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1904

DUANAIRE FINN

THE BOOK OF THE LAYS OF FIONN



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DUANAIRE FIONN

THE BOOK OF THE LAYS OF FIONN

PART I

IRISH TEXT, WITH TRANSLATION INTO ENGLISH

BY

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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 instant duel. 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 Oisín 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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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*).Text Trans.
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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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XIII.—(*continued*).

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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 "sidh" 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. Oisín, aided by Fionn's two hounds, themselves metamorphosed beings, at length killed the stag.

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XVI. THE SHIELD OF FIONN, 34 134

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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. Daolguis, unfairly trying to save Fionn, was cut down by her sword. Then Oisín and Caoilte intervene to protect their chief, and finally Lodbhorn, a fifth adversary, kills the young heroine.

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Fionn invited the high king Cormac to a feast. During the feast, a "Gruagach" (a long-haired hero of uncertain attributes, nowadays a sort of genial wizard or warlock) entered, followed by a slave, who carried a caldron. The stranger demanded the full of the caldron		

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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, Oisín laments the disappearance of the Fiana, and is adjured by Patrick to practise piety and reason.

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 Oisín and himself. Oisín 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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XXVI. WOE FOR THEM THAT WAIT ON CHURCHMEN, . 81 194

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XXVII. OISÍN'S SORROW, 81 194

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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 Gaians. 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 1 β). Accordingly the page on which the Agallamh breaks off is 129 a .

II. Fragment of a story, bearing a very long title, about Fionn, Oscar, and Magnus son of the king of Lochlainn, 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 Òunairpe Fionn anpo rìor" — "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, "b'pàtair bocht," complaining that, having journeyed from London to Cnoc Samraib (= 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 a , at top. "Cionnriozantap an leabapra do r'grìobadh pe Niall Gruamdha do òSomhairle Mac Donnall anoirbìn 7 a'gus 1626." "This book is begun to be written by Niall Gruamdha (i.e. the morose) for Somhairle Mac Donnell, now the 7th of August 1626."

Page 50 a , at foot. "Duir ap Niall O Cath[ain] po r'grìobh po." "Pray for Niall O'Cathain, who wrote this."

Page 56 a , at foot. "Anoirbìn in deicem la xx. reptempir 1626. C'ric in leabair conuic' reo 7 go ndena Dia epocairi ap in b'per po r'grìobh .i. Niall Gruamdha O Cath[ain] c'ebna, a'gus ap f'ip in luabair map an c'ebna .i. Somhairle Mac Donnall 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 Gruamdha O'Cathain and on the owner of the book likewise, i.e. Somhairle Mac Donnell, etc."

On page 64β. "Ανιστ' επορταθ' Ια Σ. Προνομιον μο πατρυν
bennat' agur co nguioθ' ré ap ap pon cum De nime. 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 Dēremper 1626 a Lóbán don leabapra da rōrībhað pe Niall O Cath[áin]. Ilm tpoaipe." "On December 2nd, 1626, at Louvain, is this book a-writing by Niall O'Cathain. I beseech mercy."

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

A new scribe takes up the Agallamh where Niall Gruamdha 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 : “ Aḡ rín duit
a caitéin Samairle aḡur nī febuim niora mō do rḡrioḡaḡ
anuairrī ó buaíḡpeḡ in cḡeḡa.” “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: "Aḡ rin buic a éairtín Samhairle aḡur da ppaḡuinn ní bað mo ina rin do ḡuanairpe Finn pé na rḡriobað do ðenainn ḡaoibpí é. Mipí Aoð Ó Docharraig do rḡriob. Anoirðin in 12 Februaipí 1627." "There you have it, Captain Somhairle; and if I got more of the Poem-book of Fionn 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: "Ու քրթաւոնն ո՛ր Բաժ մօ Ին արքարս Ծօ լցրիԵԲսւոնն ԻԾ. Առօրթոն Ին 6 Աւգստս 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'Cathain. 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 Gruamdha. 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 Maghnus 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, englished Sorley, was a favourite name of the MacDonnells. Somhairle Buidhe, chieftain of the Antrim MacDonnells, 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 nEacòpuim an áip atáid na gcoinnaríde." 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 MacDonnell, 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 Maglábhúin (in English form Daniel Maglone), as a note on the fly-leaf states: “Óo b'ó up'ó an lea'óap ro a'ó an b'ra'óap bo'ó Domhnall M'aglábhúin or Maglone pe toil na nu'ó'ópan an bli'óan 'óaoir an T'ó'ó'óna 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 *go*, following his original. He often writes *e* for *ea*, and sometimes for *eí*. For *ia* he sometimes writes *ie*—e.g., *ieppoið* = *iappaíð*. This corresponds to a pronunciation which I have noted in Tyrone, *iappaíð* sounding like 'ee-yerry' rapidly pronounced. His form *rǵpíbebuinn*, for *rǵpíobpáinn*, 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 Mile 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 *Laoidh Oisín 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 Mícheál 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 Techtmar, 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 *Macgnímartha* 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 Lagen 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 Galians of Leinster or the Luagni of Tara were braver than ye." As to the status of the Galians, 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 Galians 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 *Aithechtuatha*, 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 *flana*. 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 Cualnge.

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 Ivernian 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-chlanda*, 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 Tailtiu. 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 Gaiians. 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 *Macgnimartha*—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 *Macgnimartha* 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 *Macgnímartha*, 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 *Macgnímartha*. 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 Uirgrenn. Uirgrenn 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 love-worthy 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-buaibarta 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 hail-stones 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, Fíonn and Úaílgíonn should be read so as to rhyme fully. The second syllable in Úaílgíonn 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 þ, every consonant requires its natural sound as if at the beginning of a word.

THE RACE AND HOME OF FIONN.

The genealogical accounts of Fíonn 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. 435), Dubhaltach Mac Fir Bhisigh quotes six different pedigrees for Fíonn, the sole point of agreement in the six being that Fíonn'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. Fíonn. | 6. Baoisgne. |
| | 7. Mudh (Mugh). |
| | 8. Buan. |
| | 9. Fergus. |
| | 10. Trendorn. |
| | 11. Trenmor. |
| | 12. Cumhall. |
| | 13. Fíonn. |

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 ennoble 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 Aebhdha 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 Luaighni 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 Luaighni."¹

Dubhaltach 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.

Dubhaltach 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," Dubhaltach quotes an older writer, who says of the Gaileoin

¹ Asberaid araile 7 is fíor sin gurab do Uibh Tairrsigh do Uibh Failge dho. Aithechtuath na hUi Tairrsigh; do Luaighnibh Temhrach 7 dferaib Cul Breghe do sunnradh iad; 7 ase sin an treas teallach o ngabhthaoi ri-fendecht Ereinn, ar ba ri ar Buaighnibh no ar Luaighnibh ri fhian Ereinn.

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, gentile 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 Fidcuire 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 Luaghnibh do ocus ise ba rí f[oraib] air ba huaidhibh sen no gebthe cennus aif[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 MacDareo'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 forai² .i. Tuath Fidga³ agus Tuath Fochmaind³ agus Tuath Aithechda.⁴ Tuatha Fochmuinn⁵ for Aib Failgi agus for Fothartaib Airbrech agus for Almain agus anas dir di di finib.⁶

Tuath Aithechda⁷ batar for airthiur Life co muir.

Tuath Fidga⁸ for Fortuathaib Lagen agus for Uib Cennselaig⁹

.....
 Tuath Luaigne¹⁰ i mBregaib agus i lLaegaire agus in Ardgall agus isna Delbnaib¹¹ agus i nUib Maic hUais¹² agus co Temraig agus¹³ 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 septa 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 Luaighne were in Bregia (to the north and south of Tara), and in Laegaire and Ardgall (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 Egdha H. ³ Ochmain H.

Fochmhuind M.

⁴ Athachda H, M.

⁵ Fochmaine H.

Fochmhuinn 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 agus omitted B.

In the territories occupied by the vassal-races of the Luaighne 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 Caeilte : ‘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 Feeguille 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 Gruamdha, αὐτὸν ἐρρόκαπε.

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. *Ḫá říćíř* to be read as if *Ḫáćíćíř*, modern pronunciation, in Munster, *Ḫačad*. 22. *in naemáđ*. 27. *aduđairc* for *do ráíř*? 29. *řomēr*, nominative, for *řomír*. *mac in Léíř* for *mac Aođ Léíř*. 34. *ne ráířer* *lnř Samér*.

