epann ař
 cēpt-ðó

Þrí rē éádogat mbliaðain mblí· doř coll gán éor ðá éoraiř
 ačt a beit fo ðámnna dēp· na aðba báðb iř břanén
 Luiř Manannán in rúiré éuirr· do víspeař pléiře Þinnéuill

do ffacaiř epaní gán folac· a meřc na ccepann gcomparáac 15

Cuirir Manannán lučt oibre· ař in epann rín gán loiře

dia toéailt a talmuin tréim· robař gniom aðbal eirrein

Einřigir vethac neimhe anisóř· a bun in epann rín gán rðsor

no gur mapb fa báogárl de· nonbap do lučt na hoibre

Ro mapb nonbap oile ðiř· do muiřntir Ìlanannáin mén

rðéla on epann do fefr ñam· iř do ðall in tréařr nonbap

Aðeirimri riřri ðe· fiařravíđčer in fářviniř

fán coill n-aðbal rín gán tár· do frité mor n-aðbar očán

Iř é lucra ráor do éum· in rðieč engač bláit éotrom

tríat na Mapannmál doř moiř· do Manannán doř mísliř

Da búař do búaðaiř in rðéit· gán gábař ríř a ccař nō

ccléit

teřc rðíeř a maca ramla· reimpe ba ráon ró-mádma

Cařt a gCruiscean-tuait nár lař· in ced-cař tugař lat

var gáot Mořla mac Mélge· ařvoriř aðbal Éisgíre

Noéap luđa in cařt eile· tugař let fa mor rðeile

var gáot Ðubčař mac Ðáipe· ařvoriř aðbal Earrpáinne

Tořce do éúaiř Manannán múař· iřin Aírría lion a řlúaiř

var mapb Þioðařlač fa líř· ařvoriř iolapmač Aírría

Ař rín cuiř Ìlanannáin múař· doř decrařt éer iř éúaiř

no do ttař fa veggóř vil· a gcleamhur do ríř Síđir

Do cum Caiřbře dían molař· do éinn in rðeit rðíem-copera

gefřeř do millri iř do n-aoríř rín· do ríř innoři gaořiř Síđir

Cáoga uinře doř ðrón· ttař Þola do ař a molař

feirrde a řířt iř moiře a břlař· ař aon iřrín rðíet

rðíem-ðlan

břonaiř Caiřbře in flaiřt řířt· mac Édařne fa maiř mísř

doř tríat calma ař nár éuir břón· in rðíet doř Ðáđda

opeacémóř

Tuig in Úáidhna n' Cíteáil aibh' in ríseáid na tseóipeora doinni deaibh
don trílait do mór nglonn pe gileád. do mac Cuinn mic
Ceapmhotó

On ríseáid ríin tuig aibh Mac Cuill. ari Thoili rí do ndíreid mór Óuirinn
fír na nglonn na ceara clé blaibh. oír ior é coll da gscrípeideach

An lá do marbháid Mac Cuill. a gcaéid Tailltean ba mór muirinn
fír nár beag tríomh-áir amháid. tarbháid Sdoráin in ríseáid ríain

Ré pé da céad mbliádach mblí. don ríseáid oír aibh
a haitle ríoghaile buíf rísa. do bhrí aig ríoghaile fírfeap Mensa
Do lúid Manannán na nísaibh. na nísaibh a rír fírfeap Mensa
gur ńbhrí naof gcaéid gí mblóibh. ari muinntir Sdoráin
ríseáidloin

Ro marbh trí caéid calma. don trílúaidh aluinn allmhurda
bá hí in rídel aibhail gian tár. fa ndeirnáid aibh aibh oícaid
Cáidhna uinse do nír deaibh. cáidhna eadé dualach doinni deaibh
cláir no ceara cpríteall na tsois. ior fíreáid Sdoráin ríseáid
loin

Do ríad do cuma bá mór. do Ílanannán nír ńbhrí
ríe cup gísaibh mun éaoisait caéid. trí éaoisáid ríseáid fír
ríseáid ríin

Do bhrí rí aig Manannán fíein. in ríseáid ilóealmaid aigmheil
gún fíriop láiniglic gian gníom lais. do tainic Tadg mac
Núadat

Do ríad Manannán do Tadg. in ríseáid na tseóipeora doinni deaibh
do mac Núadat in ríaoi feng. maraon i in fíreáid

An laithe ríug Cumáll cain. Muirinn tóncaoin leir ari éiginn
trícaéid gáca hálóid fírpháid. tarbháid in rícaéid ríseáid
In tian rí éuit Cumáll cain. a Cnuéa oír líppé laisgean
an pláid mímáll nár beag blaibh. tarbháid Cpríomall in
rícaéid ríin

Mar do uimair Fionn fírpháid. ari Cpríomall éadomh éaearáid
glac gleáidh dár diall gáca gísaibh. tuig ó Tadg in
tríenrícaéid

A tcaig aibh do caéid let. aig mac Cumáll na ngeal nglac
a rícaéid ríosigil nár cainneadh. baibh doilis a gcomairiú
let do ríadaibh caéid Cinn Chluig. dár marbháid Óubháid mac Óuibh
caéid Mona Marbháid gian lén. dár marbháid Óeindheal
duirbhléil

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Caé Luaéra caé Cinn Aíri. iр caé Inbeir Óubhglair
 caé Térra tenn a mheirghe. caé cluana menn Muirírge
 Caé Lurða caé Cinn Cláipe. ɏ caé Ósnaið Maiðe
 caé tSléipé Þuaid þa tenn teap. rúaið ðar tuit Þarban
 55
 ðarbhglar

Caé Þionntaraða óna buiðeò baðb. ðar faðbað fuil ɏ faðb
 ða caé cróða um Át Mona. maraon iр caé Cronnóðna

Caé bolceiraiðe ba mór gluinn. inap éuit Cormac cruiinn
 caé Aéaið Aéla nár ðann. caé Óáðra caé na bpuinnand
 Caé Ollapba ba ðapp glíaið. inap marþað Þathad fial
 caé Eíri ba mór a gluinn. ɏ caé Céiré Copuind

Caé Caiprðe caé Sruíþe Þrain. ɏ caé Þeinne hðvoip
 caé Sléiþe Uíðe nap ðann. ɏ caé Ílloighe Ílálann

Caé na Colamnaé ccalma. ɏ caé Inbír báðna
 caé Aða Moðuirn léip linn. ɏ caé beirðe aip bðainn

Caé Moiðe hAðair ðan tár. ɏ caé Óúine Þráocán
 caé Melðe ba haðbal áð. fo a nðearnað éitþme iр uðán

Caé beirþe ba mór a glonn. sap ðcaé pí loðlann na lond
 caé Uíðe ba cinnte in rðel. ɏ caé Inne Þaibsel

Caé Monað caé Cinn Tíre. ɏ caé áðþmar Íle
 caé Saxon ba mór a blaið. caé Óúine binnne bþrðmair

Caé inap marþað Aíðil aþr. aipðrið deglámað Þanþarð
 caé Inbír buille ní bþréð. ɏ caé buinne boiþbþréim

Þiðe caé iр ða caé déð. allamois ð'Éirínn iр ní bþréð
 55
 go Tír na nÐionn nap þeð blað. do þat Þionn let do
 éathaið

Ocht ccaé a láríðnið na lann. tuzap iр do ériat tðoibrenð
 þeð do þaða ní bþréð rðin. ré caéa ðeð a nUlltoip

Deið ccaéa þiðed ðan on. tuzaið a Muðain Íllic Con
 noca bþréð aðt iр cepta. iр ða caé ðeð a cConnaéta

Cóicc caéa þiðed go mbúaið. tuzap let a cõmla érúaið
 oðt ccaéa ðeð rúaið nár ðánn. náit aip Thuaéaið Óé
 Óanann

A ffedðmair do bþuiaðen mborþ. rðo coinnrðleð þa cþúaið
 colð

að ríu rðeo þaéaið go tenn. do éuio do éaéaið Éirínn
 bþirðe mo éroisde iр mo corp. rðo ceirer mór deð-comnapt
 tu ðan corpnam aip in moið. aþnato lorgðað ðon mucaið

Trí nonbairí fínnne ari Óluim Óileac· a haistle in éachá cróni-
deirb

Na tránaí ari nónail-ne pe a ráð· tuigram trí gáire uacán
O ériann na haithne boí a bharriður· fo ndearndó fo riom
iomarður

noéar dearbað crann ari lári· iñ mód fa ndearndó ocaán
Do ríum ráora rí neimé· mac maié Muire inéne
ari iffeanneann do ngeire ngráð· fa ndearndó éigme iñ uacán

Uacán.

XVII.

Siocháil Caoílti cí a roip fuaip· rloinníbets fínn i mbéachaið búaín
ba mór lá ro híaréa róin· gán fúarán oí Óuiúeoéair
Foraið in ríctilín mbic mbáin· neocé do radaðar um láim
fáileisigð mo éroide cain· ríéil Caoílté capatraið
Déunt iñ dhrí iñ gloine gorm· gíð bé do iarr a fíur oípm
fionnndruine ñ aírgiott bán· ríócháil Caoílté in fílaé-macáin
Uiball dearndóir ari a lári· do n-úaiéneðoib d'airðeo bán
da leit clí do cuirrteí fínn· ba lair uirðe on ríctil
Map do cuirpeð da leit deir· in t-uball cuanna coimdeir
fornðað in t-uball beð bán· fa n-uirce do mbíos lomlán
Uirce do éur fop a lári· adeirítm iñ dearð in dál
a roða díðe iep fínn· do beirpeð da gáé ríðfíeinðið
Ionánuin neé díá nónaiti róin· ríéal Caoílté in lúáé-lamáit
noéar ðáileptair díð ríam· ba fíppr crúe ñ caoimhíall
Mo teirð ari ua Rónáin ríeo· fíeð gáé fíppr do bí fa fífein
gonaé tapaill talam nó tuinn· aoínpíppr map Caoílté
crúinn

ba hóglacé ba gíolla gnáé· ba bpuðað do conðmáð cáé
ba tréinþeip do báirpeð caé· ba fíppr foraið fíor-uallaé
Óiamáð ór crúinn iñ cláca· fa mbeth ari breté na fílaé
ba hé gíðr adepáð ríip· iñ do cáé uile d'fíoríðeindir
laðfáðra lé mo éroide truað· in ríctil áloinn fíonndúar
uich nac é Caoílté in éapa· tápla fínn map að pala

5

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Áiriúr a ñam ap Óia nñil· a Táilfínn a éairíonn(éar)taisgh
do n-innifírreip ñuise ñem lá· fñéla deimne na riéla
Lá ñia mbámaip ñr Æar Rúaió· Fíona Fínn uile i n-énnair
riomhais Fíonn ba feirðe ñe· foileári feða farráisde
Fíonnchád Corr Ófirláat ñan act· rucrat feilid círe
Connaéit

as ñar Súanán mac Fír Truim· Fáolán ñughaíó ó líeéðruim
Trí ríð Fían mbreatai co ña· Ánluan ñorann ñeaparach
ionmhusin buidhen beðða a ngniom· trí meic lobair an
airðríoð

15

Ðlafannrois iñ gíollannrais ñnáit· lenur ñorann uainn
map (?) cáid
ruð mac rí bheatai do ngnur· trían ap ndeorad raf
n-anmúr

In tan ad connairc ñin Fíonn· fol do laðrur laðrais liom
beir let a Óirín immale· Cnú Óeireónil Þ Óáitge
Dena feilid laigden na lann· Órraisté Þ Sléibhe Cúalann
beir clann Cúain ap áon rír· beir m'oirþið beir m'aðair
Iñ tñ iñ feirr eineacé uainn· a Óirrín gur in rðorðúair
iñ riost iñ cuiððe aðrais ñin· deorad ammaír ap ioncháis
a oirþið fén ñan meirð· ruð leir ñorann ap in feilid
Súanaé Senaé bheagpal bán· Uallaé Áiðer Áilgenán

20

Coðhaé Cioðrúaió Þ Cap· Maine Þ ñenna aðnur
Cronán Crinne caoín in moð· Ceoláé Þaois Þ Þorðað
Ró ñaðrám tñúit rírr ann ñin· ré mac ríð bheatai bñiðtair
ba héð leinni ñaé a ruð leir· deoraið oirþið aðair
Iar ñin rñiðir að bñerñur· Fíonn da tñuðrám tñiðerñur
rðaðslið ñaioð luéit na ñealða· cona ñeonaib crioibðerða
Ochtað a ðbñorða in ríð· in neoc naé ðbñilinðe a ngniom
ba hé fén in náomáð ðeir· Fíonn mac Cumáil na
ccorírpleas

Cúan iñ Aoð beð mac Fínn· Þailbe Þ Rinnolb do ñinn
Ðlaff mac Ædair ñað a ñur· Caoíne Óaire Þ ñonnður
Cú ap eill ñaé fír ñib ñin· Fíonn iñ bñan ap a bñeloib
éirteis ñiomra ier mo éá· do n-innifír a n-anmanna
Þuileac að Aoð beð mac Fínn· Eachtað að Rinnolb do
ñinn

Þeir ðlinne að Þailbe malle· iñ ðaoð að Cúan Crinne
ðlinne

25

Cítioll agh Dílar dairbh a dháin. Bíonn aé cù Caoimhne coimhlán

Béar Díonn agh Dáire pé lá. Bearp báis a láinn Dhomhúra
briant dher uibh eá nír báis eá. maié a dairgseasáid cásomh a clú

nír b'úna eon nír éin 6 éoin. Rínrí úa mísleón a maithéar
Ní decháin dherian ari éoin ríseáil. ba maié a eonan iar a cíall

nír éndir a rásó pé a pé. Béar mac ríos Ólá nAfraisé

30

Uatáin mar nír ari in n-apar. in ríleáthairnisi Íaránbharadar
aodáid chuirge in tuic tóir. n-únaéiníar n-aibhítear n-anfíríl

íar amlaistí taimic in tope. ramalta é rír dhaé n-ole
nír tóir enoc ríleáthair ina é. pé duibhðorit duibhðónta

Leigheas an t-oéatar rír a ecoin. rír in tope bá tóir in toid
iompair in tope ba gnuiomh crúait. 'T marbhóir iad uile i
n-énuair

Bíráoéaid in t-oéatar dílan dairb. déir marbháta na eon
gceannádearbh

Ír caidhne díleáthair dhaé rír. dír in tope n-únaéiníar n-allair

Ro ríleáthair a n-apar. Ór díleáthair a n-áitriú Ór. amlaistí ba coirrteí cloíte

35

iompair iar millir uile. na hoéit ríleáthair ríarbháis

Anoir úair na n-únaéiníar tóir. do ní tóir dherian agh an ól

do rír iar nír tairbhlír maist. Bíanáid na tope naé díngheábh

Deacair eorí pé dír aibhítear n-únaéiníar. iar meóthair do éonan iar do

chéill

iar dír aibhítear liom da eauirpeasáid caé. iar he dherian báis uaiétarasáid

Eirítear Bíonn iar dír aibhítear dherian. Ír eorítear in ríleáthair

Ír ríleáthair dír iar a lá. a hééta rír haistítearra

ba tóir ina in tope úd ari Bíonn. in tope do tóir dír rír a gíonn

dír a toirtear let amalle. eisír Eabha iar Roí n-únaéiníar

Déir calma tope Óroma in Eáin. Béar do érpaib do érpaib é dá

aímdeón

tope lílloighe Dílinn ba tóir tairb. tope Bíonn aibhítear tope

Finneáirn

40

Tope Ríogheáille do érpaib gnuiomh. tope boirtear tope Roír na

Ríog

tope Cinnéadharat tope Bíuire. náoi dílín uaiéte

Sgannláis

Do marbhóir tope agh Áit Néin. Béar ari dír dír in Féin

tope a Sileib Cuillinn tar leab. Ír tope Óroma lígén

Ro marbhúir tope agh Áit Uisí. Ír náoi dílín agh Áit Céadí

tope Cnámheáille tope Clocháir. Ír tope Óroma of bochtib

Óiríomh do gnuiomh i p do ghal· i p lúa a lóna na a n-únaíochád
ó ro cùrpéidh coineill opt· gur in laithe fa atácaoi inocht
Eirígilbhran fa baile a beaod· l críocheair uile in leapd

teiúir in tope tarb rílaib· ór éi bhran do hinnefuisiúd
Fada in ruaið ó Óerinnar Móir· gá Shlaibh Teiúid aílloisíde
plóid

45

nó gur fórt bhran borb in tope· leip a ndeirnád in
tromolc

Léigil in muic greach na ceann· no go cclof úaiéi pon gáleann
tairic i píon cnoc na ndáil· aíteach aðeitig anbáil

Ann ro riáid aíteach in énuic· leicció uaið dámra mo muic
na báis gan anmain uile· ap pon anma áonánuice

Ro éualaið Failbe mac Flóinn· l Caoíncé fep gá roimh
ad cluinn Rindolb gálan gále· l Cuán Cruitíndle

Eirígilbhran gálan gáar· gur in aitheac nán niomarad
mona ðeárað ðraisteaðt óe· robað aílpeac ór in éiríde

50

Teigaid seirgin beim ap beim· gá tatríen na hoisde do céim
gur éengail in ceárap fep· d'írrinib a gáis lra gáinneor

Do éualaið ríon Aoibh mac Flóinn· l Glar in gáiríðið gáru
do éualaið Dáire gá ngsur· l in deiglaoe Óomháur

Eirígilbhran ríon rúar· gur in aíteac ba lóir lúar
noéap lúdha a ccomhlann de· gá tpirian oile na hoisde

Cenglúir in tairic gá nuail· in toétar laoé gá lánbúaið
fóimnír fír i dteannntaib trá· gur rat fóir leipd na tuléa
Flóinn l bhran i fírin tope· alt ap alt i p cnoc ap énac

55

noéap cùimhneáetor ní òe· nír gáp aípm níor loirg teine
Dábúir in t-aiúech é ap ðruim· i p do éuir ap a gáulúinn
ní raiéib a òg Flóinn nó a òg bhran de· aít a fíeghað da éire
Duir i p ád i p aípmírt opt· muna lena tó do tope

ní maié rúairíðe ne reilg· a Flóinn mic Cumhaill aípmódeirg
bíad tó fo gáerfaib lra fíréin· muna lena tó in éope buðeim

bíad fo gáerfaib bhran búaða· in cù áloinn iolbúadach
Do rathairri let ap Flóinn· díá fíagóinn coimhí òa éionn

mað díá leigheá liom co beé· m'óctop laoé um éoimhídeé
Roi fía beannacáin leip ríon· a mic Cumhaill chathairmois

60

raécoib óuise aípmíð oile· ríni ba hainfheap tóilaiðe
Sgaoisír in t-aiúec gá nuail· don oétar laoé gá lánbúaið
l teigait leip íar ríon· gur in ríe of gáliond Óeicéit

Mar panfattar in doruir tuis iníar plerð fo éomar
 tuc bhuille don toirc do fiat. Suir macaomh ñd ildealbhac
 lap fir do éortar la ríos. Fuaaratтар fáilte gan fíoch
 fo coirfeadh iett na riúde. ar in gcolbh a nglomisde
 Ceasor caoigá gialla n-ñd. éuca artech do taibhirt rós
 lóir na ndíaið milib rnaí. caoigá macaomh fial folctear
 Trí éadoga ban brat-úaine. iarrin tis ñd do meid n-uaille
 fo riúd gaé ben ñioib gan ñeir. a ffaile a céile éoinaúir 65
 Ríosan éaoim iarrin tis ñdall. ba fíor áille don éinead élan
 fíoruir fáilte fíri in rí. pe mac Cumail a hAllmáin
 Do gnítear a nforair ñd. a hoéit ríosluib ñ'airgdeó báin
 ñ ríoscal éumhdaid ñir. ñ'Fionn mac Cumail mic
 Tréanmádir
 Nua gaéa bís leagan gaéa ñiðe. do radaó do luéit in tis
 fuaaratтар oirfíteid ñd. imaráon ip caoíniur comhráid
 An tan ror gaib a cseirír cáe. ip ann atbheit in t-ñgláe
 cpeid anoir ata ar ñ'airge. a meic Cumail a hAllmáine
 Ir edh atá ar m'ui ñr. ar Fionn. ñ ataoírrre agh briatáib
 liom
 cí a ríbhe a mhuinntear ménmnae. éindior ar ñd aodáint 70
 lac
 Enna mac Laibair Túinne. m'ainm ar in láoë do loinne
 Craoibhinn mo ñen caom gan érád. in ñdean mairreac
 ñlanannáin
 Ir hé ip lón ñap cloinn ñd beacá. áon in ñdean ñ áon mac
 Ua ñaé ainn in mic ñd lí. Sgáchaé ainn na hinginí
 Inéaé ip egnac ñuinn ñið. ramalta a egnac lé ríð
 ñia fírleamh in in ñdean áin. do ñeartaoir a tuaruigbháil
 Ir ann fir ñuif radaó artech. Sgáchaé ñluinn ioléigach
 ruis bñai ñr ñeileb ñar ñruine. ñ mnaib talman tonn-
 bñai
 ñionair a reirc nír fírleamh fóil. Fionn mac Cumail mic
 Tréanmádir
 tarfai ñeic ñcéd ña gaé cpeod. ip feir bñiaóna gan
 bñaoigal
 Tarfai ña bratáir ñd n-uaille. ñfleid ip cloisem ñd neart
 cpeúai
 tarfai ina coibhce ñe. ced uinse ñd oíloirce

Crois let rúd ari [a] haéair. riarrin finnghul do raéair
 gíod tairé ben ní heod iр feppr. a toémar tar a héisgeann
 Óiong sur fepp Óiongðala daín. comháor con ghe róim iarrasai
 noéa bhuir aann bar naðair. gonaé um taír tromaíalaib
 Cumháer ari dualainn in písd. an in ñen leáir lán-mín
 iр naírgair a coibhce ier ríon. ari mac Cumhaill a hAlmain
 O ataoí anoir ad cliemain Óin. ari Ónan do ceartaitib cíu
 uime ro bheagair éu alleis. do deicriù ari musinntire
 80
 Ír é mo macra in toise troma. do imbír oíruib anfforlann
 mé fein in foimdir fuaírmech. do rinnne Óar ceartaodéu-
 bheac.

Ó éarrruarrha Óar mbáodál. gan neart ríseart gan neart
 bheac
 roid fír érui Óaoisib annrin. Ó' Óri iр Óairgead iр do Óaoisib
 in tochartar Ód Ó'Briainib Óáil. raðair. ina n-eimech Óáib
 óa éomhail Óir gacé fír Óib. iр a ceðoir don airtírigh
 beir let ocht n-aile cloiðear. do deirðir ier na n-oisgead
 iocraíðeir Óar ccoin éáomá. iр Óar pleða rnaírcaola
 beir let fóir m'fíeill a Óinn. beir mo ríseart iр Óri do rinn
 beir m'fainne deircc-Óir do mblai. fíu ced gacé cloic da
 clocháib
 85
 beir mo ríeal iр rétt rílúair. a Óinn m'ic Cumhaill airtírúai
 deó iр Óri iр airtírde hí. gloine iр gorm iр fionnóiruair
 beir let in ríeal rnaírcaad. a meic Cumhaill éaébuaadair.
 Ré taoibh peacé bhealðeod gan ach. ari gormad beir Ói
 himceac.

Taibair copa Óamhrá Óe. cop an fír ari a céile
 ghe cuin dech mo m'ac ra bhein. a mbeir. uile Óia oisgeir
 Do Óadhar copa iarrin. Ré hEanán an oisde ríon

iр tuðraib copa gan oíl. ra éongnam leod a ccamáeataib
 Óerðaíðeir in imðai. n-áin. taorcca Óionn ina comðaíl
 ríri. Sdátaé tar do lusib. iaraéet cnuite in oirþitseid
 90
 An cnuit éáom ríon na ttar. ttéad. gíod iþréin ba lóir. a m'ed
 ted airtírdeid ted uða Óin. Ré ted iarruinn iomláin
 Anmanna na ttéid naí érom. gennarðleirr solltarðleirr oll
 ríuantaðleirr in gléir oile. ra a n-ðendirr cáe cíamairé
 Da reinnri in solltarðleirr Óri. do ríosgair in bechá binn
 gacé a ccluimfeod gan dñgrá. do beirðirr fo biondógrá

Óra réinnte in gennatarðleppr ðlan. do ríosðaið troma in taibhán

 gáe a ccluimhreð gán tárpe. do beittír að ríosðáirpe
Óra réinnti in rúantarpðleppr plán. do ríosðaið in beata báin
 gáe a ccluimhreð mor in moð. do beittír na ríosðeóulað 95
Seindir. an inðean fátae. in rúantarpðleppr do gnáeðach
 doir cuipe na ttormeodlað cae. brian ip in t-oétaþ ogleáe
 do meðón laoí tórr in moð. ro ñadap na ttormeodlaðh

Map do eirigð grían op fioð. doibhion roba tórr in cion
 ann do batap að bérnup. dér luða leð a fflaiðemnuð
A éu réin að gáe fep ðið. ip a pleð buileað bláitómín
 in t-ðri rán t-aírgead míað nðal. na reoð 7 in tríðal
Íarrin tiomraíðit in Þian. eindir anoir ip aníar

 gur innipr Þionn doibh gán ðeir. a beit oisðe na ffreðmaip 100
Na habaippe rín a ri. a inic Cumhaill do gcaonimí

 ó matin dñinn ap in reilð. uait a éorðaparaið érniðeirð
Aírnéitír Þionn na rðela. ra attuðað aip do mélá
 do riat Þionn comarðað ðap. na reoð 7 in tríðal

Do ráið Þionn do meðrað tórr. map do veðlað é pe a þlóð
 map do dealbað oisðe ip lá. don bloigð aetðapirin d'aon lá
Dona húairið do cpeid Þinn. in tan rín do ríð na rinn
 nó do nðechairið tari rál ren. ri na nðáin ip na nðeisðfep
Roinnir Þionn na reaðt fþáilðe. do reétt mñáið ba lóp
 aile

 v'Éttaoín v'Aoiþfe aobða aetðaoib. v'Gillþe rúitenta
 riðaoisí 105
Do ræd ðamra in fainne ðið. do b'fíú ced do gáe crioð
 cðið

 in fíeall v'Ofðap do mblað. 7 do Ċaoilti in tríðal
Seétt mbliaðna ði að Caoilte cðið. don tríðil maijigð mñinorið
 do ttainic in fáe má fþuð. a fáðail op Ðuiðeoðair
Aon do ló að Ðuiðeoðair ðúin. meiri ip Þionn ba hauðble
 rúin

 Ofðap mac Cnuimhinn róm cap. Ðúairpe gilla na riðal
Síriþ Ðúairpe ðið uipce. ap Ċaoilti ba maið tuiðre
 gabair Ðúairpe in riðil pláin. ip teid lé v'iapraioð þuapráin

Þúairi uarán ba maié a níamh· ag in ecnoc pe ari taoisíb iníar
 do éaitin riur ráor in rnuas· in turreb líniói línnphúar 110
 Cuirír Þúaire mac Nechtain· in ríéil fán rrué reéatai
 do tuis a n-iomdoímain úas· in ríéil aloinn iníphaar
 Cois oinphíriúig l céid· batar ða hiapraíb rni bphéid
 ní fuafrattar uile ðe· ón ló riu ríéal Þaoisíte
 Iri ann adubairt Þionn phéin· riur na rluasgáib do raoírééill
 noéan ffaigheor í ñar líom· ón ló anuig do dte in Tailgíonn
 Tiuscraíb in Tailgíonn tar misir· buidh roéar do Þaoisídealaunib
 benfaióid Éiríunn ari a bhois· iri beinneoéaió in tuiapraid
 Mar beinneoéur in rpeisib pláin· Þatraic mac Calppoinn
 dá láim

tuiscraíb bphadán boib do mblaib· iri tóisgeabaió in tuiéal 115
 Níamhóéar baéla bána· iri cluig l ceolána
 agur roirgela rðriobhá· d'or iri d'aigreao na ríéla
 Iri íad riu mo rðéla ðuit· a rí in popail a Þatraic
 noéan fhuil mo maoíne ðe· od éimpre ríéal Þaoisíti.

Síéal.

XVIII.

Euchtaidh inéen Þíapmattra· copcair a ghruaibhdeal a bphaidh
 ní hinphíacéur íapraéta· do bói ari ðeileingin Þráinne
 Þrainne rúlgoirm ñaoríghartha· lennán Þíapmatra d'eoibhíl
 inéin d'Ethíne ðaoibhóttar· rðo Coirmac mac Airt Éinphír
 Ceogor in mán malaénduib· mar mnaoí d'Þionn mór mac
 Múirne
 elaisír in óg anáisnib· náib le Þíapmatra ó Óuiéne
 Secht mbliaóna don Þíapmatra· rðo Þrainne a n-imliib
 banba
 iri Þionn agha n-íapraid-ren· rnaé fhuair báogál a mairbhá
 O naé fhuairi re a loitleoráib· deaðmáic Óuiinn na gcleir
 fpháobhráid
 do gní ríos do roéalgaé· iri de tainic a raoigál 5
 Cuirír Þionn go ríopraibéil· Þíapmatra do ðenam realga
 ní beite ða ñíopraigreí· do bhi na fíadaé meabla

Þonair Þulban ȝeipþiacal· muc neimhe vo þi a nÞulban
maipg vo ȝénaioð don tþenþiaðhað· vapi tuit Þiarmatid o
Ðunþne

On muc þin vo hainmniðheas· þenn Þulban aþu in eipceip
nó iþ 6 Þulban ȝaipþéennaið· inðen Stáipn mðir meic
Neimhioð

Teid teétaipre aþ teinnod eiðnius· leiprin ȝdél ba ȝdél ímnið
ní þaoðlið vo hinnipioð· tárð a haðar þon inðin

Stínnipr þræðan bandæta· vo þi þan ȝinnþil ȝéta
tig beðrþiðræð fepðachða· innti 6 vo ȝúalaið na ȝdela 10
Cuiþipr Þeðdað aindþreanda· fíor uaiðe aþ cionn a þræðreac
tegait do tþið tairþtennta· um ȝrás éirði aþna márað
Tig in cuiþe compamáð· lé ȝéile aþ ȝenam ȝóðla

ba hí in ȝoðgail ollblæðað· aþ marþrat um ȝrás nóna
Ré tþi lá ȝo lánosðe· noðar ȝóð ȝíð na tðana

ní tig luðt a þáraigðe· día n-éir do laiðe mþræða
Tíméiol ðúnaioð Þaolður· ruð Þionn oppa do hágðmor

mðr an oþair áoncáða· a fþerðal ra þisan þræðar
Ceiðre caða commðra· að Þionn re faiþe in ðúnaioð
teid in ȝioðgan ȝocrðða· do ȝorðað in ðúin ðlúððloin 15

Cuiþipr tallann ȝaoírðeopera· ann ȝað aírð don ȝruð
þúnaðað

ir ȝorðeip ðún Þaolður· d' aitþeðin na ȝceiðre ȝúaððað
Do þoi ȝéctað ȝaralðlan· 7 a buiðen þræðar

að ȝorðað að lúæðþarþað· do ȝrás eipði aþ na mþræð
Þoðrurip ȝuðtað ollbláðað· compac aþ Þionn mac Cúðaill
ní fþrið ra ȝað ȝomrampað· fþar a fþerðail nó i þulsiñg
Comræð aþ Þionn árðménmnað· iarrurip ȝéctað ȝér fþaip-
þrýð

nip 6'áil lé na ȝaiþðeðlað· aðin ȝer oile aðt in ȝ-aiþðrið
þreðrurip Þionn in fþlaiðþeinið· ȝur in ȝleðð fþioðða fþoip-
meap

ba ȝreéctað a ȝaiðéiðið· 6 ȝoðgæðal a coipþrlegh 20
Do þad rí tþi ȝreñþuille· 6ð tþi in Sençoll Sníðeð
do ba ȝræðar ȝreéctaðað· ȝaiðe in ȝdíeð oírðeað
iþreac

Nochtur in lainn leðarðað· ba laraðna na lðéðann
tig Þaolður do ȝeððapaið· eisdirp Þionn iþin órlað

Doir b' en b'en ó plann Édtaighe· do mac Caoil na gcleap
ffráobhrac

gur érargaird na tréanbuille· go ndeirna óe óa Óáolchur
Téid in lann d'orom d'fher-d'fherdha· tré é clár g'fheáit Finn go
hullam

ír g'fherair tré érénaifna· a g'comparat éleib in éuраd
Do leig oifnaó égcomlainn· Fionn ná baoisrgne g'fheáit
tuaitir nád na tréntorainn· in Senéoll rniúi Snídeac

25

ír annrin doib inéaoínte· in m'liúd f'an mnaosí r'friúil

níor m'ó nó mac maoisaoíre· é ari g'fheáit a g'fheáit g'a g'fheáit
Fionn d'fheairt f'an éigean-rin· nír f'fuisinigseaó lé cloinn
baoisrgn

óá éoibair do ééidh'fherair· tainic Oifrrin ír Caoilte

Do éoibair a éigearna· téid l'odorn unction d'fheáit

marbair in d'g il'menmnaé· fa b'uaib n-aiéir ír n-écta
Tóigairb'fher Fionn f'faoibh'fherdhan· ari érannaiib r'fleáit a n-áirinn
go l'úig'fher mac Aonúrga· gur in l'iaid bá l'or g'fheáit

Ro boi Fionn fecht leigéibl'sadna· g'a leigisur naé f'fuisair r'fleáinti
g'an techt eindir g'fheáit g'an techt l'úig'fher mac

30

Clann deigeneac Óíarachada· inm'uin in cuipe créctaé

r'fleáit fionna f'faoibh'fher· Donncaó Eocair Aéid Éuchdhaé
Ní r'fus Óigairne g'fheáit g'fheáit g'fheáit
ffráobhrac

aéit aoi'n in'gen oifrr'fher· l' bá h'fher Éuchdhaé

A l'flic Óuaic a d'fheáit g'fheáit g'fheáit

Naé ari l'or do f'fuisair· ita in f'fuisair a f'fuisair Ectac.
Éuchdhaé.

XIX.

Anoéit f'fiond'fheraó ná f'fian· ro g'fheáit g'fheáit a n'fia
teige anoéit a ccoim f'a f'fia· doib ari a n-áirinn

Níor b' é f'fiond'fher ari r'fleáit· a g'fheáit l'iaid b'fheáit
ceit'fher f'fiond'fher ari r'fleáit

ba h'fher ari f'fiond'fher ari r'fleáit· go f'fiond'fher ari r'fleáit
deit' f'fiond'fher ari r'fleáit

Ap nearbhait a ccaé Óáppra. deic scéad fíchead cead calma
 ba hé ap tchinol ap ttiacét ar. fíche céad feinnid folcteap
 a ccaé Ollarba gán feall. a ttoréair aitdhí Óirpeann
 daip tuit Fionn tpe in díom Ósull. a ccaé bheagdha oí bhuinn 5
 Apéir dúnin do Maigh nDeilse. ré céad déis ne húairí ffeiríse
 anocet ní maipionn diobrain. aét reirreap i'p trí nonbair
 Ní hionann anocet fo ríor. mo rliocetra g rliocet mo ríos
 diairiúne i ndíai dhaéa crúai. tuinnsear mic Cumhaill
 aripturáit
 Díobh é áit a mbíam anocet. noéa líonmáir ap lónsroir
 do hainreocáit eap ríon. eindír éoin i'p dhuine
 Óuparan liom do bairc map ríon. a Caoilte gurin morðoil
 do bairc-rí gán laoerai. lúinn. tar éir caéa g comlann
 I'p hé do bairc mé map ríon. a Oírrín a mic morðloin
 noéa maipionn Fionn feirróna. mo éríat i'p mo éigearna 10
 Ní maipit trí meic in Léit. nó Aoibh Ríon ap ríos a rdeir
 ní maipit na gaoí dergá. ní maipit meic Aomhaerda
 Fionn mac Óubáin mo éara. ní maipit do éloinn Mhreáda
 ni tice a ccaé Óabhrá in dái. Óubán mac Caip mic
 Cannáin
 Ní maipit in díor combla. Caip Cuailgne no Dall Óalb[an]
 ní maipit mac Ua Nechtá anall. Fionn mac Septáin ní
 mapann
 Ní maipit Cedaíc feap do n-aoibh. ní maipit lóláinn mac lóláosé
 ni maipit Flann in cupa. gurin. ní maipit trí meic Cinnioill
 Ni maipit in Ólárfíen glan. ní maipit fíana bheatain
 ní maipit Óaiðre in gíolla gél. doilse leam nó gac aoiñfeap 15
 Ní maipit clann lólorra an áig. huparan gán a mbeir
 d'áonláin
 Dall Caip Conán Óaroi. glan. ionmáin buiðean beóða
 b'fóbað
 Sdáeábhreac g banb Sionna. mapáon ní cuitit gíolla
 (.i. dái)
 ní maipit Connfleó na bliðe. ní maipenn Púac Calraioe
 Ni maipit clannmáine Fíon. a Oírrín in Óairdri. gurin
 do éndap ríon don mbiocht báin. aét maib tura at áonarán
 Ni maipit do clann-ra fíon. a Oírrín gurin tóirírgéin
 Béar lóig a i'p Oírrín gán on. Euchdáic Ulaðac Oírrap

Ní máiríte clann Rónáin péið· mo bhratáire iŋ mo mic Féin
ba hí a roépáide caéa· fiéde ceo ḡfíteadh áonðata 20
A Čaoílte do n-ionad ccneð· ní máir laoë naé ffuaip imneð
tis ḡráðað da gáe fílaítear· ní búaan cáe na mbíteáin
Ní máiríte in muiintear tóir· do b'fioð aðaipn náip ttitinol
dénam calma na náisaið ríon· náir ní éigis tðap ccabair
Fáirðeine do rínné Þionn· oíðe ñamna i nloðbarðlionn
do ñaðdaoir in Þian ðan loðt· 'rðo mað ñeipeð ðúin anocet
Anocet.

XX.

A clóidíom éléiricín in éluis ñrocháidé ba náma ðuit
7 díap ñenuir a ccinn· iŋ do ḡðarair pé a ccoluinn
Céidþep dapr ñenuir a ñenn· Cribéir ñaingen mac Ðuið ðreann
Mínélur do éáið do cónir· do laim Sáðoirn meic Þallnir
Tioða do róine in clóidíom· roéaide día attusð oíðið
ní paibe að ñuine lann erðaíð· iŋ tó do ðiðhað ñeðrillnaið
Do ceo-aínm in Crompt Caéa· a laim Sáðoirn na fílaéa
tóir ccaé tusað le t'þráðbrioið· a clóidíom ðuiðt ðlan-
þáðbriaið
Do marþur Sáðorin mac Lúain· do laim Sáðoirn tóir do
mbúaið
ra énd meic bþorðar do mblois· tóir in eorðar a clóidíom 5
Ró marrbuið a Cribim Caéa· do laim Sáðoirn na fílaéa
a ccaé lílóiðe Þlinne ñrinn· Þrinn 7 Ðerð iŋ Ðeigðrinn
Ro marrbuið díap aþo oile· ña éineas ñið náip fceile
aþ rílað Tírið noéa ðó· ñið 7 lácobð
Ro ðoioð Íob ó a aðair· éu a clóidíom ña tþén taéair
nó ñur eorðain tu do erðaíð· aþ rílað Þorðraíð ñrðiðgean-
rúaið·

O éarriðaíð in Crompt Caéa· lóib mac in aþðþlaéa
nior fuiñgeð d'lóib iap róin· do tðusð caé iŋ a aðair
Ðarðán mac lóib ña bþrb· iþrð do rðad tþap tóir in colð
iþa amatáir Þileaéetra· ba hoírþðeapc in imþeaceta 10
O tþarriðaíð in Crompt Caéa· Ðarðán mac in aþðþlaéa
no marþ Ðarðán aþ in tuið· Sáðán donn ñið a clóidíom

Áon m̄ac āg Sadán do clóinn̄· ba húafal é ba hálainn
 m̄ór ā chaitīm̄ of̄ na t̄reabhaib̄· ñap b̄'ainm̄ D̄ola D̄allam̄ail
 Ro luī Ó D̄ola f̄ora ā b̄reis̄· go Óarðán īf̄ é f̄or̄ c̄reis̄
 go īo éasóib̄ rīf̄ d̄eir f̄feīom̄ ḡur̄· go n̄deirnatair̄ cléam̄nur̄
 Tuc Ó D̄ola ā in̄d̄en̄ m̄or̄ m̄naos̄· do Óarðán ba ḡile ḡnaos̄
 maīe ā c̄rūē r̄a c̄iall̄ éar̄· b̄é Órochā in̄d̄en̄ Ó D̄ola
 beirir̄ in̄d̄ean̄ Ó D̄ola mac̄· do Óarðan̄ go n̄ḡile n̄glac̄
 daē na f̄ola f̄or̄ ā ḡn̄uir̄· ba hé āinm̄ Manafalúir̄ 15
 Tuc Mana in̄ clóid̄em̄ go t̄C̄rof̄t̄· nōc̄ar̄ m̄ana b̄eis̄ ā t̄C̄rof̄t̄
 go m̄ar̄b̄ T̄rof̄t̄ naoī m̄ile ñē· r̄do ḡaib̄ rīd̄e na T̄raoie
 Tuc T̄rof̄t̄ ð'Ílir̄ co m̄búaīb̄· in̄ clóid̄em̄ d̄ia r̄lois̄te r̄lúaīd̄
 īf̄ m̄ór̄ c̄caib̄ go r̄lois̄te ñōīr̄· do laim̄ Ílir̄ ā clóid̄im̄
 Tuc Ílir̄ in̄ col̄d̄ ád̄ā· dā m̄ac̄ d̄is̄ol̄ū v̄ingm̄ála
 go v̄s̄cen̄daib̄ leir̄ na r̄lois̄d̄· don̄ m̄ilīb̄ do Laīmeðd̄in̄
 Laīmeðd̄in̄ ba maīe lám̄aib̄· go ba m̄ilīb̄ m̄or̄b̄álaach
 in̄ f̄ep̄ rīoin̄ m̄ar̄ t̄rech̄an̄ tonn̄· do m̄ar̄b̄ Ēpc̄ail̄ é ð'áon-
 ðor̄n̄ 20
 Ruð Ēpc̄oil̄ leir̄ ā c̄cuīb̄rech̄· ben̄ Laīmeðd̄in̄ d̄eir̄ m̄uirīneib̄
 ran̄ Óréis̄ in̄ m̄ilīb̄ m̄iaðaib̄· ba hé rī na t̄C̄rois̄f̄anaib̄
 Tucf̄at̄ Óréis̄aib̄ leib̄ t̄ar̄ m̄uirī· cenn̄ Laīmeðd̄in̄ lán̄ dā f̄uile
 f̄aib̄b̄ īf̄ arīm̄ īf̄ epp̄aib̄· in̄ f̄īp̄ m̄aīr̄b̄ go háon̄-ionaoib̄
 Tuc Ēpc̄ail̄ do m̄ac̄ rī Óréaḡ· clóid̄em̄ Laīmeðd̄in̄ n̄ī b̄reis̄
 rīp̄ clóid̄laic̄ don̄ t̄rīaib̄ r̄oéraib̄· d̄is̄ap̄ b̄'ainm̄ l̄ar̄on̄ il̄éroch̄aib̄
 F̄īdē b̄liaðaib̄ īf̄ dā m̄ī· don̄ loinn̄ āḡ l̄ar̄oib̄ go lí
 go bā f̄eél̄ áðib̄al̄ d̄eir̄ b̄ail̄· ā m̄ar̄b̄aib̄ don̄ dā naétaip̄
 O do roéaip̄ n̄īor̄ ḡn̄iom̄ t̄aīr̄· l̄ar̄on̄ m̄ac̄ Ērr̄d̄in̄ ām̄naip̄
 tuc Ēpc̄ail̄ éuiḡe arī ā Óráib̄· arīp̄ clóid̄em̄ Laīmeðd̄áin̄
 T̄rúaḡ le h̄Ēpc̄ail̄ Þr̄im̄ fā b̄r̄on̄· ī n̄d̄iaid̄ ī āch̄aip̄ Laīmeðd̄in̄
 do f̄or̄ḡlaic̄ ḡlaip̄ ā n̄geim̄il̄· do leis̄ arī do lán̄-v̄en̄im̄in̄ 25
 Aðubaīt̄ Ēpc̄ail̄ go ḡnaos̄· na b̄íp̄ ā Þr̄im̄ m̄ar̄ ātaoib̄
 na d̄éna ñobb̄r̄on̄ ñot̄ r̄b̄d̄· t̄ois̄eb̄taip̄ T̄raoī Laīmeðd̄in̄
 Ro éoḡaib̄ Ēpc̄ail̄ in̄ T̄raoib̄· 7 do r̄at̄ do Þr̄im̄ m̄naos̄
 do leir̄ḡhaib̄ ā m̄oidē· in̄d̄en̄ rīd̄ na M̄or̄éreðīde
 D̄ia m̄aīreaoib̄ m̄'āch̄aip̄-rī b̄eð̄· īf̄ rī na Óréis̄ī ñan̄ ðð
 īf̄ f̄epp̄ liom̄ f̄b̄r̄ n̄ō ā f̄f̄acā· āḡam̄ do m̄naos̄ Aðapa
 Óorðn̄f̄at̄ f̄m̄aíneaoib̄ oilē· rīoðā in̄ talman̄ t̄oðaib̄
 f̄aib̄b̄ ā āch̄aip̄ do Þr̄im̄ na t̄t̄reab̄· m̄ar̄aon̄ īf̄rīon̄
 deðéclóid̄eaib̄

Ruð Þapcail leip Þrím̄ ðan b̄rón̄. þurc toðaið T̄raoi
Laiméadón̄

bc luðaiðe a b̄ðoðal ðan b̄éð. Ærcoil bliaðam̄ v̄ia coméad 30

Do toðaið Þapcoil in T̄raoi. n̄i raiþe caðair map h̄í

þúðb̄aið in T̄raoi lán̄ do r̄lðð. að Þrím̄ að mac Laiméadón̄

Ro mapbað Þapcail an áið. le Þrím̄ pe mac Laiméadón̄

n̄i a n̄-aigreisð do mapbað. cenn gairðið na t̄romðalþman

Glaxandaiþ do m̄ill T̄raoi. mac do Þrím̄ r̄in p̄é n̄-a mnað

ba ðamna ðuil iþ ðala. da ttuc t̄ar tuiþ Eléna

Glaxandaiþ tuc anoiþ. ben Minélur na longaiþ

að r̄in map do tððlað T̄raoi. ðið r̄dél aðbal t̄re énn̄nað

Do luið loingiþur a erisð Ðréð. ari loing Eléna t̄re étt

do cuiðriot ár na n̄ðerðað. do m̄illreaoð T̄raoi t̄roimðréð
dað

35

Long ari þiðið cuið ceð vðeag. iþ é a þíðið aður n̄i b̄réð

loingiþur na n̄ðréðað t̄ar tuiþ. do toðaið T̄raoi ari
T̄roimðianaið

Do ttuð Þrím̄ in cloiðem copr. iþriðin t̄riðin ó Sadorin
ó' Þéctaip̄ do mað moide a neimh. a r̄leð 7 a cloiðein

Sé caða ðeð co fa ðr̄i. ðo b̄r̄iþ Æachtaip̄ um an T̄raoi

don cloiðemh ðo do r̄lúðað Ðréð. map inniþteap t̄re
oipréð

Níor ðuip̄ bonn ari bið do n̄ðnað. nír léið a þúñ p̄é na m̄nað

nír imtið talmain tectaip̄. laoð map Æachtaip̄ mac Þr̄im̄

On céad lá do éúaið Æachtaip̄. a gcað Ðréðað ðan b̄ðoðal
veich gceád m̄ile fo leaðtaip̄. do laim Þapcail a ðónaip̄

Do poðaip̄ Æachtaip̄ t̄re ðeilcc. do compac Cíðil aipmðeirþ
iþ tuc a cloiðiom̄ óða éirr. do Einiðar mac Cíðiðeirr

Ro þáðaiþ Ænáð in T̄raoi. do luið ra n̄ðaðaile an r̄i
n̄i beðán do tuið t̄ar leip̄. iþriðin Æðaill don cloiðem

Fomðiþur ra n̄ðaðaill do b̄i. noða n̄ðeibðiþur aipm a cclí
mac Moplaðið ðan b̄eit ðenna. ðap b̄ainm Úarðaoð
aipmðeclá.

40

Do luið ðuigð Eneap̄ aipm. ba hé in T̄roimðianac t̄re ðeit
no mapþ mac Moplaðið t̄ar leip̄. do len Úarðaoð don

cloiðem

Da m̄ac að Eneap̄ do cloiðin. ba húapal fad bá hálunin
vír gæil-m̄in naþi óður p̄é ðáin. Silbí Þur 7 Aipðán

45

In tan tainic rendaċt do. Ĉenéar mōr n̄ hiomorġo
do rō a ttiu mna dia a macolb. Nip ba vingna in deċ-
maccraib

Do pojnn Ĉenéar ap a għad-ċ. tuq d'Arċ-ċan n̄aċċa an edal
għan dimbriż b'a feppl-ċa in fep. do Silbí calma in cloi-
ċċeċ-

Taproċiż Silu iż-żu in laoċ. in cloiċem vaj b'ainn Ěap-ċ-ċaoċ
do l-in meppl-ċaċt iż-żiex iż-żiex calmaċċet ja deċ-ċielle

Seolu iż-żu Silu iż-żu tap tuiġ. ja cċeċ long so hiniż Ħu ip
iż-żiex oñi inixiż b'ona. b' Ħilip inġen Tola

Do ruq inġen Tola mac. do ġi Silu iż-żu na t-tarġiġi

Niul a aċċi a hiniż Ħu ip. mōr a ġaip iż-żiex na buu illi
Iż-żiex b' Ħilip do Niul. Ěap-ċ-ċaoċ do jaqob rilbiż a n-ñiż
marb Ħaġżepp na b'ni tap l-ep. p' na buille don cloiċem

In uaiρ do b' Ħilip Seraip. i n-ċiġi Niul a għiex b' Ħeġġaip
do jaqob għraġ mōr n-ċar. ġu iż-żiex iż-żiex
iż-żiex b' Ħilip na b'ni tap l-ep. p' na buille don cloiċem
peac

Iż-żiex Niul inġen Ħaġżepp. b' Ħeġġaip ba mōr n-ċar
iż-żiex b' Ħeġġaip do mblai. l-żu Seraip aix-xor iż-żiex in domaijn
Inġen m-ċarġrahaċ do b' Ħilip. Calaċ jaqob māt a p' u
għixiż ċ-ċeal na n-ġel-lam n-ċarċaċ. b' he a lenn-ān lomnaċ-
ċarċaċ

Do luuż Calaċ jaqob aċ-ċar. jaqob l-é cloiċiċi a haċċar
do jaqob in pioċ-ċan peċċaċ. an cloiċem do lomnoċ-ċatħach
l-éż in jaqob deiġjonaċ ro jaom m-arr a
f-faċċienn tu in-ċiġi ħu. 55

Ruc lomnaċ-ċatħaċ n-ñiż luuż t-ċiċ. ben a mbrorid leip a h-ċiġi
p-riogħan cennċ-ċamti tap faiर-żu. Fionnċaom inġeān deċ-
ċaipb-żu

Ruc lomnoċ-ċatħaċ da b'ni. an inġen riu so n-ħeġġi
iż-żiex don oġġ jaqob r-riċċa. a r-riċċi iż-żiex a ġaip-żiex
Pjau iż-żu lomnoċ-ċatħaċ f'ix jaqob ħu. jaqob lomnoċ-ċatħaċ
ba m-riċċi jaqob lomnoċ-ċatħaċ. do m-arrha b' tħalli na tħalli
Tainic t-riċċi oħiex jaqob. do m-arrha b' tħalli na tħalli
do b'preit corċċaip Ċon Ċuailgħu. jaqob lopċa b' na Ċraoħ-
p-riċċi

Tainic lomnoċ-ċatħaċ ja tħalli. an cipraib ba bopb a b'riċċ
ba l-ċiġi do cipraib na c-ċen. Uluuż ġi-riċċi Ħiġi ann

Ταπλα τησιαν απ αιρε· ας τοιχεῖτ ταρ Τράιδ μβαιλε

Cú na gcleir Laoðaire ón linn. is Muinremer mac Eirrðiinn
Teiðið Laoðaire nýr éðir. sunr do connairc in fómbír

cláoclaír deilb illiúinreathair thír. aithíol riéit maírbh inaír fín

Ἄβαιρ αἱ Μηνιημέταιρ τῷρ· ρο πάνδ θρισνε ρέ θραῖαιρ
ερέαδ ρυε δο ἔειλ υαιτ δο δρινην· ἡ ρο ελάοελαιο δινητιν

Do píne in foṁdóir díēt éim· a l̄luinpreṁaiр m̄ic Eirr̄d̄inn
p̄eíl̄d̄am̄ ař ēnáṁaiř do ēinn· nač ſep̄ lámhais̄ éu a n̄eir̄inn
Ro ēr̄eicec Muinpreṁor a ařpm̄ do c̄uaiř l̄aođaipe a l̄uađ-
m̄aiřm̄

Μυηρέταρ ηήρ φέρ φερρόδα· οδ Ιαοδαιρε λοινηρόδα
Διό δυιτρι α Ιαοδαιρε λυινν· δαν congnam lé Com Culainn
ιη hé να άνονη ον τσιρ· αδ compac φηιρρίν φότοιρ

○ Muinpremaip ná bí tuig taois. Bí ní hinmúin tú led mnaos
aiéinig do éadair atá tú. Eirig cuit óit do miéilí
○

Seoluir Muinreathair muir ொோ. නො ගා එතා ගා දාන ම්බල්
eo ttuð leir na reðis tari linn. ගා පානිස් eo Coin Culainn
Do pojnn Cú Culainn na reðis. ari maðaib Ulað gan mðis
amðlaib tuc iatc gan anað. gan a ්බේ ගා ම්ලුන්රේථාර

In cloiðem díá plóischté plóischt· tuc Cú Culann do māc Róischt
ba mōr a feidom a ccaé borp b· tucc d'Féarður in calað-colð
Do érdan illað an árt· a níllban gré leomarhádú.

dia ttuicataip cat̄ go mbuaio· do éclannuib ailli Aónúail
Tuc Pentun in bulle horb̄ an a laim̄ den éaglaō colc.

rečt cced níp dimbúaið að vol· 7 lþual von cloiðiom
Tic mac Róis hulle cungað: a ccaðt lláðáneð illað

Seacht ceathair déag láoch sa fa ñ: do linn ñ Scoll tan muin mron

Seoil Éiríonn uile go ngsur. tucaidh éiúige go Dúrlur
Luióriot éin Éiríonn uile: go Téinmeáil na n-áonáin

mapaon iŋ Cačbóið ʃlan ʃle· do cíinneáð ðóisib comairle
Do lúið Cačbóið uača alle· do fečain a feppa fíne

νί βψιλ a νειρινη ρο βερ aέτ αοίνφερ comlaiinn έοιρδφερ
Cuiέ in τ-αοίνφερ ριν ρο ρεύαιδ. δ' φεραιδ Ειριονη com-
laiinn ανένη

ap do ḍraosneċċera go mbloċċ. inniż őnix go pír a Ċaċċaċ
 An meirī ē ap Conall cain. ap mac aṁpa Ciġiżiġi
 an meire ē an Cú na ḫcler. in minni hē han Fenix

Ané Cú Rí nár lúaið ɔaoí· ané Þiamain mac Þopaoí
ané Naoíre na n-apm n-áid· ané Þep Óiað mac Óamáin
Ní laðann neac ñaibhre é· in tAcall úd iñ ɔlan ɔné

ri taiprɔipeað óð tpe ɔoi· eo mbiað na aipðrið ořaið 80
Tábaipre comairple ðúin· a Óaibhaoið iñ ɔðlan ɔúin

an ɔepp ɔeill do ðol amaë· nò caë ɔrðða ceðþadhaæc
Ní náir ðaoibhre ɔeill dð· a ɔíra Æriionn ní ɔð

iñ ɔip in beða buiðe· ap ɔðiallað ɔon ɔonðuine
Aoeipim ap Conall cain· ap mac oipðiøe Aipñipðiø

ɔeill Ulað ní ɔaðað amaë· ap aða na nAllmupraæ
Dap do lám-rí a Óonaill cain· a meic oipðiøe Aipñipðiø

ðið maið do lám a ceað lonn· noëa ɔiñpifir ap a ɔomlann
bað ettrorm ɔeba ðið· aët ðo ɔgoipðeap a ɔaipm ɔið

noëa ɔgabann ɔell ðo bopb· aët mé ɔeim ɔa calaðcolð 85
Að ɔin a Þaðruic uile· a ɔiñ ɔlðið na ɔoëaiðe

faða bepuio iñ tñ ap neim· cuið do ɔðelaið in ɔloïðim
Sé bliaðna ðecc iñ ced· boí ɔé að Þepður ní bpeð

ður tuit in cupaið ba ɔriond· le ɔuðhaið le dall Oiñlill
Ó po tuit Þepður naë ɔfann· tapprið Meaðb in ɔiðland

1 ðiñ ður maið in ɔiall· ɔloïðemh Þeapður tuc o' ɔísal
Do luið ɔísal a hëmoïn· ap cuiðt a ɔoëlunn leaðaip

ð'fiof ɔgél na beipb ap a ɔrð· ɔðo ðeixin ðeilbí a lennám
Lennan meic Conaill Cepnaið· inðen ɔuðaine menmnaid

moð a ɔoëra ɔoba bopb· tuc na ɔoëra in calaðcolð 90
O ɔappaið ɔuðaine lonn· calaðcolð ɔrðaioð na ccomlann

do ɔað aïnm ap in loinn· in ɔað po ɔoí a ɔoëlann
Deðmac ɔuipre na ɔglonn· do mapb ɔuðaine a ccomlann

on lð do ɔoëaip in ɔep· do len a aïnm ɔon ɔloïðeim
Meinic pot bíata bpan· ap coppoib tenna ɔpðeipðeip

riemh nír ɔaðað ɔeo ɔuille· 6 laim leaðaip ɔuðaine
Sé bliaðna ðeag 7 ced· do ɔoí a ɔoëlannaið ní bpeð

ður ɔírð ɔímeip Alpa· an ɔeð aloinn ɔírðaip
Inðen að ɔímeap Alpa· ɔiðben alainn ɔírðaip

ba hé a hainm bë ɔuinne· ɔioðain ɔpðail ɔaðbuiðe
Mac ɔpðail iñ bë ɔuinne· nír ɔaðað ɔé a 1aoëbuiile

dieip b'ainm ɔonður ɔaoi Þuileac· 6 mbioð báðb ðo
biðbuiðheac

bañeachlaë Þinn na Þeine· Caëlaë ðuð in ɔuibhléiøe
ðep maið a laðap ap lð· ba maðaip iñ do cuiñpðleø

Ruc an eaclacé lé tap tuisir. go hÁonður go a renatáir
 don loinn riostéir níor éomhá. do a ccomhlann Íorðomna
 Nocharp gábað ped beim ríam. a ccaé a ccomhlann a ngláað
 nob tó ríglann na cnuinne. gorod bprír cenn na caillidhe
 Ó do ríðneadh ðe da éuid. luðaide ap Aonður go mblois 100
 fo mana corccair iñ cnedh. do riad d'Orðap in cloiðiom
 Þer maié laim Orðair pe heð. no go tvarraíat in cloiðeam
 nír nír gábað ma ðíaið róin. in genn ponbuí na bethaí
 Sé céa laoé go fa éetair. ríe fiéit jí a ccaéaib
 iñ fiée míle mísib nígal. do marb Orðap don cloiðeam
 On céa caé do cnuireað ðe. go caé mor Cúile Óreimhni
 ata lem a ðeapraibh ðuið. go marbraibh ríeime ruðaig
 Do céocloisomna cnuinne. an renóir ba baile buille
 beannaé é a Þataraic na penn. aré rút Þerri na cColann
 Mallaéat ap gíolla an gábann. olc do pec Þerri na gCollann
 aéair ap do éorr a fír. olc do pecair in cloiðim 105
 Cuir in cloiðem riñ doz ériñ. a cleircein bíg dom éráidir
 ríðar-ja ríppim ccolg neimhe. iñ len doz t'orð cleirceidhe
 O tainic corrpaide in doill. dap anmain Caoisle g Finn
 muna aðecharið Máol Cíar amac. tuisirbæt go vian in
 cleapeac
 bprírde mo éroide iñ mé dall. uch uð a Þataraic na penn
 cloiðem mo tmeic að Máol Cíar. rið cur in gæilte ap in
 ríen
 Þé lionmápar Éiree mar tá. eiðir fíor iñ mac iñ mna
 uch iñ mó do marb éra. a cleirceim don cloiðem ra
 Þið mor do éuir do éorðap. ón ló painic go hOrðap
 tuð mé fá mela don tmoið. mar atfæt ríðel in cloiðim 110
 Aitcim in Cuiðde of ap gæionn. nap tvarraíat ap mac Finn
 a nðénim do ðéraið ðuið. iñ mé að fíðair an cloiðim.
 A cloiðim.

XXI.

Cláidtear leib leabhað Orðair. mór do þusónið do þrorguist
 Orðap Þé do éuaid ap ceal. mór gcorðap cnuair do éuipreab
 iñ mór do caéaib do claoisð. mór do þusónið batap faoí
 mór do maoisðið mná malla. lép mán in róen gaoþélandae

Tú po mhabh Bhrádeán do mbáisigh: maiden op cionn Tempaċ
Fáil

ðap fóðair ré opt ra glinn. compac éinþíp i Leithglind
lp tu do éuaitó ðep b' olc linn. a nðáil ingrine Umail
áon ochtop láoc ðreimne ðal. Órgap menmnað i[n]
náomhað

Caé na Punnand tuc an Béan: neoč iŋ oírðíreč ó ſíorin riam
noéa τευζαð caé ba fepp: a n-iaé Alban nō Ériponn
Lá do buí að mÍlrað ȝo naoíb: Bionn flaiéfénðið a
Fomaoisl

do rðaoisíl da ðáðraibh ðo rða: fa tuaitheamph... na Témpaé
Do rðala ðó rðóppan moið: eirpen beð an ðiul gennaið
dapi ðáðraibh ðaoisne ɿ coin: ðo rðainic ðo Collamair
ðoí að mnaosí Caoilte ap an moið: maéaipre ð'aprhap aboioð
ip hé díon rðop fúairp in fíaoð: vol na aice ðo himcisan
Ip ann tainic 6 a tigð: in gen ðaprháin blaðuallaið

na earrbat aip a dí heaċ· mun peilġ ɍ mun ppreċċaċ
Pepurip pālċi ppreċċi pí· pē mac Cumhaill ba caomī lī
tarġaċiċ a bpreiċ lé dīa tiġi· noċċap faomī in riġħbēniċi
Ní raġġam let daq̄ do laiħ· a aindep a iżżeġ Ūparpāin
go ppreżam an ttieġi amarċ· an ppreċċaċ corluat beq̄ bixoraċ
Ní ppreżi tarġaċha ċċaofib ule· a ppreċċaċ in mīl tmoiġe
nir tarifxi in doċċa dōpon· cū no ppreċċaċ naċċ fuuċċeċ-żgħi
Poliċċa u ġuixx sejjen u waqt luuza u waqt luuza iċċi

Ro báinor deic gceat fo feach. ḡa feilid ḡa fiadach
 teaglaic Čaoilti in ḫriong ṭar. iŋ níor cumasaí ní ḫeilearran
 Iŋ annpín aduḃairt Fionn. ré hAod hev in ḫairgíod ḫriuṇ
 dol fan maċaihe għan faill. in Ḍlairġiān iŋ Uí Neamhna inn
 bennið in t-aprab għo tħrif. do mħna oħi Čaoilti għo commixi
 do ḫébbam ap ppreċċa oħi. buo coħċiż do mħna oħi Čaoilti
 baxxar p-iċċe cédon Féin. ḡa deic cced ap aċiñ-żréim

aois b'úain ériu i gnechta fa mois. do m'naoí Čaoislti ó
Collamair

Is é rím conád mná: is feapp do chúala rem lá
Doibh beag ra Glairíbhíen malle: ag búaín arba mná Čaoilte
Den Čaoilte na canbáit can: níos ríomh roin meicín.

— Η Δαισχρέ αγ cantain έιναι· δι να εαρβατ σο ταιδινηρ
Ιη αιντοισ ηο θοι ιη ρι. Ριονν μας Κυμαϊλ βα εάομ ιι
— Εαβαλ έειχρε mbenn· αιρε αγ εαρνασ να punnann

Agur Döll mór mac Mórna. ⁊ Airt in ríððaímnna
 ⁊ Conán darpb do ngráin. ⁊ Fionn mór mac Cúaim
 Et Moð Smala mac Smóil. ⁊ Duibhac ó Leithmónin
 Oírín ann iþ Fionn dán on. Áoð mór Finn ⁊ Oírcor
 Noéa raiþi rán meitil. acht tárí cloiðmhe diep ffeiði
 mo clóiðemra iþ cloiðem Finn. iþ cloiðim Oírcor airt-
 ðriinn

Silleó dá ttuc airtorí in trólóid. tar in mois ríosðlam róimóir
 adéi éuigé rect ccaéa. fá Óolop mac Trénblaéa
 Óolop mac Trénblaéa truim. airtoríd ro dáb fop loðluinn
 rect ccaéa ód go brieðmóið. do dábail nírt fop Trémraíð
 Iþ ann adubairt Fionn ráið. a Óuill meic Mórna do mbáið
 cped do ðenam dreimne gal. in teiðeað no coðughað
 Iþ beð nech tar éir a anma. do ráið Döll in ríððaímnna

⁊ ní beð d'éir a einið. adeiríom do láinðeimín
 buð maið mo coðbairre ðaoisb. ro ráið Caoílti in éroéa ðaois
 do bér baþi n-aírt uile amáé. tar inmðirrið na Temrað
 Deié cced cloiðem ðeié cced rðsí. eipe Caoílti mór a þíac
 tar ríðe ðaois ée ðeipre. ó Trémraíð na lúatþeine
 Noðar éuít duine ra éaé. do raimic Caoílti eorðrað
 cona eipe leir d'apmaib. don Þéin fórraig ríosðamðmoið
 Iþ turfa jo éuirt in caé. a Oírcor a meic do ráe
 do lenuir in maiðm ba éuaið. nó do ránðsuir in Óraob-
 rúaíð

Óia mað meirí do fáðe ann. lúiðim fom rðeit fom éaðbarr
 do mað fáð Temroir anoir. don deaðaið ðaipb do ðenmair
 Trúað nað Éire an fuiði ðloin. d'fáðbair lem mac lem
 bðraéair

⁊ nað é in doðan ðron. mona ffaðoinn ðion d'Órgur
 A fír aoi ón a fír aoi. trúað naðar éláiðir in lí
 coiridhæir leat in lía glan. fuið ro énnóið na ccupað
 Cuir Oírcor don taoðro éer. iþ doírt lem éroíðe iþ lem
 éner

Mac lúððaé dán fíocé dán fúaé. cuið don taoð thuað
 do lán-lúaé

Eirðið a éáirde dán éair. coirðið in ecomraíð dán aíl
 d'fírðið a haðorit do fíraid. leabað ari ccarað claoíðteor.

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Claoíðteor.

XXII.

Abair a Oifín mheic Finn. ḡ taibhír ḡ'aipre riún
ca lion táoēt ra éappraitigh érúaiti. fa mac Mórna go mór-
búntiō

Abroíodair ra éappraitigh érúaiti. le mac Mórna cloiōimh érúaiti
fep cethair iŋ tríobha céad. ro ḡuit le Dóll go moirbhe

A éidíofep comlannn go dúr. durrfan dán a teóet aip gúl

Dub mac Lusdóeac noéa bhréig. fiúe céad cupaō coimhípen

Abd iŋ Eocaiō mór in rídel. ro ḡuitreit da riún go dár

Dub mac Lusdóeac Óroma Clíab. mór in líac in feap
fíréial

Cairbre Cap tainic tarí tuisir. fiúe céad go cceaptíofaile
fep comlannn cced iŋri ncaé. do ḡuit lé Dóll in gair-
geadaé

Ni trí Doib mheic Ílaorí Mithiligh. tanagtátar tarí tuisir mór... 5

táoēt ra cappraitigh níp comdá. lé mac maipreach mór-Mórna

Dub Órumhneac ba clíde ceapd. in laoé leðappaé laim-
ðeapd

ro ḡuit in tuisir éctaé aip. le Dóll cpectaé cloiōimhdeapd
Bíonn mac Finn Óáin i Ópearail. a ccomlann nocaip éorragin
íap poétaim go mac Mórna. níor coimhda ód a caéðaile
La poétaim érannncaip Caireill. laim rénta náip iarrpí uprím
do tríallí Bíonn fílaí na nimíoll. fa ðeir Dóill aip ðráð
Caireill

ba comhpac da ḡuitn bhráca. Caireill iŋ Dóill an áða
Dóll ḡ Caireill éalma. níp cairde ðeir ðeð-apma

Nochtair na lanna léapra. dephaird díe tainic dordra
froba tréin díocra a ndeabhaid. að ðeðaile ní Cloinn Mórna
Anair Caireill aip a láthair. dé do þan noéap fíráilis

neachtátar don dír fín éena. in nept céadna níp tairrið.

Uch ro fíðaib ra éappraitigh. Dóll mac Mórna ðeir ðainiú
don gairccedhaé bá méla fín. ní tice día éir a aitcén

Ro léigeadh ñuigé Þlann Ruað. iŋ a plúad aip ttoéet fo ósion
íppé do ðam borb in glonnn. a cionn do Dóll ðarð in gnuom

Do ðeir tuisir calma na ccaé. Dóll mac Mórna mór-uallach
cenn na ccupað ríð na ttríac. Cíanna Mórna na mór-
ríðaí

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Δερ τόρι εατ̄ δο ευιρεό τίσιν. ρέ Δοll mac Μορνα να δελίαρ
ιρ δον δορτα δο bathaδ̄ ιν ρερ. δέ δο έυιρ εορδαρ ερυαιδ̄-
ρέρ

Ιρ διν διον αταιτερε α ρίρ. υα Κυμαίλ α εαοιμήρι
εία βαδ δο δί δύρι ταρ τριν. ιπνιρ α ρίρ η αβαιρ
βλίαδαιν δο λειτ̄ ιρ ρίορ δαμ̄. ράιτε η ρίέε βλίαδαιν
δο δί αρ τίοδ̄ ιρ αρ τάιμε. ιρ αιτε να χαρδόδαισε
Νοέα διομρα ναέ μεαθρας̄. α Κινάος̄ εριέε Τειμρας̄

δαέ αρ δηριρ αρ τίοδ̄ αρ ττάρ. ιρ μεαθαιρ διον απιτέυρ

δο η-ιομλάιτ cloιδετ̄ ιρ con. δαν δεαθαιδ̄ δαν διυθρασαδ̄

δο δελάοελόδ̄ ριέχεαλ ρο ρεχ. δο η-ιματ lann ιρ λιτρεχ

δαν ολε δαν έγνας̄ άν. δαν ρέλαιδ̄ δαν αέμυράν

δαν άν α εειλδ̄ ρο ρέιλε. δαν ρέιρδ̄ ιρ δαν αιτρέιδε

δαν δεαθαιδ̄ δαν τροιον δα[η] τηνέ. δαν μι-ιπντιν δαν μιράν

δαν έοδαδ̄ δαν ρέιριδ̄ δαν έατ̄. δαν αιτρέιδε δαν ανθρας̄

δαν ολε δαν ρίέιρ δαν ρέιρρε. ρα τίοτας̄ αρ δαέ τραοίρρειρδ̄

α η-αον-λονδρόρτ δο δλαν δρινην. ειδιρ Αλβαιν ιρ Ειρινη

αδ̄ ταθας̄ έσορα ιρ διαλλ. διηριθ Μαρα τΤορρίσαν

νί δαθέασιν διύ λίνιδ̄ δλονη. α δεατ̄ α ηδίαιδ̄ νό α εεομλανν

ιρ αιθλοιδ̄ ριν δοί αρ τίοδ̄. ιρ clann Μορνα να τόριρρίσε

δαέ α ρραδάδ̄ Ριονη νάρ έλαιτ̄. δο δειρεαδ̄ δόνιδ̄ δο conάιδ̄

δαέ βαιλε ραρραιδ̄ δαέ ριοδ̄. α ττριεαρ τρίαν δαν ρέοδυιδθεαδ̄

λυέτ βα τρειρι α ττενντα δοιρ̄. τρίαν ρεαλδα δοιδ̄ ιρ ρίαδαιδ̄

βυανναχτ δαέα τρερ βαιλε. δ ραμάι δο bealltuine

δαέ τίρ ινα τμιοδ̄ α ρμαέτ̄. δαέ τρερ ευιλέν ρε ρύατραέτ̄

δαέ τρερ βεν δοντομά απν. α εεδισ̄ δόιγεαδαιδ̄ Ειρεανν

δαέ τρερ ειορ αρ ττοέτ̄ αμαέ. δαέ τρεαρ lann δαέ τρεαρ
λιτρεαέ

αδυρ τορραέ δαέ τραχτα. ιν ταν δο λιονμαοίρ βάρια

η δειρεαδ̄ δαέα τίρε. ρέ headh έοδαιδ̄ έοιδερίδ̄

βαδ α δι ρλεθ δο δοll δλαν. δειρ Ρίσαν Ειρεανν ιρ Αλβαν

α ττοραέ δαέ εαέα εαιν. mac Μορνα δο έειδθεραιδ̄

ιρ διν διον δαιτερεαρε α ρίρ. α υα Κυμαίλ α έαοιμήρι

εία δο δηριρ βαρ τίοδ̄ ίαρ τάιν. ιπνιρ α ρίρ η αβαιρ

Νοέα διομρα ναέ μεαθρας̄. α Κινάος̄ εριέε Τειμρας̄

δαέ αρ δηριρ αρ τίοδ̄ αρ τάρ. ιρ ολε δο έναιδ̄ αν ιπέυρ

δαέ τίοδ̄ ρο ναιρεμήρ υιλε. ειδιρ ήας τίοδ̄ ιρ ριαρε

ρο δηριρδ̄ δέρ έγνας̄ άν. Καιριοll εέδας̄ ιρ Conάn

ba hé Caiprioll bói fop ceill. Conán ba ḡnácht aip mífceill
 iip ole do ḃen riarrim fféin. a n-uaibar iip a n-aithréir
 Pleadh mór agh Finn a nAlmann. a Čináid éáin éaċarntaigh
 ba hiomða mac rídg um ne. ba maié a ríod ḫa ráinimhe 35
 Mé ro ériuig ḫa tis ṭáir. in lá rín d'egor in t̄l̄d̄is
 an ńairrín ba maié mo dpech. ba maié m'apm ɏ m'edaċ
 Suilóir cenn in ṭl̄d̄is éaoim̄. Finn mac Cuṁaill a Fomhaosil
 cuiptim aip a Ṅeir da láim̄. Dóll mac Mornna go mórðráin
 lap rín fórr a ffórrrað Finn. Ořðar aip dúnaliunn lollamð
 ɏ Óraðað glac map ḫri. láim̄ ré hÓrðar mac Oírrín
 Láim̄ ré Mac Lusðaċ in láoċ. ro éuipriom Conán cennbádóz
 egeor̄mail conn ɏ ciall. don dír rín boí aip áon rían 40
 larrim̄ riortuðret in Finn. an aicme aloinn fóiltebhíac
 fa maié ffrextal na buſone. gan deapmat gan díeuim̄ni
 lm̄da aip n-aigdetz iip aip n-ðr. fan cuipim̄ rín agh an éom̄ol
 battar̄ deiē fiéit mac rídg. um an ffleis̄ rín gan dímbrið
 Map do ńámað aip in n-ðl. fan b̄ruiðin rín na mórðrloð
 tainic in doirreoiri ip̄tech. crochtaip̄ in ṭlaðrað r̄m̄t̄eaċ
 Ann do ńiafriat̄ cenn in t̄l̄d̄is. Finn mac Cuṁaill m̄ic
 Trénnódir
 innip a hait̄erca go cōir. c̄réid fa ttanðair a doirreoir
 A oínp̄ir láoċda rióit̄im̄ réim̄. ma tā nearta ḫa na m̄eis
 do bað eor̄mail ri. gan aċt. go ecor̄p̄feaoð c̄eo aip ḫrðbaċt
 Að ro t̄pi daċċa in fi. daċċa pola laoīg na ḫrúaiði. 45
 daċċa in fiāich aip a foltd̄onn. daċċa a éuip̄ map ńan aħann
 Cia ploindeað cia hiaċ̄ don ńiop̄. nō cia t̄pi map hoileað
 an d'fep̄ai. Alban fo pech. nō in do ńúaċai. na Teim̄rað
 Dalta rídg Alban na n-iaċ̄. go scloðo chaċċa na caom̄rgiaċ̄
 uime ata in beir̄t ḫrði. map rín. iip m̄b̄ in ḫl̄d̄i. in fep̄ rín
 Leigis̄ aip̄tech aip Finn fén. deċ̄-mac Conb̄rðin go scéill
 mað é Caiprioll na n-apm̄ n̄dei. iip ré aip m̄b̄raċċai. d̄ilei
 Suilóir ier̄rin Caiprioll c̄rúaið. ier̄rin m̄b̄ruði. go m̄orðúaið
 cuipt̄ a Ṅeich c̄eo na ḫar̄. aip ḫlior̄ tis̄e na hAlmann
 Aip m̄beis̄ ńúiñn agh bl̄ gan r̄niom̄. a m̄b̄ruði. in ríos̄
 éip̄għit Clann Mornna baðéin. d'iafriat̄ a c̄s̄ora coim̄xréi. 50
 Að ro in c̄iop̄ do boí ńái. in ċlann rín Mornna go m̄b̄áid
 daċċ enaim̄ fiāða na m̄b̄i. r̄m̄i. do beir̄aċċai. don
 Dóll rín

Ro fíarfaraið Caipill gan ceilð. do Mac Luighaé tré láinfeirð
 ceirð fá a ttuagtar do dána. do Óoll tóir na epruindénáma
 Fuaigðlair Mac Luighaé nap éim. in éirírt ríin do cuiρ Caipill
 mír murra Óuill na cnama. a tis Ínn na tóirðála
 Adubairt Caipill do ttreoir. do bpráé naé írrað in fíeoir
 mun bað leir in rmiop Óoll. do biað iþrín cnaim comlom
 Amair Caipill iþrín bþeim. do ríip a deðoide píin
 ip Alba do beið fó rmaðt. fa beið píin a ffíanaiðeðt 55
 Congmail ríð Óloinne Mornna. gan bprón ip gan bieððoðra
 ip a éopaiðeðt ap Íonn. fa comall dñis gan díceall
 Ir deapb do gcoimeollfem ríos. um gaé níð fó a ffuiil ap píos
 ip gan na cnama do Óoll. uainn do bpráé noéa ttíubpram
 Adubairt lollann gan tár. cian ó fúarup cíor na cenam
 ní deðobaip méc baois. tis. teéet do glacað mo óliðið
 Adeiríom ríit dap do láim. a lollainn dñið tóir do ðráin
 naé leisfem na cnáma óuit. do bpráé ap eglra comraic
 O tuðair eað Cnuéa erúaið. a míc Íloyna do tórbuaðh
 atá in cnáim agat ó ríos. tré eaðbuið Cuimhail éedaíð 60
 Ro éuit ann Cuimhail na nglonn. lé nept mó láim fa éomlann
 rðo tóarþur a ríðið fó ríech. rítra ni óinðen taisleð
 Do ráis Caipill gan slóir gann. ba fíppri liom naé ttéðmáð
 ann
 aðt Óoll ip ðárað ip Conn. ina aðaíð fa comlann.

7pl.

XXIII.

Pleadh ríor fúair Copemac ó Íonn. a mbriuigðhín mórið
 Síði Truim
 tangatgar maiðe ffíep fíðail. le plair Teamra fa comðáil
 Tis ríð Albañ ip rí ðréð. ip clann ríð loðlann na ríð
 ap cúaírt go Copemac na dtreor. fa uaill 1 fó áinej
 lollann ainn ríð ðréð gan móið. Cope ainn ríð Albañ gaé
 ríðið
 Conall ip Cuillionn na long. óá ainn cloinne ríos loðlann
 Ro éuip Íonn plair gan fórmad. teéta úaða go Copemac
 fó óáil na copma gan feall. da dál ap fearaib Óirpeann

Mar do éndor cár gan éeilidh. Táin bhrusáidh in iobairdúinn deiridh
i n-ruindeadh rí Dhréidh tarp tuinn. I n-ri Alban aip a ghnáilainn
I n-clann rídh Loéilann gan oile. So roimh aip d'éir in rídh roin
fear fá mór borrhfaidh i n-briathair. Cormac mac Aileach in t-airdriath
Suidhír rí Ullaóidh ra fhlánaidh. I n-ri Muinian ba mairé fhnúad
rí Chruaína an aiginniú tóir. Timceall Cormaic in tan rinn
Suidhír rí Laiðean in aídh. Fear fíal so meðair iomlám
ba mór a meðoir um éuipm. a mbois ra mbrusáidh in tceáobh-
ghairm

Ochtorp i n-oéit fiéit d'éag. do cennairí fhláidh i n-ri bhréidh
timcioll rídh Eireann na cepeach. a bhféidh a comairdheach
Suidhír don taoibh oile chall. airtír eimeac Ísland Eireann
aéit d'éir tóir a tceairm um dídh. feapar Óionn ina mbois ra
bhrusáidh

Cuirtear aip ghnáilainn deir Óinn. Dóil mac Morna tóic
Neimhainn

ú meirí a cleireadh éam. aip an tceáobh clé dom aéair
Orchar i n-Dháirímaidh mac Óinn. in uairírin aip mo ghnáilainn
i n-ri pheacháidh ina ndíai dhí. airdh-mairé aip bhfíen ra mbrusáidh
A bhfóraidh tóic Mórnna tóir. Daraidh i n-Conán so ngoil
Dóil i n-aicme uile. do laimh d' eir Óinn Almoinne

Ro báitair tóigéa file. eisidh Óionn ú in teine
gan aoíneapar níb gan bhrat ríról. ó tóic Cúmháill tóic
Tréanmháidh

On luéidh bhreartail boí airtídh. a dh bhreartal éái in úair rinn
Cairíoll Óionn na d(c)éimionn n-árd. Caoimhne ú in Dáire
donnidearadh

Ro bóis Ráidhne fear so gceall. de ghnáidh oile Óionn buidéin
ú Caoiltei fear so raé. duinn a dh bhreartal na n-árdblaéidh
Dáibhait na caéa gan bhrón. meirgse caisíearas coimhthóir
adéimataidh éu ghnáidh airtéach. ghrusagáidh roinennndha rúbhaé
A éruidh éaoínteachaé na láimh. ba binne hí ina idh oírgháin

ré gan ríomh so cnuáidh eam. mar nár duibh aip tuimhír
Ro éochairtait na ríolaidh da n-árd. re foighair tairisíáir in éoile

cuirtear caéaoír dír ier rinn. fa ghrusagáidh in oírpíodh
boí moíd gan oíman na díai dhí. ní fáca a éomhóir ríamh

i n-cóirpe na láimh nár lag. na mbeithi diol fheáct gceád
dphulaéidh

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Ro ráid Ó Finn ba gile ópeach. Rí aip tacaí ar nár ériptech
iarrí haírgháid do lúas a fír. Ríloinn dúninn do éoiríd rian
mbriúidíon

D'íarraiad lán mo éoipe d'ór. Ar deochmac Cuimhneall na ríos
i dha fechain cí a iarr feirr. Fa bhrónnáod ófearaibh Éireann
Fhreagairad ríin deochmac Muirne. I ní do dhunim cuirme
do dtaobh lán a éoipe d'ór. Don ariúad ríosdha roinbhrí
Ro bós d'ád iarr Ó Finn. Ar tteacht don tpeinfeir tar
tuinn

Do ttearla lán luinige d'ór. Na dúnnaod agh mac Tíreannáinbhrí
Aduinbairt Óionn pe Cáoltí. Eiríd ré haíghaíd a díolta
éis d'ór na hAibhlíre anoir. A lán a ccoipe an dhruaigdaiad

25

Ro ráid in dhruaigdáe re Ó Finn. Ní fíagbhuit flaithe of do cionn
ní fíodann a beis éoip no aibhlí. Rí dha mheád aod comorúar
Ro fiafrait Óionn nár dárth slíor. Do dhuibh aipd dlan don
fíor mór

Do fuaingír do éoile anoir. hainm do rílointhead óuinn inní
Do fíeáir deimhín mo rídel. A fír na ccomlann coimhchréan
iarr me Ógair Docaír mac Ónibh. A cceíocháib roéra a
Sopcháib

A Ó Finn, mac Óamh in dhruaigdáe. Ro éan in ceol iolbánádaí
fíer iarr mór aiginead iarr neart. Iarr fíer eengnáin iarr dhráoiéad
Ainnrión Óa ráid Conán Cain. Nár fíodain tseaghláil ení
dín do n-áiríte Ó Finn anoir. Do bhearradh gheall a nduinbhrí

30

Ní tainic d'ímarbáid ríamh. A fíodúr ná a n-eidíríréan
nae fíuigéad a tteaglaí Ó Finn. Fíer a comlann a n-éirínd
Ní fír é fíar mo laimhe riám. A fíodúr ná a n-eidíríréan
ní mór díeáib anoir ann. Neach óa fíeáibh fíem comlann

Dáibair fíer Órðar an síg. Óndélor an iomarbháid
dúibh gheall dhruaigdáe an fíuile fíinn. Do éoríd tar fíaroiib
Éireann

Eirigír fíer croíte in trílabhráid. Ar ecloiríon in iomarbháid
dúibh croíte trílabhráid aírgháit ann. Naé d'fíononnóruine no
d'íarpann

Ainnrión do éirt Ó Finn do in ngoil. Re gíorí coitcónionn trílabhráid

Dúibh dearbh mar copcaír a éruth. Lé tar Oírdair don
dhruaigdach

35

Ro éochtarat in ríodh uile· ari ndeirgád o Íononn Alainne
 ní raiše láoé comlainn crúaith· náir éoirg uile pe hénuaip
 Ro éan mac Cumhaill go ngeoil· ré deghmáic Oírpín eolais
 a Oírgairí gáidh do rai· ná bairt táir ari in ghrádáid
 Ío báis na feirghe ro gáibh· mac Cumhaill taraid ari Oírgair
 munca ceoirghe tú ríal· tuisceir iarrim iontarbáid
 Ro raiodh in ghrádáid náir fféidil· a meic Cumhaill thíos Tréim-
 mór

oír eusdáid tanac a Íonn· foiblaic mé ríal a hEiríonn
 Na bá a n-omón dol tar aírr· a ghrádáid an fuisle Íar-
 éairf

rois fia-rá foiblaic ghlac· uaim a epríe Oírpír Óaoisheal 40
 Díol tbeirtear fír Eiríonn uile· eusdáid gúr an énúine
 cuipefet-rá tháin uata ríal· go hoípeap Eíreann dpháidbáil
 Íor gáidh ní dár cuipead oírt· a Íonn na n-apáid ffraoibharpnocht
 maié da nduibhraid ríat nír rípleó· a meic linniúirne na tóir-
 fíleó

Ro cuipeadh ochtarap ba maié· leiríon ghrádáid ón arofhlaithe
 Mac Luighneach ior Cáolaití eoir· ḡ Caiprioll ó Conbhráin
 Caol Crotába ba hárda a bhríodh· tair meic in ēeartha ón aírðriúigh
 an fír oile fa dharadh ghráinn· an t-Oírgair ari mac Crotá-
 ñinn

Ag ro in t-oícheap do éair Íonn· ní énala òream oír a ceionn 45
 lé mór-umhlaéid ona éi· a ceuinídeid an ghrádáid
 Ro raiodh ghrádáid in glónír thíos· ó atá aíthecet a Oírgair
 díá ndeecéa ra Sopca am ótaithe· rois fia compas ior
 gairbhéidíos