II. 5. *aduđairc* for *adđerc*. 10. *ř* for *'ř*. 14. *řo boí* for *boí*. 15. *Ḫá řleiř*? for *řleiř*. 18. *buřře*? for *bořb*. 23. Read some adjectival prefix like *caem-* before *řluairđ*. 28. *ađur* for *ř*. 31. *řiađamaoib*? 32. *đluairmíb*? 33. *řaíđe*, 'words,' 'utterances,' for *řaiđ*. 35. in *řeačřmađ* *đaolđur* wants two syllables. 38. *đ' řáđřam* for *do řađřam*. 41. *beíř* for *abeíř*. 44. *cupřaoi*: *do čđđbađ-řan*? 50. *đibé do đeč đá řéna*.

III. 8. *řmđ*. 10. *ađ řomčoirnéađ řinn Almán*. 22. *Clann řllořna* or *Clann řlořna*, accusative. 24. *'řm č-áč* = *ađur in č-áč*. 28. *čap áč* for *čap an áč*. 30. *Seolmař*, omit *ne*. *Clann a řenačap 'ř mo čen*. 31. *'ř* for *ř*, or omit. 33. *clann Ūiřđoirčoiř*. *đo řia Ūiřđéiř* as in 28. 35. *čorđapariđ*.

IV. 1. *Cřonnřmóna*. *bođđđa*, like to *đođđ*, the war-god. 4. *do řperčal in čomnnř řm*? *ađ a řřiřáilem*. 5. *n-áđřmar*? 7. Omit *řm*. One syllable over in the second line, which is obscure. 12. *řočad Canann*. 13. Omit *řém*. 14. Omit *uo* = *đo*, *đa*. 17. *ní hé řm*? 22. *đia řioř* = *Ḫá řioř*. 30. *ina arřoiř*. 37. *đo đřřoiř-éačřač*. 42. *adđerč* appears corrupt. 44. *đia řioř*. 45. *ř nač* for *'řnač*. 50. Omit *in*.

56. 'r a ndubramair. It is a habit of the scribe to duplicate this a. 66. ʒið beʒ mór do báðar wants a syllable, and does not make even a loose rhyme with marbáð. 67. immon (= um an) for mon. 69. Omit aʒ, as in modern usage.

V. éóic déac for éóic. 9. aʒ for að. 10, 11. caoʒaib. 14. leat-
cpom. 21. enaa disyllable for ena? 26. ʒcuirpeð. 1c cuapa?
27. Þionnníaiʒe, gen. of -níaʒ. 37. ale for aleití. 38. nʒontaoi.
40. noðan þeðar.

VI. 3. d6-ran for d6? 7. ppié for purppié? 8. 'r for 1r, or omit.
aðubairc for aðberc. 12. a céile. 15. éuaib for aɣuaib. 20. poié
or paiʒ for páié? 22. 'na for na. 25 pa [a] nðulcað. 30. nðaméaoi
for nðamíaðe. 34. airðe.

VII. 3, 4, 5. do rinneap-ra? 4. nó ʒo for ʒo? 6. 1r iar rin?
Omit no or the second ʒo. 7. 1r for aʒur. Omit 1r. 9. ap flaié etc.
wants a syllable. 13. in þen? 15. cloibim éorpaic. 16. þiafpaíʒer.
17. 1r piac peaða Ðám Ða benn. 20. 1rpuiyr Ðorinnann. 22. in
éuipð rin? 25. ʒabál. 26. 1r ann, omit rin. 27. rem'. 28. ppuar-
ur-ra. in ʒcéin for ʒein. Omit 1r.

VIII. 8. níaðaé, unless we suppose the feminine inflexion by attraction of
tiʒ—teaé miaðaé, tiʒ miaðaiʒ. 9. noða teaemíainʒ tú, thou touchest
not, shalt not touch? I suppose a transitional form leading to modern teaʒ-
míaim, teanʒmíuiʒim, which, however, is followed by le—éeanʒmíuiʒ mo
lám leir an ʒcopán, my hand touched (met) the cup. 12. páða = enámía,
for páite? 13. 1pan for pa. 14. Omit ba. 16. clainn for macaib?
19. *et caetera* implies that *caetera desunt*.

IX. 3. opm.

X. 2. Omit 1r. 3. éiap for 1iap. 6. Omit me? 7. ɣuʒair. This
confusion between the 1st and 2nd persons of the preterite is still found in parts
of Ulster. 9. leð lám-pe? 19. Éoéaib etc. wants a syllable.

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

XII. 1. Omit one naé. 9. þriacap-þinn. muna beé. 11. Omit 1r.
13. 1r for aʒur. 15. nÐáipe for nAipe. 18. Aʒur for 1r. Supply 1r
before Paolcu. 26. Transpose Lonn and Luac. 29. inʒan-ʒorpm.

XIII. 7. a tírið. beir [leat] mo íleʒa nime? mapaoñ 'r m'ioðna
airʒiðe. 10. ap réð. 12. luac a lenna do Éacair mac Oilella.
14. páʒbamair. 18. Omit rínn. 44. Omit a.

XIV. 2. nʒné. a ainn. 9. lenaib. Syllable wanting. 16. laimpaibí, r,
leðmíuibí. 20. nó ʒo. 22. inap nðeʒaib. 29. níor éop. 33. Omit
aon.

XV. 3. cpoinn airð eiðniʒ? 11. uainið. 18. aðbar for ɣ-aðbar

XVI. buibéim for féin, or ipan for pan. 5. maipg do bíob ap cionn a fepgde. 7. a ainn. Sgiač becomes feminine in later usage. 8. [a] mtečta. 11. opmpa. 16. Cuipir *etc.*, a syllable over. 22. [lre] in cčb-čat? 25. agup for ip. 32. Armenta for peap Menia? 36. ghač. 39. hallač for hálolč, equating with tappaič. 41. hap giall gač ghač? But the nom. should be gleč. 42. ngeal-glač. pgeič for rgiač. The gender has become doubtful. 44. Tečba. 46. ón for óna, modern ór[ab]. 47. comčpuinn. 54. ap or 'nap for map. 55. Omit ip. 56. tučair. 57. Omit ip. 59. ip do for rčb. 62. Eight syllables in first and second verses. 63. gāč, as in modern usage, Munster and South Connacht, North Connacht gābač.

XVII. 2. pčil for pčilín, the last two letters being a duplication of m in mbic. 4. For do cuiprči read dia cuipče = dá cuipčí, dá čcupčaoi. 6. féinčib for pčgčféinčib? 8. nač for čonač, or perhaps talmán tuinn, poetic inversion for tuinn talmán. Such inversions of the genitive are frequent in the oldest poetry. Čonn talmán is a common poetic phrase for 'the earth's surface.' Comčpuinn for čpuinn? 10. Omit ip. 11. lem for le mo. 16. Omit ip. 18. The name Cúán is a disyllable. 19. č' iončaič? 27. Omit ip. 29. uó = bč. máčair. 31. map for nap. muic mčip n-uáčmaip. 32. ip é for ré. 33. Omit rin. 37. rčb for ip do. 39. mapčair. topčair. 40. čpaočair. Omit é. 42. gnačféin for féin? 44. coméill, accusative of com-iall, a clear instance of accus. governed by a 'passive' verb. 45. čap maigē, to rhyme with innpuibē. dia or dá for do. 46. mčip. plaičče plčg = 'of hewing down of hosts.' The scribe, mistaking the construction, read a ploičči plčg = 'where hosts used to be cut down,' and changed mčip into mčip to amend the rhyme. 48. ná bíč. 49. ač cluim *etc.* wants a syllable. 58. biač twice for biač. Omit second čú. 65. Omit a before čile. 66. b' čforáille. Almání for hAlmání. The confusion of final e with i denotes a late original date for this poem. 67. a n-opaič. 68. gač for first gača. But next verse has also a syllable over. Perhaps dičē, tičē are already monosyllables. mapao. 61. Almaine for hAlmaine. 71. llanannán. Nominatives in -án have often genitive in -án. 73. in neač. ingin. 74. Omit ip. 77. čočmapc. éigean, a forced form of éigin, to rhyme with pepp? 81. b' imbip. 82. 'r for ip, once. 84. n-alča? čepččip. 88. gē co ndech? 96. fáčač. ina čoirpčim. 102. 'r a čtučač. 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. Copčair, *etc.*, has a syllable over. 3. tučair for čegor? Malac-čuib. éair for éaičip. The -ič stem is of modern growth. 7. The rhyme Gulbam, Duibne 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. bpačán 'spirit,' not bpačán. ób

éualaid. 18. ollbalaðac. a fulaimð. 23. Omit ben once. 27. puolnð-eað. 28. tēið *etc.* wants a syllable.

XIX. 1. upapa. 3. n-epbaid. 13. Macu Neóta, *i.e.* a member of the race called Neótpaiðe. 16. ð' aonlaim = still in existence? This may be the origin of a ðólaím, used in North Connacht dialect in the sense of 'always,' 'continually.' beó for beóða? or beó-bíðbað.

XX. 3. ðia ttauð. 5. mapbair. 9. lóib appears to be a disyllable. 10. 'ré for ippé. mátaip for amataip. 13. for a breit. Read nó ðo nðepnatap, or in cleimnur. 14. ip a ciall. 17. do 'lip? 21. aður for ip once. 25. i nðiaid a atap. oplaic. 33. Elena or Elana. The long é is a modern introduction. 35. nðépcað? 40. aonap. The metre changes in this quatrain. 51. iap n-a bualað 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 Lomnoctac. 59. The inflexion of Cpaoð Ruað as one word, like the modern cpáctóna, is very frequent. 61. cpíap, two syllables. 64. ðit tim. 67. A llinur *etc.* has a syllable over. tá for atá. 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? ðiallað? 83. ðeill *etc.* a syllable over. 87. aður for ip. Oilill for gen. Oilella, *metris causa*. 88. tappoið *etc.* wants a syllable. 91. do pað *etc.* wants a syllable. 92. ðeðmac *etc.* wants a syllable. 93. ip meimic po biaða? 91. cenn caillige? 101. lám. na ðiaid. 107. muna dech. 109. eibip piona (pípu) ip maca? mapbað.

XXI. 6. pa tuait aihpa? 7. oipréin, oiprín, for eippen? I have made nothing of ðiul ðennaið. 17. ip é pin *etc.* wants a syllable. 21. ec *i.e.* aður. 28. pðiað. 31. ð' páððap?

XXII. 3. ap ðcúl. 5. Omit in. 6. Na cpí Ðuib meic. mórb... which should rhyme with mictið appears to have been altered to rhyme with Mopna. 8. Change of metre. 9. Chaipioll *metris causa* for Chapiill. 11. Change of metre. 13. Omit pin, which is inserted through misconception of the metre. 15. Return to original metre. 16. Atbað for do baðað. 17. é' aitepc. a uí Cúmaill. boí for do bí. a píp. 21. ðan olc ip. 29. ðac típe. 31. a uí. 36. mhóip for mhóip by attraction of form. 37. ap cenn in cpílóid? 43. innip é' aitepca. 44. a nepc for nepca. 48. ðcaomhéill? 62. This poem is incomplete. The defect is unfortunate, as we miss thereby the story of the breaking up of the Fiana.

XXIII. 5. *ria gualann?* 7. *Cpuacán.* 26. *beir* for a *beir*. 28. *Per Dopea.* 33. *6b éualaið?* 35. *go ngoil.* in *trlabpauð.* 49. *puapacap etc.* has a syllable over. 59. Insert *ip* after *éuaið.* In Aran they say *éoir ip éiap.* 61. *póig* *gaé aoinéir.* 69. a *ílóig.* 71. *gaé* a *ppaca*, unless we suppose the old dative *inpi* with *i* elided before *éail.* 74. The rhyme *lán-mep:* *cepbá* is evidently corrupt, unless it be a mere assonance, giving *cepbá* the modern value *ceárbá.* 78. *an* before *éin-peaét* is the article, not the preposition, as the modern pronunciation *innéin-peaét* shows. 86. *go poice* or *degaib?* 93. *éiop* for *éiopar.* 96. *am* for *ipam*, or *na* for *ina.* 97. *féin* for *budéin.* 99. a *ccoinibech* has a syllable over. 101. *oét* for *na hoét?* 109. *Monaið.* 110. *Dúin*, but modern usage often leaves composite place-names uninflected. 112. *gliað.* 113. *poinn* (*ré*) a *n-ór* *'ra n-ionnniur féin i dtuapardal riu (?) budéin.* 117. *Sax-ain.* 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. *aip* and *teineað* make bad rhyme. 138. *dpegan?* 141. *ceéill, i.e. géill*, pl. of *giáll.* 147. *po uair* or *po puair?* *ipa* or *ina* for *pa.* 153. *Almann.* 156. *píg*, plural. The allusion to two Almaynes or Germanys may serve to date the poem, but I am unable to apply it. 158. *Almann.* 159. *ipán nðréig.* 160. *go techt dot mac.* 162. *ppóil.* 170. *teinnce?* *n-uplaiðe.* 174. *ipán* for *pan.* 185. *caop.* 189. a (fem.) *treipe.* 193. *éim* for *mín?* 195. *caépaéa.* 196. *po ðiombuaið.* 197. *Eipinn metris causa* for *Eipenn.* 198. a *n-éúál.* 199. *clanna cairpéaéa.* But the repetition is probably corrupt. *cairp-teaéa*, chariot-riding? 201. *ip pob.* 203. *caéa*, gen. after adjective, still found with *lán* in Ulster, but not I think elsewhere. 208. *go comméib = co comméib*, with *co* once omitted in transcription. 212. *panað duðac = po a n-ib duðac.* 213. *mbuiðeé.* 215. *duine.* 221. *reinnceap.* 222. *ngábað* for *ngáibéce.* *Loða?* 223. *ðopðán* for *opðán.*

XXIV. 8. *ip Ablaé óg dia n-éir rin* or *Ablaé óg dia n-éiri rin.* 10. *Léim etc.* wants a syllable. 20. *do léig etc.* wants a syllable. 29. *ap ndol etc.* has a syllable over. 32. *naib.* 33. *an trealð etc.* has a syllable over. 42. *ap realð.* Next verse a syllable short. 53. *ap an páirpge.* 55. *Ap na gCaé.* 56. *oirnn.* 61. *bámap*, omit *po.* 64. *do éompaic etc.* a syllable over. *ní po an*, or *noéap an.* 65. a *ðepna*, Ulster dialect for a *nðepna.* 69. *ba móp.* 77. *Ap Loé Lóðgaire etc.* a syllable over. 78. *Sléibé.* 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. *éuirinn.*

XXVII. 3. *gaé.*

XXIX. 2. *ðaingne*, omit *go n-*.

XXX. 2. Omit a.

XXXI. 3. *Do beit?* for *da mbeṭea*, with same meaning.

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

XXXIII. *punna*. 9. *a n-anu?* while I wait. *paiceap*. This deponent-ending is usual in pres. subj. 1 sing. in late Middle Irish. Modern Irish substitutes *-ab* from the future. 11. *meanmam*. 13. *ḡib hé an pmólać*. 14. *laća*.

XXXIV. 3. *ria penñep*. 4. *páipðine*. 7. *τ-arpðrí*. 10. *buð beḡ*
etc. wants a syllable.

XXXV. 23. *cuadhamaṇ-ne*. 40. *ḡúinne*. 42. *árpðrí loćlann?*
43. *ḡopoćair*. 48. *Albanćairb*. 111. *longairb*. 64. *ḡin ḡob é, M. I.*
cen cop. 65. Omit *ip*. 75. *Sluaiḡeaḡ?* 76. *a n-airṭip?* 79. *cop-*
capać. 80. *orm*. 84. *ciapálać?* 85. *in Conn?* or *co cupata*.
105. *ḡá* for *nḡá*. 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.

DUANAIRE FINN.

ΘΥΑΝΑΙΡΕ ΦΙΝΝ.

I.

Εὖλ θαμ̃ πενέυρ Φεμε Φινν· πε πέ τοιγεαέτα in Ταλζινν
ó πέ Περζυρα nearτmοιρ· ζο πέ Οιρρίν ιλρεαέταιγh
θαδop διαρρ dealbða don δρυινγ· a Þaðpuic mόρ mιc Calp-
rainn

Conán mac in lez luaépa· agur Aoð Rinn πορuaέða
Conán ζα πέινδið ba πεαρρ· a n-ιαέ Alban no Ειριονnn
noéap ágm̃uιpe eιpp áιγ· ina Áeð Rinn mac Ronáin
Fionn do map̃ aέαιρ Aeða· i n-ιopγail ní moð maep̃ða
Aoð Rinn agur Fionn πάεαέ· ba clann veιppι deap̃bpaέtap
Oopad Fionn d' Aoð ina έιγ· ζαέ άpð-com̃aið vap̃ éuιnγið
do m̃ac Rónáin co paέoið· d' epuic ina ðeγ-aέαιρ 5
Níop buiðeé Aeð do éleaέt zoil· pan ζcom̃aið do puaiρ na
aέαιρ

ba ndepna in περ ζníoñ doiliγ· dia τάinic a ðfenoιðið
Do bí inγion ag Aoð Rinn· ip hí ba háille i nÉipinn
diaρ mόρ a γpáð επέ m̃ιpe· Eapγna ainm na hinγine
Do pað óá bpeίeιp όρ eάé· Aoð Rinn mac Rónáin πογnάé
naé paέað ζan iomγoin ap̃ πεap̃ ba p̃ιppeð a éleim̃nap
ba hágm̃ap̃ d' Aoð ó do ζein· naé ðeιγεað tap̃ a bpeίeιp
ní lam̃ðaoιp̃ laoié επέ m̃ιpe· ðol d' iεppoið a inγine
Ceítepe bliaðna ó p̃in puap̃· agur peέτm̃ain co lán-lúap̃
leiébliaðain ip̃ mí am̃áin· ζop έep̃ta céile Conán 10
A nγaβaiρ eιðip̃ óá p̃liab̃· ann pa ζnάé in inγion p̃ial
Uιppe inγion Rónáin ðpeaγ· po len a hainm̃ don inðep̃·
Do bí Conán ζan m̃inaoi m̃aié· in τ-uappal ip̃p̃in τ-áp̃ðp̃laié
ba hí inγion Aoð[a] Rinn· a ðen ðionγbála d'Éipinn
Aouðaiρτ Fionn éall ap̃eιγ· πε mac in lez ó luaέaiρ
ζa τταoi a Conán do éleέt zoil· ζan inγin Aoða d' iεppoið