Luibhim fom airmoiéid go neimh· fíam élotóim ḡ fíam pleighe
 díá ceulinne me do bairéid hír· go ráidh mé doit iarráid
 Ceid in ghrádáid ra fír mór· ra toétarap-roin dár mór-ílreid
 uaimh a loing tar ríle roir· a gceáin mór hEimne hEadair
 Fuaaratap an foíriónn gáin tláir· gáidh na ndegháid do
 ríoránáir

re fíodh in raiéid ríon dáiibh· aíth fadair gáidhái ior ríeáin
 Íabhrat calaibh ra Sopca· ari ndegoil doibh pe dñsra
 ba ro tríom a ríor· ón tuiir· an t-oícheap aílóinn ionmáin 50
 Ro fíarbhairid Mac Luighne láin· Caol Crotába ba borth a ghráin
 eis in tír ior ríolur daéid· aodáin ari mac an arofhlaithe

An ñor ño éan in ñruaðaç· pe Caol Crotáa caébuaðach
aç ño in tSoréa épen éenn· a meic ñoða na mbéimiono

Mað éuice ño tríallair uainn· a crioð Æipeann ño mórbuaidh
iméid að éír miðið linn· 1 rásmaðoitne a nEirin

Tegoið-ri ñiomra ap ðráð Æinn· a maité na lãoð lámðriñn
buð lìb aoiðniñ na Sopéa· ño himéet bap ñrððgrá

Tíafaið ño rráp ariñ luinç· in toétar lãoð bá mor tuirn
ño ñoi in ñruaðaç ra ñep mor· að a rEirriñ ño ñoðr

Adéid caéair iþriñ tír· ba bpec alainn ñað a táoib
ba hiomða raoírcheapðaet ñlan· ap a rleapriðiðia rnaðmað
battar ña caéair nár tím· teðlað ioldaðach aoiðin

ðo lannoið larráe neime· ño mbeirritið rróil ríðaiðe
ðo mbriatoið ríreðða rróil· ño mbanntraet ríðða ñoðr

1 miocht rírið seip pain· ap a bret ño ñað ríðaðai
ðið mor nðuñ a ræða ríam· éer iþ thuað hroip iþ riap
ní éuala áruip map ñin· nár a cconimaið ño tñumtiþ

Thíðið in ñlúáð ba caoñ ñað· tuðrat uñla ñon ñruaðaç
ño ñðgatitar é ño ñil· eitdir ñisþer iþ inðhini
Map ránðatitar in ñep mor· eitdir þanntraet 1 ñlóðh
ño ñad ñað aoiðfær ño rráp· rríð ñað aoiðfær ñon

Inniñ a ñruaðaið an áið· leip coirnath ñað iomarþáið
cúa híad in beðán buiðne· ño ræðuip éum na bretiðni
Að mac Cumhaill iþ ñeþr ñpeac· nað ttuð éra nð eiteac
bíð in t-ochtar iþ maið feiðom· iþ reéet ñcaða na ñnáð-
þéin

Ro éan Mac Lusghaé ño ræð· ño ñarcta ríriñ nñruaðach
taðbaip a þíor ñuñin a þír· cúa an ñuñað cona tñumtiþ
Að ño ñáoið ainn na bretiðne· ap ðráð Æinn Ñuñin Moðaiþne
ap iþ Caéair an Ñír· a tñumtiþ inic inic Æréinuñdir

65
Suiðip in ñruaðaç ño ñgoil· ra ñlúáð uile ra mbriuiðin
iþ ño rrerþol na ñoip· tñumtiþ Æinn na hAlluñame

Da éeo pe ñaipðeað ñan loéet· ño bí að rrerþol na lonðþorþ
1 eorin ño mbeileip ñóð· að ñað tréinþeap fan ccomol

In tan ba lñonñap ño ñen· an trómplúáð þaollið pleðach
eipðip ñep ra bretiðin bláið· ñoðní ríe cáð iomarþáið
Ro éan ñóðcal ap ñanñin· na ñerat iþriñ mbriuiðin
an rracaðbaip a rloð ñruinn· commaté in ñuñin ño i nEirin

Ír bhríachóir óamh a dhruagáis: ar mac Criosmáininn a phuallaié
 gúrabs feirr Óionn náir do lá. nō riúrri gúrion mbaúanbhratá 70
 Dach a ffaicim a níonir Óáil: thíodh mór leis a n-iomarbháin
 feirr mór ina sídhe: ar in dhruagáis folct-éanáis
 Feirr a fhuil do fhráil um éis: ḡ do éorpaib coiméen goil
 iñ do énaéoié egoir nír: nō maiáis mic mic Óréanáin
 Eirgír Caiprioll ba gheal cneir: rúir bá hait leis in coiméen
 ro ghlac colg do fhráis neimhe: go nóna éraoirié tseinniúis
 Eirgír Mac Lusgáis lán-mór: ḡ trí meic in Céirde
 Caol Crotába ba calma gúrion. ḡ Órðar mac Criosmáin
 Óisúchtrair Cáoltí ba glan gnaos: feirr róglan ba corðraic
 gaois
 feirr róglan ba caom um fíleis: ba taléair é ba heinig 75
 beirir in dhruagáis go mbáis: ceim cufaib go calma crúas
 a gceartáis: mic mic Óinn: da éorð a laethair éomhlainn
 Ceim na óaile ba crúas in ceim: beirir mac Óáire ainnriéin
 ba haddar cláis: cros: fíðar a nórð mórlaighe
 Ro báis Cáoltí iñ Caiprioll cain: ag tréanleðraib fa mbhruidin
 iñ mac Criosmáininn ba gáib neart: ag gaois na ríos: an
 éinphéasáit
 Cáol cróibhá ba hár a gnaos: trí meic in Céirde go n-áois
 feidm ba crúas: adéúala ann: da tceirían in tréanig na
 ecomlann
 Cáoga láoé ba tréan in tdir: ro marbh Caiprioll ó Conbhróin
 toréair le clóinn in Céirde: trí éáoga feirr fíoréalma 80
 Óisúchtrair cáoga láoé borb: do éir Caol Crotába re a
 colg
 ag rím in t-áireamh nár laig: batctar cros: ón éomhrac
 A lann gárdha lán do neimh: a láimh leaðair in dhruagáis
 clannaié i gúr òerð a cros: a gceartóib na láoé rolaír
 baois ar mac Óáire go ngráin: caoga cros: ón iomarbháin
 ro crosairt búaibh a lann: cneir a cufaib fa eomhlann
 Téid clann in Céirde nár éim: mac Criosmáininn ḡ Caiprioll
 Cáoltí iñ Cáol Crotába in áis: tíméioll Mic Lusgáis lánbláit
 Óisúchtrair Mac Lusgáis leo: na fír ba duibh a ón gheal
 tuigdáibh é a lusin gáib leir: òamhdein in éairíe éasimhfeir 85
 Óisúchtrair gáib a ní: ag gáib anois gáib anois
 ní fírtar cróibháit na fíreir: go ríos: ñeoirig na naimhfeir

ba l'sonmhar b'raineoin g'an b'roin· b'na ttegmáil ri'rin r'loch
 1 fai'ri'ge coirce a f'fuis· o' f'c'ir'g an o'cta'ir écta'is
 Táinig aodar g'ér decair òilb· a n'Éirinn o'aim'beo' in t'f'li'g
 ba h'orr'ðeir'c a n-eac'cra anoir'· go c'úan ceapt' b'einne
 h'eh'dair'

Tainic Caoilti go h'Al'moin· ba mai'c leinn g'an a an'moin
 f'uir'ðis in r'f'ri'ear go r'as· a g'coim'ide'ct' Mic Lus'ach
 A f'fua'raðar o'as' go neim'· ap n'dol a n'Éirinn i'ob'r'as' 90
 ad f'ed Caoilte r'lin uile· da f'ein i' òf'ionn Al'muine
 Óairid' i'er r'lin do b'í r'inn· i' Caoilti ap tte'et' c'us'ainn
 go tteac'c' Mic Lus'ha'c' na g'c'ler'· ra r'f'ri'ear l'ao'c' go
 c'coim'mer'

Tegu'is b'ann'cra'ct' go mbuile· i' òdor óg'b'a'is Al'muine
 a'g cao'ineas' Meic Lus'ha'c' luinn· iom'ba l'aoch du'b'a'c' a'g'ui'nn
 blia'ðain r'em c'ui'm'ne i' r'em f'io'rap· c'ne'ba Óá'oi'ni' g'a leis'ef
 a c'c'ionn na blia'ðna ba r'lan· do r'ad in Òien fa lu'c'g'áir
 Smú'aini'ri' Órg'ar in f'ep' f'sal'· na'c' t'ca'g' t'ro'is' o'c'or'g'ar f'sam'
 o'ia'rr'ra'is' c'he'ri'f'ri' ra t'ír r'oi'p' in mac r'lin Oir'ín éu'cta'is'

F'ua'ir' mo c'ed'ra i' c'ed' Finn· fa òol' r'oi'p' g'ér' òoilis'g' l'inn
 g'ær' t'òr' a r'lu'a'g' ní r'us'g' leir'· a'ct' ma'g' t'ri' non'bo'ir' c'air'ri'f'
 C'inn' ní t'c'ri' non'bar' b'a' g'lic'· at'f'et'ra òuit' a Òat'raic' 95
 g'e' at'ú fa c'ui'rr'f'ri' da n-éir'· i'ram eola'c' ina f'fai'rn'f'ri'
 A h'ao'c' ap t'úr' mo m'ac bu'de'nn· a òò Mac Lus'ha'c' go c'ceill
 Cao'ince ò Óá'ire mac Finn· c'et'rap' m'sle'ò ba l'ain'g'ri'nn
 Rá'ig'ne mac Finn ap'ò a òal'· t'ri' meic in C'eo'ra c'et'rap'
 Cao'ilti b'á' monor a ri'c'· a'g' r'lin non'bo'ir' a c'le'ri'is'

Tia'gai'ò t'ri'f'ri' de'gl'a'òc' òom élo'inn· l'ola'c' i' Oir'ín ba g'ri'nn
 a c'coim'ide'ch't' Órg'air' t'ap' r'ál'· mai'c' a c'or'g'ar' fa c'com'ðal
 T'eo' Conán onn mac in l'ei's'· ba l'om' a ttegmáil a c'le'ri's'
 ra r'f'ri'ear' mac ba t'pen t'ri'f'ri'· fa calma f'ad p'ré a c'coim'- 100
 me'

A'g' r'lin a'm'áin na ho'ct' f'ip' òéa'g'· ba l'or' a m'ip' fa m'eo'
 i' f'le' g'an e'ar'ba'ò in'· Óo'c'ai'ò mac Finn i' Cai'ri'íl·
 T'eo' mac b'rae'f'ar' l'nár' t'ri'f'ri' g'lon'nn· ba t'pen r'eff'rom' p' e a
 c'c'om'lann

i' Ó' Duib'ne fa do'nn f'olt'· Finn mac Óub'a'ínn g'an aon'loch't
 l'eg'án l'úai'm'nech g'an òoil'ge'· l'ao'c' p' o'c'ana'ò f'ip'f'us'g'le
 A Òat'raic' ba t'pen a nept'· in c'et'ram'ha'ò l'ao'c' f'ic'ed

Teid tríerí oile ba ðapb gléasó· do cloinn Ronáin na roicéad
Domnall mac Cáileáin in pláist aib· Colla iñ lathairiò
laimheirg

Teid pé ropt do rocaip reóil· long Órgair ba haitheacá
tréoir

inniú tríagaird roip le rén· na trí nonbóir ba láintrean 105
Rangadair Alba na ríóig· in foirionn meir ba ðapb gléasó
d'íarraiò éisora ḡ éana· ap ron reimhe ḡ riééana

Teid fír Alba do fír· caéa menmnaéa mórláos
do éom na ccúrao ba meir· ba hiomdá diaorma deirgfer

Teid Órgair ra bheagán ríláit· leip cornaò mor tréagmáil
ccerúaiò

deir iomdá tríasá na aðaiò· tuig caé dona hAlbanchaib
Ro bhríreabair Óún Monáid· ro tairbhitheabair Albaí

topcaip rí Alba na gheisce· lé hÓrgair fír· fíileacá
Að ríin caé Óún Monaiò móir· inar tuisíret iolap ríóig 110
meirtei a neart ra ttáirg fíap ríin· a fíruair báir iarrin iorðaile

Fír Alba deir móir a nðáil· a cealmaet ra neartgabáil
ro éreisíret Órgair fíep ríin· le meid corðoír a chloisíom
Noéa raiþe ap talmainn tig· a neart glíaiò a gheuair cloisíom
taoíreac trí nonbáir ap fíer· naé ttuig cióra éana Órgair

Roinn an dír ran ionnáitair fíein· a ttúarurðal oppa buðeín
rú ðaib a ngeill le a lomn· ḡ lé tréine a comhlainn

Deir longa fíced do mbúaiò· tuig leir a hAlbain atúaiò
tríagairt a lonnaínn na ríóig· ba móir in foirionn eirioð
battar lion caéa ap a ceionn· a lunnáin na n-oíreap

fíionn

a mboí pe gléasó ra tír hroip· do boí ra dún pé a naðaiò 115
briarðer lunnáin na mór ndearð leirfinn fíoríunn ba móir
fearð

claoisítear le hÓrgair do dían· fír Saxon uile ap én-rían
Dealltar Saxon pé a linn· Órgair ap ron a comhlainn
beir ðeisíor ó ríin amach· gur in laithe ndeisgenach

Fuaip tríocá long do fíoríunn· leir cona lón ó lonnaínn
a lion ap lionnáisir na gheab· trí fícít long pe gairgeas
Teid a ccend aifhír fa búan· a cripic Saxon na mórláit
a ccúan glan Reimhíor na ríóig· don Þraingc ba hafða

eirioð

Τιομαιρδιας Βρανγσαιδ δο μβαιδ· ba lán toil leσ dul na nðaíl
 ba tepe ríð no ppionnra róip· naéar éruinnið na n-aðaið 120
 lán peðt lónð gán róena· ðó gáca blíadna réðða
 mor in ciop ón linnia finn· ro þo þo' Oðraip δο hðirinn
 Ðo éððap rā Sopéa raoír· foipionn tuð toiprri in gáe tír
 voipre ronnda rerpmað pleg· meipre aŋðairdil níp b' ippreal
 l̄r é lón po báðor anð· muinntríp Oðraip na n-ðr-lann
 ceiðre caéa lón a rúðað· ba maið róim ɏ ró-uail
 Tíð rúðað ón Sopéa ba gápþ· fíp gráinée ðorrða a nðealþ
 oéet gácaða déag ba mðr nept· ðoib að in ceúan rð
 δraosíðeaðt

Re éuipret teinni iþ cairpðe· fan loingiup aþ in ppaiipðe
 iþ céð rneéta lán do neim· do éraothað neipt in éððlaið 125
 l̄r hé lón toipchaip anñrin· lé rúð na Sopéa a éleipigð
 luéet ceiðre lónð ba mðr nept· ro báitheadað sed anaoíneéet
 Tíðið in coðlað tap lep· ipprin tpaðt ð'aithðeón na ppær
 ba mðr a nept in gáe tír· ro éuipret cað δο hainmín
 Tuerat fíp Sopéa cað vian· don fóipinn ríp ba tpeón tpiall
 ro ðergrat limnti δο gðroð· ó éimntið éolð iþ éloðað
 Cog laiðe ðeð borp in fían· gán neé do ðol róip nð ríap
 acht að tuapðain éorr iþ cenn· rloïð na Sopéa fan
 þoipenn

Þreðraip in ðruaðað náp mím· comþpac Oðraip mím Oípprin
 slúairip Oðraip an ðða· δο ðruaðað na teðmála 130

Re hOðraip búaðað na neé· ippreð rð éan in ðruaðað
 benþad do cenn vioð anoir· éuðaiup gíð tenn do érialluip

Ro ppereðraip Oðraip δο gríppn· do éorð in ðruaðað náp éim
 δο tenn iþ δo víðip vian· δo ppereðað ppriðip ppíðian

ða þeim ó Oðraip δo riað· ro gáð aoiñþéim don ðruaðað
 gðe do búailead nír ðerð aip· aéet cáora ðerða teinead

ðaðnaðað Caipill náp éim· in t-aiðeipc fuaip δ Caipill
 ben pén a Oðraip δo mblaið· a lann aþ laim in ðruaðað

Ro gáð Oðraip meip náp éim· in t-aiðeipc fuaip δ Caipill
 do þen a aþm núad neime· don ðruaðað fínn þoltþuðe 135

ðaðnaðað Oðraip náp éim· gðéa a náðað na éimðill
 teipðaip δo gðroð cenn an fíp· do þeim cupata cloiðim

Tuerat ðruaðað in neipt mím· do éomþip aoiñþíp Oðraip
 fan ppær mðr ba ðruaðað dealþ· lena éolð mæðmáip aððaipb

Ro ხօ՛ Օրծառ բրիրու տրօւթ ա նօւած օրժակ մ է օրպակ
ծուու ծրեցան եւ ըրնած մ ծալ ա ծ լեօրած շեն ծա
ըրնած-լան

Ro ṡarab Ráighe ṡeiginn Finn. Bí na Sopča ra n-ónírlínn
mac in rið ba calma goil. po gonað do laim Ófðair
Þa ḥoipprri ó laim in laoicé luinn. do þoí in tSopča rluað-
álanne

αρ διέ δαοίνε α ἐλειτιδέ εἰαιν· διοταρθάνδιον διοτρυαδαίδ
βυαιρ τέ αρ ειδην ανηρην· βράιδεον τε εσείλ δά τιμίντηρ
βαδβαίδιον δορέα πάρ λαγ· βο τοιρρηι αρ βεδάν καραδ
τυδρατ ἀρ αρ α ββλαέαιδιον δο σαβρατ α τόρδαέροιδ
κλαούδιατ α πιοδα δο λιαέ· τε διέτιδιον α τόργλιαδ
μιλτερ να βραγγειαδέ δο τιμάιδιον δο τυρυρ οργαιρ βαθύαιδ
δο εύανδαρ βο πιοδιον βιρ· τε βο εισορ α κλοιούμη
βυαιρ α τιμβράιδοι τα εσάνα· νήρ βίρι αν οβαιρ εδάνα

Ro fuaidhreit epró caéa· um Oírgap i mba na flaéa
 Féoltar pír epraoírigh don fír· fpróisíomheirde raoícheart ríriod
 Tuigrat stópann trén do neimh· an fóiríonn i'p na Spáinniúis
 ba lionmáar linnte na ppruil· díá raiibe millte ón iomáin
 Caoisga láróe foltóeag ní ró· do éuit lé hOírgap ra gileab
 tréan a ttóiréair lena d'oil· do lá in bhráca ní cuimhain
 Tuigras Ós na laimh do ceart· moiréisíor Spáinneach aneirípeach
 gaeill l' ciortéamh ierfhoimh· i'p dán do ghrá ma aghair
 On Spáinn gúfhan Almainn mór· do éapáe cíofa díá fílóid
 coiblae bhríodháin na bhanba· loingisíup laethíp láncháilma
 Teigras fhan Almainne do ghras· congáir cíofa díá fíorthead
 díá ccoiméad ap bheist ap bhrón· ba haitípeac leó a ttinol
 Teid Oírgap in éuilg binnáidhais· deir cuiir oifna díá fílúaghaib
 tuig gileas díá maiéib do mblair· pob lén caéa da tríathail
 Glúanairí Almainniúis na Ósail· do ppréirid l' do fóiríráin
 caé l' fíche do tenn· boí na aghair· ra éomhíland

Ro cláitheō a rlocht uile· le hOrðar na huplaithe
 rí in da Almoim go ngeoil· ror mapb a ccomlann éinþír
Ór in da Almainn ra geðið· ró dáileð þó ðan átonnðin
 ír eiorc cinntri ó rín amað· ɏ comur a ccastræða
Ni þaibé ón Almainne go mérítt· no go ránðattar in Ðræðis
 tír nér Ȣstur a seðna; iorrñum ɏ erða

Τίασοις τα ὅρεις δέρη είσαν· βιαρατταρινοί τόποι πάν
βαδιοί ποράς δερπαταρινοί τόποι· ανεέτρα τέλος ανείρεμ
Κανανοί τόποι εέτρα τα οιρίνινοί τόποι δερπαταρινοί τόποι
ιπποταρινοί τόποι δερπαταρινοί τόποι· τέλος δερπαταρινοί τόποι
δέρπατα τόποι εέτρα τέλος δερπαταρινοί τόποι· τέλος δερπαταρινοί τόποι
νίτρατα τόποι δερπαταρινοί τόποι· τέλος δερπαταρινοί τόποι
ερυθροπότα τόποι δερπαταρινοί τόποι· τέλος δερπαταρινοί τόποι
βαθιοί τόποι δερπαταρινοί τόποι· τέλος δερπαταρινοί τόποι

mathaiō
Cuiρτερ meιργε Ορδαιρ ἀιν· ρε cραοίριδ ῥεόλτα ράορβλάιτ
τειδ na ἐρύαιι δαιρδιό δο nδοι· ρεαρ ba ρυileέτας
ιονδοι]

Τειδ Οργαρ ρα ῥιοιδ γο μβλοιδ· α ccoinne α cέile ιρ Ὁρεσταιδ
νίρ διοιμπρεαć α c्लειριδ ڏरιون· α mbaí τοιρρεαć δη διοιριον
Dιοβραιειδ caća neimē· δια γεν-αρμαϊδ τεινητιđe
battar na δρονδα nár ffpann· αδ τύαρδαιn cenn ιρ cać-
bann

Ro ἐνιτ λε hΟρδαρ an ἀιδ· αιρδρί Ὁρέας ιρριν τεστάιλ
 ῥλιαδ in ριοδ δ ριν αμαέ· ρο διέιιρετ in coβlaέ
 Seέt ριοδα δέας na δρειγε· τυδ ρο αιρδέιορ αρ ειριν
 τυδ bύαιδ iρ eօρδαρ δο τρεν· an ευροιδ Ορδαρ αιριηδερ
 Αρ eeиннеаδ δοιδ αρ ριδ δρέδ· τιαδαιδ ραν Ιηνία ρορ ρεδ
 ba hί ριν in τιρ �λιαδαć· ἐνιρτεαć aloинн iοлбύаδаć
 Τις ní na hΙηνία na δάιλ· την ειέιт εαć δο τρόνκδаć

robað docair cíorr a fír· do taibhirt aifrin tír ríin
Tíg Oírgar ran fóirionn lonn· na ccoinne ḡ na ccomlann
ba roillri nait neáill neimhe· teinnateaċ a n-opo uplaiðe
Ní piaċt fep inniżte rġel· ċep no thuaid vən teğlaċ tħréen
naċ biaċ Oírgor na tħpreb mborġ· dña leopāð lénna ċrúat-
ċol-

Ro mapb Oρσορ náp ép neč· pí na hlnnía pa n-oipleč
gáčaiř fepn ap fepn na rlnuac: Oρσon aíčerač apmnuac

Ro ðáil Órgáir ba gúan gúlóir. reáid na talman rín dia fílóid
tais tásarúrtal da gáe neáid do éuaid sír na nínniúeaí

Þiaðaíd rán lirbeirn mór. ba líonmáir láidir a fílóid
fa búan fa bhrígítmáir a neart. a ccamácaíta a ngeimintliúgeáct
Tionóilis fláisí na fífer. do éasúsghaidh ré a fílóid

o' Órgáir ro éoifídeáid gáe doil. ba mana corðáir cloisíomh 175
Þiaðaíd ro éáile 'rnuir éim. an fíoríonn írín lirriún

ro cláir fo arðoír na fífioí. fúaim a n-apáir a n-éideáid
Marbhéar le hÓrgáir an áig. láoéid gáe corðor do éonðmáil
rí na hÍrbírne fídel mór. ír mísle láoéid rína mormhlois

Níor gáb Órgáir vifír ðían. gán cíor lirbírne ap aonrísán
fúair a gcaana ó rín amáca. 'rdo gáb tréirí a caétraí

Da éat deád ba borb na fír. bádor ra nethaill láinmáir
að corñam a ttíre fíor. a n-oírpéill Órgáir airmhloin
Mar do éuair a ttír fo a rmaíct. l a rí a n-aimhneapt

ruis leir tarf ríl óir ír cuirin. apprin Óadairl maié mormhlois
gúirin 180

Le colg Órgáir ro tráot tréin. marbhéar rí Óadairl ainnriéin
da ééad mac rið menmnaí mór. ro éuair don fíein re a
triomhlois

Þiaðaíd do hegnaí tarf muir. in fíoríonn leisnmeaí láidir
níor físuiríret don reim ba tenn. do cripéid láoéid-iomða
Lochlann

Lochlannois a nðar don éúan. laoéraí meap cona marcélúaí
ap cionn na fíoríne ba maié. fa híomða tuiir ír arðflaist

ðer aibhreáidh ñáibh ðer líonmáir. ñap leib fíein do ccaé-iorðaíl
rú gáb faixin báir gáe fíer. ap eglá a mbáir ó Órgáir

ðairbhéreir don fíoríonn ba lonn. tuisgrat fílóid líonmáir
Lochlann

ba hé rín in cíos neimé. óir iomða cárora teinntiúise 185
ba líonmáir baibh að fírvedair. ñíer faigbháid ra tréin ñeacair
ír bhráineadair fúbair a fír. ó laimh aitsearai Órgáir

Ro éuair rí Lochlann ðer báid. deidbhéir fóiríne aitsearai
ra ðá macc ba tréirí doil. do laimh aitsearai Órgáir

Do marbháid fláisí na ttíreab. ðer apd uallaí a n-aimhneapt
trén Lochlann ó rín amáca. ñur ñad Órgáir dia cósblaic

bhrír ñeacair na bheirbhe. ðer caéorða a coiméirge
a geill a ttíreirí a neart. a gcamháir tríallor ñeac

Cribuinniúigít ór na caéraé · a rēdīd cona mōr-ceára
 roba coirðar ríð nár fíann · a t̄tarupur a cepríe lóclann 190
 Do énádor ina longaib · lucht b̄rīfde gac̄ cribaðc̄orðair
 ḡluairír in fēr ba h̄apd gac̄ · do dūnað aipðrið b̄reatan
 ðír ba h̄iomða iorðal ann · ḡerpat l̄ionm̄ar ra comlann
 Ro éuit le neartðoile Ořðair · rí b̄reatan an érúaðc̄orðair
 deic̄ céid pe gaiðseð nap min · do éuit le a laim̄ r̄da
 mōrloinn
 Níor fáðoib rē in t̄ír f̄oir · acht að eur éa ìr éorðair
 nō ḡur érāoð le neart a lann · fír b̄reatan uile a
 ecomlann
 Ro éuir caéraéoið in t̄íre · t̄re laftraéoið ainnmíne
 ḡan m̄ár nap loifc̄ ìr nap c̄reac̄ · ḡan r̄lóð nap éorð
 a t̄teglaé 195
 battar fír b̄reatan ḡer éenn · ó neart Ořðair na m̄beimeann
 r̄or fáðoib in rí ra plúaið · fo òiðe l̄ diom̄buaið
 T̄riallorid in f̄oíriónn ba ḡriinn · a ḡeríe oírep̄-m̄ín Óiríonn
 r̄o ḡaðr̄at f̄oruir ìr t̄reðir · a n̄dún b̄arðaið m̄ic Úndóir
 beirir c̄eo dia r̄aib̄e anñrin · dol ḡo a n̄deðaíl dia muintir
 'r̄ techt̄ éuise arið t̄ar t̄uir · ra m̄beis̄ aðaið na foéair
 T̄iaðorid na òaíl ḡo a loinḡ. Þíana m̄era m̄ic Cumáill
 ba tenn ba t̄airpteaé a r̄lóð · clanna t̄airpteaé T̄renm̄ðir
 l̄uðim̄ f̄am deðb̄reðir òuit · ḡe éairínnic laðar mo éuirr
 do t̄tuð Ořðar neart gac̄ f̄uinn · leir cona ḡeorðar éuðuinn 200
 Noða r̄aib̄e do clóinn Þínn · am f̄eðmuir f̄eín a Þáilðiinn
 aðin r̄rob ñaifl̄e na fír · nap ḡab t̄úarupr̄tal Ořðair
 l̄íon in t̄rldið r̄o b̄oí að Ořðor · ba mōr b̄uaið l̄ eorðor
 a f̄feðmuir gillað ìr ban · naði m̄ile l̄aoð ba lán-m̄er
 T̄eglaé caéarþoða mo m̄eic · ḡer l̄ionm̄ar ḡcaéa ìr compaice
 f̄eirr é f̄eín no ñad uile · a n-ñair aðga ìr iorðoile
 ba reinnreap̄ a t̄túr gac̄ t̄rein · ran aip̄ir a t̄tarraioð f̄eín
 a gaiðseð a neart a ḡnaoð · ba menmnaé t̄reir an t̄ren-
 laoic̄
 Að r̄in t̄arupur Ořðair r̄oír · ìr cuið do érúar a clóisóim̄
 að éuit le a laim̄ ìr lé a loinn · do l̄ in b̄raða ní laðþoim̄ 205
 gac̄ t̄ír ñap t̄airt̄il r̄e r̄oír · do ériochaið ñaifl̄e in ñoðain
 eíor dia eðla ḡan iapp̄oið · cuiðe ñaib̄ gac̄ aðon b̄liaðoim̄

Τοιλδοίρ Ορδαρ μο ḡαρα· δέιρ ḡαιρούλ σαέ τοριώμαρα
είορ αρ σαέ εοισεό ρέ α λινν· ρυρ βύαιρ αρ ττεέτ α πειριν
Νί βίαιο ἐοισέι α ποιαίρ Ορδαρ· λαοέ δο μέιρ δερύαδέορδαρ
νό ραν αιμριρι μια ροιβ· ρερ α ḡούλαινν α δεαέοιβ
Σρειδ ρερδα α Οιρρίν δο ηρούλ· α ḡιρ λα βορρ α π-ιορδούλ
τυραιρε δο Ρί να πούλ· δένα σρειδεμ δαν πλιρύν
Συμά μο πλινητιρε γ Ρίνν· ρο δυύ μο ḡροισε α Τάιλσινν
ό δο ḡόιριο μη δρεαμ νάρ λαζ· μέ ρερδα αρ θεδάν εαραδ 210
Νί παιριονν Ορδαρ δο πλοιόδ· δερ πλόρ α ḡορδορ βιαδαισ
νό Ρίνν ρί να πβίαν πρυιλεαέ· νό μη Κόρρ Κόρλυατ
ἐέαδργυινεαέ
Νί παιρ Κάοιλτε βα δάοτ ciall· ρεαρ ρεαρδαέ πρυιλέαέ πιρρίαλ
νό Mac Ιυδαέ αν γλαν δρινν· λαοέ βανα δυβαό πλινητιν
Μειρι δέιρ άιρ να Ρέινε· α πλρυέ τραέ μη ιεριπειρδε
δαν βρονναό δαν δεναμ δρεαέ· δαν δάιρ να π-ολλαμ
βυιδεέ
Δαν ολ δία δέναμι υμ ḡιδ· δαν όρ δία δάιλ αρ ḡείραριβ
αμ ρενόριρ ḡράδβαισ a ccill· δαν ḡειδού δαν δαμχαιβ αδοιν
Α πειρ Ρίνν ναρ ḡαρ δυινε· υμ όρ νό υμ πιννδρυινε 215
ροδ βια τεδ νειμέ ναέ λαζ· βαδ ḡροισε μη ροδ δάοναέτ
Να δένρα ευμά α ḡιρ· α πειρ Ρίνν δο μεδ ττεέλαισ
ραγμαούδνε δο βιορ υιλε· α πειρ ριοδ να hAlμύνιε
Ολc λιομ α Ρατραιε να πιονν· δο δηνί εράδβαδ δο ποιέιολλ
βειέ βέο δέιρ Ορδαρ ανοιρ· ρο ḡοραιν δαέ αρ ḡαναιρ
Νί πεδοιριμ δυό δερδα αέτ βρόν· δο ḡέδαρ μις Τρέιπινόριρ
ταιρηνιε μο δύαιο δη μο δρεαέ· μο νερτ μο πλιναισ μο
τεγλαέ
Μο δενναέτρα δυιτ α ḡιρ· δο ḡιονν δο ḡεοιλ μη βαδ ριν
δο πραδόρ δο Ρί να πούλ· δο λειγεν λιομ να πιδόύν
δο ττάιρ τρόσαιρε δαέ νεέ· γ αιέριστε ḡειμηνεαχ
μεαδρεοέυρ αρ canaό λινν· δο ḡούραδ Οιρρίν πις Ρίνν 220
Α Τάιλσινν λέρ δινν μο διλόρ· α ḡιρ δία πεινμτεαρ ραοίρρεολ
δία πλειέ μο διαιρδεαδ αρ δυν· δο βετεα α ττρειρ ḡαλμαν
δένα εράδβαδ γ ciall· μόρ δηδάιβέε μο πυιληδιρ ρίσαμ
δαέ πλεγή διαρ ḡειλδιρ υιλε· α λοδαό δ Mac πλόρ Μιρε
δα βερηρ λιομ ορδάν να πβίαν· μη βοδαρ πειλδα αιρ δαέ
ριλιαδ
γ τραλ Κάοιλτε βα δινν· νό νεμ μη τ'εράοιται α Τάιλσινν

Δαδ̄ cpeidem̄ a Oirín p̄éil̄ a p̄ír̄ ba d̄ioéra um cléir̄
 iñ dena aíériúd̄e n̄gloin̄ ap̄ ton̄ hup̄laiúd̄e a ḡeathaiib̄
 Día maipeib̄ Mac Luiḡaib̄ lúat̄. ɏ Caol̄t̄ clois̄em̄trúib̄
 ní ńeind̄ a agat̄ a ḡeill̄ ap̄ do tezurc̄ a Táil̄d̄in̄
 225 O naé maipeionn Ófíanaib̄ Páil̄ aéct̄ tū amáin̄ ḡo mórd̄gráin̄
 a Oirín ro ríap̄ ḡaé neac̄ cpeid̄ ḡo haoib̄d̄a Día dúileac̄
 Síriim̄ ap̄ aíph̄riúd̄ n̄im̄e. fuiil̄ ran̄ éaéraid̄ aínḡl̄id̄e
 ó éairn̄ic̄ mo b̄uait̄ ḡo neim̄. ḡan̄ mo ñeap̄m̄ad̄ ran̄ mo-
 p̄leib̄

Pleao.

Að r̄in̄ d̄uit̄ a éairpt̄in̄ Sam̄airle. ɏ ní p̄eðuim̄ n̄iøra mó do
 r̄ðriob̄aib̄. anuairri iñ b̄uaið̄peaib̄ in̄ éprecha.

XXIV.

La ro b̄ámoi ap̄ Slíab̄ T̄ruim̄. P̄sana Finn ba lán do ḡoile
 doib̄ iomða deglaoe iñ cū. ann̄ dobaib̄ maié lúé ap̄ t̄oiḡ
 Ni r̄aiþe láoé óib̄ ḡan̄ r̄ðiéé. ap̄ in̄ plíab̄ ɏ da éoin̄
 r̄ðan̄ cupla ḡaðor̄ ba ḡriñd̄. a ttim̄cioll̄ Finn ba hap̄
 ḡoile
 Ro r̄pech̄að r̄in̄ ap̄ ḡaé n̄glen̄. ba tenn̄ ap̄ ttel̄om̄ a c̄cione
 én̄oc̄
 r̄in̄ ḡaéa deir̄i ap̄ ḡaé p̄fán̄. ap̄ tt̄reir̄i fa lán ḡan̄ loéct̄
 Dúir̄p̄ch̄epr̄ linn̄ op̄ b̄arr̄aib̄ benn̄. p̄sáðaib̄ na n̄glen̄ iñ a ttuip̄c̄
 ap̄ ḡaé t̄aob̄ óinn̄ iñin̄ leip̄d̄. ba h̄iomða éilt̄ ɏ b̄ruic̄
 ba liðn̄m̄ap̄ laoisc̄ ɏ coim̄. að éir̄p̄e ap̄ in̄ t̄oiḡ ḡo lúat̄
 do ñenom̄ p̄ealða ap̄ ḡaé n̄glinn̄. ro eir̄iúd̄ P̄ionn̄ p̄laié na
 ttúat̄

Da éoin̄ a lánim̄ ḡaéa p̄ír̄. d̄áir̄ eir̄iúd̄ anuairin̄ don̄ P̄éin̄
 aðgam̄ p̄éin̄ at̄a a p̄íor̄. d̄é atú anuib̄ ḡan̄ ḡeill̄
 Aðér̄ ḡan̄ deph̄m̄ad̄ ḡan̄ on̄. cuiid̄ d̄ann̄m̄annaib̄ con̄ na t̄lúat̄
 nír̄ leiḡeib̄ cū ann̄ d̄ia heill̄. náir̄ b̄'aíént̄d̄ ñam̄ p̄ein̄ a b̄uab̄
 Ðo leiḡ Ó b̄aoír̄ḡne b̄r̄an̄ d̄ian̄. ɏ S̄geðlan̄ḡ ba c̄ian̄ r̄ié
 leiḡiúd̄ Oirín̄ b̄uáðaé móir̄. Aðlaib̄ óñ d̄ia ñdeir̄ r̄in̄
 Ód̄ connaipe mac b̄r̄er̄ail̄ r̄aiþ̄. coim̄ in̄ r̄íð̄ að dol̄ p̄é tenn̄
 r̄iup̄ leiḡ a ói éoin̄ ba ḡar̄d̄. Uéit̄ Aþo ɏ in̄ Þeþb̄ r̄en̄d̄

Ro leis Órfáir mear nár éim. Mac in Táinim díá plaóraí
bír

leisigir Caol Cróba do eclú. Leim ari lúé in eú eordón 10

Do leis Óarfóir na n-apm nglan. Þeprán iñ Þoðar iñ Maosín
do leis Ó Ónibne do ðer. Éachtaé na gceleir Þ Daoisí

Leisigir Mac Smóil do ngoil ngrinn. Aírréit Þ Rinn an áig
ro leis Ó Conbhrón do ðepru. Corrðub na nocias Þ Mairid

Do leis Conán na ngniom ngron. Ríe Ror Þ Ríe re harð

leisigir Þáolán capa éon. Cárðagán Þ Þot ðeprð

Do leis mac Edoine iarrinn. Cárðuaé cain iñ Þuðlam Þéar
do leis mac Mórna ba grinn. Aírann Þ Aír na rógh

Do leis Þeprðomón mac Þinn. Cíarðeúill do éinn ari Þaé coin
do leis Mac Reiðe do rún. Sðaé Úr Þ lúé na lón 15

Do leis Caoílti Þenþúaé do mbúai. Þ Cuillfðeaé ba crúai
streað

do leis Óáirðre ðepr na nduan. Síneac Súain Þ lúé ðepr

Do leis Caiplioll in lásé mór. Þuillionn Þ lúairi iñ Þal
do leis mac Óubáin ðepr fíal. ina ósai Þian Þ Þap

Leisigir Óáirðre ðeap Þ mac Þinn. Aír na Sealða Þ lóinn órhuai

do leis Maé Luðaé ba mepr. Cuirðeac Þeal Þ lér-búai

Leisigir Aod ðeap ba ðepr píap. Þarðaé na ccat Þ Táom

do leis Conán mac in leis. Leisgean da héill Þ lám

Leisigðeap Sðaínnær Þ Þáir ðaer. da éoin lolaip aírð tóis
Smóil

Órfáir mac Crioimði nár ðoír. do leis Soír Þ Nón 20

Do leis Þeprður Þile glan. Þan ðeapmad Sðíem Þ Þaoisí

Colla mac Caoílti ðepr fíal. do leis ró Þian Þ laoisí

Do leis Óáirðre mac Ronai[n]. Óibearð iñ Óobrán fa dían
do leis ðeap Þan tár. morðonairt áille na píian

Do leisgret clann in Þeapða. a cconairt Þealða Þan þrón
Cóir Þ Þepr iñ Óriðleann. Corrðenn iñ Ríe Þeann iñ

Þreðir.

Do leis Cnú Óeirðeñil éeblaé. Aíndeoñin iñ Þolaé fa reim

Úaé na realð nár þeð lámóis. do leis Sðreaoð Þáir Þ Néim

Crioimðeann na mbéimeann iñ Conn. da mac bði að Þoll an
áig

do leisgret Þoðar iñ Þorr. do leisgreaat Crioð Þ Þáir

25

Do leig teiglaic na fiacláin. go heiglaic gan taic a ccom
na ndeighaibh do bhríð na realgá. battar na leigda lán
d'fhuil

Líonmári coin agh ríche ari fiaidh. nári tctimhíoll ra fliabh baðer
battar na caidh ari a lóig. d'fia ffechtíomh ba borpá a tctper
ba hiomha gusé fiaidh iir tuig. ari in pliabhdar éuit don tréilid
d'eoigdar laoch i con. ba hiomha fuil ari in leigd

Níor b'áidhle lem gáir ócaidh. gáir móir gcaidh a rath[ar] ríam
ari ndol don éonairt fo éaincis. no gáirteí con i fiaidh

Ní dechaiti fiaidh roimh ná ríar. no torc ra pliabhdar ríam beidh
dhoibh rín uile naidh marb. on conairt marbh ba gáirbhléid 30

Ro marbhrám fíche céad fiaidh. ra pliabhdar i dteicé gcead torc
ari econairt ari med a ffeart. do fáidhbaattar deart dacad
goirt

Níor hárímead eilltei no bhrúic. inaibh molta dísep éuit ra
leigd

gáin gáin hárímead ied agh Þionn. mor dár liom in éuid
dár ríelid

Doim realg iir mó dár marbhaidh. a gceach Óanba in gae trá
i iir feirb baí rem linn. an tréalid do rinn Þinn in lá
Roinntear in tréilid ré Óoll meir. níor fáidh fír dhoibh
gan díol

níor dearmad duine don fíein. acht é fíein iir meirí dhoibh
Do éanur ne Óoll náir éim. iir roib aitchearta linn a rath

an fala fa deara a Óuill. mo dearmad fán roinn tar éacé 35.

Níor cuibhaid ne neidh ra fíein. m'iomdheartasadh-ra fíein tar éacé
iir tránaidh naidh fíbhlíl ad dár. no do fíonnainn neart
do láim

Óia fíeigra glaciumpri colc. taigra bhorb d' do boí agh Óoll
in laoche ba mó ciall iir cail. do énaidhur na dail do linn

Ro éogairib Þionn Mac in lúin. da rleigd go neim iir fíasach ait
tig do clírti tréigean fíasach. gáin dár me go lúas ari laim

Coirbhcheap le Þionn do lúasach m'feart. rdo dár mo cuiid
realg ari fíein

níor lámur fola no fíoc. do éor eisctir dír a fíeig
Níor fáidh Þionn tréigean in tríasach. mac Mornna fíal na fíasach
ndeart

gáin ríodhais eadrom iir Óoll. gáir móir ari nglonn iir ari feart 40.