Raġat ba hieppoið amað· ip cuip·ri liom do ðeġlað
 ba þiðrð deġ do ðleðt goil· ipeað loðmar ba hieppoið
 Ða þiðrð deġ a hAlmáin oill· do loðmar go ngoil ngliunn
 go dún Aðða a hAlpð puiðe· op úp Siúipe ppuð·ġloine 15
 Tegmaib co dún Aðða in áig· leicctear pinne a páit Rónáin
 ni paiðe Aðð ðall arciġ· do ðoið pa mbreifpne mbaoġlaiġ
 Aððí Conán in mnaoí moill· ip puiðir ap a ġualuinn
 toġbaib leið in mnaoí ap in mac· ġan ceaðuġað co coinnarç
 ġar iap pin tainic aþúaið· mac Rónáin in ðloiðrðm ðpuaið
 ró ġað don dúnnað iappin· mup ap páġaið an inġion
 Innirçear d'Aðð na n·apm náig· Earġna do bpeið do Conán
 ó Siúip hppuðġil na ppeað ngeal· go hAlmáin leðain
 Laiġean

Noða bpiðpeað bpeiðpe ðaí· a nðepna Conán pom çap
 pob ropaið don laoð dána· púaið deaġ·mnaoí a ðionġbála 20
 ba puaipe a ccoinnarç ap aon· Conán ip Earġna þionnðeaom
 ġup ġuin ġráð na mná mac Finn· eiðir a uðt ip a imlinn
 Nfor laímað pġaoileað in pġeóil· po boí aġ Oiprín ba
 haímðeoin

ba hé Conán cenn a ccenn· a naémnað neimneac Eipionn
 Luið in pí go Ráit Çienaið· do boí innce pe blíaðoin
 ġan ðocað ġan ðfor ġan ðáin· a pfail Çaoilç mic Rónáin
 Laiðe dia mbámar aġ bóinn· ba çtuġ Orġop bpeiðir inóir
 go nað ðteiðpeð piap nó poið· in ġcéin do biað na beaðaið
 Aðberç Aðð pe hOrġop inn· dia ġcoímaill in mbpeçir mbinn
 mo ġenop ata að beaðaið· a meic Oiprín aipmleðain 25
 Aðaið piom a Finn go ngoil· a meic Cuímuill a hAlmóin
 cáit a bpuíġe hpiap nó hpoið· áit ap mulliup mo bpeiðir
 Mo in çarçuiðne tuġað opç· do páið Þionn paððapnoçt
 ġan çinnpġpa ġan toçmarç çpeðir· bpeið hinġine do
 ç'aimðeóin

Aðberç Aðð do ġuðt ullam· buð haíðpeað mo pápuġað
 muippeopa Conán na ġlonn· aġup biað m'inġion aġam
 Na habaið ap Þionn na ppleð· pe hAðð mac Rónáin poiðir
 açt cuinnig cóir cenn a ccenn· ap mac Aðð leið go
 lánçeann

Ðia mbámar i mbun Eipne· ap ccumarġ cáit pé çéile
 piðir Aðð ap Conán çap· foc na mná pin go haímnap

Muna abpa an inġean pēin· adubairt Conán ġo ġceill
 doḡbert mo bṛéitir ġo mblaiḡ· conaḡ fṛuiġḡbe reb beaḡaiḡ
 Anoip uair aḡperra· ap Aoḡ ór cionn an eapṛo
 do ġuaiḡ na ġrealaḡ ġairġiḡ· d'ionnṛaiġe in áirḡ airṛip
 Inṛṛaiġir Conán ṛé pēirġ· ap a ṛġéit uaine óḡeirġ
 do ġap in mīliḡ náṛ mall· a ġloiḡem ip a ġaḡḡapp
 Loḡmar ġo hlnir na nġan· ṛip a ṛáirer Inir Saiḡér
 ip maiṛce do leiġ cenn a cenn· dá uáirne áirġ na hġipenn
 Maiṛce do bí aġ pēḡain na pṛer· maiṛġ Laoḡṛaiḡe ler
 leiġeḡ
 ip maiṛce do leiḡ cenn a ccenn dá caḡmīliḡ Ṽian ġipinn 35
 Maiṛce ḡopad in béim co ṛṛap· do ġonán ipṛin ġomṛarṛ
 ḡar leḡair in cenn co enáim· ṛé ġerṛlár ġaḡḡapp Conám
 ḡo ṛad Conán co ġcéill cṛṛuinn· béim ġloiḡim d'Aoḡ na
 ġualainn
 ġur ġere a cenn ṛa laiḡ nḡeir· díá beim cupata coiḡḡeirṛ
 Ṽice aníor Conán cṛoiḡe· a haḡḡe na hiorġhoile
 mac Rónáin co ccaoiḡe ġenir· ṛo haḡnaiceḡ ṛa n-inir
 Seḡḡmoin ip mī na luiġe· do bí Conán caḡhaighe
 leiṛ na leiġair do baḡ ḡóirġ· ṛerṛaḡ a ġneḡ a cceḡóir
 ḡliaḡain do ġonan ap biḡ· ġur in laiḡe ṛoḡ búaiḡṛeḡ
 ṛeaḡnóin Sliġeaḡ ḡala buiḡḡ· ip in maiġin ór ġḡḡṛuim 40
 Cnuim neime ṛo ġap na ġinn· ṛe nūm ġloiḡim Aoḡa Rinn
 maṛṛ ap Maiġ ḡála na n-áḡ· do ġalap ceirṛe cceṛṛ-ṛṛáḡ
 Aġ ṛin oiḡiġ Aoḡa Rinn· a Ṽaḡṛaiġ na mbaḡall mbinn
 do mac in leiḡ naḡar laġ· maṛ do ḡáos ipṛin coiṛṛac
 Ṽurṛain a Ṽáḡṛaiġ ḡoḡ ġṛoir· ṛuġar móṛ n-uide n-anṛṛoir
 ní binn liom áiniur ná ól· ṛar ġip na Ṽéine ap aineól
 Mipe ḡuḡ-ḡeḡ ġo nḡéine· ṛar ġip ṛlaḡa na Ṽéine
 ón ló inuḡ ṛam bíoḡḡa ban· díol na Ṽéine ip ḡeġeol ḡam.
 Eol.

II.

Cumain let a Oirpín péil· ap tcurur go Teirpailg tréin
 da oétar do bponnad bpuir· do comól go teğ Cormuic
 Do beirim briatop go mbáig· a Cáoilte maic níc Rónáin
 eólae mé i bproimailb pine· in pgeóil ataoí d'riappailde
 Dar gab in meirce Cormac· ap Piond po puagair comrac
 leirion ba hairpeé in dáil· dia ndepnadop iomarbáid
 Ro ráid Corbmac pem ačair· mac Airte níc Cuinn Cēdeatāig
 go geuirpeó pa fálaid de· Piond po gabail an coipe
 Ğac a ndearnamap miad ngle· adbeirt Piond na Féme
 Ğid tenn let do cpoide de· pa liom búaid Ğac én-éluiče 5
 Da compaiciom let apír· a Chopmaic da mbenam cíop
 duit ní ba maictheé a pír· baó hairpeé ap niomdeğail
 Noča dečaid pe t'atāir· le Cumall mór go ccačair
 a com-éirğe do com Cuinn· adbar pap eirig ecpoino
 Ro bábaipri trí deic ccač· i nağhaió Coimail go paxh
 Ğér meap bar mioğaid na dáil· níop dionğailb rió én-lám
 Conn Ğoll dia lámh deir· allop a pğéic nap b'amóeip
 ağur pír éiriond uile· ağ Ğoin Coimail cneirbuidē
 Muna beidír pír Muimān· 'r Connačtaiğ na Ğcupaó
 peim pleiğe ní éirúpaó de· do éloinn oile Feiðlime 10
 Aduðairt mac Mopna mór· Ğapaó načap Ğnát do elóó
 ip rómór in tár a Pind· do beirē ap élanmailb čaeim-Čuinn
 Aduðairt Pionn map po pepp· noča ndearnatčar mo leap
 do tenopad opm na tačair· pdo mapbratč mo değatāir
 É péin pa ciontae ann rin· puğ Moipenn leir ap eirgin
 do bripriom cač Conča cíop· ap Coimall mop mac Tpenimóip
 Ro riappaild Piond do Ğapaó· iap ruiče do na pappad
 óriðri trát boi and· cionnup do mapbaó Cumhall
 Do bámaip-ne ré pír óéğ· do élanmailb Mopna ní bréağ
 po ráiğriom pleiğ Ğac pír· a tčaelb Cuimail caémilió 15
 Cionnup po ppeağair-pioim rin· béim n-amuir ap in mlió
 bennačt opč na can ačt cíop· Ğe maó púat let clann
 Čpénmoip
 Rangadop dá Ğuin pan nğuin· ó Cuimall ón caémilió
 Ğion Ğop commaoib do čapa· a ceomaoin Ğac áon-ğona

Ir ann adubairt Orðar· aiðiorc þa borð bporðar
 þo ðéðta comþac arcið· Fionð ðé þo beir a þþrangðaið
 Þreðraið in ðuð þin Cairþre· mac ríog na hÉirionn airðe
 þo ðéðta comþac ó a éloinn· Cormac na biað a nÉirinn
 Mar þo éualaið Orccar án· ðuð Coirþre dia éur a tðár
 cið go bioðra díá vinðe· go þríorað in þáirðime. 20

Þo ráirðreð þe Cioðruaið cain· mac Þir éaoðað mar þo blið
 ðar þúain þot éirð mar nðáil· ni huair þ'[þ]eirð no
 þ'iomarðáið

Ro coirðriob na rlóið uile· þo éoirc Cormac cúlbuðe
 no ður ðar Cioðruaið a þúain· þe rlior in ciðe taebðraið
 Moðénor þo ðað in þuain· þar comcoirþriot na þluaið
 rnað þaiðe ectrain þon þáil· aét ðan ap nairm þo ðaðail
 Þo tinceð Cioðruaið céðað· þ'ór ir þ'airðriob ir þ'éðað
 þa heðáil þoran þé a linn· a þruair a ðceðáir eaðruinn
 ðan coðlað ó þin co lá· iðir þior ir mac ir mná
 ðan aén a þreðra a ééile· ap eðla na haiðéirðe 25

Ar na mþaðé þuinn ir þáið· þo éennþam an iomarðáið
 nior millþemor ap ccainðne· ður cinnþemar comairle
 Sé þir þeg þuinn iar þoðail· þo éloinn þaoíðne þuaððonaið
 þa iomarðáið Þinn anðbuð· ir Cormac ó élaóin-Teimþaið
 Ro þanþaett uainn elanð Morþa· ir clann lollainn ðan þoðra
 ir clann Rónáin þeilðe· þo þanþað ap éonnaillþe
 Þo éuaðmar ann co hÉmoin· meirðe þénta ór ap þleðaið
 nior þþoplann linn nap n-aðhaið· ap ccomlann þo
 ðaoíðealunð

Þo þ'áil þe Þáolan go þþeirð· cþeað þo þenain an uair þin
 þo þacur uime an cþeð· go þðaoilþir þloið na Teimþað 30
 Tiaðmaoið go hAónður óð· mac in Þaððað na nðlanþóð
 þo þonþaett ir Aonður rið· ir þo tþréiðriom ap n-eirþið
 ðlúarþmaoið þa mór ap ccáil· ap cþeirð co Teimþaið conþbáin
 þé þir þeg þuinne ðan aét· ir Aonður aðar nðiol্লাæt
 þa híað þo na þé þir þeg· a Óaoilte ní hiomarþþeag
 eol þain nioð þaið þanna· a n-airþiom a n-anmanna
 A háon víoð mipe það þéin· a óð Orccar ðan míðeill
 a tþí Þear loðað caom cóir· ir a cétair Ó Conþþóin
 A coic víoð Aoið þeg mór þaét· irþin þeirþað Mac Luðað
 in þeáettmað Þaoilður· aðar in t-oétmað Þerður 35

In nómáð m'atáir Píonn féin· a deic Fearpðómáin píp·péið
 a haen deð Colla caein cap· a dó óeas Ráígne porceglar.
 A trí deas Ailbe co ppiop· ip Páobpaéán na cceð ðníom
 a cceic deð Caimce na cceþ· pa pé lollann paobapðerð
 Ro ðluaiþiomap deð cceáð bó· ó Ċempaig ðer mór in ró
 pol do paðram Taillte na mbpat· puce opuinn Cairbpe
 ip Copmac

Teðuib anoip 7 aniar· Cairbpe ip Copmac ap aen·píen
 noða nþaca piam oipeét· poba teinne tóruigéét
 Map feiðm po ðap Áenður uainn· in lá pin pe huét in
 tþluaið

in neð ba hionáig ðan oil· in cpeð d'iomáin na háonap
 Do beipim bpeþip ðuit de· da mað cumáin le Cáoilte
 nað pþaca cpeð ba cpúaiðe· muna abeið a díombuaine
 Do ponþam ppiélorð peppða· tuðram rúaið co þluaið Tempa
 do ðonþam Copmac na pþeð· pðo ðabþam Cairbpe
 enipðeal

Do níðþam lámað polaið· mac in Dáðða dianðonaið
 ðaè neð da mapþéaoi tpe ður· po páðbað uile Áónður
 ðaè bó dá cupþaoiðe don èpeið· do toðbað ap ðpuim eic
 nup páðbað lúac eic þpéðða· don èpeið að plúað þinn·
 Tempa

Tapðaid Copmac ap Cairbpe· mac píog na hÉipionn aipðe
 eallað ðan cáipðe nap nðáil· ip ðan Cairbpe do ðabáil
 Dá tþuðá Éipe uile· do ráið Paolan polþuiðe
 ní ðeþmaoip bpeið úaid ann pin· aét do cop féin þan
 ðabáil

Noða nðepnamoip·ne píðð· pe Copmac ðér ðop a þíoch
 ðo nðeðaið þon nðabail ann· a pþaðnuipre pþep nÉipeann.
 Map do éonnaipre Píonn co nðoil· Copmac do ðul þon nðabail
 do éoið féin þon cenn oile· caéñílið apð Almuine
 Nó ður ðepp an ipip uill· ður ðepp in coipe cáððuipn
 ðo nðeðaið in cloiðeñ cain· pað peét tþpoiðeð i tþalñuin
 Ip íað pin ðuit mo pðéla· ðé bé do beic aða péna
 a Cáoilte ðic peþap Þinð· a ðic inðine Cumáil

Mo éen do Cináot dom ðol· tþuað nað tþepta dom þáoðal
 do mill mo þine méin nðluin· pðíé mo èpoiðe opa cumáin.

Cumáin.

40

45

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III.

A éaoréuinn Cluana Fepta· do éuaðmar uait ap eétpa
 go Cponnnhónaib na gceó plóð· toirg dar tuic Suca
 rrónhór

In lá rin a éaoréuinn éaóih· ba híomda tpenfir péo éaóib
 um ðoll ón buailib ðrinn glúair· um ðaraib ón ðeinn
 bpeacrúair

Fa Óáiðpe gur in ceput gciúil· ga peinn úáinn go
 caipeac ciúin

pa Óonán ip po gáol géal· pa Aoð pa Art na n-ingean

Fa ðlar ó ðlair lecaig linn· ip pa Art ón Moig foibpinn

pa Conn ó ðerpañain báin· pa Óar aгар pa Channán

Ip pán Rúad ó Ráit na bFian· maráon pe Fionnpor na
 pFian

pa Óongur on Óráoibig cuipr· ip pan laim Tréin a
 liaðöpuim

5

Deich ceó rgiat-arpaé co rgeih· do éloinn penñatap
 ðuill gér

an lá rin pa ráiteé pinn· ap in cenocán po a éaoréuinn

Ip uait tangamar atúair· co Dún ðlair in uirge púair

pubaé pinn um trát nóna· aóoig ria gcaé Cponnnhóna

Aubairt ðoll pa cáoih corp· biom go haipéé ponn anocet

ad-ghú ap in flait go ngoil· gér-mana Fionb am azaigh

Dub-abann tapla pér ttaop· do pagram Áth Innri hAoð

do pagbað leóga 'gun linn· ip mire ap Cnoc an Éaoréuinn

Feopann ip Moða ap mo ðráð· ag iomcoiméad in dá át

ip ðoll ap Át ðuill do gab· ag iomcoiméad ap Fionn

Almhan

10

ðan o ðormabainn na pFian· go poic Ráit Fráoic pinn
 aníap

ðan taoipeé náonbair go neim· do éloinn Mopna go
 maidin

Mar taimic go trát nóna· cig Fionn pé caéa epóda

Frangcaig Saxanaig and rin· bpeñnaig Eipeannaið Ílig

Ro puibedair longporc lonn· ag in át ag ap pan ðoll

coðlair mic Mópna go mer· ní cúalair gáir nó ðréban

Seachb ecpát dég u'loillann armglan. gan taéain gan
cinnabpað

aét áen deoð u'uirge glan ðrinn. 7 eóie cáopa eaopéainn
ba neimionghað do ðoll ðrinn. beie acobpaé cuirpreé éim
ağ poraipe ap Fionn na pFian. ó éuinò Élíóðna go Corp-
rlíab