Do rónrat teinnti gan loct. go cinntri ari gac enoc don
trílaib

a ttimcill Þinn ba caom corr. o'fuluétaib toirc i fíad
Mar do éairéamh aip realg. na caéba dearg fánaib
ro ériallarad deargfíena Þinn. éada Slíab Truim do loé
Cuan

Fúaramh réit ari in loé. nír roéar óuinn a beit ann
aşa feidhinn náir ttocet. ba mo na gac enoc a cenn
a túarufáil ré a molaib. go mbíad na gloimhí gac dún
do éuilleibéid gér móir a fíraoé. ced láoé a laig a óa rúl
ba mo na gac eftann a ccoill. a fíacla ari teinntis do ngráin
fa mó na comla caítréaé. clúara na naitréaé nap náil 45
Sí a ochtar gan earrbáid. a hepboll fíormaé ré a truim
dobaib peimé a éuid chaois. no doire dilionn a ccoill
Mar do éonnaire uaié an ríuaib. do iarrí i. ba móir a fíraoé
bíad ari mac Muirne gan on. ní compac con i láoé
Ní do fíarðai Ériuonn tú. a trú naíte clú ní ciall
innip óuinn ciobh fa ttáinéar. aduáilte Þionn fíarða
fíal

Tanagra anoir ón Óréig. am réim do ranaig Loé Cúan
d'iarrroið compaice ari in fíein. am réim rído gáibáil nírt
a ríuaib

Cuirim foirlann ari gac túaié. do éuiteadair ríuaib ré
gleoib

uaié muná fíafíor mo díol. agoié ní fíuigíoi. ríol beid 50
Taibhroib óam compac do lúat. síd móir ríuaib ataoí a Þinn
do fícoinn oroi. do bect. mo neart íar ttocet ñam tap
tuinn

Ari gráib heinig innip óuinn. síd móir do rúl i. do gráin
deimín haéor i hamm. ríl éairéfiom ari n-áirítm aib óáil
Aírraéte cinntri atá ra Óréig. canfáid gan bheig a ainn gráib
Crom na Caírrig ba hárblaib. ari fíairrde érioi. atá
peirí i. maié goil ole a gnaoí. ba hí ríin a mnaoí gan cláib
i. terec caéair roir náir bheig. i. ríusd meirí ód mar mac
Ro fíagbúr toirrri ari gac fílait. Aír na Caéba do deimín
m'ainm

a Þinn i. maié tarb i. búaib. ní cár linn do ríuaib ní
háirítm

Ád ro in rígél do iarrusír oíram. a fír iр maié colð iр glac
 tabairdam iorðoil gó dian. dé lionmáir é'fian iр do neapt
 Do ráið Fionn gér érnaið in ceim. rírim fíréin dol ma troid
 da eorð do éndor ña ríndaið. iр fímaradair uaié broid
 Tanic in péirt fion ccaéir. mór díap maiéib do éuit lé
 ba mór ap náis le a eorðor. nír tualoinig rínn cormaí le
 Teilgáer pleða do cuiñeacá. ap in péirð do tuillmeac borb
 do crioíe oíann do geinnitliðe. a ceáa teinnitliðe colð
 Ro bámoir uaié toirpreacá. rínn ne nír éuimpreac a ciall
 do ríndor gér lóir d'éigén. láoc ra eideac ap aóinrián
 Do ríusig ri Fionn na mbéimionn. gur leisgret Fían Eíreann
 gáir 60
 ro bámair tréimri gan éabair. ra péirt ap ttabairt ap
 n-áir

Dorur ap gáe táoib da cípp. do rínn Fionn náir b'olc péim
 gur leis amacé gan fíurpeac. gáe nech dap ríusig do Fíein
 Fionn on compac do rínn. do fídir ré uile an ríuað
 gur fíúarlaic le trén láma. rínn lé rén áða iр búað
 Do comraic iр Fionn le a céili. mór in tréini óol da eorð
 díá comlann érnaið nír fían. gur ríap a hanam pé a cípp
 Ap éuit do píarcaib lé Fionn. ni cuipréac a ríum do bráat
 a deirna d'áð iр d'échtoib. a n-áirem ní fíedoib cáe 65

Do mairb péirt loéa hÉachacá. aitseac Glinne Smóil
 iр ilriapt loéa Cuilleann. do mairb mac Cuimhail an óir
 Ro mairb peirt binne hÉdoir. a eorð nír fíodac a ccaé
 fíúac iр peirt Glinne Dórcá. do torcain ríin leir in pfhlaið
 Do tuit peirt Eírne deap doirm. a píarct borb loéa Ríac
 ro mairb deap éren in crioíde. péirt iр cat neimé a
 nAé Clíacá

Do mairb ré fíúac loéa Léim. mór in feidm óol da claoí
 ro mairb ré fíúac a nDorúim Clíab. fíúac aitseac 70
 Ríð

Ro mairb Fionn ba mór crioíde. fíúac Glinne Ríðe na róð
 gan peirt ó neapt a bheimionn. a nglennntaið Eíreann
 náir énd

Fíúac iр peirt Glinne hAírma. do mairb Fionn gér calma
 fad
 gur óibír Fionn in ríada. gáe péirt fo ndechait a éríall

Do mārb peirt Loéa Sáilionn· tuð břat̄ vísionn ař ař
řluasđ

γ da peirt Loéa Feabail· do imbír oírnu vdeabaiđ cřnáađ
Peirt ař Sionnuinn ba folur· po coirđ ri conur na ſþer
rđo claoí taisđbri in domhain· peirt Loéa Romuir na
tctpear

Ro mārb ba mōr in tuláđ· ſuač Sléibe Colláin đér bōrb
ip da peirt Þlinne hlnne· do éuitedap rīn lé a čolđ

Do mārb peirt Loéa Meilge· lóp a tpeini do laim Þinn
ip ilþíar̄t Loéa Cepa· leir ip ařpřađt a n-áđ Třuim

Do boí peirt ař Loé Meřda· ba mōr tpeera ař ſeapoiň
Páil

do mārb hí le a čolđ mbúađa· đer bōrb in t-ualac̄ dia
láim

Ař Loé Láođaiře do cinn̄ti· peirt do níod teinnti do bí
a n-ic a ſþuařt da fođloib· do ðíčenn lé a ařmoib hí
Þuač Þulbair đér lóp tenn̄e· γ amoř Sleiđ in Čláir
po mārb Þionn le Mac in Loin· đer ſapb a nđoř ip a
nđrání

Þuač Loé Lurđan fa vian· le Þionn na ſþian do éuit rí
ní hinníp̄teap̄ do břat̄ mbúan· ūač ař čuř ūap̄ ſluasđ do
ðíč

Ro éuit peirt ař banna mbinn· le laim Þinn na ccořlann
đerňaiđ

ba híomđa ař nđíč ona tctpear̄ ūap̄ mārb̄ađ i a něř Rúaiđ 80
7c.

XXV.

Do báđur̄a máir̄· fa fořt buře cap̄
ip nač ſþuřl třem čenn̄· ačt̄ ſionnřađ ūer̄ ūlap̄
Robađ luinne lem̄· fořt ař ūač in ſíaič
do tořgečt třem čenn̄· no ſionnřađ ūer̄ líat̄
Svířđe ní vluiḡ ūam̄· ūip ní mealloim mná
mfořt aňočt ip líat̄· ní bía māř do bá.

Do báđur̄a.

XXVI.

Maip̄d iŋ̄ muinntear do cleir̄c̄iō. maip̄d nač̄ ḡcluimtear aŋ̄
é̄r̄n̄aiō-c̄reic̄h

maip̄d f̄uir̄ið̄tear r̄é c̄r̄ine. ðeir̄eō d̄ine do duaīeñ̄iō
Maip̄d mac r̄id̄ b̄iōr̄ do met̄a. r̄nač̄ ðeuīr̄ a eð̄la aŋ̄ ðuīne
maip̄d é̄reis̄iōr̄ a ð̄a p̄ennač̄. aŋ̄ t̄roif̄d̄án̄ mbennac̄
mbuīōe

Me Oif̄in mac na f̄lað̄a. ní ðuīpenn cač̄ aŋ̄ caip̄ð̄e
mop̄ l̄aoč̄ a lač̄aīr̄ ðeað̄ca. ña t̄tuð̄uñ̄ f̄að̄a maip̄de.

Maip̄d.

XXVII.

T̄p̄uað̄ r̄in a Č̄aoilte a č̄apa. ónap̄ č̄ana luč̄t loinð̄ri
r̄in do r̄ð̄arað̄ r̄é c̄eile. ðeir̄ na Þeine iŋ̄ c̄áir̄ t̄oif̄r̄ri
T̄uitim ðoīr̄ a c̄cač̄ Það̄ra. maiēt̄ tar̄la do l̄íac̄ l̄uð̄hač̄
þol do b̄iād̄ an t̄-ð̄ échtač̄. að̄ainn do ðeirač̄ duð̄ac̄
Ač̄et̄ meir̄i f̄ein um r̄enð̄ir̄. do ðeir̄eñ̄iñ̄ ðeir̄ ðað̄a cač̄a
do ðuīad̄ar̄ clanna ðaoírc̄cne. T̄p̄uað̄ r̄in a Č̄aoilti a č̄apa.

T̄p̄uað̄.

XXVIII.

T̄p̄iař̄ l̄aoč̄ do ðuīad̄mop̄ do ðeileđ̄. aŋ̄ in leir̄d̄ r̄o Sléīb̄i Cua
do ðuīr̄ð̄eað̄ að̄oinn ðam̄ ðonn̄. a Ðoip̄e Ðonn̄ n̄íam̄ð̄a n̄ua
A aieč̄eñ̄ ní ðaca me. aŋ̄ in f̄f̄r̄ð̄oč̄ r̄o Sléīb̄e Cúa
a t̄éīð̄ iŋ̄ iom̄ð̄ a ðenn̄. ðam̄ r̄enð̄ að̄ ič̄e in ðeñ̄ir̄ n̄ua
R̄o leiḡiom̄ar̄ aŋ̄ c̄coin r̄iř̄r̄. t̄egeom̄at̄ að̄ iom̄ð̄oč̄ a č̄neir̄
7 níř̄ r̄or̄ð̄að̄ in f̄iað̄. do ðáinic̄ Slíab̄ monðač̄ Meir̄
Meir̄ri ann̄ iŋ̄ Oif̄in ař̄d̄. iŋ̄ Caoilti ann̄ ba maiēt̄ r̄uñ̄in
noč̄a a þaib̄e ann̄ ðon̄ f̄ein̄. aŋ̄ c̄commač̄-ne f̄ein̄ do é̄riúñ̄.

T̄p̄iař̄.

XXIX.

Óirgíb ńap pleatá fíalda. Lé a n-éontaoír feartá fíre
 mar do ńámar ne gairdheas. Ní ńéontaoír airtsear aóine
 Seoláid ńap mbolcca corrá. Do borthaib loma loéillann
 Lé ńap geraoisreacóib do n-éontaoír. Ro gontam Ráistí
 riortíall
 Ír me Oirín gaeam árgráid. Do airtsear me tnaí miolla
 leáin i gcoiriú don duinné. Céuimé i gcoiriú don dírge.

Óirgíb.

XXX.

Dórtá bille Céitíonlochá. Úd ní fíedoim a fíulang
 deiríod cloinne in píofblaéa. Fíúarlamar beáa éuithian
 Óirgáir mo mhad cupata. Díá a n-éontaoí d'úana molta
 díá maipeod don dulab ro. Ní léisfeod me do dórtá
 Mo mallaict ari do cléiríb. A Íathraic 7 logh-ra
 díá mbeis Óirgáir agamra. Ni léisfeod me do dórtá
 Ír me Oirín grúadaórogea. mac Ínn do n-aigheod roéla
 do ńádor um éuarpurðol. Fíche céad naé fíuairg dórtá.

Dórtá.

XXXI.

A tuisceidh feolam ra plíab. atá gan biaib teóra tráid
 ghlúair ríomam do Gléann da Óealt. tair a mheac i gclac mo
 láim
 Atá don tásóib énáid do ghlenn. Díá mbeirteae ann rínn ari áon
 dárí comainm in Caoírréann Cap. in cíann fa maité bláir
 a éáor
 Da mbeirteae nómáidé gan biaib. aitheiríom ríot ní ciall ńáid
 do fíorífeod híota i gcoiriú. mar do éíre daé na ccaid
 Fíche céad duinn ariú fíelid. ari in leirid píe tásóib in énúic
 ni ríucíram d'fíadhaé do Ínn. aicté cíora in ériúin i gcaid

tuisceidh.

A tuisceidh.

XXXII.

Ðuth Þaðoir a ÞCnoc na Ríos. ionmhoiñ liom in ríos fo
þfuiñ

ba meinice leinn fulaët fían. eisir in plíab aður tuiρ
Annro báttar teðlað Þinn. Þaðrois lep binn goða téð
ionmhoiñ liomra in buiðen meir. do éiðeð að feðt mor
gceð

Ðap leinn ba Þoðrais a realð. mor nðam nðearð do éuis
le a n-áð

iomða cū Það-ballað Þían. pa plíab að teðt ina nðal
þran l Sgeðlang do rðeim. a Þoin fíein a laim in ríos
ba hionmhoiñ le Þionn na coin. pa a maið a nðoile iñ a
nðnion

Cnú Þeirreðil a n-uðt in ríos. Þeðmac Þoða pa cadoim cnuð
þó báí að reinim cnuði Þionn. in feap Þionn dobað mor
gus

Það taoiðrreac nónmaip Þon fíein. do éiðeað fíein éum in ríos
do commopad na realð mor. do nioð in ríos pa Þruim
Caoim

Caoða Þam do n-iomad mbenn. do éuistret lem fíein a rí
að aðn iñ caoða toþ. aðt gð aðaim anocð gðan ní
Londþorð að cloinn Ronáin rúaið. að in tðaoð ró thuaið
þon Þlenn

ba Þoðrois að fulaët fían. do gñioð an Þian a mbonoið
beann

Clanna Mornna pa buiðen meir. do n-iomad fíep Þon tðaoið
éer

minic do éuipðir Þleð cnuðaið. iñ do éiðoðir pa bñaið að
Do éuala gus Þaðoir Þeirð. að in leirð láim ríp in rruð
do éðgoið tonna mo éinn. fáis in Þaðoir iñ binn gus.

Ír mé Óirín mac in ríos. iñ fáda ó do érión mo cnuð
gð aða mo érioiði teiñ. noða linn nað binn in gus.

Ðuð.

5

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XXXIII.

Codail beagán beagán beagán ní heagail duit a bheag
 a gille dia etaraidh reireas a mís i Ónáin a Óirímain
 Codail-ri rún go ráim. a i Ónáin a Óirímain aon
 do bheag-ri t'fhorairé òde. a mís i òdealbha Ónáin
 Codail beagán beannocáit fórt. or uirge tobráin tréanfórt
 a níanáin uachtóir loéa. do bhrú tíre tréanfórt
 Rob ionann i f cooldaibh thear. Deidhuisidh na n-aithriú-éisgeir
 da tuisg in ghein Mhórainn báin. tap cenn Conoilíl ón
 Craobhrúai
 Rob ionann i f cooldaibh tháinai. Óinncháin fíneáidh Earrá
 Rúai
 da tuisg Sláine réada rínn. tap cenn Óailbhé éodat-éinn 5
 Rob ionann i f cooldaibh éisap. Áine in ghein Dáilían
 fheád do lúid ceim fo trílir. la Óibháidh ó Óirímain
 Rob ionann i f cooldaibh éisap. Óeagáidh óna óisimaraidh
 da Tuisc Coincéenn in ghean óinn. tap cenn Óeáill d'éin
 Ónáin
 A éiríodh doileá iercháir Óiréid. anana go t'fhorcointéad
 moisfhiú mo ériodháirí acht rúail. monad fáisteachar pí
 henáirí
 Ar fíadaráidh aif níl male. i fíadaráidh leinb aonbáile
 i fíadaráidh euirp pí hanmain. a laosc leóca fionn-Óirímain
 Leigheas Caoineach aif do lóir. ríte Caoilte ní ba hanorod
 naidh aif tairbh na broucú. nocht aif léig a riopéodlaibh 10
 Ní éodair in dath ro roir. ní fíadaráidh do báirfheadháidh
 císa bheirí um doiríbh na lón. ní fíadaráidh na meanmúin cooldaibh
 Ní éodair in eilidh maoil. ag buirfheadháidh fo bpecláidh
 do ghní ríte tap bárraibh tóir. ní d'éin na haoibháidh coodal
 Ní éodair in éaoineach bárr. or bárraibh na ceapaidh caoimhneap
 i fíadaráidh atáthor ann. gíobh an fíadaráidh ní éodlann
 Ní éodair in laeth láin. maieth a laethor pí deidh-ri náin
 ní d'éin fíadaráidh no ráimhe ann. ina haoibháidh ní éodlann
 Anoíte ní éodair in ghearr. or fíadaráidh anfáidh imairidh
 binn fíadaráidh a gheá gáloin. eisíp píoféar ní éodair. 15

Codail.

XXXIV.

A þean laðruf rinn an laosð. ða ní iþ mō do Ȑrðoð mē
þéin

taððar ðamra tairþi þeacht. þuð mo neft 7 mo Ȑéill
Tiucrea in Tailðionn tarf tuvir menn. ni holc lem ní ba holc
ðam

beimneochairð. Æire fo reéet. 7 tiocra in tƿeap ccaomðlan
beid a mírðuile ðo braf. 7 beforið cæð þor nem
beid na leaðair léiðinn ann. ffría aþeimþer Ȑall iþ nē aþe
þeildge iþ neðleir ðan ríð. buð mōr a mbríð immalé
buð maið da ðaða duine tair. beforið a lán a Ȑteð Ȑé
Ȑírtið ne fáiridin Þinn. of an linn 7 na ceil

beid na cloða áolta ann. ni ba fann do ȝentap rein
Noðan eð rín iþ olc lem. aðt iomad ann na nȐall nglar
ðan þeit ðamra iþ ðon Þéin. 7 mē þéin da ȝeop aþ
beivid ann ȝarðaða Ȑall. 7 iomad ȝrann da ȝeup
7 lusibæ da ȝeup ríðor. iþ að teéet aníor 6 a mban
Tiucrea in Ȑ-aiþðrið ȝeða aðnaið. do Ȑéra co ȝrúaið in
tƿeap

7 toidðéðaið a ȝerð. iþ fuiðfrið ðo ȝerð in tƿer
Eiþeðcáið Ȑaoiðil ðo ȝrúaið. eisir hrofir iþ ȝhúaið iþ tƿer
iþ ráðt liomra nað mē tair. maið ȝoberðar ȝair na
ffearp

Teilðfrið in Ȑ-aiþðrið in cloð. aður buð iomða oð ann
iþ ráðt liomra nað mē tair. ma ȝoberðar ȝair na
nȐall

Ní fuiþeochairð Ȑall ne a clóinn. að dul ina loing tarf rál
buð beð ðioð ræður aþ. lé hiomat na Ȑtƿeap ðan tár 10
þa Sliðec ȝoberðar tƿer. Ȑia Ȑtƿeap lef nȐaoiðeal nglan
iþ Ȑníð nað buð meir tair. mðr iþ Ȑimbáðið lem a þen.
Ced ȝalmaire Ȑaoiðeal me. beforið Mac Ȑé me þor nem
ȝe do fuiður Ȑil a lán. iþ beð opam cail na mban
iþ mē Þionn mac Cumhaill fél. ȝreidim þéin do rí na nem
iþ mē fáid iþ færr þon ngréin. ȝe do rinnor ȝeir na
mban.

A þean.

XXXV.

Uathlað dám ḡa coirche-fo. Ṅé atú aip n̄dol do ḡoṛta
 ḡðan anoēt um ḡoṛrað-ṛa. aēt aoinben ḡo ḡoim doēma
 Deiē lā ḡiċċed iomlāna. atu ḡan ՚biað ḡan coðlað
 ḡan ceol crot ḡan timpána. aēt me a ceumðaċ īn coirrē
 Deiē ḡċed ḡiċċed ḡiṛħéinidio. ḡoṛċaiṛ liom riṛin pē ḡiṛin
 mōp īn mana m̄sċeille. ḡað ՚sl ḡáile dia n-éiṛi
 ba me īn cupað compamaċ. ata aġam com cnamā
 ḡa me lollann oṛ-apmaċ. anoēt iṛ um ՚Doll granna
 Fionn mac Cumāll ḡlaiż-ħeindio. ḡo ՚dáil meiṛi ḡa capċa
 iṛ aip ḡuaf mo ġaieħreim-ri. īn ḡaċ ḡuul a ḡala 5
 ḡoṛċaiṛ ḡrennōr teġmalaċ. le neap̄t mo laime luinne
 aip n̄i ḡaieħe eħriánað. ḡuṛ oṛtux ē lem buille
 Cumāll calma caħbūaħdaċ. turiċaiṛ liom a ccaż Cnuċċa
 aip ġuṛnur ḡa anuabħar. atāim ḡa ioc anora
 A ccaż eruatið-ħeep Cponn-ħóna. Ṅeġ b'iomħa laoċ amagħħaið
 marħboit deiċ ՚ċċeàd tħul-ħrōda. muinntiṛ ՚Cairoll ḡa
 ḡħajnej
 ḡħe mac Conħrōn cneiġgleiġi. ḡo ċuiriux cenn mo ḡlejże
 riim ni ḡaieħe ՚dċiellið. a t-tiġi Alħan uaiṛ eile
 ՚Dip do ċloinn īn riġflaħa. Fionn tħiex Cumāll ḡan ḡoġra
 dám ba bħan a mimana. a marħbað aip lāp mόna
 ḡħeirr-ħeċċ Ħiġiean aġamra. do b̄i ՚go t-taixie Cumāll
 n̄iṛ coiġlej a colann-ṛan. ՚n naċċi ffuariġ a comann
 ba cionntaċ d'Fionn Alħmaine. aip comāll ħaix-ħreac oħla
 aip aoi ՚bixx-ħaġla m'amgħajnej. meiṛi do ċoṛ do ḡoṛta
 ḡħiċċa laoċ l-ħan-calma. tħainie Cumāll ḡo ՚Tembat
 noċċar tħiġi lej clār-ħanħba. do beit aigħżei pē a tħenma ħan
 Conn caħarha cett-ċathhaċ. na p̄i aip Ħiġi n-ħoġra
 do fuilngħer tħoġi t-tħarrētaċċar. do b̄reit neiħt aġa ՚bixx-ħaġ
 ḡħiċċa Caħħaoġiṛ cupata. aix-ħoġiż Ħiġi n-ħaġ
 iż-żieħi ՚ċċed ḡo ՚dulaṛaċ. liom a ՚ċċaż Moiġże h-ħaġħa 15
 Mac bħraċċor ՚dun Cumāll-fo. mac ՚Una īn ċroċċa n-ħaġ
 noċċar b'áil lej m'ħu lan-ħaġ-ṛa. taři crot Cumāll ՚na
 ffriex-ṛo
 ՚Mona beit ՚għad bħraċċorha. do b̄i ՚ddi b̄i ՚iż-żieħi
 ni ՚bixiż-ħiżżejjix m'āġraċ-ṛa. Ṅeġ l-ħaġi Clanna ՚baor-żene

Siúil do Cumall éasachadhá· rí ba buime don Conn-ra
 iŋ t̄riod tainic m'aécheupra· r̄dol a hÉiríonn do dorra
 Ríde énigíod Óailíanaí· tuig Conn do Cumall éneigrídeal
 noéar t̄mana raimpríáighla· do beit aðam no meirnech
 la d̄sia raiþe moir-þíadhaí· aðam um Cuillinn énanaí
 að éin-ra do moirmíadaí· Cumall að techt dom fínaðra 20
 Clanna Mórna meircalma· ro ðað Cumall d̄sép ccioprhbað
 noéar b'áil leip cept-épranncoír· do ðenam leinn acht iorðaíl
 Do r̄liaib alainn Éiblinne· teigmidne d'aímdeón Cumail
 niðr fáðbamaír énduine· r̄do éuit t̄rí céad d̄sia. þíoríonn
 lap r̄in do éuaðaríam-ne· do Cرعاéain claiðreis Connacht
 fa réitreib ari r̄luaiðeað-ne· iŋ Cumall að ari ffórríaí
 Óisúltair Conall cáom Cرعاéna· r̄inn ari éioncóige a ðalta
 óuinn ba t̄mana ráor-ruacáir· ari éuir Cumoll d̄síap n-aécheor
 Do éuaðmaír do r̄riðurlað· roðainn do hÉmoíin Maíca
 ður aðramaír r̄iðr-éonnráð· ari t̄riád Ulað an tan-ra 25
 Rí Ulað níor laðurtaír· ari ccongðaíil d'egla Cumóill
 dobað t̄ruað in malaírt-ri· d̄sia ttic in t̄reiníþer éuðaínn
 A cceann Éuinn do congðáirpeací· do éuaðmaír do m̄ur Témpa
 r̄inn ní raiþe foirffailteací· nír aðbáar óuinn beit menmnaí
 Rí na Témpa táoðuaine· do ðiult r̄inne d̄sia éíri
 maiðs do t̄reis ari ráoréuaine· annrin ro fáðrám Éire
 Inar lóngalib luðtmaíra· do éuaðmaír a ðeríð ðrestan
 caé annrin map éuðamáír· ro éuðrriom cád a t̄tearfbaí
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 ðin do ffuið acht banchára· aðam anocht do húatháð 30
 Coic raiðe r̄an níðe roin· ðamra nír t̄mana comlainn
 luðt an oileín ðiðerðaíð· að cup ari r̄dél com Cumóill
 Cumall calma céoradhací· 7 maiðe na Muimnech
 fír laiðen na t̄trén-ttaéor· iŋ fían Éiríonn do cuiðneací
 Táncaðaír na t̄romðáma· dom éor a cceiríochairib ðrestan
 noéar b'áðbáar congmala· d'fáðbáil ðamra do enerta
 Tucamáír caé cرعاðcalma· iþin uaip-riñ diaipoile
 daðt nír capaíð r̄luáð banchára· map do beitstír ari buile
 Cumall bððmann bainþeindis· Crioimhðann corgnací bá calma
 do medaið mo éaíþréim-ri· a t̄toraíc Þíen na banchára
 b̄reðnaið níor þam capoio-ri· do cuiðriod opm r̄e chéile
 do medaið r̄in m'fala-ri· luðt na n-oilén do t̄tréine

Ár na ríodh do ríorðalma. do tuit lem iþrín tƿeaf-rín
 óðriþ þa mana ríþaðla. Það að ƿiðarþur ƿon éor-rín
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Tainic Cumall caéaparrða· go rílúað nɔrðað na n-oilén
 þið Alban díap n-aíðerrað· nír þ'áðbað ðuinn þeið ríðeréni
 Teigmidne go ðaraéctað· go cúan leðanþðri Lundið
 þo þaðmar go harraraéctað· gðe fuaðamarað mðri n-urðera
 Caéð do Cumall compamað· tucra ðeín ðan éairde
 topðair liom go comlannað· deic cced do éorð mo fainnti
 Ro cuiþer mo tðnírðeðlað· d'aimðeoin éáið na longaip
 þo þaðmar go glóriðræðnað· aþ tteéðt ðuinn aþ gáð ðoraið
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 Ro bryreæð go rílúðurplað· deagðníð lánðainðne lunnann
 tic in rílúað go rílúðurplað· ðuinnne ba conair cuiðanð
 Rí Saxon go rílúðenmnað· þo ataið me þa comlann
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 Topðair in tríat trénnearþtmar· þo ðeórið a cceíð in éorðgair
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 Tuc in feinvið ríþfereðað· caéð ðuinn tareír a aírtír
 ba meirí go vigratðað· þeip élaosíðte gáða maiðne
 Trí fíðed céð caéapamað· topðair liomra go hobann
 náir ní laðað Saxonaið· þeið um ðíaið no þeið ríomam
 Sgíeth tareír lopð do éuþerða· oram tareír éir an comaið
 ðom églað nír fcuíþerða· ður ewsíþer Íad na longaip
 7r annriðin do peolamarað· ríomaiðn ðo fonn na Þraingce
 ba hí in éonair éeðlaðaíl· ó énoiþ ríðara þaiprðe
 Sloið na Þraingce þaiprriðne· ríucrað oramaiðn mun am-þa
 ríðel ír coir a n-aíðgírra· aþ þeðan do rílúð þanba
 Caéð cnuða compamað· tucra aþ áon díaparole
 aþ n-eécta ba hollblaðað· on trílúað tainic naþ ccoinne
 Ríðe na Þraingce fíalðarþa· þo þoí aðam do fionnrað
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 Rí Loðlann do lánécalma· lón a flosið írfið mbaile
 a ccennur do éarriðat· annriðin d'usamán mo lainne
 Ceiðre bliaðna búaðaib· daðra a riðe na ðeirþe
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 Alasð rannatað roðona· tucup i n-ucðt in mÍlið
 a éroisðe ba coðcarrða· liom færð doðr coðcrað mo éraoifreða
 Óriðterp uaim ari Muimneacoið· no do ranað Þið Þaiðle
 fada b'far a færðleðtóið· gað ari tóarþur ðan céairðe
 Taimic bøðmann bainfæinvið· 7 Criosmáll dom éorðra
 dom ba mana caíðreime· að fæðbáil caða Cnuacna

Clann Trenmoir δερ τυρέαρθαέ· nír ӯeό að teéet tar lufe
aðt aon oétar píréadhaé· 7 bðótmann do mire

laoéraið laigean lánécalma· po lenur íad gan dðgrá
ba mé píp a grápmarþéa· nð do panac Þið Þorða

95.

Do étegrar a n-edála· ip do énaður do Témpaið
aðr nðioðgail ðam m'egára· po bðóur lán do menmain
Cennur Þian na banba-ra· tucað ðam ó Conn cneirðeal

ðam ba mór in tarþa-ra· in þad do comaili pípren

Ro píapur do lánuplasm· dámha Éirionn ip Alban
tucupra doib pípconnrað· or opn do cuipret cpanndop

Tucup comaoín tuapurtail· do maiðib pílóig na banba
nír éomaill in cualaé-t-poin· ðamra aðr píafðbáil mo éarþa

Niop þáðbúr pípírt aðnaéðmar· a loð a linn ra Þanþa
narp marþbúr do po-ñaral· po blað oile dom tarþa

100.

Ni ӯði appaéet égciallaið· ni ӯði píp pínað no eðaïd
a nðiðinn lem tréin-iappraið· narp marþbað liom na ðeðháið

Ni píab coðlaé caðarþða· nem linn aðr tuið na Þoðla
nað denainn a n-aðcomar· ip cuið eile dom poðnam

Deið mbliaðna ba pi-þeindis· meipri píp Þianoið Éirionn
nír conðmup píp míceilllið· 7 ní ðeðnup aðinþeall

bentap le Conn Céadcatnað· ðiomþra píðge na Þéine

ip tuð iðo tréncapthaé· o'Þionn mac Cuðmaill dom éirí
Róinnir Conn do caðarþða· in Þian edroinn cíup éomainn

píafðbair a ttrífan aðamra· ip nðá ttrífan að mac Cuðmaill 105

Tucamap píal píecána· o' eip aðr ccumainn píe céile

'ip do ðeibinnri píecána· ór pílúað caðraé na ӯeirþe

O ðamain do bealltaine· po éonðmup in Þian uile

dobað moide aðr menmaine· ól píleðe imþírt cluise

Sealð in Órðainn énocánað· do píonað linné gan píena
a píuapor do ðroððalaib· píada bérat a píðeula

Ro píul Þionn do píoraiðeíl· aðr mullaé píleíþe Séðra

ip beite ða ðíor-þaipnér· in tríap tainic na cenn-pan

Trí pílliti píabarrþða· tainic a taoð na tulða

dealb na mban ba ðíabalta· do píabat tar m'ðor comða 110.

Trí begil duða ðúaiþreaða· píe pílrcce bána gan dúnað

trí píulit píuða píainneacá· píe copa píapa píuðha

Trí cloiðme do cupata· trí píðeit cona trí píleðoip

nír ӯ' an oðair píupra· píðain na mban no a ttrírealam

Glairíapna gairbh gaeinntliúise. do cuipeaib leó fíor crannoiib
 gábhair meirice i n- meiribligh. Bionn i n- an Phian da ffraixín
 le drafaiséaib do droscaibalaib. do fíabhratstaib ari ffraicne
 na renbair críon cróchanaib. fagbaibd Bionn ari haitle
 Seacht ccaéa na Dnáiséfíne. ró chuirriodh ra riocáit éééna
 fa ñorur na Cnaimhcheirí. amáin aéit meirí am áonar 115
 Do cenglaib do fioraiibéil. in Phíon uile do hágmor
 ní beite gá fír-fáirnéir. gur cuipeib a ttid éalman
 Glacait a ttarí níamhanna. do cnaimhgerraib na Féine
 ní raiibé aéit cenn iaraéta. orra tuma beinn baib ñéine
 Comhpac na ttarí ccailleaib. rúis oíampair um énáir
 ba gileas mor in gáinneirí. a nñorur énuic na Séigra
 Mo buille ba boirbhearpáir. nír nír fíadhsúra fuiðioll
 daib gárraib do toirbhearpáib. Camáig leir g Cúllionn
 Do cenglaib do círata. lórnacáib do círuaib a gceoilbhearpá
 a traréoraib nír b'úrurá. ní gur éuilear hí a nñoirbheir 120
 Phian Eiríonon do hálomillte. tuc rí eirte b'ó ñéine
 le huamán a cnaimhgerraib. d'faoibhár mo lainne gáirí
 ba héigín don aíraéctro. a ecop na círothaiib céatna
 le huamán a malárta. mar ríin atáid a gáela
 Eirídir Phionn do fíobaltra. 7 in Phian na rúáchar
 fo teige ñamán oíampair. gá atáim anocáit do húathaoib
 Ro loirceib do lánuplaib. liomra in bhrisídein do nñéine
 do fagbaib na rímaltaib. in teigrí. fó tarraí Céirí
 Leánur lórnacáib foltóiranna. Bionn i n- a Phian do fearðaib
 i n- iarráit do corrðana. comhpac ari Phionn do menmnaib 125
 Ní fúair Phionn in fíaléibhí. feap comhpaic don báidib
 bhrácha
 do nñeáir am caitheideab. o ad connapac Phionn a ttentá
 A comhpac gáer m'fíceillib. do éoirceir i gán do ghrainig
 do bennur a ffírioeigí. a cenn ñíri leim fíormláinn
 Conarán mac Caimíol. do Tuait dealbha Óé Óanann
 aéair na ttarí n- aímidéaib. ro fíadhsúar fáid gán anam
 Cleimhur 7 capaibháib. do gán Phionn ríim ón tréaíffro
 do laisgáid ríin m'faltanur. no gur marbháttar Phéada
 Phéada mac a inngíne. torcáib le Phionn tré uáibar
 mac ríin Caincée imdáile. díá éir atá do huathaoib. 130

Uaéab.

[Leat an Duanaire gónaighe reo.]

THE LAYS OF FIONN.

THE LAYS OF FIONN.

I.

THE ABDUCTION OF EARGNA.

I know the story of the Fian of Fionn before the time of the Tailgeann's coming, from the time of mighty Fergus to the time of lawgiving Oisin.

There were two comely men of the band, thou great Patrick son of Calpurn, Conan son of the Grey Man of Luachair, and Aodh Rinn right wrathful.

Conan, what Fenian was better in the land of Scotland or of Ireland ? No warlike hero was more successful than Aodh Rinn son of Ronan.

It was Fionn that slew Aodh's father in a fray, and not with honour : Aodh Rinn and Fionn the seer were the children of two brothers.

Fionn gave to Aodh in his house each high requital that he demanded, to the son of fortunate Ronan as *eiric* for his worthy father.

Aodh who practised valour was not pleased with the requital he got for his father ; whence the man did a grievous deed, out of which came his fierce tragedy.

Aodh Rinn had a daughter, loveliest in Ireland was she, for whom his insensate love was great : Eargna was the maiden's name.

He swore a vow in the hearing of all, Aodh Rinn son of Ronan, as he was wont, that no man should escape unscathed who might seek to be his son-in-law.

It was Aodh's fortune from his birth never to break his word : heroes in passion did not dare to come to demand his daughter.

Four years from that on, and a week full brief, a half-year and a single month, till the spouse of Conan died.

In Gabhair between two mountains, there the noble damsel dwelt, Liffe daughter of Ronan of Bregia, the river has preserved her name.

Conan was without a good wife, the noble man, the great lord ; the daughter of Aodh Rinn was of all Ireland the one wife meet for him.

Fionn said within doors to the Grey Man's son from Luachair, 'What doest thou, Conan, who hast practised valour, that thou askest not for the daughter of Aodh ?'

'I will go forth to demand her, and do thou send thy household with me' :—twelve times twenty that practised valour, was our strength as we went to demand her.

Twelve times twenty from great Almha, we fared forth, valiant of deed, to the fortress of Aodh from Ard Ruidhe, over the bank of the stream-clear Siuir.

We reach the fortress of warlike Aodh, we are admitted into Ronan's rath : Aodh was not within, he had gone into dangerous Breifne. Conan sees the gentle woman, and sits down by her shoulder : 'Carry away the woman,' said the youth, 'without leave, by main force.'

Soon thereafter came from the north the son of Ronan of the hard sword : he went forthwith to the fortress where he had left the maiden.

They tell Aodh of the warlike weapons that Eargna has been carried off by Conan from stream-bright Siuir of the bright currents to spacious Almha of Leinster.

'It is no breach of my vow, what Conan who has loved me has done : I wish joy to the bold hero who has got a good wife meet for him.'

Happy was their union for both, Conan and fair comely Eargna, till love for the woman wounded the son of Fionn in his inmost bosom.

None dared to solve the matter : Oisin possessed her in her despite : Conan was—count them one by one—the ninth furious husband of Ireland.

To Rath Cianaidh went the prince, and there remained for a year, without war, without rent, without tribute, in the company of Caoilte son of Ronan.

It was one day when we were at the Boyne, when Osgar swore a great vow, that he would not retreat (from a foe) westward or eastward as long as he might live.

Thereupon said Aodh to Osgar, 'If thou fulfillest the sweet-sounding vow, happy the man that lives thy life, son of weapon-wide Oisin !

'Tell me, valorous Fionn, son of Cumhall from Almha, where wilt thou find west or east, a place where I have broken my word ?'

'A worse disgrace has befallen thee,' said blade-bare Fionn, 'that without wedding-gift, without seemly courtship, thy daughter hath been taken against thy will.'

Aodh replied with ready voice, 'My dishonour shall be rued : I will kill Conan for his exploit, and I will have my daughter.'

'Say it not,' said Fionn of the feasts to Aodh, son of active Ronan, 'but demand justice man to man right sturdily from the Grey Man's son.'

When we were at the foot of Erne, all of us mingled together, Aodh demanded of ringleted Conan the lawful price of that wife.

'Unless thou say the girl herself,' said prudent Conan, 'I have vowed my vow of note that thou shalt get nothing while thou livest.'

'This is the time I shall know it,' said Aodh above the waterfall : he went in his warrior's gear to join the high encounter.

Conan in wrath made for his green red-centred shield : the warrior who was never slow takes his sword and his helmet.

We went to the Island of Birds, that is now called Inis Saimhéir : woe worth who allowed to come man to man Ireland's two pillars of battle !

Woe worth who looked upon the men, woe worth the heroes by whom it was allowed, woe worth who allowed to come man to man the two battle-champions of the Fians of Ireland !

Woe worth who gave the sudden blow to Conan in the equal fight :
when he cleft the head to the bone through the middle of
Conan's helmet.

Conan gave, with accurate judgment, a sword-blow to Aodh in his shoulder, hewing off his head and his right arm with his skilful hero-like blow.

Conan the well-beloved rises up after the duel : Ronan's son of comely complexion was buried in the island.

A week and a month a-bed was battle-waging Conan : the leeches had expected him to come whole of his wounds at once.

A year was Conan in the world until the day when he went mad along the road of Dáil the brown in the plain above Eachdhruim.

A venomous worm had entered his head through the venom of Aodh Rinn's sword : he died on Magh Dála of the fords of an illness of four day-thirds.

That is the tragedy of Aodh Rinn, O Patrick of the resonant croziers, how by the hand of the Grey Man's son who was not feeble he fell in the combat.

I have recourse, O Patrick, to thy cross : many vain thoughts I have entertained : I delight not in pleasure nor in drinking since the Fian has gone into oblivion.

I am the fierce Dubh-déad, whom the Fian's chief has left behind : from this day I am women's foe, well I know the Fian's fate.

I know the story.

II.

FIONN'S FORAY TO TARA.

Thou rememberest, generous Oisin, our visit to strong Tara, twice eight men, givers of cloaks, to feast at Cormac's house.

I pledge my word stoutly, good Caoilte son of Ronan, I am wise in the roots of kindred of the matter whereof thou askest.

When the drinking went to Cormac's head, he challenged Fionn to battle : it was he that rued the fact by reason of which they held conflict.

Cormac said to my father, Cormac son of Art, son of Conn of the Hundred Battles, that vindictively he would make Fionn pass under the fork of the cauldron.

- ‘ In all we have hitherto done—bright its fame,’ Fionn of the Fian said, ‘ though thy heart be strained for it, the winning of every game has been mine.
- ‘ If again we meet thee in fight, Cormac from whom we levy tribute, thou man shalt not be forgiven, our sides-taking shall be rued.’
- ‘ Thy father did not succeed, great Cumhall of battles, when he rose against Conn—the cause why we are now at quarrel.’
- ‘ Ye were thirty battalions against Cumhall the fortunate : though your weapons (?) were swift to encounter him, ye did not ward off his one hand.
- ‘ With Conn and Goll at his right, by his shield’s help he was not skill-less : though all the men of Ireland were wounding tawny skilful Cumhall.
- ‘ Had it not been for the men of Munster and the Connachtmen of the warriors, a spear’s rivet he would not have yielded to the whole house of Feidhlimidh.’

Then said the son of great Morna, Garadh that was not wont to be overcome, ‘ Too great is the taunt, Fionn, that thou givest to the race of comely Conn.’

Fionn said, as is well known, ‘ They have not done well by me : they forced entanglements on me, and they slew my worthy father.’

‘ He himself was to blame in that, who carried Muireann off by force : we gained the fair battle of Cnucha over great Cumhall, son of Tréanmhór.’

Fionn asked Garadh, having sat down along with him, ‘ Since you then were present, how was Cumhall killed ? ’

‘ We were sixteen men of the House of Morna, to tell the truth : we thrust every man his spear into the side of Cumhall the champion.’

‘ How answered he that, a stroke of assault against the champion ? A blessing on thee, speak but justice, though thou hate the race of Tréanmhór.’

‘ Two wounds came for one from Cumhall, from the champion :
though thy kinsman boasted not, (two wounds) in payment for
each single wound.’

It was then that Oscar said—a speech that was rude in its
bluntness—‘ Thou shouldst get single combat in this house,
even were Fionn in France.’

Cairbre answered that speech, son of the king of high Ireland,
‘ Thou shouldst get combat from his sons, though Cormac
were not in Ireland.’

When noble Oscar heard the speech of Cairbre taunting him, he
comes furiously to assault him, that he might bring the
forecast true.

They spake to good Ciothruaidh, son of Fear Caogad, as was his
due, “ Sing a song of thy craft to us : it is no time for wrath
or conflict.”

They restrained all the hosts, yellow-haired Cormac restrained
them, until Ciothruaidh sang his song by the flank of the side-
strong house.

Happy for him that sang the song at which the hosts were quieted,
when there was no peacemaking in the affair, but that we had
not seized our weapons.

Ciothruaidh, equal to a hundred, was rewarded with gold, with
silver, and with raiment : it was a fortune for him while he
lived, what he got on the spot among us.

No sleep from that till day for man or boy or woman : not one
answering the other for fear of the second outbreak.

On the morrow we and they ratified the terms of battle; we did not
break our engagements till we adopted a common counsel.

Sixteen men were we on foray, of the House of victorious-wounding
Baoisne, on the quarrel of furious (?) Fionn and Cormac from
sloping Tara.

The House of Morna held aloof from us, and the House of Iollann
without sadness, and the House of Ronan of brightness (?)
they remained in neutrality.

We went then to Eamhain, charmed banners above our spears ; we
deemed not a danger against us our equal number of the
Gaedhil.

Good Faolán desired to make a cattle-raid at that time : I checked him from the raid till the hosts of Tara should be loosed. We go to Aonghus the Young, the Daghdha's son of the clean roads : we and Aonghus made peace and forsook our strife. We set forth—great was our glory—on a foray to wave-white Tara ; sixteen men without one lacking, and Aonghus guiding us. These were the sixteen men,—it is no falsehood, my Caoilte : I know—they are no idle words—their number, their names. I myself was number one of them, two was Oscar without folly : three Fear Logha, comely and just, and four O Conbhróin. Five was Aodh the Little of great grace, and the sixth was MacLughach, the seventh Daolghus, and the eighth Fearghus. The ninth my father Fionn himself, ten was Fearrdhomhain, right smooth, eleven Colla, comely, ringleted, twelve eye-grey Raighne.

Thirteen Ailbhe the truthful, then Faobhrachán of the hundreds of deeds, fifteen Caince of the crafts, and sixteen blade-red Iollann.

We set off with ten hundred cows from Tara, though it was a great strain ; ere we left Tailtte of the cloaks behind, Cairbre and Cormac overtook us.

They come from east and from west, Cairbre and Cormac on one track : never had I seen a levy that was sturdier in pursuit.

As a service, Aonghus undertook for us that day in front of the army—he who was fortunate without defect—alone to drive the spoil.

I pledge my word for it, if Caoilte but remembered, that he never saw a harder foray, were it not for its briefness.