15

Deirpeth oioðe ina iomðaið. cómpolup fir pé pioðbáið
erpaðail Fionn go ngné ngloin. eirgið go moé ap maðain
In uair ráinie gur in áé. mac Cumail gan pior do éacé
ní éien co ccualaið an cup. annrin euaéppann an cupað
Tainie tap in áé go holl. puair ðoll na éoðlað co epom
noétair Fionn in cloibem epúaið. op cionn inie lílorna
monð-puair

Duirgip ðoll rgeul gan rgeile. le hairmepioé in cuilg neime
por-rogaið in laim ríapleig. epoiéir in gepaoirig gepéirig
Dia máð áil riom ap Fionb féin. a ðuill mór naé maié
dom péir

cien ó do cuirpinn pem loind. do cenn ap cleié epúaið
éaopéuin

20

Ruccur úaið do rgeié co rgeim. ip puapur do rgin nguipm ngeir
ağ po duie pe ecpiall doé rig. do tpealaiñ caéa a éupaið
Eirig a ðuill gap do ga. tionóil éugad Clanna Mórna
ağ rin na caéa epóða. éugad a geael Éruinn-móna
Mo bennaéte opt a Finn féil. ðampra ip baoté gan beie doé
péir

beie geéad pa Apt óg na pleig. ağ po cucad dom éinebh
Deie geéó pa ðapaið go ngráin. tanğatcap edroce irpin
e-áth

rogaið do rleig op do laim. in pfaice coip pluáð Conáin
ðabra mo comairce ap eac. ip adlaie mé uair tap áth
coirg díom do éinebh ip do clann. pul paðap mo ðuin ga-
lann

25

ðlúair ap mo rgaé irpin rgaipb. gað a Finn go huplain
h'airm

go n-ióðlaieétep tú ap ðoll geal. iomlán gan épeéte óm
éineð

Do ióðlaie ðoll Fionn na pFian. gan ðoin ó eac map do iarp
ba hé rin in milib mór. go riáéte ceirpmeðóin in eplóig

Cóig caeta aḡ gabail do ḡoll· ḡo painic tap an áe anonn
niop rḡuirpior don éur epóda· ḡo ría ceapclár Cronn-
móna

Sleḡ Oirpín pleḡ Áaoilte epúaid· ḡ epáoirpeac Ráighe rúaid
eoborbuapp co epie tappaid· a nḡlaic ḡuill na nḡabalaip
Seolmaizne co bainḡen bórróda· pa ḡoll do cloinn maié
Mórna

clann a penaḡaip ip mo éen· deic ḡcéo rḡieḡ deḡḡ ap
deipead

30

ḡoll romáinn ip ḡoll nap nbeḡhaid· a ḡCpuinnmóin aipb
aipmleabai

pinne úaid eḡur éuige· map ba ḡriḡáil aon múice

Ni cuipriom óinn roip no ríap· Caoilḡ ip Oirpín ip Pionn fíal
mac Conbróin Cairioll rom cap· reḡḡ ecéad beḡ d'oirpeḡḡ
Alban

Clann Áuáin clann Óaoírene búain· ḡ clanna Rónáin rúaid
clanna Duibdoíroib nár óáil epéic· ap ap ndpuim ḡo
Duibpéitḡ

Teit ḡoll íappin ap ap n-uḡḡ· do ḡoin Áairill ba cáom cuche
do mapb epí céad co epóda· ap lecaim epúaid Cronnmóna
Tainic éuḡainn Cairill epúaid· ip ḡappaid Alban co mbúaid
paḡḡbair deic ḡcéad mapph pa móin· mac í éorḡpaiḡ Con-
bróin

35

Tainic Pionb reḡoinn pa róó· caḡ mór ḡpuamda ḡiollaó n-óḡ
do éongnam ap ccaḡa cain· tainic lollann na n-aḡoió

In beḡán ro bámap péin· aḡ ré caḡaib Finn buḡéin

niop paḡram cú no duine· ip lollann ḡap n-ionḡaipe

ba mop ap meirpeac pap muiḡn· no ḡur tuic in oióce opainn
no ḡop páḡḡbaó rḡiḡéḡ pin· ap in cenocán ro in éaor-
ḡuinn

ḡaram poirḡil ap uḡḡ ḡoill· ap ḡac oirpeḡḡ ḡpuim ap ḡpoim
ó naḡ maipionn ḡoll na ppleó· ip tenn opuinn ḡac aoinpḡḡ
Ip mé ḡapaió co nḡloine· ní beḡ do epáó mo épóide

Maḡ Maoín na páppac déip ḡuill· ip mé ap éáopaiḡ caor-
ḡuinn

40

Ip cúip bobróin ip bóḡpa· Maónmaḡ ḡan clann maié Mórna
meipḡi ap tethead Péine Pionb· ap rḡáḡ do épáób a éaor-
ḡuinn

Dunað Dáigpe in dún ro éirir i na ffağmair ceól ip míað
ionniom in loé ro láinn finn. Loé Ríac ip corpera cáoréainn
Mar do éirgimír gan doilge do reilg bláic binnie boirne
adéaðmair co der don dpuim do barr corpera a caor-
tainn

Rağadpa amac pa Míde amapaé go Mağ mbile
loirpeð banntraét. Féine Finn ní bíu ap comairce
caoréainn

Tiocpað anoirpéior anoir. gépað tpe ðlionn Conáin eain
íorpað değubla pa ðlinn ip caora cuípa cáoréuinn 45
Ann do cairpneğir brenainn bláic agur do bepa in primpáio
neih d'anmain gaé aoin teò inn a ealimuin enuic in
cáoréainn

Dam do cairpneğir Diorpuing draóir iprin coillio ro pem
éaor
go mbíac mo corpán pa ðlionb pe caoð enocáin in
cáoréainn.

A cáoréainn.

IV.

Sgela caéa Cpuinn-móna a luét pép b'ail a n-eolur
lison na ceupað ecomeróða atú féin oppa am eólaé
Clanna Rónáin tioblaicig ip clanda báoirceue bóðba
ro báttar pan iorğail rin ip deic mic fícead Mórna
í Daboipionn búabballaig ip í Duibóicrib nemğainb
pa cat rin do éðdarran lé ééile ip clanna Neamnáinn
Do pperail in coinneam rin do bí ag ðoll mór mac Mórna
gan codlað gan coirpeğað ag ppiéáilem óðran
Paire ppi ré peétihoine do bí ap ðoll na celep n-ámor
ní bioð tríat ba nepetihoire iprin cat ap na mápac 5
Ar pğát cpoinn go déiğenaé do bí ðoll na pleğ mbúaða
adéi cuige in e-éigerr-mac dá ngoipéi Dáigpe Dúanaé
Alón oioéce don fopaire rin pipir ðoll ap a gáolcailb
apáðaran naé cooirpéide aniomarceið go ffaóðbrailb