We threw ourselves like men across the trail, we routed the hosts of Tara, we wounded Cormac of the feasts, and we captured skin-white Cairbre.

He, too, plied a hidden shooting, the son of the fierce-wounding Daghdha : each one that was slain with might, Aonghus was taking all their spoils.

Every cow that was parted from the prey, he carried off on a steed's back ; there was not left the value of a Bregian horse of the prey with the host of white Tara.

Cormac and Cairbre, son of Ireland's high king, offer to bring us herds without delay, on condition of our not taking Cairbre.

'If thou gave all Ireland,' said Faolán of yellow locks, 'we would take no terms from thee in this, but to make thyself go under the fork.'

We made no peace with Cormac, great as was his fury, till he went there under the fork in the sight of the men of Ireland.

When Fionn of valour saw Cormac go under the fork, he went himself under the other end, the high champion of Almhain.

Till he cleft the massive bar, cleft the five-hand cauldron, till the beautiful sword went seven feet's length into the earth.

That is my account for thee, whosoever may deny it, Caoilte, son of Fionn's sister, son of Cumhall's daughter.

I wish Cionaoth joy of my going, alas that my life has not failed : my bitterness has spoiled a bright mind, my heart's weariness since I remember.

Thou rememberest.

III.

THE ROWAN-TREE OF CLONFERT.

Thou Rowan-tree of Clonfert, we went from thee on an expedition to Cronnmhoin of the hundreds of hosts, an event through which fell Suca Great-nose.

On that day, fair Rowan-tree, was many a brave man by thy side, under Goll from the pleasant bright cow-fold, under Garaidh from the red-mottled summit.

Under Daighre of the harp of music, a-playing for us sweetly, gently, under Conan and his bright kin, under Aodh, under Art of the maidens.

Under Glas from Glais Leacach of pools, and under Art from the turf-bright plain, under Conn from white Bearramhain, under Cas and under Cannan.

And under the Red Man from Raith na bh-Fian, and from Fionnros too of the Fians, under Aonghus from the round Craobheach and under the Strong Hand from Liathdruim.

Ten hundred handsome shield-bearers of the house of the grandmother of keen Goll: on that day we were filled on this hillock, O Rowan-tree.

From thee we went southward to Dún Glais of the cold water: merry were we at evening, on the night before Cronnmhóin's battle.

Goll, handsome of body, said 'Let us be watchful here to-night: I recognize,' said the valorous lord, 'Fionn's keen fetch coming against me.'

The Black River came by our side, we passed the ford of Inis Aodha; Leogha was left on guard at the pool, and I on the Rowan-tree hill.

Feorann and Modha, for my love, guarding the two fords: and Goll, to Goll's ford went he, guarding against Fionn of Almha.

No place from the Blue River of the Fians as far as Ráith Fraoich to the west of us without an officer over nine fierce men of the House of Morna till the morning.

As it came on to evening, Fionn comes with six brave battalions; Frenchmen, Englishmen among them, Welshmen, Irishmen, men of Islay.

They sat down, a formidable camp, at the ford where Goll stayed: the son of Morna is sleeping soundly, he has heard neither shout nor turmoil.

Seventeen day-thirds was weapon-clear Iollann without sleep, without slumber, having taken but one draught of clear pleasant water and five berries of the rowan.

'Twas no wonder that pleasant Goll was famished, wearied, exhausted, watching against Fionn of the Fians from Cliodhna's Wave to the Curlew Hills.

At close of night upon his couch, when men and woods were one in hue, Fionn of bright aspect awoke: he rises in the early morn.

When he had reached the ford, Cumhall's son, undetected of the others, it is not long till the hero heard there the hero's hollow snore.

Swiftly he came across the ford, found Goll in a heavy sleep: Fionn unsheathed the hard sword above the son of mane-red Morna.

Goll awoke, and not in fright, at the weapon-clang of the fierce sword : raised his hand to his spear, brandished the quivering shaft.

‘ Were it my pleasure,’ said Fionn, ‘ thou great Goll that ill obeyest me, long since I had set with my blade thy head on a hard wattle of Rowan-tree.

‘ I have taken from thee thy shapely shield, and I have taken thy blue keen knife : here, take, ere thou make for home, thy battle gear, my hero.

‘ Rise up, Goll, take thy lance, summon to thy side the House of Morna : see there the brave battalions come against thee in the narrow of Cronnmhóin.’

‘ My blessing on thee, noble Fionn : it is folly for me not to submit to thee : ten hundred under young Art of the spears, lo ! here against thee of my nation.

‘ Ten hundred under terror-striking Garaidh, they have come between thee and the ford : raise thy spear above thy arm : seest thou the array of Conan’s hosts ? ’

‘ Protect me thou against them all, and escort me across the ford : ward off from me thy nation and thy kin, ere my mortal wounding befall.’

‘ Go forth under my protection into the shallow : quickly, Fionn, seize thy weapons, till I escort thee,’ quoth bright Goll, ‘ whole without wound from my nation.’

Goll escorted Fionn of the Fians unwounded of all as he asked—there was the great hero !—as far as the very midst of the army.

Five battalions attacking Goll till he got back over the ford : they parted not from the brave hero till he reached the centre of Cronnmhóin.

Oisin’s spear, hardy Caoilte’s spear, and stout Raighne’s lance, high in air they quickly fall like rays into the grasp of Goll.

Firmly, fiercely we make our way under Goll of the good House of Morna—happy his grandsire’s race—ten hundred red shields in the rear.

Goll before us and Goll behind us on high Cronnmhóin of long weapons : we from him and to him as it were the brood of a sow.

Eastward or westward we shook not off Caoilte and Oisin and noble Fionn, Conbrón's son Caireall who loved me, with his seventeen hundred of Scotland's levy.

The House of Cúán, the House of lasting Baoiscne, and the House of stout Rónán, Dubh Diothrabh's race that were no weak array, upon our heels as far as Duibhféith.

Then goes Goll out of our midst to the wounding of Caireall of comely form: three hundred he bravely slew on the hard flank of Cronnmhóin.

Hardy Caireall came up to us with Scotland's excelling soldiery: he left ten hundred dead on the bog, the son of triumphant Ua Conbróin.

Fionn flanked us on the road, leading a great grim battalion of young fellows: to aid our fair battalion came Iollann against them.

Few as we were ourselves to Fionn's own six battalions, we abandoned neither hound nor man, with Iollann herding us.

Great was our courage and our confidence till at last night fell on us, till we were left worn out on this hillock of the Rowan-tree.

We were staunch, relying on Goll, against every levy ridge on ridge: now that Goll of the feasts lives not, every man is bold against us.

Garaidh of fame am I: it is no small part of my heart's anguish, Magh Maoin a wilderness since Goll is gone, and I living on the berries of a rowan-tree.

It is a cause of misery and woe, Magh Maoin without the good House of Morna, myself a refugee from the Fian of Fionn under the shelter of thy branches, O Rowan-tree.

Dúnadh Daighre is this western dún, where music and honour were ours: beloved is this lake hard by us, Loch Riach of ruddiest rowan-trees.

Blithely as we were wont to go to the famous chase of Beann Boirne, we would see in beauty from the ridge thy scarlet top, O Rowan-tree.

I will go out into Meath as far as Magh Bile to-morrow: I will burn the womanfolk of the Fian of Fionn: I will not stay under the protection of a rowan-tree.

The next day I will come from the east, I will pass through lovely
Gleann Conain : I will eat good apples in the glen, and
fragrant berries of rowan-tree.

Here foretold Brendan the famed, and the great prophet will make
it good. Heaven for the soul of each one that goes into it, into
the earth of the hill of the Rowan-tree.

Druid Diorraing foretold to me, in this wood by my side, that my
body should rest in the hollow, beside the hillock of the Rowan-
tree.

Thou Rowan-tree.

IV.

THE BATTLE OF CRONNMHÓIN.

The story of the battle of Cronnmhóin—O ye who would fain know
it—the reckoning of the valorous heroes, I myself know it well,
The House of gift-giving Ronan and the House of warlike Baoisne :
they were in that fray, and the thirty sons of Morna.

The race of Da-Bhoirinn of the trumpets, and the race of Dubh
Diothrabh never niggard, into that battle they went together,
and the House of Neamhnann.

To engage that hosting, great Goll, son of Morna, remained unslept,
uncrossed, as he kept ward.

Watch for a week's space, kept Goll of the famous feats : yet there
would be no stouter lord in the battle on the morrow.

Late at night in the shelter of a tree was Goll of the spears of
victory : he saw approach him the poet lad whom they called
Daighre of the Songs.

One night's loan of that warden, Goll besought of his kinsfolk :
his was the speech that would not be checked in a keen-edged
debate.

Goll asked for that poet as an envoy to Cumhall's son, to find out
if he (Fionn) knew in the Fian a man to withstand him.

Fionn of Almhain asked the Fiana of Ireland altogether, ' Who will
go with good heart against Goll of the sharp spears ? '

Fionn of keen speech said that his son had the best right : Oisin of
many tongues replied that he would not ward off Morna's son.

Oscar of the great exploits said, 'Good is every son that is like his father': no need to say, thought he, that he would not go against Goll.

Answering the king-feinnidh, Fátha Canann said, 'Whoever will be a fool, let him go, so will I not.'

Though it ill pleased our chief-feinnidh, Diarmaid O Duibhne said that he himself would not go in his battle-gear against the band of that Goll.

The son of Fionn's son and daughter, who was named MacLughach, thought it was no deed to be demanded, to go to face the champion.

Fionn, when he was refused, turned his face to Caoilte: after the others quickly, his refusal was just as ready.

Fionn spoke growing angry, having besought them for a while: 'An act like that ye have never done, ye brood of farmers and clowns.'

To meet Goll for the king-feinnidh Caireall O Conbróin promised: 'It is not such a foolishfeat as has ever been promised by a buffoon.'

Daighre brought these words with him to his kinsman's presence: that a reluctant company had undertaken to stay Goll on the morrow.

'There will not come to fight me Fátha Canann or Caoilte,' said Goll ready of word, 'nor the nobles of the House of Baoisne.'

'I tell my brother, since it is he that will not repeat it, that I reck no danger of Ua Conbróin with his nobles.'

Goll believed these tidings that Daighre Duanach told: having instructed him, the poet left him.

Goll went afterwards to listen to the House of Baoisne, to learn who should dare to come against him joyfully.

He heard the great array being arranged by the king of the Fian, the Fians of the Five Fifths together against Goll.

'I send Caoilte the accurate and shaft-strong Sen-Iobhar: to stay Goll will not be out of their power: the king of Lochlann's sons and their brave host.'

‘Donn Mor of Monadh Eachtolla, the two sons of Ruadh of the Scottish border : this band of feats is wont to be in the front of the valiant fight.

‘Goll of Golba and Cas of Cuailnge, the two king-feinnidhs of the Ulster Fians : the people of the two clear pillars together staying the champion.’

Though Fearrdhomhain was a king-feinnidh over fierce and formidable Fians, it was folly for himself to oppose Morna’s son.

The king-feinnidh of Ui Chinnsealaigh, he deemed himself a successful king : bad was the outcome of his strategy against Goll in this battle.

The Fians of Ormond come in to the battle like all the others : many a youth was stomach-sick for fear of Goll of the fierce exploits.

The Fians of Desmond were called upon by Muirn’s son at that time : though it caused them great confusion, they came hither in arms.

The sturdy Fians of Thomond, amid the Fian they come : that was their loud lament before they separated.

By the son of Muirn of the Lovely Neck the Connacht Fian was asked to join the rest in dealing blows against Goll in the fray.

The Rough Household were sent by the son of Cumhall Ua Baoisne, a fierce band with pearly weapons, against Goll on that side.

The House of mighty Neamhann the son of Cumhall deemed, till they were sent into that fray, that Goll had met none to withstand him.

With not a man missing, on the north side of Cronnmhóin Fionn placed that band along with Caireall Ua Conbróin.

The King of Leinster of heavy fruit, Munster’s two kings, though it was [a mark of] subjection, on the south side of Cronnmhóin, Fionn himself and the House of Baoisne.

Goll famed for deeds came away after this division, till he came up to the king-poet who was called Daighre Duanach.

Since that heavy host was to be called on by Fionn to stay Goll, he asked the poet which of the House of Morna was this Goll.

‘ Thyself they have named, since the day the battle of Cnucha was fought, “ Goll ” because thou wast maimed in the eye : there Cumhall struck thee.

‘ For fear of thy hand that name was hidden from thee by warlike Muirn’s son, O hated high-achieving Goll.’

‘ If against me are gathered all that Cumhall’s son has named, needs must preparation be made for them ere that army come up to us.’

After that watch that Goll had kept for seven nights, his keen-edged weapons were set beside Iollann in a bundle.

A spell of sleep was taken thereafter by Morna’s son, so that Fionn heard the groaning breath of the hero hard by the oak.

Fionn set off alone to find out who slept thus, till he spied the one youth with none in his company.

The king-feinnidh meditated, since they were alone, the slaying of Goll foolishly, for none would know who should have done it.

Fearghus Wine-mouth arose out of his sleep to follow Fionn : he saw deed-achieving Goll, and Fionn about to smite him.

Then spake that poet to Cumhall’s son in edged words : not to attempt treachery, fame lasts longer than life.

Gold-weaponed Iollann awoke when he heard Fionn and the poet : by the son of victory-reckoning Cumhall duel forthwith is demanded.

Goll refused to fight that duel with the Fian’s king : he said it was ill-tasting for leaders to fight each other.

Fionn the prince-feinnidh said that that was not his reason : that were Goll in his battle-gear he would desire to slay him.

Fionn put that harness piece by piece on his limbs : Goll rose up in manly guise thereupon against him.

Fionn objected to doing that combat with Morna’s son : said that combat were not seemly, unless all men might look on.

The two king-feinnidhs part in that hour from each other : foolishly they fixed a day of meeting on the morrow.

Readily answered, when Glas Greine had been unfurled, the two right active good heroes Cronnmhóin’s tryst against each other.

Cumhall's son full crafty stayed not for the son of Morna: with foresight he distributed all his men on the out-gates of the bog.

Ua Conbróin and all we have named above in the first part of this tale, against rear-protecting Goll they all advanced together.

The onset of Goll of many exploits was not a face to a friend: the way of a hawk at small-birds was how he went against them.

The sons of Lochlann's king of the swift barks were in the forefront of the fight: Morna's son dealt swift death to them, and their woe was none the less.

Ossory's host under Fearrdhomhain, who of that host was not slain? the Ulstermen there lay keen-wounded, no better fared the King of Scotland's sons.

The noble Fians of Ormond withdrew not unscathed: the Ceinn-sealaigh said that this battle was not what they were used to.

And the Desmond Fians were torn up in that fight by Morna's son: I am not astray about it—every hero of them in two pieces.

The gift-giving Fian of Thomond, in that affray though they obeyed—what know I if ye have heard?—they did not escape for that time.

I will not over-lengthen what was done by Morna's son: one man to boast the news came not away of this host.

By Fionn on the other side the sons of Cormac were routed: great was the cause of haste: Goll covered the retreat from him.

To the stream-green Shannon in that hour he turned—no more difficult movement was ever met—till he sent them past his flank.

Goll made active work, few or many though they were: till they reached Duibhfheith they suffered neither death nor wounding.

The House of Baoiscne was left that day in rueful plight by the single hand of that Iollann: thus the tale is told.

Though lovely be that rising ground on which ye stand, ye churchmen: mournful to-day am I as I tell this tale.

I am the king-feinnidh's son who was called Oisin of exploits: long am I wandering in mind: Patrick, that is my story.

The Story.

V.

THE BATHING OF OISIN'S HEAD.

Woman, bathe this head of mine: long since it parted with the Fian of Finn: this year and five, a long space, it has had no woman to bathe it.

This night sixteen years agone, happy was I with my fine head of hair: hard to know in it that head since it lost its wave-yellow torch-flame.

Ah, me! that is the poor head that hounds used to raise their hound-cry round: if it was the day on Leitir Lon, it would have women to bathe it.

Its outing to Leitir Lon—an outing on which great spoils used to be taken—when we killed brown stags above the brink of Loch Liathdroma.

An argument we had over there, I and light-footed Caoilte, when we divided the pleasant chase through quarrel and contention.

Darling Caoilte said—a man that was no shirker of combat, that excelled in bestowing cow and horse—that he was the greater champion.

I said he spoke untruly, the true prince,—it is no falsehood: though it fell out that I said so, dear Caoilte was indeed my friend.

Caoilte went to Ceann Con, I go to Leitir Lon: Caoilte with his fortunate folk, and I my lief alone.

Caoilte of the battles did not kill that day with his swift shooting—the man that often won fame—but one doe and one stag.

I vow to you, woman—it is no time for me to tell lies—that there came out with me over the plain thrice fifty fierce stags.

By thy hand, young woman, the cooking of Formaoil profited: thrice fifty stately stags in this place, with fifty pigs thrown in.

My shooting on Leitir Laoigh was not the tender shooting of a stripling: thrice fifty deer on the field, with the threescore wild pigs.

The hound I held in my active hand—Gaillfheith, Fionn mac Cumhaill's hound—there never touched the warm earth a hound that could win the day from Gaillfheith.

The small spear I had in my hand—seven rivets holding it—often had my hand been on its shaft, along the slope it was not unsteady.

A good spear was Fionn's spear : there was great venom in its steel-blue point : anyone whose blood it ever let never tasted food in his life again.

If it were that day, woman, to come to me above any man, thou wouldest wash my two hands, thou wouldest not avoid me.

It is a pity thou didst not do this for me, thou quiet, fair-haired girl, to lay my head on the cold pile of stone, and to wash for burial my poor bald pate.

Fine was the beauty of the fair hair that all men saw on my head : it has left me for good and all, till I am a disease-smitten grey-face.

Fine was the lustre of my hair, it was a fine setting for a body : never came through head's bone hair so good but the hair of Fionn.

Aye, and these teeth up here, away up in the old head, they were once on a time that they would crunch yellow-topt nuts.

They could gnaw a stag's haunch, hard and hungry and houndlike : they would not leave joint or jot of it but they would make mince-meat of.

Aye, and these eyes up here, away up in the old head, though they are roots of blood to-night, they were once thin pearly gems.

On a night of dark blind weather, they would not cause a stray step : to-night, though I should look out, I cannot see the fair.

Aye, and these legs below, nothing could have wearied them : to-night they are bowed and bent, pitiful, shrunken-sided.

Though they are without power or vigour—I cannot even turn them—they were swift on a time to follow the phantom of Fionnmhagh.

The phantom of Fionnmhagh on Magh Maoin, we got a turn of his ill-nature : on Sunday he was on the plain of Meath, when Cormac took (?)

The Fiana ran towards him, sure they were that they would overtake the phantom : they did not overtake him, though fierce their effort, except Oisin in Argadros.

The poor Oisin thou seest here, he encountered great harm and hardship, following the phantom southwards to cold Bearnan of edge-feats.

There he leapt a bold leap, highly, terribly, outlandishly, and he reached its arm with swiftness, up in the air he struck it.

I dealt a brave and hardy blow over its hideous clammy arm: I smote, without scarcity, on the eastward, the gold from its paw into the shield.

The little shield that was on my arm, over which I hewed the monster's paw, even had it desired the gold, it would have had it in its middle.

Ten rings in it of gold for Fionn, and ten for Croibhfinn, ten of them for Goll's daughter, and ten for the daughter of Iorgholl.

The reckoning of its gold from that out, besides gold that was hidden, even a seer does not know, for the greatness of its treasures.

I know ten hiding-places of Fionn's of treasures that I remember: pity they should be under the warm earth, each hiding-place having ten treasures.

His handsome drinking-horns are there, beside the pillar-stone of Carn Aodha: on the hillock hitherward from it he hid ten garments.

Beneath it are hunting spears wherewith red-headed stags were wounded: dear was the hero's hand that grasped them, meetly the stone of Almhain hath covered it.

Goblets that held the ale are there, beside the waterfall of Modhorn: let whoso seek them might and main, they shall not be found till the end of all.

These and the other treasures of Fionn, above all men might I reveal: I know no treasure of them all without its mounting of white bronze.

All we got in the lasting world, they would be numerous to recount: all that we laid in peopled earth will not be found till doom, woman.

I am left behind all these—it is right to thank the Lord for it—without vigour, without power while I live, at the back of Cionaodh's fortress.

Patrick's baptism is better for me than the deceitful bathing of women, protecting churches and peoples and habitations : if God permits it, do it, woman.

Woman.

VI.

THE FRAY AT LOCH LUIG.

Our night was cold in Loch Luig : we got no rest : when Fionn of the Fian went to the chase of rugged Eichtghe.

Aodh son of Morna son of Gara comes to bring us to a feast—his decision was to bring us all to Loch Riach of the kings.

Fionn himself went not with him but stayed on the green mountain : the huts were in the garth : it was a *geis* for him to leap a camping place.

We went five men courageous and twenty famous warriors ; four with each youth went forth, five-and-twenty under arms.

We rested after our hunting, as many as we were of Fians : though our force and our fame were great, we were glad to get a night's sleep.

At Dumha Mhuc, Cormac had a rearguard, Lunna and his big sons ; they were a full valiant division.

After this we went to his house : better for us we had not gone at all : a dispute befell, not happily : it was no friendly meeting.

We went to the Lios of the Wells, and we did not get admission : they thought no more of all our music than of the wolves of the wood.

Diarmaid O Duinn said, 'If the gate be not opened to us, I will leap the rampart before me that I may avenge my despite.'

Diarmaid O Duibhne leapt that rampart without taking counsel—the agility of his legs was agile indeed—and he opened the door to us.

On the other side by twilight rise Lunna and his big sons, fifty clean-cut Norsemen—it was a contest well matched in fierceness.

The host kill each other above the border of the green mountain ;
 neither comrade nor friend escaped of the light-armed youths.
 Diarmaid O Duinn fought with Leacach the fierce from Lochlann ;
 Mac Lughach the able fought on the slope with Leacán.
 Renowned Oisin fought with full valiant Lunna : and Oisin was
 hard pressed in fight by the outlander.
 I fight on the northern side with hardy Ciorcall on the slope :
 Oscar was engaged by Greallach of the gravel lands.
 We were ten in this way, we and the outlanders : our weariness
 came not till day with its full light.
 On the morrow's morn we all abandoned our missile casting :
 Oscar of weapon-feats beheld Oisin in straits.
 Oscar's spirit rose when the hard hand-to-hand fight was knit : and
 he quickened his hand in the hope of rescuing Oisin.
 Oscar beheaded Greallach with his leaping sword of virtue : he
 slew Lunna the mariner : Oscar was worn out by it.
 Towards able Mac Lughach rushed Oscar to slay Leacán : he went
 to his country across the stream of nighness (?) : the head of
 swift Leacach was taken off.
 Great Oscar came up to me after victory of spoil and combats : we
 rested on the slope of the hill after victory of spoils and duel.
 The cool water of Loch Luig, wo to him that mixes it in his food :
 for in it were left that time the Norsemen lying.
 Cormac, grandson of Conn, is angered about his men against Cum-
 hall's son : he grieved till his dying day for the death of his
 rear-guard company.
 Flaithri and Fíothal are summoned to the presence of wrathful
 Cormac the sage : to give judgment in no light cause between
 Fionn and Cormac.
 The men were awarded guilty : it is no right to deny the first guest :
 the judgment of the pure judges was, that they were guilty in
 their refusal.
 I have not seen Oscar's equal in giving battle or single combat,
 except the hero Lughaidh Lágha, against any heavy odds.
 All the champions of the earth, let them be in one man's body,
 grievous bloodshed they had suffered from the sword of mightily
 wounding Oscar.

There has not come on earth since battle-armed Conall a hero more spirited against odds than Oscar of the great deeds.

There has not taken lance in hand the equal of Diarmaid of the modest face, anear or yet afar, since Lugh Long-arm.

Oisin would have stood his ground best after the champions of Ireland, were quarrel but allowed him, against twenties or single adversaries.

Fierce MacLughach used to blood his sword first of all in combat : he used to excel them all in taking the spoil of his first slain.

I know not my own fault : as good a man as any in the comparison.

I used to take no advantage in combat, and to avoid no odds.

That is the true account of us, my comrades and fellow-guards : the Fiana of Finn would believe the account I am giving.

From the house of Muireadhach, son of Flann, and of Manainn from Maona, I used to seek crags and havens and chilly heights.

Fionn of the Fian foretold for me that, after the Rising, the sun should come across my cheek in Ard Da Fhian refreshingly.

Ard Da Fhian I do not know on the surface of land or earth, but be it near me or far away, I shall get a place of coolness.

Cold.

VII.

CAOILTE'S MISCHIEF-MAKING.

I boast the morning for the deed : we were blood-stained and giddy : the Fians used to wash off their blood above the banks of Druim Eoghabhail.

I hewed down the hero without ruth, where we held our struggle, when we fought the battle there in which I carried off the head of Cuirreach.

I made lively play that day, I gave warning of wastings, I let their calves go to their cows in all Ireland weapon-strong.

I made lively play that day, I gave warning of wastings, with skilful feat I caused weeping in every house in Ireland.

I made lively play that day, I gave warning of wastings, and by me were burned utterly the mills and kilns of Ireland.

Next were let loose by me the swift horses of Ireland : I escape them by the swiftness of my feet until I reached Argad-ros.

Next I went over (to Tara) and the doorkeeper admitted me (?), and that night without doubt I was candle-bearer to Cormac.

Then said to me over there the noble high overking of Ireland, 'A marvel is the thing I see with full heed, Caoilte's two eyes in my candle-bearer.'

'Bless thee, say not so,' quoth Fionn, quoth the chief of the fair-haired Fiana ; 'though I am in fetters in thy house, do not revile my people.'

'That is not Caoilte's mind, beyond any man of thy folk of songs : he would not carry a shapely candle for all the gold in thy coffer.'

When the drinking was finished by the full fierce and mighty king, I go with him—it was no crooked step—till he reached the common house.

To this end I brought southward—greatly I desired its harmful power—and I brought with me with full intent the moss of high Seasgann Uairbheoil.

I gave in warm Tara one companion's wife to another : the wife of this companion I give away to that bedfellow.

I brought Cairbre's wife in sooth, and gave her to Cormac : I brought Cormac's wife likewise and gave her to Cairbre.

I put the king's sword in my own sheath, though it was a bold deed : my own sword Bright of Hilt I placed in Cormac's sheath.

Having fooled him, I asked him at rising time on the morrow, 'Will you tell me now what would ransom my master ?'

'If thou fetch here the fierce wild man, and the taloned soaring griffin, and the ravens of the wood of Dún Dá Bheann, two ducks from Loch Goibhneann.

'Two martens from leafy woods on the side of Druim Dhá Raon, and two otters next from brown-white Coradh Doghair.

'Two stags from high Eichtghe, two blackbirds from Leitir Lonnghairg, two wrens from Dún Aoife, two "dog-heads" from Corraoife.

‘ Two “ troses ” from Doire Dhá Dos, two turtle doves from Damhros, two bernacle geese from Loch Dá Dhall, the two swans of Iorros Domhnann.

‘ The lanky fox of Sliabh gCuillinn, two wild dogs (wolves) from Boireann, two swans from the wood of blue Gabhra, two woodcocks from Fordruim.’

Great was the ordeal he laid on me, it was not easy to fulfil: it brought me fiercely into strife, to have to follow the pursuit.

I start in pursuit across the lawn—it was a mighty work for one day: yet it were a pleasant deed, a cunning order, to ransom the son of Cumhall.

The raven went southward from me—greatly I desired its harm—to MacLughach’s ford, known to thee, on the south-west of Lurgan.

The duck went from me through the mire, it was not easy to catch her, over the banks of the swift Barrow, over the shallow of Inbhear Dubhghlaise.

Where the wild man left me, when I was at the end of my strength, was in the middle of the rath of the Fian of Fionn, but I captured him in Crumlin.

I caught the crane by the neck: though she did not like it, she came: and I brought her with me under my control to ransom Fionn from Cormac.

All the hardship I met with them will come against me as long as I live: over each wild and each slope I reached the side of Loisionán.

I have parted with my friends: woe has come in my time: few were my foes each second day: at every time I boast it.

I boast.

VIII.

THE CRANE-BAG.

I have a question for thee, Caoilte, man of the interchanged weapons: to whom did the good Crane-bag belong that Cumhall son of Tréanmhór had ?

A crane that belonged to gentle Manannán—it was a treasure of power with many virtues—from its skin, strange thing to prize—from it was made the Crane-bag.

Tell us what was the crane, my Caolte of many exploits, or, tell us, man, why its skin was put about the treasures.

Aoife, daughter of dear Dealbhaoth, sweetheart of Ilbhreac of many beauties—both she and Iuchra of comely hue fell in love with the man.

Iuchra, enraged, beguiled Aoife to come swimming, it was no happy visit: when she drove her fiercely forth in the form of a crane over the moorlands.

Aoife then demanded of the beautiful daughter of Abhartach: ‘How long am I to be in this form, woman, beautiful breast-white Iuchra?’

‘The term I will fix will not be short for thee, Aoife of the slow-glancing eyes: thou shalt be two hundred white years in the noble house of Manannán.

‘Thou shalt be always in that house with everyone mocking thee, a crane that does not visit every land: thou shalt not reach any land.

‘A good vessel of treasures will be made of thy skin—no small event: its name shall be—I do not lie—in distant times the Crane-bag.’

Manannán made this of the skin when she died: afterwards in truth it held every precious thing he had.

The shirt of Manannán and his knife, and Goibhne’s girdle, altogether: a smith’s hook from the fierce man: were treasures that the Crane-bag held.

The King of Scotland’s shears full sure, and the King of Lochlann’s helmet, these were in it to be told of, and the bones of Asal’s swine.

A girdle of the great whale’s back was in the shapely Crane-bag: I will tell thee without harm, it used to be carried in it.

When the sea was full, its treasures were visible in its middle: when the fierce sea was in ebb, the Crane-bag in turn was empty.

There thou hast it, noble Oisin, how this thing itself was made :
and now I shall tell its faring, its happenings.

Long time the Crane-bag belonged to heroic Lugh Long-arm : till
at last the king was slain by the sons of Cearmaid Honey-
mouth.

To them next the Crane-bag belonged after him, till the three,
though active, fell by the great sons of Mile.

Manannán came without weariness, carried off the Crane-bag
again : he showed it to no man till the time of Conaire
came.

Comely Conaire slept on the side of Tara of the plains : when the
cunning well-made man awoke, the Crane-bag was found about
his neck. Etc.

IX.

GOLL'S MALEDICTION.

My curse on the House of Baoisne, at end of night on the crag :
they should learn my wrath if my friends were many.

My blessing on the House of Morna, that has suffered hardship
from many unearthly beings : to-night though it be the end of
night, on the House of Baoisne my curse.

All except Fionn alone : by his edge hath phantom fallen : bad
for me the end of his craft : on the House of Baoisne my
curse.

Often I met with straits in a hostel, though I am worse beset
on the crag : I shall be for ever lamented : on the House of
Baoisne my curse.

Daughter of Conall of Cruachain, whose friends are few, bring a
blessing to my friends, bring the Leinstermen my curse.

Sgiath Breac son of Dathchaoin lives not : there is no other
reliance since my friend is gone : no more lives Goth
Gaoithe : on the House of Baoisne my curse.

I got the haunch of a wild stag from Caoilte, and it was a friend's
gift : my blessing on him seven times, on the House of Baoisne
my curse.

I am not thankful to the House of Ronan, my many friends are no more : that is the end of my lay : on the House of Baoiscne my curse.

When Patrick comes to Banbha, it shall not be an abode of evil beings : I leave my welcome to meet him, to the House of Baoiscne my curse.

My curse.

X.

GOLL'S PARTING WITH HIS WIFE.

- ‘ Woman, take away my tunic : rise up and go from me : prepare to depart, clear one of rosy cheeks, the morn before my slaying.’
- ‘ O Goll, what way shall I take ? alas for those whose friends are few ! rare is the woman that has grace, when she is left without head, without lord.’
- ‘ Seek the camp of Fionn of the Fiana in its place on this westward side ; wed there, gentle one of red lips, some good man worthy of thee.’
- ‘ What man there might I wed, my great Goll that wast kind to me ? where might I find west or east thy equal for a bedfellow ?’
- ‘ Wilt thou have Oisin son of Fionn, or Aonghus son of Aodh Rinn, or muscular bloodstained Caireall, or the hundred-wounding Corr Chos-luath ?’
- ‘ Conall of Cruachain is my father : I am fellow-fosterling to Conn of the Hundred Battles : brother to me in the northern land is Ceidghein son of shaft-stout Conall.
- ‘ It is the harder for me to leave thee, that thou art my gentle sweet first husband : seven years of bravery agone, thou broughtest me, husband, to thy couch.
- ‘ From that night until to-night, thou hast not shown me a harsh mind : from this night out I will not be light-minded, I will belong to no man on the surface of earth.

‘Thirty days living without food scarcely was ever man before thee : a hundred heroes, Goll, by thy hand have fallen on the narrow crag.’

‘Wide is the sea around us, and I on the narrow of the crag : hunger for food is betraying me, and thirst is overmatching me.

‘Though hunger for food is betraying me, though fierce is the warfare of the five battalions, still more it takes the beauty from my cheek, to have to drink bitter-strong brine.

‘My own twenty-nine brothers if one man of the Fian had killed, it would make my peace with him (were he) to relieve me for one night from thirst.’

‘Goll son of Morna from Magh Maoin, eat those bodies at thy side : it will relieve thy thirst after [eating of] the men to drink the milk of my breasts.’

‘Daughter of Conall, I will not hide it—ah ! it is pitiful how this thing has befallen—woman’s bidding north or south I will not do and have never done.’

‘Ah ! Goll, it is a woeful plight, five battalions or six against thee, and thou on the corner of a hard crag, a bare lofty chilly crag.’

‘That, O red mouth that wast musical, was my one fear on wave or land—Fionn and his Fian pressing on me and I without food in a narrow corner.

‘I have stained my shafts right well in the bodies of the House of Tréanmhór : I have inflicted on them suffering and hardship, I have killed shaft-strong Cumhall.

‘I brought the Munstermen to grief on the Tuesday in Magh Léana : I delivered battle bravely on the morn in Magh Eanaigh.

‘Eochaíd Red-spot son of Mál, of Ulster’s proud-faced over-king, I plunged into that hero my spear : I brought them to sorrow, woman.’

Woman.

XI.

THE KINDRED OF FIONN.

Fionn the Poet was a man of beauty, he was a noble leader of Fiana: though we called him Fionn the Poet, he was a dexterous mighty king.

Fionn the Poet was a man of speech, it was he that we called Tréanmhór: he excelled rather in the strength of his feats, nevertheless it was a fitting name.

Two sons had Fionn of valour fierce, Fearghus Luathfhionn and Eoghan: from them sprang, I know it certain, all the best of the Fiana of Ireland.

One son had noble Eoghan, Oilill muscular, right brave: two sons had Oilill, 'tis truth, Dáire brown and Dorchaidhe.

Fearghus Luathfhionn, herolike his strength, I am learned in his history: him his foster-mother here called in excess of joy 'Baoisne.'

Three sons had renowned Baoisne, brave Cumhall, boaster of victories, Criomhall and Aodh Ollach, the greatly fierce and great achieving three.

One son Aodh Ollach had, wrathful rightfeatful Lughaidh: one son of the same Lughaidh, fortunate branch-handed Feardh-omhann.

Two sons had comely Criomhall, Morann of triumphs and Aodh—beloved the pair of warrior-like grasp, in one day they died.

Oisin son of Fionn of furious valour, Fearghus, Caoinché scarlet-clear, Uilleann, Faobhar, handsome Raighne, beloved were the comely perfect six (brothers).

Five sons had great Oisin—Oscar and fierce Fear Logha, Each-tach, Uladhach that stayed, and Dolbh Sgeine bright of shield.

One daughter had Fionn of valour fierce, whose name was Lughach, white of hand: man's part she aimed at, curbing her nature, and forsook her womanhood.

One day that they were on the slope, Lughach and Dáire, in the chase, Dáire went, though not easily, unto Lughach in one bed.

Lughach became pregnant by the deed from Dáire, though it was bad friendship: at nine months' end she bears a son that was the envy of the Fiana.

'A wicked lad,' said they all, 'O son of Cumhall of Almhain': Gaoine was his name, for his begetting was a prank (gaoine), Mac Lughach his name after his mother.

XII.

THE HOUSEHOLD OF ALMHA.

Let us behold Fionn's house in Almha, where kingly warriors used to come: I see that there lives of it no more door-post nor wattle nor pole.

Little I care for the bare site, now that the sunburnt warriors are gone: Ua Baoiscne's seat, though once 'twas gay, to-night is grassy surface-green.

Fair-haired women, with rings of gold, once were here, with drinking-horns: warriors that were staunch in battle, with many-coloured clothing.

Three hundred good cups for strong drink, with thrice fifty golden vessels, thrice fifty goblets of white silver that held the hazel mead of May.

One golden cup, a lovely treasure; a vat of yew for six hundred to drink from: a candelabrum seven feet high, of gold and silver and precious stuff.

A reckoning of a hundred spotless couches, thirty warriors to every bed, around the carven couch of gold of Fionn son of Cumhall, son of Tréanmhór.

Golden ornament throughout, with golden pillars: couches of wattle and plank, a youthful soldiery on the floors.

In comely wise the Fian would come with packs of hounds in handsome leash: thus they were wont to come home, each man bearing his spoils of the chase.

'Twere hard to count the Fian of Fionn, great Patrick of sweet-sounding words, unless there might be there within some one who knew their names.

Oisin, son of Fionn, the host was the better for him, Domhnall of bent glance, foot-swift Ceallach, Mac Míleadh and noble Eachluath, Dubh Dromán, and Dubhán.

Oisin's five sons who were not foolish, Oscar and full-wise Fear Logha, [Eachtach] and Uladhach each time, and shield-bright Dolbh Sgéine.

Diarmaid Ó Duibhne from the Brugh, and the ten Oillills from Eadar, ten Dubhthachs from the ridges of Breagha, the ten Moranns of Taillte's plain.

And ten Cormacs from the *Cathair*, ten Cians, ten Arts, ten Aithghins, the ten Muireadhachs of Magh an Sgáil, ten Conns, ten Flanns, ten Faoláns.

Ten Feardhomhains, ten Ailbhes, ten Collas from the bounds of Cairbre, ten Connlas, ten curly Criomhthanns, ten Fiachras and ten Fearghuses.

The ten Fearghuses of our race, the ten Dáires from Dáirfhine, the ten Muirtheimhnies of the sea, ten Donnghuses, ten Donnchadhhs.

Caol Cródha and Conn son of Feabhal, and the Glas son of Dreamhan, Gofraídh of Gleann and Fionn the white, Guaire, Criomhthann and Cüán.

Tell thou, their hunting was notable, Cathal, Dubhán and Druim-dhearg, Dubh Róid and Ciothach and Conn, Maine and Art and Ioragholl.

Dubh Róid and Dubh Draighin, Faolchú of hard-tempered sword, Glac son of Dearg, son of handsome Diothrabb, Aodh son of Criomhthan son of Camlaibh [Amhlaibh ?].

Sealbhach whose speech was musical, Aodh the Fair, Cüán and Eanna, Banbh Sionna and Rionnolbh keen, Mac Deighe and Mac Deithchill.

Dubhán, Dubh Róid, Dubh Dála, Dubh Droma, son of Seanchadh, Flaithre of sharp edge, man of two exploits, Garbh Doire, Dáire, Donnghal.

Suibhne, spear-bearing, smiter of the host, the three sons of browned Aille, Fear Mumhan, Manradh of honour clear, Dorn Tar Malaigh and Guaire.

The two Cüáns from Cuala, the two Brans, they were enduring,
Fál Feadha and Fear Sgéith, and Glas son of rough gray
Gadal.

More I mourn the death of skilful Colla and of Conn and Iaconn
and Maine and Corc and Ceallach that were handy about
slender points.

The death of Oilill and Breasal, not to us it was no loss, the death
of Eochaidh and Aodh with their shapely spear-heads.

Three clowns were there within, Cas and Cathmhaol and Cualann,
three jugglers, a gentle way, Cleas and Cinnmhear and Cuit-
bheadh.

The three grooms of Fionn's house, when they used to be in
Crumlin, the colour of their six soles was not nice, Corr and
Lonn and Luath.

The three fools of Fionn's house, Meall and Maol and Cnap : though
they used to follow the Fiana, not much wisdom had the three
lads.

His three good butlers, Drúcht, Dásacht and Daithe : his three
doorkeepers, a saying without deceit, Druid and Iath and
Oslaic.

Fearghus Fion-bhéal, Fionn's poet, he was ecstatic, he was sweet of
word : Mac Samhain his just judge, Aodh of the blue nails his
candle-bearer.

Beautiful was the bevy of women that were on the banks of Loch
Lurgan, with the daughter of comely Cearmaid, with Leanna-
bhair, with Leannchaomh.

With the little woman, sweet-voiced Blánad, with Earc, with stately
Sáraid, with Maine, with Eadaoin, with Saor, with Aillbhe,
with Cruithgheal the fair-haired.

With Bearrach the freckled, with Bé Bhláith, with tall Téa,
daughter of Rónán, Finneabhair finger-slender, of many accom-
plishments, Eadan the beautiful and Aobhdhonn.

Rónán's son has passed away : all foretold that it should come : by
the will of the Son of God, a keen pleasure, by the will of the
good King I have beheld.

Let us behold.

XIII.

THE HEADLESS PHANTOMS.

This is a fair in Magh Eala of the king : the fair of Liffey with its brilliancy : happy for each one that goes thither, he is not like Guaire the Blind.

Guaire the Blind was not in truth my name when I used to be in the king's house, in the house of excellent Fearghus on the strand over Bearramhain.

The horses of the Fiana would come to the race, and the horses of the Munstermen of the great races : they once held three famous contests on the green of the sons of Muiridh.

A black horse belonging to Dil, son of Da Chreag, in each race that they held at the rock above Loch Goir, he won the three chief prizes of the fair.

Fiachra then besought the horse from the druid, his grandfather, gave him a hundred cattle of each kind, that he might give it in return.

‘There is the fast black horse for thee,’ said Fiachra to the Fiana’s chief: ‘here I give thee my sword of fame, and a horse for thy charioteer.

‘Take my helmet equal to a hundred, take my shield from the lands of the Greeks, take my fierce spears and my silvern weapons.

‘If it please thee better than to have nothing, chief of the Fiana, handsome king, thou shalt not go off without a gift, chief of the blade-blue Fiana.’

Thereupon Fionn himself arose : he was thankful to Eoghan’s son : they salute each other : not without stir was their rising together.

Fionn went before us on the way : we come with him three score hundred ; to Cathair to Dún-over-Lake, ‘tis there we went from the fair.

Three days and three nights in high honour we spent in Cathair’s house, without lack of ale or food for Cumhall’s son from the great king.

Fifty rings Fionn gave him, fifty horses and fifty cows : Fionn gave the worth of his ale to Cathaoir son of Oilill.

Fionn went to try the black steed to the strand over Bearramhain ; I and Caoilte follow in sportiveness, and we race right cunningly.

Even we were not slow, full swift were our bounds : one of us on his left, one on his right—there is no deer we could not have outrun.

When the king (Fionn) noticed this, he spurred his horse to Tráigh Lí, from Tráigh Li over Tráigh Doimh Ghlais, over Fraochmhagh and over Fionn-ghlais.

Over Magh Fleisge, over Magh Cairn, over the Sean-umair of Druim Garbh, over the brink (?) of the silvery Flesh, over the “Bedside” of the Cochrainn. Over Druim Eadair, over Druim Caoin, over Druim Dha Fhiach, over Formaoil.

When we had come to the hill, we were first by eight times : though it was we that got there first, the king’s horse was nowise slow.

‘This is night, the day is ended,’ said Fionn in good sooth : ‘folly it was that brought us here, let us go seek a hunting-booth.’

As the king glanced aside at the crag to his left, he saw a great house with a fire in the valley before him.

Then said Caoilte a stout saying that was no matter for boasting : ‘Till this night I have never seen a house in this valley though I know it well.’

‘Let us start off,’ quoth Caoilte, ‘and visit it; there are many things that I am in ignorance of :’ a welcome, best of all things, was given to the son of Cumhall of Almhain.

After this we went in on a night’s visit that was rueful : we were met with screeching, wailing, and shouting, and a clamorous rabble household.

Within stood a grey-haired churl in the midst : he quickly seizes Finn’s horse : he takes down the door on this side from its iron hinges.

We sit down on the hard couch that has to rest us all at once : the log of elder that is on the hearth has all but quenched the fire.

The unmusical churl spoke a speech that did not greatly please us :
 ‘ Rise up, ye folk that are within : sing a song for the king-feinnidh.’

Nine bodies rise out of the corner from the side next to us : nine heads from the other side on the iron couch.

They set up nine horrid screeches : though matched in loudness, they were not matched in harmony : the churl answered in turn, and the headless body answered.

Though each rough strain of theirs was bad, the headless body’s strain was worse : there was no strain but was tolerable compared to the shriek of the one-eyed man.

The song they sang for us would have wakened dead men out of the clay : it well-nigh split the bones of our heads : it was not a melodious chorus.

After that the churl gets up and takes his firewood hatchet, comes and kills our horses, flays and cuts them up at one task.

Fifty spits that were pointed, the which were spits of rowan—on each in turn he puts two joints and sticks them round the fireplace.

No spit of them had to be taught (?), as he took them up from the fire ; and he brought before Fionn his horse’s flesh on spits of rowan.

‘ Thou churl, take off thy food : horse-flesh I have never eaten, and never yet will I eat, for the matter of going foodless for one mealtime.’

‘ If for this my house has been visited, to refuse food,’ quoth the churl, ‘ it will fall out pleasantly for you, Caoilte, Fionn and Oisin.’

With that we started up to get our swords of temper : each man seized another’s sword—it was an omen of fist-play.

The fire that was set is quenched, so that neither flame nor embers were visible : a dark and murky corner is narrowed round us three in one place.

When we were man to man, who should prove our stay but Fionn : slain outright were we, but for Fionn of the Fian.

Man against man we were in the house, the whole long night till morning, until the sun came in at rising time on the morrow.

When the sun rose, down fell each man eastward or westward : into each man's head a black mist came, till they lay lifeless in that hour.

Not long we were in our swoon : we rise up hale and sound : the house had vanished from us, and vanished from us are the inmates.

The party that had fought with us were the Nine Phantoms from Yewvalley, to avenge on us their sister whose name was Cuilleann broad of foot.

In this manner rose Fionn—his horse's reins in his hand : the horse was whole, head and foot : every injury had left him.

I am Caoilte the beloved, left behind the faultless heroes : greatly I miss it out and out that I no longer see the Fair.

This is the Fair.

XIV.

THE ENCHANTED STAG.

We held a hunt after Hallowtide in the Gorge of Balar's Pig, having passed over Magh n-Ithe, two hundred warriors well weary.

A heavy hog of the breed of Balar's swine we killed after the Hallowtide : a boar of grisly shape, of power, wherefrom the gorge is named.

None had dared to kill him but the Fian of Fionn of surpassing might : of the breed of the swift agile swine that Balar the stout smiter kept.

It was I that first engaged the hog and fought with the great pig : three miles of the hill-top I bore that pig upon my shoulder.

We were in the Pass of Sruthair, one hundred right shapely warriors : with a week's eating in the hog for both hound and man.

Our hunting—it was the glorious hunting that gave the Cooking Copse its name : a hundred stags from every oak-grove that held a bush we laid low around Ruadhros.

A hundred deer, a hundred stags, we killed with our light spears : the sand was red with their blood, though it was a salmon-strewn strand that day.

Oh for the day at Nuadha's-Hand—thou graceless woman that art so surly!—on the chase of Inis Bo Finne when Donn of Dubhlinn fell.

A hundred tender (?) maidens Donn brought with him from the Sith of Aodh: it was a high emprise, it was a famous enchantment, it was an unlovely shape that came on him.

A queen had Aodh without blemish: she fell jealous about the maidens, she turned them into cold deer ranging the plains without escort of horsemen.

Though it was she that wrought the evil, she protected them from peril: no one dared to touch the deer: Donn was herding them.

Ten times was word sent from the queen to strong Donn in secret, that she would be sleepless out of doors till he would come to speak with her.

Donn swore by wind and bright sun, by sea and land of the mighty oaths: 'I am the king's son who will not enter thy house: never will I be on sufferance.'

The queen is enraged with him, with Donn from the Sith of Sliabh Mis: so that she changed his gait abroad, and turned him into the form of a wild stag.

He went off with his herds: their goings were not slow: he grew a growth (?) of flattened points and thus appeared to the men of Ireland.

Donn said—it was a foolish speech—to the son of Cumhall son of Treanmhór that the Fians of Fionn would not dare touch him as long as there was a deer in Ireland.

Fionn said to his Fians: 'Let us all go to seek him: the stag shall not remain at pasture hidden from the Fians.'

I said to him then, to the king of the Fians from Almha, that he would find the stag's encounter fierce that has been turned into [strange] forms before you.

'My hounds will kill the stag, Gaillinn and Sgeolang and Bran: follow ye well every track: there is no shape they do not kill outright.'

'I will not feed my hounds,' said Fionn, 'until the stag fall by my hand: whether he keep the middle of the mountain or make a slaughter of the Fian.'

Whenas Fionn had said this, we fell violently ashamed: he sets forth with his company: his household was not downcast.

A hundred and twenty men of us: ten hundred hounds following us: a hundred women and a hundred men [attended]: it was a trysting great enow.

Great was our tumult and the terror we inspired: great was our company and formidable: as we went to hunt the stag, it was a wrathful march from Almha.

We arrived at the pasturage: there was a man of battle there: he was a match for us, it was clear: he killed a hundred at the first attack.

We raised three furious shouts, whereof the loud din was heard unto the heavens: no terror seized the brown stag at the uproar of the men or at their assault.

Bellowing seized him, anger filled him, the fierce brown-red active stag, at the sight of the white hounds, at their terrific guise, at the formidable uproar of the men.

He assembled his deer over the great land, over the plains, and [against him was] a hardy baying pack in Gleann Maghair of the rider-host.

The pack came upon the quarry (?) at the big sea-pool of Ceann Mhaghair: the stag turned his breast to our host: hard ill usage we got of him.

Whoever kept away from him, it was not to face him that Fionn undertook, by reason of the stag's last stand, guarding against them on his feet.

Were it not for me and Fionn's two hounds that followed him from glen to glen, he had left the Fian, by my troth: hard ill usage we got of him.

I tackled the stag in fight, amid the slaughter though alone; the deer were laid low by me, Donn of the deer-herding was laid low.

Donn from the Siodha was the stag, Fionnlaoch's only son, as I know: a stern fate befell him from the queen, that she brought him under heavy vengeance.

Since first I came to life in this world, I met no contest like it—my meeting with the stag face to face, Fionn foretold it, it befell us.

XV.

THE BOYHOOD OF FIONN.

Write it, Brogan, a writing in speech full keen and wise—somewhat of the career of Cumhall's son who bore many a distressful bout.

It was the daughter of Tadhg Mor son of Nuadha that brought forth a famous sapling of glowing crown : Glais Dige (Stream of the Dyke) was the first name given him when he was born in that hour.

Bodhmann, fostermother of valour, carried that lad to a secret hill : in the hollow of a tall ivy-clad tree is nursed that noble Fian-leader.

He is named the Lad of the Hollow : many a thing of terror for a time befell him : he is kept nourished by Bodhmann on the rich meat of grizzled hogs of the wild swine.

One day he is left alone, who often met danger within great dwellings : a slice from the side of the wild hog was the breast that son of Muirne sucked.

A *toghán* (polecat?) by the wood-side passes near the hollow : it comes to the smell of the slice (?) : for the infant it was no slight terror.

He closes his grasp round the *toghmann*—it was a good auspice of brave encounter :—he keeps choking the *toghán* from early morn till eve.

Bodhmann comes to seek the child unwearied as any deer : when she found the *toghmann* strangled, Bodhmann rejoiced in the first exploit.

Speedily the *toghán* is skinned—it was a good augury of the chase : the skin of the tree-hound of the forest is put about him in the hunting-booth.

He is called the Lad of the Hollow, this man of straits in many a fray : until he is nine years old he continues to be fed by Bodhmann.

She goes with him to the fair of Tailtte: for him this visit was not a friendly one: against the boys of all Ireland he wins three games in turn.

He plays three games of the loop (three cunning games?)—the beginning of his education in Tailtte—against the youths of all Ireland: for him it was no play among friends.

Conn of the champions asks—the man by whom hard marches are made—‘Who is the little *fionn* (fair lad) that wins the goal against the handsome youths of Ireland?’

‘A light word is that,’ said Bodhmann, ‘thou Conn of the brave encounters: yon lad is the man of joy, “Fionn” himself, clear-topped Ua Baoisgne.

‘He is the prophesied of old, that has come to you from the hunting booth: he it is that will break your *geasa*: henceforth he will not be in hiding.’

He goes from the fair, pursued by many a sword-edge from Tailtte, across Ireland without stop to the shelter of Fiodh Gaibhle.

He was fated not to be christened till he should see brave Conn: it is by the words of his enemy that he got the invention of his name.

That is why he was christened (Fionn): good were his knightship and his deeds: how hard he found it whoso shall tell, it is meet to write his tale.

Write it, Brogan.

XVI.

THE SHIELD OF FIONN.

Ah me! thou shield of my bright king, 'tis hard that thou shouldst be defaced: woe that thy sturdy lord no longer lives, thou foreguard of the shields of Ireland.

Many a spoiling, many a brave battle thou and thy lord have given: good was the cover of thy chalk round spearheads, thou staunch protection against strokes.

There was not on the firm earth in the time when he possessed thee, there seized not shield a braver man than thy chieftain and thy lord.

He was a poet, a man of science, a battle-hero of assemblies : none was found like him for gifts : he was a brave warrior in stern battles.

He was a craftsman, an excellent metal-wright, a happy ready judge : woe to him that met him in anger : he was a master in every free craft.

Hardly is there on solid earth, unless there be some seer or sage, thou shield of the king of frosty Sígear, one that knows thy career.

Scarce are they too on the same earth, man or woman, that can tell the reason why thy name abroad is called the Dripping Ancient Hazel.

There is not, except myself and Caoilte, man of wisdom, and Fionntan of Dún Fearta, one that knows thy career.

From of old the shield of my king—I tell you it is a true matter—is unknown of men, grieves me no man, until the great battle of Magh Tuireadh.

’Twas Balor that besought Lugh a short time before his beheading : ‘ Set my head on thy own comely head and earn my blessing.

‘ The triumph and the terror that the men of Inis Fail found in me, well I wish that henceforth they may be found in my daughter’s son.’

That blessing nevertheless Lugh Longarm did not earn : he set the head above an eastern wave in a fork of hazel before his face.

A poisonous milk drips down out of that tree of strong hardness : through the drip of the bane of no slight stress, the tree splits right in two.

For the space of fifty full years the hazel remained unfelled, but ever bore a cause of tears, being an abode of vultures and ravens.

Manannán of the round eye went to the wilderness of the White-hazel Mountain, where he saw a leafless tree among the trees that vied in beauty.

Manannán sets workmen at work on this tree without slackness : to dig it out of the firm earth : this were a mighty deed.

A poisonous vapour rises up incessantly from the root of that tree until it killed—perilous consequence—nine men of the working folk.

It killed nine others of them of the people of smooth Manannán—the story of the tree well I wot—and blinded a third nine.

Now I say to you, let the prophecy be sought out : around that mighty hazel uncontemned was found the source of many an ‘ah me !’

Lucra was the wright that wrought the plaited blossom-light shield—lord of the Marannmháls of the plain—for Manannán the warrior.

Two virtues of the virtues of the shield, to be untouched in battle or in fray—few were the shields its equal—before it 'twas a rush of utter rout.

A battle in Pict-land that was not weak was the first battle fought by thee, when Mothla son of Meilge was slain, the mighty high-king of Egypt.

Not inferior was the next battle fought by thee, whereof the grief was great, when Dubhthach son of Daire was slain, the mighty high-king of Spain.

’Twas a quest on which noble Manannán went into Asia with a numerous host, when he slew Fiadhahlach the active, the many-weaponed high-king of Asia.

These were noble Manannán’s share in thy struggles south and north, till he gave thee, that wert a beloved goodly screen, a marriage-gift to the king of Sigear.

Cairbre made a song of praise on the beauty-scarlet shield—a man of sweetness and delight was he—for the king of the noble island of Sigear.

Fifty ounces of the pure gold Gola gave him for his praising : the better was his worth and the greater his fame, both his and the beauty-clear shield’s.

Cairbre the generous prince, son of Eadaoin, whose honour was good, bestowed the shield on the brave lord on whom it brought no sorrow, on the Daghdha of majestic face.

The Daghdha gave to tall Eitheor the hue-ruddy brown-red shield—to the rod of many a feat in fight, to the son of Conn son of Cearmaid.

It was from that shield that Eitheor of smooth brown face was called “Son of Hazel”—the man of deeds whereof the fame was not feeble—for this was the hazel that he worshipped.

On the day when Mac Cuill was slain in the battle of Tailte of the great muster, a man whose heavy slaughters abroad were not slight, Sgorán possessed that shield.

For the space of two hundred full years was the golden ancient shield, after a still longer life, in the possession of the kings of Fir Menia (Armenia?).

Manannán of the heroes went after it into the country of Fir Menia, where he gained nine glorious battles over the people of shield-bright Sgorán.

He killed three brave battalions of the splendid oversea army: it was a great affair beyond despite, whereof arose cause for cries of ‘ah me!’

Fifty ounces of the red gold, fifty horses of waving mane, brown-red, a [chess] board that was not shaky (?) in his house, and the chessmen of shield-bright Sgorán [were paid by him].

He gave him a still greater ransom—for Manannán it was no distress—for giving battle with the fifty battalions, thrice fifty shields along with that same shield.

Manannán himself kept it, the much-adorned terrific shield: the cunning man of never feeble deed kept it till Tadhg, son of Nuadha came.

Manannán gave to Tadhg the hue-ruddy, brown-red shield, to Nuadha’s son the well-knit craftsman, together with the chessmen.

The day that comely Cumhall carried off Muirn of the lovely neck by force, the lord of every manly honour, he obtained the shield of onsets.

When comely Cumhall fell in Cnucha above Liffey of the Leinstermen, the smooth steady prince of no small frame, Criomhall obtained that shield.

When Fionn the manly succeeded (?) to handsome, splendid Criomhall, that bright great grasp to which each battle yielded took from Tréanmhór the stout shield.

What of battles were fought by thee under Cumhall's son of the bright hands, thou brightest shield that hast not been defamed, 'twere hard to number them.

By thee was given the battle of Ceann Cluig, when Dubhthach, son of Dubh, was slain : the battle of Móin Mafaidh without woe, when Déidgheal hard-mouth was slain.

The battle of Luachair, the battle of Ceann Aise, and the battle of Inbhear Dubhghlaise, the battle of Teathbha, stiff was its entanglement, the battle of Cluain Meann of Muirisg.

The battle of Lusga, the battle of Ceann Cláire, and the battle of Dún Maighe, the battle of Sliabh Fuaid, whose heat was tense, the rout in which fell rough grey-eyed Garbhán.

The battle of Fionntráigh, whereby the warsprite was sated, where blood and booty were left behind, two bloody battles round Ath Móna, and eke the battle of Cronnmhóin.

The battle of Bolgraighe of great deeds, in which fell Cormac the exact, the battle of Achad Abhla that was not slack, the battle of Gabhair, the battle of the Sheaves.

The battle of Ollarbha, where the strife was fierce, wherein generous Fathadh was slain, the battle of Eise, great were its deeds, and the battle of Ceis Corainn.

The battle of Carraig, the battle of Srubh Brain, and the battle of Beann Eadair, the battle of Sliabh Uighe that was not slack, and the battle of Magh Málann.

The battle of the brave Colamhnaigh, and the battle of Inbhear Bádhna, the battle of Ath Modhairn, clear to us, and the battle of Beirge above Boyne.

The battle of Magh Adhair not belittled, and the battle of Dún Fraochán, the battle of Meilge of the mighty struggle, that caused loud cries and wails of woe.

The battle of Beirbhe, great was its deed, the after-battle with the King of Lochlainn of the ships, the battle of Uighe, undoubtful were its tidings, and the battle of the Isle of Gaibiel.

The battle of Móin, the battle of Ceann Tíre, and the fortunate battle of Islay; the battle of the Saxons, great was its glory, and the battle of sturdy Dún Binne.

The battle where tall Aichil was slain, the ready-handed high-king of Denmark, the battle of Inbhear Buille in truth, and the battle of fierce firm Buinne.

Twenty battles and twelve outside of Ireland in full sooth as far as Tír na n-Dionn of fame not small, Fionn fought of battles with thee.

Eight battles in Leinster of the blades thou and thy side-slender lord fought: in thy space of grace, no falsehood is this, sixteen battles in Ulster.

Thirty battles without reproach thou gavest in Munster of MacCon —it is no lie but sooth—and twelve battles in Connacht.

Twenty-five victorious battles were fought by thee, thou hardy door, eighteen battles, a rout that was not slack, thou didst gain over the Tuatha De Danann.

Not reckoning thy fierce indoor fights and thy duels of hard swords, these while thy success lasted strong were thy share of the battles of Ireland.

Broken is my heart in my body: I have mourned for many a good equal: thou undefended on the plain, burned by the swineherd.

Thrice nine were we on Druim Deilg after the blood-red battle: sad to relate was our plight: we raised three cries of “*ochán*.”

Since the forbidden tree that was in Paradise on account of which, alas! transgression was done, never was shaped tree on ground that caused more cries of *uchán*.

The King of Heaven save me, the good Son of Mary maiden, from Hell of sharpest peril that has caused laments and *ucháns*.

XVII.

CAOILTE'S URN.

Caoilte's urn who first found, I shall record here in lasting life : for many a day it was sought in the spring above Duibheochair. Steady the little white urn that ye have given unto my hand : my dear heart makes welcome for the goblet of Caoilte of friendship.

Ivory and gold and blue glass (whosoever has sought to know of me), pale bronze and white silver was the urn of Caoilte, the princely youth.

An apple of red gold in its middle, with pillars of white silver : on its right side when this was set, it let forth water from the urn.

When on its right side was put the ingenious shapely apple, the little white apple would stay in the water till the urn was full.

To put water in the middle of it (I tell you the matter is certain), what drink he chose thereafter it gave to every king-*féinnidh*.

Dear was he to whom it used to be served, the urn of Caoilte of the swift shooting : never served draught its better in shape and invention.

My witness for Ronan's courteous scion above any man that was in the Fian : that never came on land or wave a man like accurate Caoilte.

He was a soldier, a guide at need, a burgher that entertained all men, a brave man that carried the battle, a man constant and right proved.

Were it shapen gold and stones, and that my prince had their bestowal, this is the speech he would speak thereunto—that they should serve all men else.

I will clasp to my sad heart the lovely, clear, cool urn : ah ! that it were my beloved Caoilte that had come here as thou hast come.

Stay with me for the dear God's sake, thou Tailgheann, thou foretold one, till I tell thee while I live the true story of the urn.

One day that we were above Eas Ruaidh, all the Fiana of Fionn at once, Fionn divided (he was the better of it) the forests, woods, and wildernesses.

Fionnchadh and Corr the Footswift without fault got the hunting of the Connacht border, and Suanân, son of Fear Trom, Faolân, and Lughaidh from Leitrim.

The three kings of the Briton Fians successful, Anluan, Forann, Fearadhach: beloved band, lively their action, the three sons of the high-king Iobhar.

The constant Glasannraidh and Giollannraidh follow Forann from us like the rest: the King of Britain's active son took a third of our foreigners and our levies.

When Fionn saw this, before I spoke he speaks to me: 'Oisin, bring along with thee together Cnû Deireoil and Daighre.

' Hold the chase of Leinster of sword-blades, of Ossory and of Sliabh Cualann: bring the sons of Cuân likewise, bring my musicians and my soldiers.

' Thou art first of us in honour, Oisin of noble virtue: thine most fitly, therefore, are the foreigners and levies under thy protection.'

His own musicians without sadness Forann brought with him to the chase, Suanach, Seanach, Breasal the fair, Uallach, Aichear, Ailgeanân.

Cobhthach, Ciothruaidh and Cos, Maine and famous Eanna, Crônân, Crinne of gentle way, Ceolach, Faoidh and Fosgadh.

We fell jealous of him then, of the son of Britain's valiant king: we envied him all that he brought away, foreigners, musicians, levies.

At Bearnas next sat down Fionn to whom we had given lordship: he looses from him the hunting folk with their red-pawed hounds.

Eight men in the king's company, men whose might was not withstood: himself was the ninth man, Fionn, son of Cumhall of the round spears.

Cuân and Aodh Beag, son of Fionn, Failbhe and Rionnlolbh of keenness, Glas, son of Eadar, fierce his power, Caoinche, Daire, and Donnghus.

A hound in the leash of every man of these, Fionn with Bran before him: hearken to me in due order till I tell their names.

Fuiteach with Aodh Beag, son of Fionn, Eachtach with Rionnlolbh the Keen, Fear Glinne with Failbhe, too, and Gaoth with Cuân of Crumlin.

Eitioll with Glas, fierce his terror, Fiamhach the hound of excellent Caoinche, Fear Glonn with Daire for his day, Fear Baoth in the hand of Donnghus.

Bran though a hound was yet no hound, good was her valour, fair her fame, she was no hound's offspring, from no hound sprang, and no hunting dog's offspring was her mother.

Bran never mated with a hound (good were her wit and her reason —it were not meet to tell it in his time), but with the king's son of Dâl n-Araidhe.

They are following us on the height: the sword-edge fierce Fian-prince sees approach him a great pig, horrid, hideous, ungentle.

Thus came the hog: comparable was he to every evil: a mountain height was not bigger than he, his colour purplish and brindled black.

Those eight slip their hounds at the fearful wild hog; the hog turns ('twas a deft deed) and kills them all on the spot.

The fierce excelling eight are enraged after the killing of the red-headed hounds, and they cast each man his spear at the fearful wild hog.

Their weapons glanced off him as if he were a pillar of stone: he turns and utterly demolishes the eight yellow-grained spears.

‘Now is the time for the great speeches thou holdest with Bran at the drinking: thou hast said that never paced the plain deer or hog she would not overcome.’

‘Hard to contend with fierce wizardry: it is confusion to wit and reason: full sure I am, if it were to give battle, that Bran will be the uppermost.’

Up rises Fionn and takes Bran and shakes the chain and recites to her her exploits and her triumphs during her day.

‘Bigger than yonder boar,’ quoth Fionn, ‘was the boar thou slewest in the glen when he fell along with thee between Eabha and Ros Geidhe.

‘Though courageous was the boar of Druim an Eoin, swiftly thou broughtest him down in his despite : the boar of Magh Glinne of mighty tramp, the boar of Fionnabhair, the boar of Fionncharn.

‘The boar of Riogh-choill a deed laid low, the boar of Boirche, the boar of Ros na Ríogh, the boar of Ceann Feabhrat, the boar of Fuire, the nine boars of the cave of Sgannlaidhe.

‘Thou slewest a boar at Ath Nêid that had terrified the Fian, a boar from Sliabh Cuillinn over sea, and the boar of Druim Lighean.

‘Thou slewest a boar at Ath Lôich and nine boars at Ath Crôich, the boar of Cnâmh-choill, the boar of Clochar, and the boar of Druim os Bothaibh.

‘Recount thy [deeds of] prowess and spirit, greater is their number than their fewness, since first hound-leash was put on thee until the day wherein thou art to-night.’

Up rises Bran, stout was her start, and she shakes all the hillside : over the mountain flies the boar, when he sees Bran approach him.

Long the pursuit, from Bearnas Mór to Sliabh Teichid, where hosts were hewn, till at length fierce Bran brings to bay the boar by which the great damage had been done.

The pig utters a screech at her till it was heard from him throughout the glen : on the hill to meet them came a hideous, ungentle churl.

Thereupon said the churl of the hill : ‘Let ye go my pig to me : do not all of you lose your lives for the sake of one pig’s life.’

Failbhe son of Flann heard him, and Caoinche, man of sharing : heard him Rionnolbh clean and bright, and Cuân of Crumlin. *

Up come the fierce excelling four to the churl conspicuous and towering: but that druidry warded him, rueful for him had been their coming.

Thereafter they come blow to blow for a third of the long night, till he bound the four men with the thongs (?) of his shield in the affray.

Aodh son of Fionn heard that, and Glas of the deft warriorship, Daire of activity heard it and the good hero Donnghus.

Up come these four against the churl that was right swift: no less was their encounter for a whole third of the night.

The haughty churl binds the eight warriors of high achievement: reduces (?) now to straits the men and lays them on the slope.

Fionn and Bran and the boar from ravine to ravine and from hill to hill: they could make nought of him: no weapon pierced him, no fire burned him.

The churl takes him by the back and sets him on his shoulder: nothing was left for Fionn or Bran but to gaze after him.

‘ Spell and fate and (ill) outcome on thee unless thou follow thy boar: faintness makes poor hunting, Fionn son of weapon-red Cumhall.

‘ Thou shalt be under spells in the Fian unless thou follow thy own boar: Bran of victory shall be under spells, the handsome hound of many virtues.’

‘ I would go with thee,’ said Fionn, ‘ if I were to get terms thereby: if thou wouldest release to me at once my eight heroes to accompany me.’

‘ Thou shalt have that and a blessing too, son of battle-armed Cumhall: one more request thou shalt obtain, and it will be no journey of [].’

The haughty churl releases the eight warriors of excellence, and they go with him then to the *sith* above Gleann Deichid.

As they reached the door, he took from behind a wand of might, gave a stroke to the fortunate boar, which became a young stripling of great beauty.

Thereupon they went into the *sith*, they met welcome without enmity, they were arranged seated on the crystalline bench.

Fifty young lads came into them to offer kisses: followed these with thousands of charms fifty noble ringleted damsels.

Thrice fifty green-cloaked women in the house in great pride: each woman of them sat without restraint beside her well-matched mate.

A lovely queen in the further end of the house, most beautiful of the human race, offers welcome to the king, to Cumhall's son from Almha.

They are nobly refreshed from seven urns of white silver, and an urn of golden ornament for Fionn son of Cumhall son of Tréanmhôr.

The new of each meat, the old of each drink was served to the people of the house: they had noble music and pleasantness of discourse likewise.

When their ale had taken them all, it was then that the warrior said, 'What now is in thy thoughts, son of Cumhall from Almhain ?'

'This is what is in my mind,' said Fionn, 'since thou hast joined speech with me,—who are ye, high-minded people, that surpass every household ?'

'Eanna son of Labhar Tuinne is my name,' said the fiery hero: 'Craoibhfinn is my lovely wife without grief, the beautiful daughter of Manannân.

The number exactly of our children is one daughter and one son; Uathach the name of the bright-complexioned son, and Sgâthach the daughter's name.'

'The one of them that is known to us, his aspect is comparable to a king's: if we saw the noble girl, we could give her description.'

Then was brought in Sgâthach the beautiful of many charms who excelled in form and elegance the women of the surface-yellow earth.

Love of her filled (it was no mild usage) Fionn son of Cumhall, son of Tréanmhôr: he offers two hundred cattle of each kind, to wed her for a year without danger.

He offers to her brother of pride a shield and a sword of hard strength: he offers as her marriage-price a hundred ounces of burnished (?) gold.

‘How likest thou that?’ said her father to the fair bright one well-endued: ‘though a wife is good, it is not best to seek her hand in her despite.’

‘Though it be not a husband meet for me, though a hound-steward of hounds should ask for me, I will not be against you, so that heavy disfavour may not come on me.’

They set by the king’s shoulder the maiden, full gentle Luchar: she takes bond for her marriage-gift thereupon from Cumhall’s son from Almha.

‘Since thou art now our son-in-law,’ said Eanna of the harps of music: ‘that is why we have wiled thee hither to visit our people.

‘My son is the heavy boar that played distress on you: I myself the guarding (?) giant that bound you straitly.

‘Since I have got the better of you without strength of shields or blades, ye shall have compensation therefor of gold and silver and valuables.

‘Yonder eight of the Fians of Fâl, there shall go as honour-price to them two *cumhals* of gold for each man of them and four for the high-king.

‘Take with you the eight hilts of swords of red gold that have been fitted (?): your handsome hounds shall be repaid, and your slender-shapen spears.

‘Take with thee too my chessmen, Fionn, take my shield, it is gold to the point, take my famed ring of red gold, worth a hundred [cattle ?] each stone of its stones.

‘Take my urn, it is a host’s treasure, Fionn, son of weapon-stalwart Cumhall: of ivory and gold and silver it is, blue crystal and pale bronze.

‘Take with thee the ornate urn, son of battle-winning Cumhall: besides seven rings without fault, that the better may be thy departure.

‘Give me sureties for it, the surety of man to man, should my son enter the Fian, that they will all be obedient to him.’

They gave sureties thereupon to Eanân that night, and took sureties without defect that he should assist them with aids of power.

They spread the splendid couch : Fionn is the first to approach it :
Sgáthach asks as he goes a loan of the musician's harp.

That lovely harp of the three strings, though such it was, enough
was their number, a string of silver, a string of bright brass,
and a string of iron whole.

The names of the strings that were not heavy, Geantarghléas, great
Goltarghléas, Suantarghléas the third fitting, whereat all made
mournfulness.

If the deft *goltarghléas* were played for the kings of the melodious
world, all that might hear, though sorrowless, would feel a
lasting sorrow.

If the clear *geantarghléas* were played for the grave kings of the
earth, all that might hear without contempt would be for ever
laughing.

If the full *suantarghléas* were played for the kings of the bright
world, all that might hear (a wondrous way) would fall into a
lasting sleep.

The seerlike maiden played the suantarghléas as was wont, till she
cast into slumbrous sleep Fionn son of Cumhall of the comely
host.

All are cast into deep sleep, Bran and the eight warriors : until
midday (wondrous way) they were in a heavy sleep.

When sun rose over woodland (to them it was a great joy), there
they were at Bearnas, though they had less desired to be in
heaven.

Each man of them had his own hound and his fair bloom-smooth
spear : they had the gold and the silver (meed of valour), the
treasures and the urn.

Thereafter assemble the Fian, both from the east and from the
west, till Fionn told them without restraint how he was a night
away from them.

‘ Say not thou so, O king, son of Cumhall of comely hue : we are
but since morning at the chase away from thee, gore-red spoil-
taker.’

Fionn relates the story and the regret that had been brought on
him : Fionn gave a telling token, the treasures and the urn.

It made Fionn much confused in mind, how he had been parted from his host: how a night and a day had been formed out of the fleeting fragment of one day.

This time was one of the times when Fionn believed in the King of the stars, until he went over the ancient brine, the king of companies and goodly men.

Fionn divided the seven rings among seven women beauteous enow, Eadaoin, Aoife, fair of body, Aillbhe, resplendent right comely.

He gave to me the ring of gold that was worth a hundred cattle of each lawful kind, the chessmen to Oscar of fame, and to Caoilte the urn.

For seven years upright Caoilte kept it, the lovely urn of smooth gold, until the cause befell whereby it has been found above Duibheochair.

One day we were at Duibheochair, I and Fionn of highest designs, Oscar, son of Cruimcheann, that loved me, Guaire the keeper of the urns.

Guaire asked a drink of water of Caoilte who was good of understanding: Guaire takes the unblemished urn and goes with it in search of a spring.

He finds a spring, good was its sheen, at the hill to our western side: it pleased him (a thing of noble beauty) the full-flowing liquid-cool fountain.

Guaire son of Neachtan put the urn forth towards the stream, down from him into the utter depth fell the lovely, clear, cool urn.

Five searchers and a hundred (it is no lie) were searching for it, yet all of them could not find since that day Caoilte's urn.

Then said Fionn himself to the hosts with good sense, 'It will not be found, I think, from this day till the Tailgheann comes.

' The Tailgheann will come over sea, it will be a boon to the Gaedhil, he will take Ireland out of her bondage, and he will bless the fountain.

' As he is blessing the perfect stream, Patrick, son of Calpurn, with his hand, an untamed glorious salmon will come and will fetch up the urn.

‘ White croziers will be made resplendent, and bells and *ceoláns* and gospels of writing, with the gold and silver of the urn.’

These are my tidings for thee, Patrick, king of the congregation: my enrichment comes not of it when I behold Caoilte’s urn.

XVIII.

THE DAUGHTER OF DIARMAID.

Eachtach, daughter of Diarmaid, ruddy her cheek, white her neck: under no borrowed indebtedness was the bright daughter of Gráinne.

Blue-eyed noble-active Gráinne, sweetheart of tooth-white Diarmaid, daughter of side-slim Eithne and of Cormac, son of Art the Lonely.

The gentle dark-browed girl is given as wife to great Fionn son of Muirn: the maiden steals away unperceived from him with Diarmaid Ó Duibhne.

Seven years were this Diarmaid and Gráinne in the outer bounds of Banbha, with Fionn seeking for them, though he got no opportunity to slay them.

Since he could not find to wound-rend him Donn’s good son of the sword-edge feats, he makes peace all guilefully: ‘tis thence his life came to an end.

Fionn very quickly sent Diarmaid to make a hunting: (it is not meet for constant telling) it was a chase of deceit.

He wounded Gulban sharp of tusk, a pig of venom that was in [Beann] Gulban: woe worth who went on the stout chase when Diarmaid Ó Duibhne fell.

From that pig was named high Beann Ghulban of the esker, or it was from Gulban rugged-head, daughter of great Starn, son of Neimheadh.

A messenger goes in urgent haste with those tidings that were tidings of woe: not joyfully was told her father’s death-tale to the girl.

Out starts the spirit of womanhood that dwelt in the athletic fair-bright maid: into her comes a quick spirit of manhood when she hears the tidings.

Eachtach, raging, sends for her brothers: they come quickly, haughtily (?) at rising time on the morrow.

The deed-vaunting band come together to make a devastation: it was a devastation of mighty fame, what they had slain by evening.

For three days and full nights the spoiling of the Táin had not been greater: none to surpass them come after them till doomsday.

Around the stronghold of Daolghus, Fionn came upon them by fortune: it was much work for one battalion to match her and her fian-brothers.

Four full great battalions had Fionn to guard the stronghold: the right valiant princess goes to fire the close clear fort.

She lays a siege of glowing fireballs to every quarter of the mighty burg: and she fires the fort of Daolghus in spite of the four strong battalions.

Noble-clear Eachtach and her band of brothers kept burning and swiftly slaying till rising time on the morrow.

Eachtach the high-gloried issues a challenge to duel to Fionn son of Cumhall: there was not found in the victorious battalion a man to face or to withstand her.

Single combat from magnanimous Fionn Eachtach demands, though it was overweening: her fierce household were not satisfied with any other man but the high king.

Fionn the fian-prince answers unto the furious nimble fray: rent was his battle-gear by the music of her round spears.

She gave him three stout strokes over the Dripping Ancient Hazel; she made a gaping sieve of the famous brass-barred shield.

She bared the slashing blade that was more dazzling than a lantern: Daolghus comes with ready speed between Fionn and the golden blade.

When Eachtach's golden blade touched the son of Caol of the sword-edge feats, it hewed him down with its strong stroke till it made of him two Daolghuses.

The blue keen-active blade pierces with ease through the shield of Fionn, and cuts three strong ribs in the chest of the hero.

He gave a groan of overmatching, Fionn Ua Baoisne though a man of blood ; from him fell in a mighty crash the drizzling Dripping Ancient Hazel.

'Tis then that the warrior was in lamentable case at the hands of the active woman : he seemed no bigger than a half-grown boy in the shelter of his shield in the fray.

To look at Fionn in that strait the sons of Baoisne could not bear : to his relief for the first men came Oisin and Caoilte.

To the relief of his lord goes Lodhorn bold and handsome : slays the high-couraged maiden with triumph of exultation and achievement.

They take up blade-lustrous Fionn on shafts of spears on high : to Lughaidh son of Aonghus, to the leech that was fierce enow.

Fionn was seven half-years a curing that he got no wholeness, coming never among the goodly fiana from the beautiful house of Lughaidh.

The last of Diarmaid's race, dear were the wound-dealing company, fair nobly tender rods, Donnchadh, Eochaидh, Aodh and Eachtach.

Blue-eyed Gráinne did not bear to Donn's son of the sword-edge feats but one daughter that grew up, and that one was Eachtach.

Son of Dui, good cleric, godly charitable heart, is it not in the middle of thy chapel that tomb stands beneath which is Eachtach ?

XIX.

LAMENT FOR THE FIANA.

This night 'tis an utter end of the Fiana : the power of their heroes has forsaken them ; few to-night their hounds and their men : 'twere easy to number them.

Not this was the number of our host in Ceann Cluith when lips were whitened: four score hundred without fault we went to Doire Dá Lon.

Our array—a festival of valour—going to the blackberry-brake of Loch Lurgan, thirty hundred that talked brave deeds was our loss at eventide.

Our loss in the battle of Gabhair, thirty hundred of valiant hundreds : our muster when we came out of it was twenty hundred ringleted fian-men.

In the battle of Ollarbha, without deceit, there Ireland's monarch fell : where Fionn fell through Goll's daughter was in the Bregian battle above the Boyne.

Last night we went to Magh Deilge, sixteen hundred in an hour of wrath : to-night there live not of those but six and thrice nine men.

Not alike to-night (alas !) are my following and my king's : innumerable after hard battle were the people of weapon-strong Cumhall's son.

Wheresoever we shall be to-night, our encampment will not be numerous : we might be counted as we sit, both hound and man.

It grieves me that thou art so, Caoilte of great valour, that thou art without fierce warriors after battle and combat.

'Tis this that makes me so, Oisín, my faultless son, that manly Fionn no longer lives, my chieftain and my lord.

The Gray Man's three sons live no more, nor Aodh Rinn in the shelter of his shield : the Red Spears are no more : the One-wright's sons are no more.

Fionn son of Dubhán, my friend of the race of Murchadh, is no more : from Gabhair's perilous battle comes not Dubhan son of Cas, son of Cannán.

That famous pair are no more, Cas of Cuailnge and Goll of Gulba, Mac Ua Neachta from beyond is no more, Fionn son of Seastán is no more.

Céadach, man of delight, is no more : Iodhlann son of Iodhlaoch is no more : Flann the eloquent hero is no more : the three sons of Criomhall are no more.

The faultless Green Fian is no more : the Fiana of Britain are no more : Daighre the bright lad is no more : more missed by me than any man.

The war-like House of Morna are no more : alas that they were not on one side [with us] : Goll, Art, Conân, faultless Garaidh, beloved lively band of foes.

Sgiath-bhreac and Banbh Sionna both no longer raise the shout : Coinnsgleo of fame is no more, the Fuath of Calraighe is no more.

Fionn's offspring are no more, Oisin of admirable warrior-skill : they have gone from the bright world all but thyself alone.

Even thy own children are no more, Oisin of great beauty : Fear Logha and Oisin without fault, Eachtach, Uladhach, Oscar.

The House of ready Ronân is no more, my kinsmen and my own sons : their muster for battle was twenty hundred shields of one colour.

O Caoilte of the many groans, no warrior lives that has not suffered woe : an ebb comes to every princedom, no world-good is lasting.

The great concourse is no more, that we once had in our mustering : nevertheless, let us behave bravely, since they come not to our aid.

A prophecy that Fionn made, on Samhain's eve in the Yew Glen, that the faultless Fian should depart, and that it should be an end of us to-night.

To-night it is an utter end.

XX.

THE SWORD OF OSCAR.

Sword of the bell-ringing clerkling, many are they that were thine enemy, and off whom thou smotest their heads and parted them from their bodies.

The first man whose head thou didst take off was sturdy Crithir son of Dubh Greann : Minelus justly passed thee (?) to the hand of Saturn son of Pallor.

Ruin the sword hath wrought : to many it has brought a tragic death : man never had a hard blade that played more havoc on good armies.

Thy first name was the Swoop of Battle in the hand of ruling
Saturn : many battles were given with thy edges, thou blue
and clean-edged sword.

Thou slewest Sadhorn son of Luan, by the hand of victorious
Saturn the Great, and his five sons, a famous smashing :
O Sword, great were the spoils.

Thou slewest, O Swoop of Battle, by the hand of ruling Saturn,
in the battle of keen Magh Glinne, Grinne and Dearg, and
Deighrinn.

Thou slewest another haughty pair—what nation but deemed it
grievous?—on the mountain of Tiris, it is no falsehood, Ilis
and Iacobo.

Jove stole thee from his father, thou sword that wast strong in
encounter, until he earned thee hardily on Sliabh Dosaigh of
brown sloe-trees.

When he had got the Swoop of Battle, Jove, son of the high prince,
thereafter he could not endure until he and his father gave
battle.

Dardan, son of Jove, who was fierce, it was he that brought the
sword over rampant, and his mother Electra : it was a glorious
adventure.

When he had gotten the Swoop of Battle, Dardan, son of the high
prince, Dardan slew on the plain Sardan the brown, his sword's
destruction.

Sardan of offspring had one son, he was noble, he was handsome,
his march was loud above the tribes, whose name was Gola
Gallamhail.

Gola went for his judgment to Dardan, who was on a foray : and
came to terms with him, though it was a mighty achievement,
so that they made a marriage alliance.

Gola gave his daughter as wife to Dardan of brightest aspect : she
was fair in form and in mind, Be Chrotha daughter of Gola.

Gola's daughter bore a son to Dardan of the white hands : the hue
of blood was on his face, his name was Mana Faluis.

Mana brought the sword to Tros, it was no token of keeping silent :
Tros slew with it nine thousand, and took the kingship of
Troy.

Tros gave to victorious Ilus the sword by which hosts were hewn down : many battles in the east were dealt by the hand of Ilus, O sword.

Ilus gave the warlike blade to his worthy lawful son : with it the hosts were beheaded by the warrior Laomedon.

Laomedon, whose aim was good ; he was a haughty warrior : that man, like a sea of waves, Hercules slew him with one fist.

Hercules carried off in bonds the wife of Laomedon, though dear-beloved, into Greece, the honoured warrior—he was now king of the Trojans.

The Greeks bore off across the sea Laomedon's head filled with his blood : the spoils, the arms, and the armour of the dead man unto one place.

Hercules gave to the son of the king of Greece the sword of Laomedon, it is not a lie : bestowed it on the prosperous lord whose name was Jason of many beauties.

Twenty years and two months Jason of colour kept the blade : it was a tragic tale, though a disgrace, how he was slain by the two mothers.

When he fell—it was no tender deed—Jason son of Eson the renowned, Hercules, for its love, took back the sword of Laomedon.

Hercules pitied Priam in sorrow for his father, Laomedon : he loosed the locks of his fetters, full surely he set him free.

Hercules of beauty said : ‘Be not thou, Priam, as thou art : make not lament of thy fortune : Troy of Laomedon shall be built up.’

Hercules built up Troy, and gave to Priam a wife for the bettering of his promise, the daughter of the king of the great Troad.

‘Were my father to remain alive, and the king of Greece, without falsehood, I deem it better than all I have seen, that I have Hecuba to wife.’

They made another resolve, the kings of the choice earth, to give his father's spoils to Priam of the tribes, together with the good sword.

Hercules brought Priam away without sorrow ; he built up Troy of Laomedon : its danger was the less, free from harm, that Hercules spent a year in guarding it.

Hercules built up Troy : never was a city like it : he leaves Troy full of a host to Priam, son of Laomedon.

Hercules the warlike was slain by Priam son of Laomedon : not without requital was slain the head of the heroism of the heavy earth.

It was Alexander ruined Troy : Priam's son by his wife was he : it was a foundation of wailing and of strife when he brought Helen over sea.

It was Alexander who brought from the east the wife of Menelaus in his ships ; that is how Troy was sacked, though it is a calamitous story, through one woman.

A fleet went out of the land of Greece in search of Helen through jealousy : they inflicted a slaughter of sharp battles, they ruined Troy of the heavy herds.

Fifteen hundred ships, twenty and one, it is the truth of it and not a lie, was the hosting of the Greeks over sea to sack Troy against the Trojans.

Then Priam gave the shapely sword and the standard from Saturn to Hector that his fierceness might be the greater, his spear and his sword.

Sixteen battles thrice told Hector won around Troy by this sword over the Greek army, as is told with great envy.