Do rir Æoll an filið rin· na tēēta go mac Cumail
 oþaǵáil rǵéal in ffeidip réin· annra bPéin pep a fuluing
 Ro fíapraioð Fionn Almhaine· oPianuib éipionn anéinpeēt
 eia pačar le daǵepioðe· anaǵaið Æuill na ngéppleg
 Adubairt Fionn ġrinnbeplač· go mað da mac bað cópa
 do ráio Oirín ilbeuplač· nač diongebað mic Mórna 10
 Do ráio Orǵar anglonnač· maič ǵač mac mur a ačair
 dar leip réin ba neamǵočač· oð ǵan dol ina aǵaiðh
 Aǵ ppeǵra don ríǵfeinnioð· adubairt Fáta Cananð
 ǵio bé bérp co míceillioð· teǵað ann ip ní pačam
 Ķér b'ole lé ap fplaičfeinnioð· do ráio Diarmaid ó Duibne
 nač pačað féin na cačéideað· anaǵaið láime in Æuill rin
 Mac a meic pa ingine· diarbo comainm Mac Lúǵač
 dar leip níor uo ġníom impioð· dol do dionǵbail in cupað
 Fionn anúair po heitiǵeð· do cuip aǵaið ap Čáoilte
 a ndiaiǵ čáič go deitbiopeč· eiteč úačta nioþ čaoirccae 15
 Ro ráio [Fionn] ap ffeapǵuǵað· íar mbeit čreimpe ǵa
 n-atač
 ġníom map rúð ni ðepnačair· a clann bpuǵað ip balač
 A dionǵbáil don ríǵfeinnioð· do ǵeall Cairioll ó Conbpoim
 ní he ġníom míceillioð· do ǵeallað ríem pe hablóip
 Tuǵ Dáiǵpe na bpačpa po· leip a ecombaíl a bpačar
 ǵor ǵeall buiden íarmaptač· do coipe Æuill ap na mápač
 Ní čiočpaio am compac-pa· Fáta Canann no Čáoilte
 adubairt Æoll ǵlórpǵarpa· náit maiče čloinbe baoirccne
 Innipim dom ðepbpačair· op hé nač dionǵna aičrip
 liom féin ǵomað neimǵábað· Ua Conbpoim cona maičip 20
 Do čpeio Æoll na rǵéala po· do innip Dáiǵpe Duanač
 o'eirp eóluiþ do ðenaim oð· do čúaið in t-éiǵerp úaða
 Do čioð Æoll an aǵoioð rin· o'eirtečt ré clannairp baoirccne
 oia a pioþ eia le ndamiaiǵčep· tečt na aǵaið co fáoiðh
 Adčúalaid in moip-peðan· ǵa poind aǵ ríǵ na Féinne
 Piana na ccoic ccoiceða· anaǵaið Æuill ré čeile
 Cuipim Čáoilte čpuind čepptač· Ķ Sein-iopar čpamn-rúað
 corce Æuill ni ba haimeap oáið· clann rí Ločlann pa
 nglan-pluaǵ
 Donn mop Monaið Ečtcolla· da mac Rúaið Oirip Alban
 bioð in buiden eačtač po· a tčúrp in cača calma 25

Goll Gollban ip Cap Cúailgne· dá píðfeinnioð Fían Ulað
 muinntep in dá glan-úaitne· le céile ag corc in éuraoð
 Peppóðmian gér pí-feinnioð· ap fíanaib dífana dorrðo
 dð péin do ba míceillið· teét anaðaið mie Mórna
 Rí-feinnioð Ó Gceinnpealaið· dap leip péin ba pí paðmāp
 ba holec toipee in tinnpeetail· anaðaið Ñuill pa cað po
 Teguib Fiana Upmuimhan· pan cað map ñac áen oile
 ionða óig ag uplaðo· d'egla Ñuill na celep neime
 Ro pipioð Fíen Depmuimhan· le mac Muipne mun ám poin
 doip gep inór an merpughað· tigið ann na n-ápmoib
 Fíena tailce Túaðmuimhan· tegaid aniepc na Péine
 do bí pin na nuallgubā· pol do pðappat pe céile
 Le mac Muipne muncaóime· do hiappað ap Fíen Connaét
 beith map cáð ag uplaiðe· anaðaið Ñuill pa corðap
 Do cupeð in Ñairðéeglað· le mac Cuimail hí baóircene
 buiden píocða aipmneimnac· anaðaið Ñuill don táoiðpin
 Clanna Nemainn ponaptoið· do ba dóig lé mac Cuimail
 gup cupeð pa corceap poin· nað ppuair Goll fear a
 púlaimð

30

Ñan aomþep na n-uiperrbaioð· ap in táoið éúaið do Cpuinn-
 moin
 do cuip Fíonn in buiden poin· pe coip Cáipill uí Conðpóin
 Rí Laiðen go eproméopaoð· dá píð Muimhan gér baóirpe
 don taoib éep do Cponnmionaið· Fíonn péin ip clanna
 baóircene.

35

Ñláairp Goll ñuiohéacæac· déip na pandā pin uaða
 (uaða?)

go painig in piðeigip· diep comainn Dáigpe dūanað
 Le Fíonn ó do pipiðe· do corð Ñuill in plúað epom po
 do piappaioð don pílið pin· cia do cloinn-Mórna an Goll pa
 Rioepa péin adubpattap· ón ló tucad cað Cnoða

Goll o puaruir pulbarðao· ann do búail Cuimall éupa
 Ap epla do láime pi· po ceileð opt in t-ainm pin

lé mac Muipne baðaiðe· a Ñuill aipdectaið aingioð
 Map eugampa epuinnigðep· a ndubpað lé mac Cuimail
 níp ppoláip a n-oiriðil· pia teét don eplúaðpin eugainn
 A haite na paire pin· do bí ap Goll pé peét n-óidéib
 aðeipce a aipm aileniðe· láim pé hlollann na n-oirþep

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Do rónað peal cobalta· na víaið fin pé mac Mórna
 co ccualaið Pionn oðbaðað· in laðið a n-aice in omna
 Glúairp Pionn na áonapán· vía a þíor cía do ní in coblað
 go pfacaið in t-aón maeám· gan áonðuine ina þappað
 breðnaiðipr in ríðþeinnioð· ó do báðar na n-énar
 marbað Guill go míceillið· pnað þepr cía do ðeanað
 Eirgip Þeprgur fínbélað· andiað Finn ara coblað
 do éonnapc Goll gniomhéaðtað· ip Pionn ap tí a gona
 Anð aðberp in pilið fin· pe mac Cuñail co paðþrað
 gan þeít ap tí þeimibi· búaine blað ina ráðgal
 Duirp lollann órapmað· óðcuala Pionn pa pile
 le mac Cuñail éompañaið· iarpðar comlann a tþice
 Do diult Goll in compac po· do cop pé ríð na Féine
 aðubairp gur ðomblaþa· tþiað ag compac pa ééile
 Aðubairp Pionn in þlaiðþeinnioð· noðar þé fin a aðþor
 dia mbeít Goll na éateiðeað· go mað mien leip a mar-
 bað

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Durr-pað Pionn in tþealan þoin· víaið in víaið ina mbállaið
 eirgip Goll go þeapañail· in tþað fin ina aþaið
 Do loc Pionn in compac pain· pé mac Mórna do ðenam
 aðubairp nar comeopmail· compac 'rðan cáð ga þéðað
 Sðapaio in dá ríðþeinnioð· uman tþað fin pe apoile
 do gaþpað co míceillið· ap na márað la cuinne
 Ip aibeil do þreðpaðar· iar rðaoileað do Glap Þréine
 an dá deðláóð deððapaioð· Cpunnioðin i ccuinne a ééile
 Le mac Cuñail láipþeppað· nip hanað pe mac Mórna
 do þoinn pé go fáðþeppað· cáð ap ðoiprið na móna
 Ua Conþróin pa a nduþpamaip· tuarp a tþopað in rðéil pi
 a n-aþaið Guill éúil-rðathaið· do cobar cáð lé ééile
 Innþaiðe Guill ileðtaið· noðar b'aðaið ap éapuio
 tþoipð þeabaic þo minéanuið· do bí aige na n-aþaið
 Clann ríðð Loðlann luaðþáraip· batþar i tþopað in com-
 lann

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mac Mórna do luaðþáraip· ip nioþ luðaiðe a ndoðþainn
 Sluað Oppuiðe um Þeapþoñain· cía ðon tþluað fin na
 marbað
 Ulltaið ann co þeprðontar· nioþ þþepp do cloinn ríðð
 Alban