Never set sole on the lovely world, never told his secret to his wife, never trod the solid earth a hero like Hector son of Priam.

From the first day that Hector went into the battle of the Greeks without danger, ten hundred thousand (ten hundred warriors?) [were laid] under gravestones by the hand of Hector alone.

Hector fell by treachery in combat with weapon-red Achilles, and gave his sword in succession to Eneas son of Anchises.

Eneas left Troy, went into Italy, the king : it was no few that fell beyond the sea in Italy by the sword.

A giant in Italy there was: weapons did not find his body: Great Hero's son, without being similar, whose name was Uarghaoth (Cold Wind), weapon-bold.

To him went noble Eneas: he was the brave, liberal (?) Trojan: he slew Great Hero's son over sea: the name Uarghaoth stuck to the sword.

Two sons had Eneas of offspring: they were noble, they were handsome: a bright, smooth pair who were not surly to poets, Silvius the youthful and Ascanius.

When old age came to him, great Eneas, it is no fiction, he made bequests to his sons, for the good youths were trusty.

Eneas made division for his love, gave away his treasure to Ascanius: without weakness, it was a manly man, to valiant Silvius the sword.

Silvius, the hero, has gotten the sword whose name is Uarghaoth: energy and fury, and valour, grew full in the good lad.

Silvius sailed over sea in two hundred ships to the isle of Tor, and brought from the sad isle Be Mhilis daughter of Tola.

Then Tola's daughter bore a son to Silvius of the strong hands: Niul of Inis Tuir his name, mighty his tramp amid the blows.

And Be Mhilis gave to Niul Cold Wind that had laid hosts in clay: Daire died in his fortress over sea from his blow with the sword.

When Julius Cæsar was with Bé Bhéasair in the house of Niul, he gave a great love that was not hidden to the daughter of the king of the Green Furrows.

And Niul wedded Daire's daughter, Bé Bhéasair of great modesty, and Bé Bhéasair gave birth with fame to Julius Cæsar, high king of the world.

A beautiful daughter had Niul, Caladh, whose desires were good, bright griffin of the bountiful white hands, her lover was Lomnochtach.

Caladh went in elopement, took with her her father's sword: the lawgiving queen bestowed the sword on Lomnochtach.

* Read this last stanza before me where thou seest the cross above.

* This note is inserted by the scribe. The text has been amended accordingly.

Lomnochtach—he was no faint hero—brought a woman into captivity with him from Ireland : a queen of lovely head over the sea, Fionnchaomh, daughter of good Cairbre.

Lomnochtach bore to his fortress that maiden of good disposition, and gave to the noble, gentle maid his precious things and his treasures.

Lomnochtach got secret word that Cu Chulainn was a lover of hers : he longed to slay the Hound, without lie, on account of his great wife.

He came upon a Hallow Eve to slay the host of Eamhain, to take the spoils of the Hound of Cuailnge, and to burn the Red Branch.

Lomnochtach came to the land, the hero—fierce was his power ; it was enough to meet one hero, the Ulstermen, and the men of Ireland.

It befell that three were on guard as he came by Traigh Bhaile, the Hound of the feats, Laoghaire from the pool, and Muinreamhar son of Eirrgheann.

Laoghaire fled—it was not seemly—when he saw the giant : active Muinreamhar's face changed hue as the form of one dead that hour.

‘Tell, thou active Muinreamhar,’ said Bricne to his brother, ‘what has fairly taken away thy wits and changed thy spirit ?

‘The giant has made a coward of thee, Muinreamhar son of Eirrgheann : clear to me from the bones of thy head, that thou art a spear-thrower no more in Ireland.’

Muinreamhar forsook his weapons : Laoghaire went in rapid rout : no manly man was Muinreamhar nor resplendent Laoghaire.

‘Why dost not thou, fierce Laoghaire, aid Cu Chulainn, when he is left alone of thedefence to fight against the giant ?

‘Muinreamhar, be not as thou art, for thy wife will not love thee : all men recognize how thou art : arise, shake off thy disgrace.’

Muinreamhar sailed the rude sea till he came to Dun Bolg, and brought off the treasures over the water till he reached Cu Chulainn.

Cu Chulainn divided the treasures, without having promised, among the nobles of the Ulstermen, gave them so without delay that Muinreamhar got not a whit.

The sword wherewith hosts were hewn down, Cu Chulainn gave to the son of Roech: great was its service in rude battle: to Fearghus he gave the tempered blade.

The warlike Ulstermen went to Scotland in contention, when they fought a successful battle with the handsome sons of Adhnuall.

Fearghus gave the rude stroke from his hand with the tempered blade: seven hundred falling—it was no failure—and Ibhual by the sword.

The son of Roech gave a champion's blow in the Ulstermen's battle of the many shouts, when Fearghus smote down—it was a bright feat—the three Maols of Meath.

Seventeen hundred heroes twice told, Acoll led over the great sea: the hostages of all valiant Ireland were brought to him at Thurles.

The men of all Ireland went to Tara in one band, along with Cathbhaidh clear and bright, to adopt a plan.

Cathbhaidh went aside from them to consult his knowledge of truth: 'there is not in Ireland, I wot, but one combatant that will stay him.'

'Who is that victorious one of Ireland's men, of hard encounter? by thy druidry of fame tell us truly, Cathbhaidh.'

'Is it I?' said good Conall, said Aimhirghin's renowned son: 'Is it I?' said the Hound of the feats: 'Is it I?' said Fearghus.

'Is it Cu Raoi, that never spake false? Is it Fiamhain son of Foraoi? Is it Naoise of the weapons of battle? Is it Fear Diadh son of Damhan?'

'None of you encounters him, yon Acall of clear aspect: it has been foretold for him through valour, that he should be high king over you.'

'Do thou give us advice, Cathbhaidh of excellent mind: is it better that hostages go forth, or valorous energetic battle?'

‘ It is no shame for ye that he get hostages, ye men of Ireland, it is no hardship, seeing that the men of the pleasant world have given hostages to this one man.’

‘ I say,’ said good Conall, said the famous son of Aimhirghin, ‘ the hostages of the Ulstermen shall not go forth, despite the foreigners.’

‘ By thy hand, good Conall, famous son of Aimhirghin, though thy hand is good in fierce battle, thou shalt not excel him in combat.

‘ Lightly he will let you off, if only his title of king be given: he will not rudely take any hostages, but only me and the hard sword.’

There, Patrick, thou hast it all, head of the numerous host: long they shall live when thou art in heaven, some of the stories of the hard sword.

Sixteen and a hundred years Fearghus had it, it is no lie: until the pleasant hero fell at the hands of Lughaidh, Oilill’s blind man.

When Fearghus fell who was not weak, Meadhbh obtained the kingly blade, and though it was not well thought of, she gave the sword of Fearghus to Irial.

Irial went from Eamhain on a visit to long-spread Lochlainn, to learn the news of Beirbhe through desire, and to see the form of his love.

The love of Conall Cearnach’s son, daughter of courageous Lugaine, great her gain, she was haughty, she got for wedding-gift the hard sword.

When fierce Lughaine obtained the tempered hard sword of the combats, he gave his name to the blade as long as it was in Lochlainn.

The good son of Tuire of the deeds slew Lughaine in combat: from the day when the man fell, his name stuck to the sword.

Often thou wast wont to feed the raven on the vigorous bodies of brave men: never was thy blow warded off, dealt by the long arm of Lughaine.

Sixteen and a hundred years it stayed in Lochlainn, it is no lie, until Eimhear Alpa arose, the handsome right spruce stripling.

A daughter Eimhear Alpa had, a handsome right clever damsels :
Be Thuinne was her name, yellow-topped Breasal's queen.

The son of Breasal and Be Thuinne, his hero-stroke was never parried, whose name was Aonghus Gaoi Fuileach by whom vultures were incessantly sated.

The woman-groom of Fionn of the Fian, the Dark Groom of the Dark Mountain, though good was her nature upon a time, she was the mother of furious strife.

The Groom brought it with her over sea to Aonghus her grandfather : for the full keen blade it was not meet to go into the combat of a feigned man.

Thy stroke was never warded off in battle, in duel, or in fray : thou wast the king-blade of the universe, until a hag's head broke thee.

When it was broken in two, Aonghus of fame took a dislike to it : it was an omen of overthrow and of sighs : he gave the sword to Oscar.

Though Oscar's hand was good before, until he obtained the sword, after that it was not warded off as long as he was alive.

Six hundred heroes four times told, six score kings in battles, and twenty warriors renowned for valour, Oscar slew with the sword.

From the first battle fought by it till the great battle of Cuil Dreimhnē, I have the proof of it for you that it was wont to slay gentle, pleasant men (?).

Of the first swords of the universe is the ancient whose stroke was sturdy : bless it, Patrick of the pens : that sword is Hew-the-bodies.

A curse on the blacksmith's boy, shamefully he sold Hew-the-bodies : a blemish, man, on thy body ! thou didst ill to sell the sword.

Take that sword from thy belt, thou little clerkling that hast afflicted me : have thou done with the fierce sword and stick to thy clerkly order.

Since the blind man has been stirred, by the souls of Caoilte and Fionn, unless Maol-Chiar goes out I will quickly kill the cleric.

My heart is broken, and I blind—uch, uch ! Patrick of the pens—
Maol-Chiar to have my son's sword that laid the wild man
low (?).

Though populous be Ireland now, with men, women, and youths,
uch ! more men have been slain with this sword, thou little
clerk.

Though many spoils it has taken since the day it came to Oscar, it
has driven me to lament out of doors, how I have told the
history of the sword.

I beseech the Lord above us that he visit not on Fionn's son what
I shed of tears for you as I regard the sword.

Thou sword.

XXI.

THE BATTLE OF THE SHEAVES.

Dig ye the bed of Oscar : many a band he heartened : though Oscar
has gone from sight, many a hard spoil he used to win.

Many battalions he overthrew : many bands were under him : much
he vaunted (?) of gentle women who loved the slender man
of noble race.

It was thou that slewest Fraochan the quarrelsome one morning
over Teamhair Fail, when he had challenged thee in the dale
to single combat in Leithgleann.

It was thou that wentest, against our will, to keep tryst with
Umhall's daughter : only eight warriors brave in battle (?) :
courageous Oscar the ninth.

The Battle of the Sheaves that the Fian fought, the which is
famous ever since, no better battle was ever fought in the
land of Scotland or of Ireland.

One day that Fionn the Fenian prince from Formaoil was hunting
merrily, he let loose his good hounds through the lands (?) of
Tara.

He chanced to find on the plain a little fawn . . . that outran both
men and hounds until it came to Collamair.

Caoilte's wife had on the plain a field of ripe corn : the shelter that the deer found was to make for this from afar.

Just then came from her house the daughter of haughty Barrán in her chariot on her two horses through the hunt and the chase. She gives welcome to the king, to Cumhall's son of comely hue : she proposes to bring him with her to her house : the Fenian king did not consent.

‘ By thy hand we will not go with thee, youthful daughter of Barrán, till we know whether the little foot-swift antlered deer comes out.’

‘ It is in vain for you all to hunt the wild beast of the plain : never trod the level world hound or deer but it would leave behind.’

We were ten hundred in turn hunting and pursuing it—Caoilte's household, the active band—and we made nothing of that deer.

Then Fionn bade Aodh Beag of the ready arms to go at the field without slackness, with the Glais-fhian and the clan of Neamhnann.

‘ Reap ye quickly the corn for Caoilte's wife with all your might : we shall find our game thus, and it will be a help to the wife of Caoilte.’

There were twenty hundred of the Fian and ten hundred in one array reaping wheat in the plain for the wife of Caoilte of Collamair.

That is the happiest chance for a housewife that I have heard of in my day, Aodh Beag along with the Glais-fhian reaping the corn of Caoilte's wife.

Caoilte's wife in her shapely car, eastwards westwards until evening through the band of reapers, and Daighre chanting a melody plaintively for her in her car.

It was this way with the king, Fionn son of Cumhall of comely hue : he had a fork of four prongs piling up the sheaves.

And great Goll son of Morna, and Art the royal heir, and rugged Conán of horrid guise, and Fionn Mór son of Cúán.

And Modh Smala son of Smól and Dubhthach from Lethmhóin, Oisin there, and Fionn without slackness, Aodh son of Fionn and Oscar.

There were not in the reapers' band but three swords guarding us,
my sword and the sword of Fionn, and the sword of Oscar of
ready weapons.

Once that the high-king of the host glanced over the vast open
plain, he saw approach him seven battalions under Dolor son
of Trénfhlait.

Dolor son of grave Trénfhlait, who became high-king of Loch-
lann, coming with seven battalions to Bregia to win the
mastery of Tara.

Then said Fionn the seer, 'Goll son of Morna, beloved, what shall
we do, the valorous bands(?), shall we retreat or stand
fast?'

'A man lives after his life,' said Goll the royal prince, 'and he
lives not after his honour, I say full surely.'

'My help will be good for you,' said Caoilte of the comely form;
'I will fetch out all your arms through the gates of Tara.'

Ten hundred swords, ten hundred shields, were Caoilte's load, great
was his worth, like the blast of a keen wind, from Tara of the
swift fian.

Not a man had fallen in the battle till Caoilte of the spoils arrived
bringing his burden of weapons to the steadfast, unyielding
fian.

It was thou that gavest the battle, Oscar, my victorious son, thou
followedst northward the rout till thou camest to the Craobh-
ruadh.

If I had fallen there, I swear by my shield, by my helmet, that Tara
had been waste at present from the fierce fight we should have
made.

Alas, that I have not left Ireland of the bright land to my son, to
my kinsman, yea, and the whole level world, if I might not
find shelter for Oscar.

Ah, man of learning, man of learning, pity thou hast not dug the
tomb(?); settle aright the clean stone that is under the heads
of the heroes.

Lay Oscar on this southern side—it is a bitterness to my heart and
body—Mac Lughach without quarrel or hatred, lay him quickly
on the north side.

Rise up, my friends without fault, fix the coffin without stain,
straighten its front to the wall, let the bed of our beloved be
dug.

Dig ye the bed.

XXII.

THE DEATH OF GOLL.

Tell us, Oisin son of Fionn, and turn thy heed to us, how many fell
on the hard rock round victorious Mac Morna.

There fell on the hard rock by the hand of the son of sword-hard
Morna, one man, four men, and thirty hundred, fell by Goll of
mighty deed.

His first stark combatant, woe! that they never returned, Dubh
son of Lughaidh, it is truth, with twenty hundred mighty
heroes.

Aodh and Eochaidh—sad the tale—fell by his sharp point, Dubh,
son of Lughaidh of Druim Cliabh, the truly noble man was a
great sorrow.

Cairbre, the ringleted, that came over sea with twenty hundred
ready spoilers, a match for a hundred in the battle, by Goll's
hand the champion fell.

The three Dubhs, sons of Maol Mithigh, they came over the wide
sea, fell on the rock—it was not meet—by the handsome son
of Morna.

Dubh Druimneach skilled in crafts, the hewing hand-red hero, the
high tower of exploits, fell by wounding sword-red Goll.

Fionn son of Fionn Bán Ua Breasail did not withstand in the
combat; once he had reached Mac Morna his battle-valour
availed him nought.

When Caireall's lot was come, fortunate hand that sought no
homage, Fionn the chieftain went around them to beseech (?)
Goll for love of Caireall.

It was a conflict of two waves of doom, Caireall and Goll the
warlike, Goll and Caireall the brave, there was no respite
though they were well armed.

They have out the limber blades, a fight whereof came sorrow,
brave and fierce was their fight, standing apart from the sons
of Morna.

Caireall stood fast upon his ground : though he stood fast, he was
not joyful : neither of those two before had ever reached the
same power.

Uch ! he has left him (dead) on the rock, Goll son of Morna,
though it was pitiful : for the champion it was rueful : never
again comes his equal.

Flann Ruadh was let at him, while their armies were silent in
shelter : it was he who cut—a fierce feat—the head off Goll—
terrible deed.

The brave tower of battles fell, haughty Goll, son of Morna, head
of the heroes, king of the lords, the race of Morna of the broad
shields.

Though many a fight was fought before by Goll Mac Morna of the
companies, it was by hunger the man perished, though he had
taken the spoils of hardy men.

Pleasant, O man, is thy tale to me, grandson of Cumhall, comely
man : how long had your peace been thus, tell the truth of
it and make known ?

A year and a half, I speak the truth, three months and twenty
years, peace and pleasantness lasted between us and the high-
boasting tribe.

I do not fail to remember, O Cinaoth of the land of Tara, all that
broke our peace at first, I remember how it happened.

We lived exchanging swords and hounds, without quarrel, without
assault, interchanging chess-games in turn, with abundance of
blades and breastplates.

Without malice, without high rebuke, without spite, without
imputing blame, no one deceiving another, no wrath, no
stubbornness.

No quarrel, no wrangle, no envy, no evil mind, no ill design, no
war, no plunder, no battle, no brusqueness, no treachery.

No harm, no feud, no anger : they were peaceful at every noble
craft, in one encampment, bright and pleasant, Scotland and
Ireland together.

Levying tributes and hostages from the islands of the Torrian Sea :
none withstood them in many achievements, in battle, in fray,
or in single combat.

This was the manner of our peace with the house of Morna of the
great feuds—whatsoever Fionn, no weakling, got, he gave to
them with a blessing.

Each townland of forest, each wood, one-third of it without grudge,
the band most brave in eastern straits, a third of the chase and
of the game was theirs.

Free quarters in every third townland from Hallowmas till May in
every land where they had power, every third whelp for
training(?).

Every third marriageable woman in the five fifths of Ireland,
every third tribute that was raised, every third blade, every
third breastplate.

And the first place on every strand, what time we filled the barks,
and the last place in every land in the time of a foreign war.

Goll was his two spears length behind the fians of Ireland and
Scotland : at the beginning of each good battle, Morna's son
was of the foremost men.

Pleasant, O man, is thy tale to me, grandson of Cumhall, comely
man ; who broke your peace after this, tell the truth of it and
speak ?

Well indeed do I remember, O Cinaoth of the land of Tara, all that
first broke our peace : ill befell the event.

Every peace that we all arranged, both king's son and overking,
Caireall of hundreds and Conán used to break, though it was
a deep reproach.

It was Caireall that had reason, Conán that was wont to be in the
wrong : their pride and their unruliness were the undoing of
the Fian.

Fionn had a great feast in Almha, O gentle battle-armed Cinaoth :
many a king's son was there, good was their peace and their
satisfaction.

It was I who rose in the great house that day to order the
multitude ; at that time I was fair of face, comely in gear and
in garb.

The head of the handsome host sat down, Fionn son of Cumhall from Formaoil : I placed on his right hand Goll son of Morna the terrible.

Next after that in Fionn's company, Oscar at the shoulder of Goll (Iollann), and Garadhl, his grip as a griffin's, beside Oscar son of Oisin.

Beside MacLughach the hero, we placed headstrong Conán : unlike in wit and sense were those two that sat together.

After that, the Fian sat down, the beautiful band with waving hair : well was the company served, without forget, without neglect of aught.

Plentiful was our silver and our gold at that banquet as we drank together : there were ten score sons of kings at that feast that was not contemptible.

As we were drinking in that mansion of the mighty hosts, the door-keeper came in and shook the dangling chain.

Then the head of the assemblage, Fionn son of Cumhall, son of Trénmhór, inquired : 'Tell rightly thy tale, why hast thou entered, doorkeeper ?'

'A single man, hero-like, courteous, gentle,—if his strength is according to his size, he would seem likely, beyond doubt, to overcome a hundred in valour.
'Here are the three colours of the man : the colour of a calf's blood in his cheeks, the colour of the raven on his brown hair, his body's colour as a lamb from the river.'

'What name, what country, has the man ? or in what land was he reared ? is he of the men of Alba round about or of the states of Tara ?'

'A foster-son of the king of Alba of the territories, with the mark of battle on his comely shield : he has a silken cloak around him thus : a great glory is that man.'

'Let in,' said Fionn himself, 'the good son of wise Conbhrón ; if it is Caireall of the dexterous arms, he is our rightful kinsman.'

After this hardy Caireall sat down in the splendid mansion : his ten hundred are placed near him at the side of the house of Almha.

As we were drinking without care in the vast mansion of the king, the sons of Morna stand up to claim their great privilege.

Here is the privilege they had, that boastful race of Morna: every bone of a deer in which there is marrow was always given to Goll.

Caireall asked without guile of MacLughach in full anger, why the round joints are given in pride to mighty Goll.

MacLughach, who was not timid, answered the question that Caireall put: the bones are the champion's portion of Goll in Fionn's house of the great assembly.

Dexterous Caireall said that never would he eat the flesh if he might not have from Goll the marrow that would be in the all-bare bone.

Caireall stayed (came to stay) in the Fian, obeying his own good foster-father, on condition that Alba should be subject to him while he himself was in fianship.

The peace of the House of Morna was kept without sorrow and without constant bitterness through Fionn becoming surety for the fulfilment of its terms without grudge.

‘Certainly we will fulfil the peace in all things about which we have been at feud, yet so that Goll shall not have the bones: we will never part with them.’

Iollann (Goll) said without contempt: ‘Long have I obtained the privilege of the bones: it is no good work for a foolish hasty lad to come to seize my right.’

‘I tell thee, by thy hand, Iollann, though great is the dread of thee, that we will never let the bones go to thee for fear of combat.

‘Since thou gavest the battle of hardy Cnucha, victorious son of Morna, thou hast the bone since then, for want of Cumhall of the hundreds.’

‘Cumhall of the feats fell there by the might of my hands in the combat, and I slaughtered his host in turn: to thee I will not humble myself.’

Caireall said with no weak voice: ‘It were better methinks if only Goll and Garadh and Conn had come against him in the fight.’ Etc.

XXIII.

THE ADVENTURE OF THE MEN FROM SORCHA.

It was a feast that Fionn made for Cormac in the great mansion of Sidh Truim: the nobles of the men of Fál came with the prince of Tara to the meeting.

The king of Alba comes, and the king of the Greeks, and the son of the king of wealthy Lochlainn on a visit to Cormac of the battles in pride and in splendour.

Iollann, verily, was the name of the king of the Greeks, Corc the name of the king of Alba of many roads, Conall and Cuilleann of the ships, the two names of the sons of the king of Lochlainn.

Fionn, a prince without envy, sent an invitation to Cormac to come to the banquet given without guile to the men of Ireland.

When each had gone without deceit into the yew-brown red mansion, the king of the Greeks was placed with the king of Alba by his shoulder.

And the sons of the king of Lochlainn reproachless, fittingly at the right of that king, the man supreme in majesty and power, Cormac, son of Art, the high-king.

The king of Ulster and his following, and the king of Munster of good aspect, the king of Cruachain of active mind, sat around Cormac on that occasion.

The king of warlike Leinster sat, a generous man of perfect mirth: great was their mirth at a feast, all that were in the side-blue mansion.

Eight men and eighteen score of leaders of hosts, it is not untrue, were around the king of Ireland of the spoils, not reckoning their foreigners.

On the further side sat the worthy high-king of the fians of Ireland: great as was their display at the banquet, Fionn was a better man than all in the mansion.

At Fionn's right shoulder were set Goll son of Morna, the sons of Nemhnann, and myself, good cleric, on the left side of my father.

Oscar and Diarmaid, son of Donn, at that time by my shoulder : after these were arrayed the high nobles of our fians in the mansion.

Along with the son of active Morna were Garadh and valiant Conán : Goll and all his kin at the right hand of Fionn of Almhain.

There were thirty poets between Fionn and the fire : not a man of them but had a silken cloak from the son of Cumhall, son of Trénmhór.

The stewards who were in the house attending the rest at this time were Caireall, Fionn of the high steps, Caoinche and brown ruddy Daire.

Raighne, a man of wisdom, another good son of Fionn himself, and Caoilte, victorious man, serving the high princes for us.

The joyful hosts assume a great and clamorous mirth through drinking : we behold coming into our presence a cheerful, merry *Gruagach*.

His sweet-strung harp in his hand: it was more musical than organs: deftly, excellently he played it, so that our company were not displeased.

The hosts fell silent of their own accord at the tender sound of the music : the *Gruagach* of the harmony was then placed in a chair of gold.

A slave followed him without fear : never saw I so big a man : with a caldron on his powerful arm that would cook enough for seven hundred.

Said Fionn of brightest visage, the king who never failed at need : ' Ask thy guerdon forthwith, man : name us thy errand to the hostel.'

' To ask my caldron-full of gold from the good son of Cumhall of the hosts, and to find out who is best at bestowing of the men of Ireland.'

Muireann's good son answers that, and not by reason of having feasted, and gave his caldron-full of gold to the huge and kingly giant.

It was Fionn's luck and fortune, when the strong man came over the wave, that Trénmhór's son had in his camp by chance a shipload of gold.

Fionn said to Caoilte: 'Go forth to pay it': Caoilte brought in of the gold of Araby its fill in the Gruagach's caldron.

The Gruagach said to Fionn: 'I find no prince thy better; there cannot be in the east or here a king, however great, to compare with thee.'

Fionn, whose utterance was not rough, asked in a loud, clear voice of the huge man: 'Since thou hast now got thy will, thy name, thy surname, tell for us.'

'Thou shalt have the truth of my tidings, man of the mighty combats: I am Fer Dochair son of Dubh, from the bright lands, from the Sorchas.'

'Fionn, the Gruagach is a son of mine, that played the music of many virtues, the man who excels in spirit and strength, is best in valour and wizardry.'

Then out spoke good Conan, who shunned no man's encounter: 'Though now though art not reckoning Fionn, he would carry the prize in all thou saidst.'

'Never yet came one to compete from near or from ever so far but he would find in the household of Fionn a man to match him in Ireland.'

'My match was never yet found near or far away: nor shall there come here now one how good soever to contend with me.'

Anger seized Oscar of battle when he heard the challenge, and he wagered beyond the men of Ireland to master the fair-haired Gruagach.

Up rose the man that shook the chain, on hearing the brawl, and shook thereupon the chain of silver, that was not of bronze nor of iron.

Then valorous Fionn fell silent at the general sound of the chain, till his visage reddened like scarlet at Oscar's insult to the Gruagach.

The whole host was hushed at the blushing of Fionn of Almhain: there was not a hero of hard combat whom it did not check at once.

Cumhall's son of valour spake to the good son of wise Oisin:

‘Oscar, though good be thy grace, do not insult the Gruagach.’

‘By reason of the wrath that just now has come on the son of Cumhall,’ said Oscar, ‘unless thou master the prince of Fál, thou shalt fall in consequence of thy challenge.’

Spake the Gruagach who was not slack: ‘Son of Cumhall son of Trénmhór, since to thee, Fionn, I have come, escort me safe out of Ireland.’

‘Be not in dread to return, Gruagach of the waving crown of hair: thou shalt have a clear escorting from me out of the bounds of the Gaelic shore.

‘Though the men of Ireland all to one man were to come against thee, I will send you safe from them till thou leave the shore of Ireland.’

‘True is everything that has been told of thee, Fionn of the edge-naked arms; aught good that was said of thee was no flattery, son of Muireann of the great feasts.’

Eight good men were sent by the high prince with the Gruagach, MacLughach and honest Caoilte and Caireall, grandson of Conbhrón.

Caol Cródha, high was his might, the three sons of the Craftsman, from the high-king were sent; the other man, fierce and ready-witted, the tall Oscar son of Cromcheann.

There are the eight that Fionn sent—I have heard of no company to excel them—with great courtesy from his house to accompany the Gruagach.

Spake the Gruagach of ready speech: ‘Since I am going, Oscar, if thou shouldst follow me to Sorcha, thou shalt have combat and fierce encounter.’

‘I swear by my wounding weapons, by my sword and by my spear, when I hear that ye are in the east, that I will go to seek thee.’

The Gruagach departs, and the huge man, and those eight of our host, from us in a ship over the salt sea eastward from the great haven of Benn Edair.

The unwearied crew found a wind that was always with them: for those three months’ space they were encountering perils and wanderings from the course.

They took harbour in Sorcha having parted with trials : heavy was their weariness from the sea, the handsome beloved eight.

The son of great Lugh,—Caol Cródha, fierce was his awfulness, asked—‘ What is the land of shining hue that I see ? ’ said the high prince’s son.

Then spake the Gruagach to Caol Cródha battle-victorious : ‘ This is Sorcha strong and staunch, son of Lugh of the strokes.’

‘ If hither was thy journey from us, from the excelling land of Ireland, go into thy country—we deem it time—and we shall go to Ireland.’

‘ Come ye with me for love of Fionn, ye nobles of the pleasant heroes: the delights of Sorcha shall be yours until your heavy strain be relieved.’

They go promptly forth from the ship, the eight heroes much beloved : the Gruagach and the huge man were at their service diligently.

They see a city in the land, various and beautiful was the colour of its side, many a free craft was followed on its outskirts.

In the dauntless fortress were a kindred many-hued, delightful, with blades of furious flames, with satin silken cloaks.

With seric cloaks of satin, with tall regal womanfolk, with seric embroidery moreover upon her cloak around each queen.

Though in many a castle I have been ere now, south and north, east and west, I have not heard of another such home nor of a people their equal.

The multitude fair of colour came forth, they made obeisance to the Gruagach, and they kissed him affectionately, youth and maiden alike.

When they reached the huge man, both womanfolk and multitude, each man promptly gave each man’s kiss to the Gruagach.

‘ Tell, thou Gruagach of war, by whom every challenge has been sustained, who are the scanty band thou hast brought to the mansion.’

‘ With Cumhall’s son of ruddy face, who gives no refusal nor denial, abide the eight of good service, and seven battalions in his standing fian.’

MacLughach the fortunate spake promptly to the Gruagach: 'Make known to us, O man, what are the fortress and its people.'

'Here is the hostel's name for you, for love of Fionn of Dún Modhairne, this is the City of Gold, ye folk of the son of Trénmhór's son.'

Down sat the valiant Gruagach and all his host in the hostel, and placed hospitably near him the folk of Fionn of Almhain.

Two hundred faultless men-at-arms were serving the encampments, and each brave man at the banquet had a cup embellished with gold.

When the great joyful festive host was full of mirth, a man arose in the brilliant hostel, boasting his bravery before all.

He spoke then with a haughty word standing up in the mansion: 'O pleasant company, have ye seen the equal of this castle in Ireland?'

'I vow, O Gruagach,' said the son of proud Criomhthann, 'that Fionn for one hour of the day is better than ye all till doom.'

'All that I see in Inis Fáil, though ye think them greatly to be vaunted, better am I than all of them,' said the yellow-haired Gruagach.

'What silken stuff there is in my house, and what goblets heaped around, and what cups of golden ornament, are better than the wealth of Trénmhór's grandson.'

Up rose Caireall white of skin, and the comparison had not pleased him, seized a sword of fierce fury and two fiery spears.

Up rose MacLughach the active, and the Craftsman's three sons, Caol Cródha, brave and merry, and Oscar son of Cromcheann.

Up started Caoilte, clear of countenance, a bright man of conquering lances, a bright man comely at a feast, stalwart he was and honourable.

The victorious Gruagach took a hero's step bravely and hardily right opposite the son of Fionn's son, to stay him in the stead of combat.

A step to meet him, a stout step, took the son of Daire then: it was enough to quell the heart, the sound of their sledge-smiting.

Caoilte and Caireall were bravely hewing in the hostel, and Criomhthann's son fierce in might together wounding the hosts.

Caol Cródha high in mien, the Craftsman's three handsome sons: direst exploit I have heard, two-thirds of the host engaging them.

Fifty heroes—brave was the onset—Caireall O Conbhróin slew: there fell by the Craftsman's sons thrice fifty courageous men.

Ten and fifty fierce heroes Caol Cródha cut down with his sword: this is the reckoning not slight that were wounded in the fight.

His ready sword, full of fury, in the Gruagach's lissom hand, he planted it till its hilt was bloody in the flesh of the shining heroes.

Daire's son the horrific bore fifty wounds from the quarrel: the virtues of their blades defended the heroes' bodies in the combat.

The Craftsman's dauntless sons, Cromcheann's son, and Caireall, Caoilte, and warlike Caol Cródha came around glorious MacLughach.

They carried MacLughach off, men pitiful after the fray, brought him in their ship over sea in spite of the company of comely men.

They encountered danger and peril wending westward over the brine: the courage of the men will not be known until the end of all times.

Ravens without ruth were sated from their encounter with the host, and seas incarnadined with their blood, through the wrath of the achieving eight.

They came, though it was hard for them, to Ireland despite the host: famous was their faring from the east fair into the haven of Benn Édair.

Caoilte came on to Almha, we rejoiced that he did not tarry, the six successful remained in company of MacLughach.

All they went through of furious battle since leaving yew-clad Ireland, Caoilte relates it all to his fian and to Fionn of Almhain.

We were not long thereafter, when Caoilte had come to us, till the arrival of MacLughach of the feats, and his six heroes equal in fame.

Women came in frenzy, and Almhain's young folk, wailing for fierce MacLughach—many a hero of us was mournful.

A year, as I remember and attest, were Gaoine's wounds a-curing ; at the year's end he was whole, it brought joy to the Fian.

Oscar, generous man, who never withdrew a foot from death, thought of seeking battle in the eastern land, that son of redoubtable Oisin.

He obtained my leave and Fionn's to go east, though it grieved us : though great was his following, he brought with him only thrice nine men across.

The names of the three nines that were skilful I shall tell you, Patrick: though I have outlived them sorrowing, I have knowledge of their story.

One in the first place was my own son : two was wise MacLughach : Caoince and Daire son of Fionn, four warriors full pleasant.

Raighne son of Fionn, high his valour, and the Craftsman's three sons were four, Caoilte whose speed was a murmuring sound, there are nine of them, O churchman.

Three good heroes of my children went, Iolach and pleasant Oisin, along with Oscar, over the brine ; good was their triumph and their encounter.

Conan went thither, the Grey Man's son, fierce was his joining in engagement, and his six sons stout at arms, they were courageous to compare.

These are but eighteen men, great was their activity and their bulk : and twenty without defect therein were Eochaidh son of Fionn and Caireall.

Breasal's son went, not weak in act : he was stout in their quarrel ; and O Duibhne brown-haired, and Fionn son of Dubhán faultless.

Legán the airy without sadness, a hero who spoke true judgments : O Patrick, brave was his might, the twenty-fourth hero.

Three others went, fierce in fray, of the race of Ronán of famous songs : Domhnall son of Caoilte the tall prince, Colla and redhanded Labhraíd.

Gently floated up to the wharf Oscar's ship of sprightly trim : in it go prosperously to the east the three nines full sturdy.

They reached Alba of the hosts, the active crew of fierce speech, demanding rent and revenue in return for gentleness and peace.

The men of Alba come in wrath, spirited battalions of large heroes : to meet the swift warriors there was many a brigade of good men.

Oscar comes on with his little host by whom many a hard encounter was sustained : though many a lord opposed him, he gave battle to the Scotsmen.

They stormed Dún Monadh, they routed the Scotsmen : Alba's king of forays fell by manly bloodstained Oscar.

This was the battle of great Dún Monadh where many of an army fell : the worse for the power and fame thenceforth of those that died in the fray.

The men of Scotland, though great their muster, their courage and their power, submitted thereupon to Oscar, for the greatness of the spoils of his sword.

There was not on the solid land in power of battle and sturdiness of sword a leader of three nines of their men that did not pay tribute to Oscar.

He divided their own gold and wealth as an overlord's bounty among themselves : by his sword he took their hostages and by the strength of his warfare.

Thirty-five ships he brought with him southwards from Alba : they go to London of the kings, it was a great company of strife.

A ready army met them in London of the white coasts : all that were for battle in this eastern land were in the fortress to meet them.

London of the red ramparts is stormed by the company of great fury : Oscar fiercely overthrows the men of the Saxons all on one field.

Saxonland is pledged for his time to Oscar for his victory to be tributary thenceforward until the latest day.

He got thirty ships and their men with him and their provisions from London : his force on the deep sea of currents was three score ships of war.

He goes on a distant voyage from Saxonland of the great hosts to the bright haven of Rheims of the kings, it was a cause of broken peace to France.

The French assemble vauntingly : they were right ready to come against them : there was scarce a king or prince in the east that did not gather to oppose them.

[The translation here passes on to couplet 142, the intervening part, 121–141, being transposed in the text.]

They inflicted slaughter on their princes, they took their great cities, they swiftly subdued their kings and destroyed their mighty armies.

The victorious Franks are overthrown by the northern expedition of Oscar : they submitted to his peace and to the tribute of his sword.

He got their captives and their tributes—it was not a work without skill—Oscar carried off all their spoils during the battle.

They gained power over every land, Oscar's ungentle fleet ; dolorous until doom shall be all they slew unerringly.

Then they go forth from France, after all the war they had waged : they tarried not, though stern was the encounter, until they arrived in Spain.

The spoiling Spaniards came in multitudes to look on battle : many a lord good of hand was pressing on to the encounter.

They set a ring of battle around Oscar, son of the prince : a silken standard, well-wrought, of seric fabric, is hoisted for him on a lance.

They gave a stout and furious onset, the [invading] band and the Spaniards : many were the pools of blood from those that were worsted in the strife.

Fifty ringleted heroes, no over-statement, fell by Oscar's hand in the fray : one-third of all that perished by his valour till doomsday will not be remembered.

The high tribute of the Spaniards was paid at once right into his hand ; hostages and revenue thereafter, and no spite against him.

From Spain to great Almain to levy tribute for his host ; the mighty fleet of Banba, a strong full-valiant navy.

In Almain was assembled rapidly a concourse of warriors in hostility to guard them from being in sorrow : they rue'd their muster.

Oscar of the triumphant sword advanced, though it was a cause of sighs to his hosts, gave fight to their nobles of fame—it was a woe of battles to their lords.

The Allemans advance against him in anger and in awesomeness : one and twenty staunch battalions faced him in the engagement.

All their host was overthrown by Oscar of the heavy blows : the valiant king of the two Almains he slew in single combat.

The gold and treasures of the two Almains were ceded to him without protest, and a fixed tribute thenceforth, and the command of their cities.

There was not from great Almain till they came to Greece a land whose tribute wealth and booty they did not capture.

They came to Greece though far away : they suffered many pains therein : great were the hardships of the men : great their enterprises to relate.

Sing their enterprises, pleasant Oisin, until thy son returned to Ireland : excellent is the melody of thy mouth, and sweet, O ancient man.

Though wandersome and long to tell their active perilous expedition, I will not cease from it nevertheless till I put a finish on its end.

A Grecian muster gathers : they were numerous, hundred-fighters : there was many a coloured standard of red silk over their high nobles.

The standard of noble Oscar is set on a spear uplifted, nobly decked : he advances, sheathed in armour, a man of blood-stained strife.

Oscar with his glorious host and the Greeks come against each other : it passes count, O pleasant churchman, all that the band left woeful.

They shoot forth showers of venom from their fiery ancient weapons :
the unwearied bands kept smiting heads and helmets.

By the hand of warlike Oscar fell the high king of the Greeks in
the encounter : the king's host thereupon the men of the fleet
destroyed.

Seventeen kings of Greece he compelled to submit to tribute :
bravely he won victory and spoils, the hero, weapon-keen
Oscar.

When they had overcome the king of the Greeks, they go forward
into India : that was the land of armies and of courts, beautiful
of many excellences.

The king of India comes against him, with three score high-
vaunting battalions : it were difficult, O man, to bring tribute
out of that land.

Oscar, with the furious band, comes to meet them and engage them :
brighter than clouds of heaven were the lightnings of their
sledge-smiting.

No man escaped to tell the tidings south or north of the stout
household, but Oscar of the fierce onsets kept hewing with his
hard sword.

Oscar, that refused no man aught, slew the king of India in the
conflict : anger seized him through the hosts, triumphant
weapon-strong Oscar.

Oscar, clear of voice, bestowed the wealth of that land on his army :
he gave wages to every man of the gold of the Indians.

[Translation here returns to stanza 121.]

Seven shipfuls, without refusal, to be paid him each complete year :
a great tribute from bright India was due to Oscar in Ireland.
They went to free Sorcha, the company that brought sorrow into
every land : a stout upstanding wood of spears : the flag o
their prowess was not low.

The number then of the people of Oscar of the gilded swords was four
battalions, a numerous host of good carriage and bravery.

A fierce army from Sorcha comes, terrific men, awful their guise,
eighteen battalions of great power they had at the haven aided
by wizardry.

They cast fires and rocks at the fleet on the sea, and a hundred snow-storms full of fury to overthrow the navy's might.

This is the number that perished there by the army of Sorcha, O churchman, four shipfuls of great strength: they were drowned all at once.

The oversea fleet comes to the shore in spite of the men: great was their power in every land, they gave battle not gently.

The men of Sorcha gave fierce battle to that company of brave endeavour: waters grew red suddenly with the lightning of swords and helmets.

Fifteen days, a fierce endurance, with none giving forward or backward, but smiting bodies and heads, the armies of Sorcha and the band.

The Gruagach, never a weakling, answers the (challenge to) duel of Oscar son of Oisín: warlike Oscar advances against the encountering Gruagach.

To victorious Oscar of the steeds it was thus the Gruagach spake: I will never cut off thy head, thou hast bravely voyaged against us.

Oscar answered merrily to overmaster the dauntless Gruagach, stoutly, furiously, fiercely, angrily, eagerly, right vigorously.

Two strokes successful Oscar gave the Gruagach for every stroke: strike as he might, he drew from him no blood, but red meteors of fire.

Fearless Caireall said—well we liked the speech—smite, famous Oscar, his blade out of the Gruagach's hand.

Active Oscar, who was not timid, accepted the advice he got from Caireall, smote his new weapon of fury from the fair yellow-haired Gruagach.

When Oscar who was not timid heard the voices of his foes around him, he swiftly hewed off the man's head with a heroic sword-stroke.

The Gruagach of active strength fell in the duel with Oscar, and the huge man too of grim form by his fierce formidable sword.

Oscar kept at the fight after his triumph in the duel—a dragon's feat, stern was the meeting—rending skulls with his sturdy arm.

Raighne, good son of Fionn, slew the king of Sorcha in the fray :
the king's son of valiant prowess was slain by the hand of
Oscar.

Sorrowful from the hand of the fierce hero was Sorcha of beautiful
hosts, having lost her people, good churchman, through the
Gruagach's challenge.

He exacted then captives and hostages for his people : they leave
courageous Sorcha in sorrow for lack of friends.

(Translation resumes at stanza 174.)

They go to great Hesperia, numerous and strong were its hosts,
long lasting and potent their strength, their power and their
magic.

The princes of the men assemble to do battle with his expedition :
through the tops of the forests was heard the clang of their
weapons and armour.

By warlike Oscar, hero that possessed every spoil, is slain the king
of Hesperia, sad tidings, and a thousand heroes of his great
host.

Oscar, furious and fierce, was not content without the entire tribute
of Hesperia : he got their revenues thenceforward and the com-
mand of their cities.

Twelve battalions, formidable men, there were in active Italy ;
guarding their eastern land in wait for weapon-famed Oscar.

Having subdued their country, their king and his despotic power,
he carried off over the brine gold and cups out of goodly deep-
blue Italy.

By Oscar's sword that overthrew the mighty, the king of Italy is
slain at this time : two hundred sons of kings, courageous and
tall, fell of the troops at the hands of his powerful host.

They cross the sea with hardship, the strong and sturdy company :
they paused not from the steady course till (they reached) the
hero-abounding band of Lochlann.

Of Lochlanners hard by the haven, an active hero-muster with the
cavalry, to meet the goodly band was many a champion and
high prince.

Though they were brave to see and numerous, deadly in battle as they weened, a deathly visage came upon each man, fearing their death from Oscar.

A fierce onset on the furious band the numerous host of Lochlainn gave : that was indeed the venomous shower whose fiery bolts were many.

Many a vulture was screaming for those that were laid low in the stout stress, and many a raven was delighted by Oscar's victorious hand.

The King of Lochlainn fell—though it was a calamity—a noble prosperous man of goodly fame, and his two sons of bravest prowess, by Oscar's victorious hand.

The nobles of the tribes were slain, though haughty was their spirit : the strength of Lochlainn from that out Oscar brought to his fleet.

They breach the city of Beirbhe, though splendid was its muster : its hostages, its might, its power, in a short space have to depart.

They gather the gold of the city, its treasures and its great beasts : it was a spoiling of no weak kings, their journey to the land of Lochlainn.

They went into their ships, the winners of every hard triumph : the man of high prowess advances to the fortress of the high king of Britain (Wales).

The men of Britain were there to meet them ; brave men, not slack in combat : and many a combat there was, though they had the best of numbers in the conflict.

By Oscar's strong valour fell the king of Britain of stern triumphs : ten hundred armed men not gentle fell by his hand in the great affray.

He abandoned not the eastern land, but kept waging battle and triumph till he had subdued by the strength of his blades the men of Britain all in combat.

He gave the cities of the land to furious flames : no rampart but he burned and plundered, no host whose company he did not quell.

The men of Britain though bold, by the strength of Oscar of the strokes, were left, the prince and his hosts left them, ruined and overthrown.

The pleasant company voyage to the shore-smooth land of Ireland : they come to rest and draw up at the fort of Barrach son of Úmhór.

He gives leave to all that were there to go with their booty to their people and to return to him over the sea, and to remain a while with him.

There came to meet him, to his ship, the active fians of Cumhall's son : stout and sturdy were their hosts, the sturdy race of Trénmhór.

I swear to thee by my good word, though my body's vigour has departed, that Oscar brought to us the power of every land and their spoils.

There was not of the sons of Fionn, except myself, O Adze-head, one—and the men were noble—that did not accept Oscar's hire.

The number of the host that Oscar had, whose victory and spoils were great, not counting attendants and women, was nine thousand full-active heroes.

My son's magnificent company, though numerous were their battles and combats—he himself excelled them all in the hour of strife and conflict.

He was a senior before each brave man, in the time in which he reached his carrying of arms, his power, and his comeliness : courageous was the brave hero's onset.

That is Oscar's voyage to the east, and somewhat of the prowess of his sword : all that perished by his hand and blade till the day of doom I may not tell.

Every land he traversed eastwards of the noble territories of the world, tribute for his fear undemanded they sent him every year.

Oscar my beloved levied, after traversing each wide sea, tribute from every province for his lifetime, he obtained it after his return to Ireland.

There shall never be since Oscar, hero of many a stern triumph,
there was not in the time when he was, a man his match
in combats.

Believe henceforth, valiant Oisin, man that wast fierce in fray ;
give thy attention to the King of the elements : practise
religion without malice.

Grief for my people and for Fionn has darkened my heart, O
Adze-head : since the not weakly band is gone, henceforth my
friends are few.

Oscar of fame lives not, though great were his spoils in the chase ;
nor Fionn, king of the blood-stained fians, nor the hundred-
wounding Corr Swiftfoot.

Caoilte of prudent sense lives not, a wrathful, bloody, right noble
man : nor MacLughach famed and keen, a hero for whom my
spirit is gloomy.

I alone, after the destruction of the Fian, attending to hours and
matins, without largesse, without foraying, without the acclaim
of the grateful poets.

No feast a-holding in my house, no gold bestowed on companies, an
ancient of devotion in a church, where we have neither
attendance nor society.

Son of Fionn who refused no man gold or bronze, thou shalt have
the house of Heaven, that is not mean, for thy heart and for
thy humanity.

Make not lament, O man, son of Fionn of the numerous household ;
truly we shall all go, O son of the king of Almhain.

It grieves me, Patrick of the relics, who makest devotion with
diligence, to be alive now after Oscar who defended all that
thou hast named.

Henceforth I can but sorrow, since the sons of Trénmhór are gone :
my glory and my beauty have departed, my strength, my hosts,
my household.

My blessing on thee, O man, for thy chant all this time : may I
obtain from the King of the elements thy admission with me
into his royal fortress.

May mercy reach each one, and mindful repentance, who will give to memory all that has been chanted to us of the words of Oisín son of Fionn.

O Adze-head, to whom my voice is sweet, O man for whom a noble chant is sung, if my valour were restored, thou shouldst be in command of the earth.

Practise devotion and prudence: many perils thou hast sustained ere now: every spear that thou hast ever cast, that great Mary's Son may forgive it.

Dearer to me were the deep chant of the fians, and the sound of the chase on every highland, and Caoilte's musical cry, than heaven and thy joys, O Adze-head.

Accept faith, noble Oisin, man that wast attentive to a company, and do a pure repentance for thy smiting in battles.

If swift MacLughach lived, and sword-strong Caoilte, thou shouldst not have them in a church taking thy instruction, O Adze-head.

Since there lives of the fians of Fál but thou alone of mighty awe, O Oisín, who didst serve each one, believe cheerfully in the elemental God.

I beseech Heaven's High-king, who is in the angelic city, since my fierce glory has departed, not to forget me for the great feast.

It was a feast.

There is for you, Captain Somhairle, and I can write no more at present from the trouble of the ague.

XXIV.

THE CHASE OF SLIABH TRUIM.

A day that we were on Sliabh Truim, the fians of Fionn full of courage, many a good hero and hound were there, that were right nimble on the plain.

There was not a hero of them without a shield on the mountain and two hounds and two keen beagles around Fionn of high courage.

We were spread over every glen : stout was our strain against the hills : two by two on each slope, our might was full without fault.

We rouse above the heads of peaks the game of the glens and their boars : on all sides of us along the slope was many a doe and badger.

Numerous were heroes and hounds coming forth swiftly on the level : to hold the chase in every glen came forth Fionn, prince of the peoples.

Two hounds in each man's hand of all that came out there of the Fian : it is I myself that know well the story, though I am now bereft of sense.

I shall tell without mistake or omission some of the names of the hounds of the hosts : not a hound was loosed from its leash, but that I myself know its excellence.

Ó Baoisgne (Fionn) loosed swift Bran and Sgeolang that sped afar : Oisin loosed great Buadhach and young Abhlach after these.

When Bresal's son saw in front the king's hounds going bravely, he let go his two fierce hounds, Ucht Ard and slender Ferb.

Active Oscar who was not slack loosed Mac a Truim from his golden chain : famous Caol Cródha let go Léim ar Lúth the nut-brown hound.

Garaidh of the bright weapons loosed Ferán and Foghar and Maoin : Ó Duibhne dexterously slipped Éachtach of the tricks and Daoil.

MacSmóil of courage keen let go Airrhis and Rinn the fierce, shapely Ó Conbhrón let go Cor Dhubh after them and Máigh.

Conan of the ready deeds loosed Rith Ród and Rith re h-Ard : Faolán, friend of hounds, let go Carragán and red Got.

Edain's son thereupon loosed good Casluath and keen Futhlamh ; pleasant MacMorna let loose Arann and Ard na Ségh.

Ferdhomhon son of Fionn let go Ciarchuill that outstript every hound : MacReiche of sage counsel loosed fresh Sgath and Lúth na Lon.

Caoilte loosed brave Enfhuath, and Cuillsgeach of hardy onset : Dubhán's son, generous man, after him slipped Rian and Gar.

Ruddy Dáire son of Fionn loosed Ard na Sealga and hardy Loinn :
active MacLughach loosed white Cuirthech and Lér-bhuidh.

Aodh Beg, a ready man, loosed Marbhadh na gCat and Taom :
Conan son of the Gray Man slipped Leigean from her leash
and Laom.

Sgainner and fierce Gáir are let go, the two hounds of tall Iolar
son of Smól : Oscar son of Cromchenn who was not gloomy
let go Soirbh and Nói.

Famous Fergus File loosed without neglect Sgiamh and Faqidh :
Colla son of Caoilte, generous man, he let go Rian and
Laoidh.

Dáire son of Ronán loosed Dibhearg and swift Dobhrán : by us
were loosed without shame the beautiful great pack of the
fians.

The Craftsman's sons let go their hunting pack without sadness—
Cor and Derg and Drithleann, Corrbhenn and Rith Teann and
Treoir.

Musical Cnú Dheireoil let loose Aindeoin and Eolach on their
course : Uath of the hunts, not mean of aim, loosed Sgread
Ghábhaidh and Néimh.

Criomhthann of the strokes and Conn, two sons of warlike Goll, let
go Dochar and Dorr, let go Crom and Gáir.

The household of the prince let loose their hounds dexterously
without scarcity : behind them by reason of the chase the
hillsides were full of blood.

Many were the hounds on the track of deer around us on the
mountain southward : the throngs were in their wake watching
them, fierce was their onset.

There was many a cry of deer and boar on the mountain, of those
that fell by the chase : from the spoils of herds and hounds
blood abounded on the slope.

I never thought the cries of battle more dreadful, though in many
battles I had been ere then, than the cries of hounds and deer
when the pack came at the herds.

No deer went east or west, nor boar of all that were alive on the
mountain, not one of them all but was killed by the good pack
fierce in attack.

We killed twenty hundred deer on the mountain and ten hundred boars: our pack in the greatness of their fury left every field red with blood.

Does and badgers were not counted, nor hares, of all that fell on the slope: though they were not reckoned by Fionn, they were methinks a great part of our game.

The greatest prey ever killed in Banbha's land at any time, the best that was during my life, was the prey that Fionn took that day.

The prey is divided by active Goll: he left no man of them without a portion: he forgot no man of the Fian except himself and me.

I spoke to Goll the fearless, and I rue'd the saying of it: 'Is it spite that has caused, O Goll, me to be forgotten of all others in the division?'

'It would not beseem anyone in the Fian to revile me above all: it is a pity I am not near thee that I might test the strength of thy hands.'

To answer him I seize my sword, since Goll made a fierce reply, the hero first in wisdom and in fame, I went up to him angrily.

Fionn caught up Mac in Luin (his sword), two sharp spears and a shield of battle, came deftly through the host and quickly seized my arm.

Quickly my anger is quelled by Fionn, and he took upon himself my share of the prey, (saying) 'I have never allowed spite or feud to arise between two of the Fian.'

Fionn, the brave lord, did not leave generous MacMorna of the red shields till he made peace between me and Goll, though great was our enmity and our wrath.

They made fires without fault, truly, on every hill of the mountain, around Fionn of comely body, to roast the boars and stags.

When we had eaten our prey, the battalions of ruddy complexion, the good fians of Fionn set out from Sliabh Truim to Loch Cuan.

We found a monster on the loch, its presence there did not profit us : as we beheld it in silence, its head was bigger than a hill.

Its description to relate—a fortress might stand in its maw : a hundred heroes, though great their fury, might fit in the hollows of its two eyes.

Greater than trees in a wood its teeth, shedding horrid lightning : bigger than a city's gate were the ears of the serpent awaiting us.

Longer than eight men, without belittling, was its tail, standing up to its back : its slender part was thicker than a flood-felled oak in a wood.

When it saw the host at a distance, it demanded in great rage food from the son of Muireann without delay, or combat with hounds and heroes.

‘Thou art not of Ireland’s monsters, wretch of evil fame and mind ; tell us wherefore thou hast come,’ said manly, generous Fionn.

‘I have come now from Greece on my course till I reached Loch Cuan, to seek combat of the Fian, and to take the power of their hosts.

‘I overpower every people, hosts have fallen by my attacks : unless I get satisfaction from you, I will not leave seed of you alive.

‘Give me combat speedily, though thou art strong in hosts, O Fionn, that I may test on you exactly my strength, having come across the wave.’

‘For thy honour’s sake tell us, though great is thy confidence and thy awesomeness, thy father’s identity and thy name, before we cast our weapons at thee.’

‘A certain monster that is in Greece, I shall speak without lie his accustomed name, Crouch of the Rock, high of fame, that stands on the eastern sea.

‘A reptile, good of courage, evil of countenance, such was his gruesome wife : few eastern cities but she breached ; and she bore me to him as a son.

‘I have left sorrow on every prince : Height of Battle truly is my name : Fionn of good report and worth, we reck not thy hosts nor thy weapons.

‘This is the tale thou hast asked of me, man good at sword and at grasp; grant me speedily the fray, though numerous thy Fian and thy strength.’

Though it was a stern enterprise, Fionn bade the Fian go to fight him: to quell him the hosts advanced, and suffered hardship from him.

The reptile came for the encampment, many of our nobles perished by him; we were greatly wasted by his slaughter, and powerless to withstand him.

Spears were cast cunningly, accurately, fiercely, at the reptile: he scattered on us by magic art his fiery showers of spines.

We were brought to grief by the beast; his craft we could not match: he would swallow, though it was no slight strain, a hero and his gear together.

He swallowed Fionn of the strokes, and the Fian of Ireland raised a cry: we were for a space without help, and the reptile slaughtering us.

A door on each side of its body Fionn made of no ill space, till he let forth without delay every one that had been swallowed of the Fian.

Fionn by the fight he made gave succour to the entire host, and freed us by the might of arms, by fortune of battle, and of victory.

The beast and Fionn engaged each other—it was great daring to go to master it: he stayed not from its sturdy encounter till he parted its soul from its body.

What fell of monsters by Fionn, till doom may not be reckoned: what he achieved of battle and of exploits all men cannot number.

He slew the monster of Loch Neagh, and the giant of Glen Smóil, and the great reptile of Loch Cuilleann, MacCumhaill of the gold slew it.

He slew the serpent of Benn Edair: in battle it could not be mastered: the phantom and reptile of Glen Dorcha fell by the hand of the prince.

The blue serpent of the Erne fell, and the fierce serpent of Loch Riach : he slew, though it was a stout heart, a serpent and a fierce cat in Áth Cliath.

He slew the phantom of Loch Léin, it was a great endeavour to go to subdue it : he slew a phantom in Druim Cliath, a phantom and a serpent on Loch Righ.

Fionn of great heart slew the phantom of Glen Rigue of the roads : there was not a reptile in Ireland's glens but he took by the force of his blows.

The phantom and serpent of Glenarm Fionn slew, though they were valiant ; so that victorious Fionn exterminated every monster against which he advanced.

He slew the serpent of Loch Sileann that brought a treacherous deluge on our host, and the two serpents of Loch Foyle that made a fierce attack on us.

A shining serpent on the Shannon, it broke down the defence of the men : and the serpent of fights of Loch Ramhuir, that surpassed the monsters of the world.

He slew, it was a great good fortune, the fierce phantom of Sliabh Collán, and the two serpents of Glen Inne fell by his sword.

He slew the serpent of Loch Meilge, whose prowess was not unworthy of Fionn's hand, and the great monster of Loch Cera too, and a spectre at Áth Truim.

There was a serpent on Lough Mask that gave many defeats to the men of Fál (Ireland), he slew it with his victorious sword, though it was a fierce burden for his arm.

On Loch Laeghaire, in truth, there was a serpent that made flames : in payment of what he suffered of its ravages he beheaded it with his weapons.

The phantom of Dubhas though right sturdy and the wild man of Sliabh in Chláir, Fionn slew with Mac in Loin, though fierce their prowess and their horror.

The furious serpent of Loch Lurgan fell by Fionn of the fians ; all that it destroyed of our host may not be told till distant doom.

A serpent of the singing Bann fell by the hand of Fionn of the hard encounter ; we had often been wasted by its attack until it was slain at Assaroe.

[Incomplete.]

XXV.

ONCE I WAS YELLOW-HAIRED.

Once I was yellow-haired, ringleted,
 Now my head puts forth only a short grey crop.
 I would rather have locks of the raven's colour
 Grow on my head, than a short hoary crop.
 Courting belongs not to me, for I wile no women ;
 To-night my hair is hoar, it will not be as once it was.
 Once I was.

XXVI.

WOE FOR THEM THAT WAIT ON CHURCHMEN.

Woe for them that wait on churchmen, that are not heard on the
 hardy fray: woe for them that are checked by decay, unsightly
 end of shelter.
 Woe for a king's son that is faint-hearted, that imposes not his fear
 on man: woe for him who forsakes his pointed lance for a
 horned yellow staff.
 Oisin am I, the prince's son : I was wont not to put off battle :
 to many a hero on the stead of strife I have given cause of
 woe.

Woe for them.

XXVII.

OISIN'S SORROW.

Sad is that, O dear Caoilte, by whom sea-roving crews were
 thinned, our parting from each other after the Fian is a cause
 of sorrow.
 To fall in the east in the battle of Gabhair happily befell
 Mac Lughach, rather than that the youth of great deeds
 should be tearful and gloomy in our company.
 All but myself, an ancient, despicable after all the battles, the race
 of Baoisne is gone—sad is that, dear Caoilte.
 Sad is that.

XXVIII.

THREE HEROES WENT WE TO THE CHASE.

Three heroes went we to the chase on this slope of Sliabh gCua : we started a brown stag from the pearly fresh brown oak-wood.

His like I never saw on this heath of Sliabh gCua, his size and the number of his antlers : a lank stag eating the young grass.

We loosed our hounds at him, we came to pierce his hide, and the stag was not stayed till he reached grassy Sliabh Mis.

I was there, and tall Oisin and Caoilte of good counsel : there were not of the Fian, as good as we, three heroes.

Three heroes.

XXIX.

ERECT YOUR HUNTING SPEARS.

Erect your hunting spears, wherewith we once wounded the white does : when we were in arms, we made no fasting journey.

Steer ye your rounded hulls to the bare knolls of Lochlann ; with your stout lances we slew slow-glancing Raighne.

I am Oisin, though ancient : I have trysted with gentle women : grayness is nearest to brownness, bentness is nearest to erectness.

Erect.

XXX.

THE HUNGER OF CRIONLOCH'S CHURCH.

The hunger of Crionloch's church, ūch, I cannot bear it ; last of the royal prince's sons, we have suffered a scanty fare.

Oscar, my heroic son, for whom songs of praise were made, were he alive at present, he would not leave me to hunger.

My curse upon thy churchmen, Patrick, and mayest thou rot ! if I had Oscar, he would not leave me to hunger.

I am Oisin ruddy-cheeked, son of Fionn, of honourable spirit : I have had in my pay twenty hundred that knew no hunger.

The hunger.

XXXI.

THE WRY ROWAN.

Swineherd, let us make for the moorland : I am without food for three days : lead before me to Gleann Da Ghealt : come, my son, and take my hand.

There is on the north side of the glen, if we were both brought thither, a tree whose berries are good to taste, which is named the Wry Rowan.

If thou wert nine days without food—I tell thee, it is no foolish thought it would relieve thy dryness and thy thirst, when thou shouldst see the colour of the berries.

We were two thousand in the hunting on the slope beside the hill : we brought in no prey to Fionn but the berries of the tree and two swine.

Swineherd.

XXXII.

THE BEAGLE'S CRY.

A beagle's cry on the hill of kings ! the mound it circles is dear to me : we often had a fians' hunting feast between the moorland and the sea.

Here were the followers of Fionn, a company to whom the sounds of strings were sweet : dear to me the active band that went on hostings of many hundreds.

Fair to see was their chase, methinks : many red stags fell by their prowess : many a speckled speedy hound coming to meet them on the moor.

Bran and beautiful Sceolang, his own hounds, in the king's hand : dearly Fionn loved the hounds, good was their courage and their achievement.

Crú Dheireoil in the king's bosom, good son of Lugh of comely form : he kept playing a harp for Fionn, the fair-haired man of strong voice.

Each leader of nine of the Fian used to come to the king to hold
the great huntings that the host made around Druim Caoin.

Fifty many-antlered stags fell by my own hand, O king, and fifty
boars likewise, though to-night there is nothing mine.

The sons of stout Rónán had a camp on this north side of the glen :
a goodly sight was the Fenian cooking that the Fians made at
the foot of the peaks.

The race of Morna, an active band, with many a man on the
southern side : often they fought a hardy fray and came
victorious out of it.

I have heard a red beagle's cry on the slope beside the stream : it
has raised the waves of my head, the sweet-voiced beagle's
bay.

I am Oisin the king's son : it is long since my form has withered :
although my heart is sore, nevertheless the cry is musical
to me.

A beagle's cry.

XXXIII.

THE SLEEP-SONG FOR DIARMAID.

Sleep a little, a little little, for thou needst not fear the least, lad
to whom I have given love, son of Ó Duibhne, Diarmaid.

Sleep thou soundly here, offspring of Duibhne, noble Diarmaid :
I will watch over thee the while, son of shapely Ó Duibhne.

Sleep a little, a blessing on thee ! above the water of the spring of
Trénghart, little lamb of the land above the lake, from the
womb of the country of strong torrents.

Be it even as the sleep in the south of Dedidach of the high poets,
when he took the daughter of ancient Morann in spite of
Conall from the Red Branch.

Be it even as the sleep in the north of fair comely Finnchadh of
Assaroe, when he took stately Sláine in spite of Failbhe
Hardhead.

Be it even as the sleep in the west of Aine daughter of Gailian, what
time she fared by torchlight with Dubhthach from Doirinis.

Be it even as the sleep in the east of Degha gallant and proud, when he took Coinchenn daughter of Binn in spite of fierce Dechell of Duibhreann.

O fold of valour of the world west from Greece, over whom I stay (?) watching, my heart will well-nigh burst if I see thee not at any time.

The parting of us twain is the parting of children of one home, is the parting of body with soul, hero of bright Loch Carmain.

Caoinche will be loosed on thy track : Caoilte's running will not be amiss : never may death or dishonour (?) reach thee, never leave thee in lasting sleep.

This stag eastward sleepeth not, ceaseth not from bellowing : though he be in the groves of the blackbirds, it is not in his mind to sleep.

The hornless doe sleepeth not, bellowing for her spotted calf : she runs over the tops of bushes, she does not sleep in her lair.

The lively linnet (?) sleepeth not in the tops of the fair-curved trees : it is a noisy time there, even the thrush does not sleep.

The duck of numerous brood sleepeth not, she is well prepared for good swimming : she maketh neither rest nor slumber there, in her lair she does not sleep.

To-night the grouse (?) sleepeth not up in the stormy heaths of the height : sweet is the sound of her clear cry : between the streamlets she does not sleep.

Sleep a little,

XXXIV.

FIONN'S PROPHECY.

Woman that speakest to us the lay, two things most have overcome me : a vision of shapes has appeared to me, has reft me of my strength and my reason.

The Adze-head will come over the babbling sea : I deem it no harm, he will not be harmful to me ; he will bless Ireland round about and the glorious warfare will begin ; his miracles will be for-ever, and he will bring all to Heaven.

The books of learning will be here during the sway of the foreigners and before their time: cemeteries and churches the King will have, great will be their power together; it will be good for every man that it reaches, will bear many to the house of God.

Listen ye to the prophecy of Fionn above the pool, and hide it not: the lime-washed stones (castles) will be, not weakly they will be made.

It is not this that grieves me, but the number of the grey-faced foreigners here, and that I and the Fian shall not exist and I myself driving them out.

The foreigners' gardens will be here, and many a tree a-planting, and herbs a-putting down and coming up from their roots.

The high-king will advance from the north, will sternly wage the battle, and will raise up his wrath, and will leave the (field of) battle red.

The Irish will rise hardily, alike in east and north and south, it grieves me that it may not be I who come, when the shout of the men will be raised.

The high-king will cast the stone, and many an "och" will be there: it grieves me that I cannot come, when the shout of the foreigners will be raised.

A foreigner will not wait for his children as he goes in his ship over the brine: few of them will escape through the number of the famous battles.

Round Sligo a battle will be fought from which will come he advantage of the bright Irish: it is unlikely that I shall be present, much it grieves me, O woman.

First psalmist of the Irish am I; the Son of God will bear me to Heaven: though I have had many of them, I dislike the nature of women.

I am Fionn son of noble Cumhall; I believe in the King of the Heavens; I am the best prophet under the sun, though I have done the will of women.

Woman.

XXXV.

THE WAR-VAUNT OF GOLL.

Lone am I on this crag, though I am overcome with hunger, since to-night there is with me but one poor woe-begone woman.

Thirty full days I have been without food or sleep, without music of harps, without timpáns hemmed in on the crag.

Thirty hundred true warriors have fallen by my hand in that time—it is a great sign of madness—and yet to be drinking brine after them !

I was the deed-vaunting champion : I have a waist of bone : I was golden-weaponed Iollann, to-night I am Goll the unsightly.

Fionn son of Cumhall, Fenian prince, has driven me to the crag :

my career of victory is glorious, this is the cause of his enmity.

Trénmliór of encounters perished by the might of my fierce hand, for there was none to go between us until I slew him by my stroke.

Cumhall valorous, victorious, perished by me in the battle of Cnucha : as much of his haughtiness as I lowered. I am paying for it now.

In the strenuous battle of Cronnmhóin, though many a hero opposed me I slew ten hundred right valiant, the followers of Caireall, in onset.

Through Conbhrón's white-skinned son I drove the head of my spear : towards me never again was he insensate in the house of Almha.

Two of the sons of the chief prince, Fionn son of Cumhall the joyful—to me it was long of evil omen that I slew them in the middle of the bog.

The command of Ireland was mine till Cumhall came : I did not spare his flesh, since I did not enjoy his favour.

It was wrongful for Fionn of Almhain, for the proud fulfilment of a word, on account of avenging my ill-treatment, to drive me to famine.

With thrice fifty gallant heroes came Cumhall to Tara : so high was his spirit, he would have broad Banbha for his own.

Magnificent Conn of the Hundred Battles was then king of yew-clad

Ireland : many a strong strait I suffered to subdue his foes.

Heroic Cathaoir, bold high-king of Ireland, and ten hundred men
perished woefully at my hands in the battle of Magh Agha.

A brother's son to this Cumhall, the son of Úna of brilliant beauty,
Conn was not willing to uphold me in spite of Cumhall and
these Fians.

Were it not for the tie of kindred between them and this king,
though strong was the House of Baoisgne, they would not have
made terms with me.

A sister of lordly Cumhall was foster-mother to this Conn, from
this came my displacement, and my sad departure from
Ireland.

The kingship of the Galian fifth (Leinster) Conn gave to skin-
white Cumhall, it was no omen of peaceful rule or courage to
be mine.

On a day that I held a great hunting around Cuilleann O
gCuanach, I beheld Cumhall approach haughtily to forbid
me.

The house of valorous Morna, Cumhall fell to rending us : it was
not a just casting of lots that satisfied him, but combat.

To beautiful Sliabh Eibhlinne we retired in spite of Cumhall : we
left not a man behind, and three hundred fell of his company.

Thereafter we went to rampart-smooth Cruacha of Connacht : a
panting march was ours, with Cumhall pressing on us.

At his foster-son's demand, Conall of fair Cruachain refused us
shelter : for us it was omen of utter rout, that Cumhall forced
so many to oust us.

We went right rapidly forward to Emhain Mhacha, and pleaded
a lasting compact with the lord of Ulster at this time.

Ulster's king did not venture to keep us for fear of Cumhall ; this
were a sad change, should the strong man come against us.

To Conn with acclaim we went to Tara's rampart : he was not
gracious towards us, it was no cause for us to be courageous.

The king of side-green Tara then refused us ; woe for him that
abandoned our noble band : therewith we left Ireland.

In our heavy-laden ships we went to the land of the Welsh : when we had fought a battle there, we left our enemy diminished.

The sovereignty of the over-sea border I nobly assumed : though to-night I have but one woman-friend in loneliness.

A year and a quarter in that sovereignty I was—it was no presage of combat when the folk of the island of outlaws sent tidings of us to Cumhall.

Cumhall the brave and prudent, and the chiefs of the Munstermen, the men of Leinster of bold engagements and the unforgetting fian of Ireland.

The mighty companies came to drive me out of the land of Wales : it was not a likely cause of my being fittingly upheld.

We gave stern battle to each other at that time : to me Banbha's host were not friends, they were as though frantic.

Cumhall, Bodhmann the woman-warrior, valiant Criomhthann the spoiler, in the lead of the fians of Banbha, added to my career of battles.

The Welshmen were not friends to me, they set upon me together—that increased my bitterness—the stout folk of the island.

The slaughter of the host right valiantly I achieved in that fight : to them it was an omen of long plunderings, the number that I slew at the time.

Twenty hundred brave heroes fell by me in that fight of the host of Cumhall of broad Banbha and of the warriors of Wales.

From that overthrow (?) I covered my retreat without delay : since I found no protection I go from them over sea.

To the islands of free Lochlann we went after all the spoiling, there I found no peace, it was an evil path for us.

The hosts of the warlike land approach us to banish us : to quell their strong men was not easy for our being few.

We gave a close-fought battle to the fearless men of Lochlann : bravely I slew in fury the king of Lochlann.

Eight hundred of the warlike host perished by me in truth : my expedition was not feeble until I took his sovereignty.

A while I spent in their islands levying rent and tribute, the courteous sons of Morna boldly ruling the lands.

We were betrayed—it was not done amiss—to the same Cumhall :
 a foreign army came against us, and we left them grieving.
 We gave battle gloriously to the fearless battalions ; many were in
 evil plight through me, and we ourselves were full of wounds.
 Fifteen hundred dexterously I slew of this host : I left them in a
 heap of bones, though to-night I am lonely.
 Into our swift ships we went without delay : they took no hostages
 of me once I had put to sea.
 We turned our face to the Scotsmen, it was not a favourable path
 for us : the oversea men came to drive us away in banishment.
 A furious (?) battle was fought between us and the host of Alba :
 they were hard to check for the comely weapon-bearing Fian.
 I advanced right eagerly to where I saw the victorious king, for I
 was vengeful for the dishonour of my friends.
 A pitiless combat was waged between me and the king of Alba,
 wherein I smote with a clean stroke his head from the renowned
 king.
 I left the king's host hewn to the bone in the same battle : I was
 high in spirit after engagements and exploits.
 Four glorious years I was in the kingship of Alba : I cannot
 remember all I got of gold and silver.
 Once that we held a chase through valleys deep and dense, it was
 a cause of rue to us, our foes coming between us and the sea.
 Cumhall the majestic came, with the well-graced host of the islands :
 the men of Alba abandoning us did not cause us to be over-
 valiant.

[Stanza 57 to be read in the text after 59.]

Battle to Cumhall, vaunter of triumphs, I gave without delay : there
 fell by me in combats ten hundred to sate my eagerness.
 I embarked my great household in their ships in spite of the foe :
 we made loud rejoicing having escaped from all peril.
 We go adventurously to the wide haven of London : we were still
 formidable, though we had suffered many hardships.
 There came a stout encountering host to drive us from that same
 haven : it was no path of peacemaking for them, when we
 caused them to regret.

On the fair-green of the royal city we brought the heroic battalions :
then full of vengeance against the foe were my Fians.

Right rapidly were breached the firm ramparts of London : suddenly
the host advanced, it was a straitened path for us.

The king of the Saxons courageously challenged me in the fray : I
refused not his whole household, and I shunned not their
hostility.

At last in the end of the engagement the powerful ruler fell, though
it is no dishonourable tale, it was a heavy task for me.

Two score hundred Saxons I slew of them undauntedly : and I
left them in such evil shape, that but the tidings of them
remain.

The power of England we held a while in peace, and the foe in
deep distress from myself and my friends.

Hard-weaponed Cumhall came, and the Fian of Ireland without
delay, and according as we heard, the host of the islands along
with them.

The right wrathful warrior gave us battle after his journey : I was
the vengeful overthrower of every sept.

Three score hundred, armed for battle, swiftly perished by my
hand, for the Saxons did not dare to follow me or go before
me.

I covered my retreat after the overthrow : I did not abandon my
followers till I got them into their ships.

Then we sailed onward to the land of France ; the passage was made
musical by the cold birds of the sea.

The hosts of spacious France came upon us at this time—a tale that
is meet in brevity—on a few of the host of Banbha.

An heroic battle to be vaunted we gave to each other, our expedition
gained high renown from the host that came against us.

The sovereignty of generous sprightly France was mine indeed until
my pursuer came, Cumhall who made no treaty.

The victorious host of Europe was around Cumhall, the men of
Ireland advancing actively, for me they had no good
friendship.

They joined in hostile fray with us after our journey : my noisy
arrowy host answered them as they saw them.

It was a fine and valorous battle that we gave to each other, my noisy, arrowy host, till we inflicted slaughter on their Fian. Criomhall, Bodhmann, the woman-warrior, and the nobles of the House of Trénmhór, kept around the Fenian chief that I might get no opportunity.

Fifteen hundred triumphantly I laid low of their hosts: against them I made good defence, it is another glory of my successes.

From that overthrow at length I covered my retreat: though to-day upon the crag my body is covered with wounds, I will not keep it silent.

In their heavy-laden ships I embark my little Fian: I advanced on this journey till I reached the haven of Bergen.

The valiant king of Lochlann with all his host was in the place: we obtained their sovereignty then for the dread of my blade.

Four lengthy years I spent in the kingship of Bergen; their friendship I obtained, and Bergen's gold and silver.

Cumhall the quarrelsome went to war with the high-king of Banbha, whereby he left in distress (?) Conn of the Hundred Battles, brave though he was.

Heroic Conn despatched envoys for us to Bergen: we came this time to the plain of Cruachain in haste.

Conn of the Hundred Battles supported the race of Morna on this occasion: we advanced boldly then to the battle of Cnucha.

The men of Munster in warlike guise came to the same battle, and the men of Leinster vengefully, bravely by Cumhall's side.

Two hundred bold Munstermen, two hundred Leinstermen this time, two hundred Fenians of manly encounter came to master me at Cnucha.

I slew with active valour the six hundred I relate: I bethought me of my ill-treatment, and I gave no quarter.

My friendship was warlike then towards valiant Cumhall; to part us would not have been easy for the fierce men of Banbha.

An eager wounding thrust I drove into the warrior's breast; his heart was riven by me, having empurpled my spears.

The Munstermen fled before me until I reached Fiadh Gaibhle: long in . . . graves shall lie all that I slew without quarter.

Bodhmann the woman-warrior and Crimall came to stay me : it
was an omen of war for me leaving the battle of Cnucha.
Though fortunate the House of Trénmhór, there lived not to cross
the Liffey but only one woeful eight and Bodhmann in fury.
The warriors of valiant Leinster, I followed them without faintness,
I was their utter destroyer till I reached Fiodh Dorcha.
I gathered their booty and went to Tara : having avenged my
wrongs, I was full of courage.
The headship of the Fians of this Banbha was given to me by skin-
white Conn : this was a great profit to me as long as he
fulfilled it.
I ordered in readiness the bands of Ireland and Scotland, I gave
them noble terms, since on me they had cast their lot.
I gave favourable hire to the chiefs of the host of Banbha ; that
company kept not faith with me, having enjoyed my profit.
I left no hideous monster in lake or linn in Banbha that I did not
nobly slay—it was another glory of my profit.
There was no insensate spectre, there was no phantom yet nor evil
shape in Ireland through my strong search but was slain by me
thereafter.
There was no mighty fleet in my time on the sea of Fódla that I
did not dismember—it is another part of my service.
Ten years I was Fenian king over the Fians of Ireland : I kept no
ill-minded man and I did no treachery.
The rule of the Fians was taken from me by Conn of the Hundred
Battles, who gave it with strong affection to Fionn son of
Cumhall after me.
Conn in lordly fashion divided the Fian between us, a cause of
confederacy ; he left a third to me and two-thirds to the son of
Cumhall.
We passed a time of peace after our confederacy with each other,
and I used to receive tributes from the host of the city of Bergen.
From Hallowtide till May I supported the entire Fian : our spirit
was heightened by banqueting and playing games.
The chase of Corann of the hillocks was held by us without
refraining : long will the story hold of the evil encounters I
sustained.

Fionn fetched a sudden halt on the summit of Sliabh Seghsa : it is a tale to be told for long, the three that came to meet him.

Three phantom sprites came out of the side of the hill : devilish was the guise of the women : they spell-bound my companions. Three black unsightly mouths, six white eyes never closing, three red bristling heads of hair, six twisting legs under them.

Three warlike swords, three shields with their three spears—it was no easy task to gaze on the women or their gear.

Rough grey iron of wizardry they had mounted on poles : giddiness and faint sickness came over Fionn and the Fian at the sight of them.

With magic of evil dealing they spell-bound our chief ; they left Fionn thereafter a withered quaking ancient.

The seven battalions of the Standing Fian they brought into the same plight around the door of the bone-strewn Céis, but only me alone.

The whole Fian was swiftly bound with success—it is not a tale to be ever told—and they were cast into a house underground.

They seize their three bright blades to hew the Fian to the bone : they would have had but other men's heads on them, had I not been quicker.

The combat of those three hags I took on myself alone ; a mighty fray was that struggling in the entrance of the hill of Seghais.

My stroke was fierce and powerful, for I left no leavings, when I smote with it bravely Camóg and Cuilleann.

Courageously I bound Iornach fast in fetter : to overcome her was not easy until I brought her to grief.

The Fian of Ireland in ruinous plight she brought out herself in fear of being hewn to the bone by the edge of my sharp blade.

This evil sprite was forced to put them into their own shapes for dread of her undoing : thus the tidings are told.

Fionn comes forth released, and the Fian in a rout : scant was my terror, though to-night I am lonely.

Right speedily the abode was burned by me with fierceness : I left in black ashes that house at the foot of the Céis.

Iarnach of horrid locks angrily followed Fionn and his Fian and, bold of body, demanded single combat courageously of Fionn.

Fionn the Fenian chief found no man to fight the treacherous
warsprite till I went in my battle-gear, when I saw Fionn in a
strait.

Though her combat was mad, I overcame her without hardship :
by clean force I cut her head off with my blue blade.

Conarán son of Caimidel of the shapely Tuath Dé Danann was the
father of the three wild women whom I left lifeless.

Friendship and alliance by marriage Fionn made with me after this
conflict : it abated my vengefulness until they slew Fedha.

Fedha, his daughter's son, perished at Fionn's hands through
pride : he was the son of all-bright Cainche : without him I
am lonely.

Lone am I.

IRISH TEXTS SOCIETY.

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries, and notes as might be deemed desirable.

The Annual Subscription has been fixed at 7*s.* 6*d.* (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Vols. I., II., and III. are now out of print, but Vols. IV. and V., "Keating's History" (Part I.), and "The Martial Career of Congal Clairingneach," can still be obtained by new Members joining the Society at the original Subscription of 7*s.* 6*d.* for each year (1901-2).

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20, Hanover-square, London, W.

IRISH TEXTS SOCIETY.

THE NINTH ANNUAL GENERAL MEETING of the Society was held on April 30th, 1907, at 20, Hanover Square.

MR. JAMES BUCKLEY (Chairman of Council) in the Chair.

The Minutes of the last Annual Meeting having been taken as read, the Hon. Secretary presented the

NINTH ANNUAL REPORT.

The Council are glad to be able to lay on the table their new volume, the Rev. George Calder's edition of the Irish Version of Virgil's *Aeneid*, which members will receive as the publication for 1903. They hope to follow this up by issuing at an early date the second and third volumes of the text and translation of Keating's *History of Ireland*, which will form the annual volumes for the years 1904 and 1905.

At the date of our last Annual Meeting negotiations had been entered into with Mr. Thomas O'Malley for the continuation of the work, but, owing to his subsequent engagements in England, the project had to be abandoned. The Council believe their subscribers will share the satisfaction that they themselves feel on hearing that the Rev. P. S. Dinneen, M.A., has consented to lay aside his other work, and to devote the entire year to the endeavour to complete the remaining portion of the text and translation of Keating.

It is most desirable that this edition of the *Forus Feasa* should be followed up by a fourth volume containing the genealogies appearing in Keating's *mss.*, with notes upon the whole work; but the Council are not at present in a position to undertake the outlay that this extra volume would entail.

The loss of their old friend, Mr. David Comyn, the editor of the first volume of Keating's History, is much regretted by the Council. He passed away within a week of the date on which he handed over to Father Dinneen the notes and materials that he had collected for the continuation of the work.

Mr. MacNeill's edition of the *Duanaire Fhinn* is practically ready, and will shortly be issued.

Among fresh works accepted this year by the Society are the Life St. Declan, edited by the Rev. P. Power, F.R.S.A. (Ireland), from a manuscript in the Burgundian Library at Brussels, and a collection of the poems of David O'Bruadar, edited by the Rev. J. MacErlean, s.j.

Other offers of work are under consideration.

The new edition of O'Rahilly's Poems, revised by Mr. T. O'Donoghue, is in the press; but this volume will not be issued gratis to members who have already received the 1901 edition. It will be obtainable by members at the cost of one annual subscription, 7s. 6d., and by non-members at 10s. 6d. This edition will contain several additional poems of O'Rahilly.

There is a very steady demand for the Society's Dictionary; and, in view of ultimately issuing a completely revised edition, prizes amounting to £25 and a limited number of interleaved copies of the Dictionary have been offered by the Council for lists of words not contained in the present volume. The date for sending in the lists has been extended, and there is a prospect that useful lists will be submitted for competition.

The number of Members is 726.

The Financial Statement was then read by Mr. Samuel Boyle, *Hon. Treasurer.*

THE SOCIETY'S ORDINARY PUBLICATIONS.

*Income and Expenditure Account for the Year ending
March 31st, 1907.*

Receipts.	£ s. d.	Expenditure.	£ s. d.
To Balance from previous year, ...	184 0 7	By Postage and Stationery, ...	10 4 5
,, Subscriptions, ...	213 15 3	,, Printing, Binding, and Adver-	
,, Donations, ...	13 5 0	tising, ...	10 3 0
,, Loans repaid from Dictionary		,, Publishers, ...	5 15 6
Fund, ...	101 0 0	,, Salaries, ...	30 0 0
		,, Bank charges, ...	0 2 9
		,, Balance, ...	455 15 2
Total, ...	£512 0 10	Total, ...	£512 0 10

Balance Account.

Assets.	£ s. d.	Liabilities.	£ s. d.
To Balance—		By Publishers, ...	340 9 0
Cash in Bank, ...	453 15 2	,, Balance, ...	165 6 2
,, in hands, ...	2 0 0		
	455 15 2		
,, Advance to Publishers			
(1903 Vol.), ...	50 0 0		
,, Society's interest in stock in			
hand,		
Total, ...	£505 15 2	Total, ...	£505 15 2

SAMUEL BOYLE,
Hon. Treasurer.

Examined and found correct.

P. M'MAHON,
THOMAS P. KENNEDY, *{ Auditors.*

April 29th, 1907.

THE SOCIETY'S IRISH-ENGLISH DICTIONARY.

*Receipts and Expenditure Account for the Year ending
March 31st, 1907.*

Receipts.	Expenditure.
	£ s. d.
To Receipts already published, 1772 5 7	By payments already published, 1709 9 0
Sales, 239 17 1	Binding, 19 15 10
	Repayment of Loans, ... 101 0 0
	,, Balance, 181 17 10
Total, £2012 2 8	Total, £2012 2 .8

Balance Account.

Assets.	Liabilities.
	£ s. d.
To Balance down (cash in Bank), 181 17 10	By Balance, 181 17 10
,, Stock on hand, about 300 Copies, . . .	
Total, £181 17 10	Total, £181 17 10

SAMUEL BOYLE,
Hon. Treasurer.

Examined and found correct.

P. M'MAHON,
THOMAS P. KENNEDY, } *Auditors.*

April 29th, 1907.

The adoption of the Report and Financial Statement was moved by Mr. Edward Collins, LL.B., and seconded by Mr. Edward O'Brien, and carried.

The following members of Council retiring by rotation were : Mr. Miller, Mr. Buckley, and Mr. Rhys.

The following names were submitted for election : Mrs. Banks, Dr. Mark Ryan, Mr. E. Collins, LL.B., Mr. Edward O'Brien, and Mr. Frank MacDonagh. A ballot was taken, and the following were declared duly elected to serve on the Council: Dr. Mark Ryan, Mr. Edward Collins, LL.B., and Mr. Edward O'Brien. The three members retiring by rotation were re-elected.

The Officers of the Society, viz.: Dr. Douglas Hyde, *President*; Miss Eleanor Hull, *Hon. Secretary*; Mr. Samuel Boyle, *Hon. Treasurer*, were re-elected on the motion of Mr. Buckley, seconded by Mr. O'Brien, and carried.

On the motion of Mr. Boyle, seconded by Mr. Hooper, and carried, Mr. T. P. Kennedy and Mr. Peter M'Mahon were re-elected auditors for the ensuing year.

A vote of thanks for their services was proposed by Mr. Buckley, seconded by Miss Hull, and carried.

GENERAL RULES.

OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretary, and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place or the Council.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.

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Banks, Mrs.	Brennan, W. A.
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(16th and 17th century texts.)
Edited by DOUGLAS HYDE, LL.D.
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2. *Fleo Ȥpicpēnd* [The Feast of Bricriu].
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3. *Dánta Aodhaugáin Uí Rathaille* [The Poems of Egan O'Rahilly]. Complete Edition.
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4. *Fógraír Fíeara an Éirinn* [History of Ireland]. By GEOFFREY KEATING.

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