Fíena úaiple Urmumhan· nír p̃gappad̃ ǵan beiz leóñta
 Ceimpealaiǵ adub̃p̃aɽɽap̃· nap̃b̃ é an caɽ̃ p̃in a n-eolup 60
 Ǵup leup̃ad̃ Fíen Depp̃mumhan· pa caɽ̃ p̃in lé mac Mór̃na
 ní f̃uilim na m̃epuǵad̃· ǵaɽ̃ láoɽ̃ ó̃f̃b̃ ina ó̃a op̃d̃ain
 Fían t̃iõbl̃aiceɽ̃eɽ̃e Túãdmumhan· pa n-iop̃ǵail p̃in ǵep b'uiñal
 ca p̃ior buiñd̃ in ceualab̃ap̃· nír t̃ér̃nóɽ̃ap̃ ðon tur̃up̃
 Ní biú̃-p̃a ǵa po-p̃ǵaoilead̃· a nd̃ep̃nað̃ p̃é mac Mór̃na
 p̃ep̃ na p̃ǵél̃ ðo commaó̃id̃em· ní ðẽcaíð̃ ap̃ ðon t̃p̃loǵ̃ p̃a.
 Le Pioñn ðon leiɽ̃ eile p̃r̃ ðo b̃p̃iɽ̃eð̃ ap̃ cloinñ Cop̃b̃maic
 mór̃ in t̃-að̃b̃ap̃ ðeiz̃b̃iɽ̃e· po cuip̃ Ǵoll p̃ǵiceɽ̃ tap̃ loɽ̃ǵ̃ aip̃
 A ǵcenñ Sioñna p̃peab̃úaine· tuǵ̃ a aǵaíð̃ in úaip̃ p̃in
 iñ p̃p̃iɽ̃e céim̃ buð̃ ðeǵ̃é̃p̃uaíð̃e· ǵup̃ cúip̃ iat̃ɽ̃ tap̃ a ǵúail̃ib̃ 65
 Ðo p̃iǵ̃ne Ǵoll láñtap̃ad̃· ǵið̃ beǵ̃ mór̃ ðo b̃áð̃ap̃
 Ðuib̃f̃eiz̃e no co p̃áñǵaɽ̃ɽ̃ap̃· nír ǵonað̃ iat̃ɽ̃ ʹñiop̃ map̃b̃að̃
 Ro p̃áǵ̃bað̃ mon n-ám̃ p̃in· clanna ðaoip̃ǵ̃ne p̃á m̃éla
 le heñláiñ in loll̃aiñn p̃in· aml̃aíð̃ po aɽ̃aíð̃ a p̃ǵéla
 Ǵið̃ aib̃inñ in t̃ulaɽ̃ p̃in· ap̃ a p̃f̃uil̃t̃i-pe a éleip̃ce
 añiú̃ ip̃am̃ ðub̃aɽ̃-p̃a· aǵ̃ inñiup̃in in p̃ǵél̃ p̃e
 M̃iɽ̃e mac in p̃iǵ̃f̃einñið̃· dí̃a ñǵoiɽ̃eí̃ Oip̃p̃íñ éãɽ̃taɽ̃e
 p̃ada ðãm̃ ǵo m̃í̃c̃é̃ill̃ið̃· aǵ̃ p̃in a Ǵat̃p̃aice mo p̃ǵéla.
 Sǵéala.

V.

A ðen ðéñ pol̃cað̃ mo éinñ· cieñ ó̃ ðo p̃ccap̃ p̃é F̃éim̃ F̃inñ
 bl̃í̃að̃ain ap̃ é̃oic̃ mór̃ an moð̃· naɽ̃ p̃f̃uair̃ aó̃iñð̃eñ ðia
 pol̃cað̃
 Sé bl̃í̃að̃na ðeǵ̃ ǵup̃ anõɽ̃· aó̃ib̃inñ ðãm̃p̃a p̃om̃ ðeǵ̃f̃ol̃t̃
 ðoiliǵ̃ aiz̃ne in cinñ p̃in ðe· tap̃ éip̃p̃ t̃p̃ill̃p̃ĩ t̃onñb̃uið̃e
 Ũc̃áñ p̃a hé in cenñ t̃p̃ú̃aǵ̃· p̃a nd̃eñð̃iɽ̃ conap̃t̃ conuall̃
 ðamað̃ an lá ap̃ leiɽ̃ip̃ loñ· ðo ǵeupað̃ mñá̃ ó̃a pol̃cað̃
 A éup̃up̃ co leiɽ̃ip̃ loñ· tur̃up̃ p̃ap̃ ǵñá̃t̃ mór̃ ceop̃ccap̃
 ðap̃ map̃b̃p̃amaip̃ ðãim̃ ðonna· op̃ up̃ lõc̃a Ũiãt̃p̃oma
 iomap̃b̃áíð̃ ðo p̃óñp̃am̃ t̃all̃· meip̃p̃ĩ ip̃ C̃áoil̃te coip̃eɽ̃ɽ̃p̃om̃
 ðap̃ ðeiliǵ̃p̃iom̃ in p̃eil̃ǵ̃ p̃áiñ· t̃p̃é̃ p̃eip̃ǵ̃ ip̃ t̃p̃é̃ iomap̃b̃áíð̃ 5

Aduðairt Cáoilte epoidé· fear nap optaé n-iorðaille
 ba ferr do bponnað bó ip each· ip mó do ba gairgeðað
 Aduðairt nap ferror dó· don fioppélait ní hiomargó
 daíra aét gé do pala a páð· ba hé in capa Caoilteéán
 Do cuaid Caoilte co Cionn Con· téigimri co leitir lon
 Caoilte pa muinntir go n-áð· agur mire um aonarán
 Noðar mapð Caoilte na ceat· in lá rin da lúatlámaé
 in fer ap ap minic blað· aét mað eilit ip aon að
 Dobeit mo bpreitir a ben· ní tpaé bpeg do deanaíð daí
 go ríatét liom tap mað amaé· epí éáoga daí dáraétaté 10
 Dar do láim a ben náoidé· ba ferr polatét Formaóile
 epí éáoga daí pega punn· um éáoga muc da fpuigioll
 Mo lámaé a leitir laoið· nri bé in laímaé maot macaóim
 epí pícéð fíat ap in ngur· um na epí píéð píatímuc
 In cú do bí um laim luind· Gaillpéit cú Finn mic Cumuill
 nri tappaið in talaiñ te· cú ga mbíat geall Gaillpéite
 In fo-ða beag boí um láim· peét remonna vía congbaíl
 pa meinic mo laiñ na eponn· pan leitir noðar leatruim
 Maít in foða foða Finn· do bí neim mor na glairpinn
 gaé áon píem da taplaic fuil· nocar blair biað na
 bethaið 15
 Vía mað é in lá rin a ben· dom píéctainnri peé gaé fer
 do ionnólta mo dí láim· ní dionganata m'iongðabáil
 Truað naé eð do ríðnir píom· a inðen fíeta foiltéionn
 mo éur-pa pan gcarin fuar cloé· ip mo maol truað do
 éonaé
 Do bað maít maiir in fuile finn· do éonnaire cáé ap mo
 éionn
 do éúaið díom ap aon péim paié· gur mé in glar galpáig-
 éeaé
 Robað maít foirniaímað mfuile· probað maít in combaé
 cuirp
 noða táimic epé enaim éinn· polt a commait aét polt
 Finn
 Gióð íatet na píacla fo éúar· iprin peim-cionn etorbúar
 probatappan eacht oile· teimdir ena cenð-buidhe 20
 Do cognadóir colpa doim· go epúaið cíocpaé conaíail
 ní páðbaóir áige nó alt· ée naé denbaóir minpðamaré

Γιοδ ίαδ na púile po hpuar· iprin pen-étionn etopbúar
 anoét γιοδ ppeamha pola· pobpat géma glap-tana
 Ανοιðée pé dopéa doill· ní berðaoíρ coipeéim n-iompoill
 anoét γε deéuinn amad· noéan fáicim an táonaé
 Γιοδ ιατε na copra po hpiop· noéa aεcuipeð oppa pγiop
 inoét ipad cúapa epoma· guppat epúaεa taobloma
 Γε atáid gan laéar gan lúé· noéan péduim a niompúð
 pobpat lúata peét oile· andiaíε púata Pionn-buiðe
 Púat Pionn-moiεe ap Maε Maóin· puapamar gpeip dia
 doimaoín

25

día Domnaíε óð ap moiε Miðe· día puε Cormac epó finne
 Ro peépad na Piana ppiρ· deapb leó in púat co ttaipriðip
 ní puε neé ger γapε a nγup· aét Oiprin a nArγapop
 An tOiprin tpuasε adéi ponð· puair mór d'ole ip d'anéoplann
 a ndiaíε in púata bðber· go berpán púar páobapéler
 Ip ann po ling leim dána· go hárd úaétmor allmorða
 ip tappar a láim ap lúar· po-dup-búailiur edopbúar
 Duppadup beim calma cpúaid· tap a láim n-eiεiε n-adpúair
 do benar gan taéa éoir· in t-óp dia epób pa éoiapaið
 An compa beg boí um láim· umar tepcup epób in pγáil
 gemað pe bað áil in t-óp· do gébbað é ina mēðón
 Deic ppaile mnte d'óp Pinn· aεup a deic le Cpoiðpinn
 a deich díb le hingin Guill· pa deich le hingin lopguill
 Aipiom a hóip ó po amad· appéεmuip óp a ppaiaé
 noéan puiop per ppa· lé hiomað a hionnmura
 Eol daim deich ppoiéip aε Pionn· do pédaib ip meaðair liom
 tpuasε a mbeié pon talmain ée· deic peóid γaéa poiéipe
 And atáid a éuipn éáóma· pe taoib coipeé Cairn Aéða
 ap in tuléan úaða aleiét· po poiéip deic nebaíεi

30

35

Paó atáid pleεa realεa· da nγονταoiεe doim éinnðerεa
 ionimuin laim laoiε pop meile· caom po ceil cloé Αlimuine
 And atáid cuipn ambid cuipm· do leatεáoip Epna Moðoirn
 gebé do iapppað go tenð· ní puiεbítep go poiééend
 íaprin ip peoid oile Pind· peé γaé duine do óleipfinn
 noéin peidip díb uile· peð gan egop d'pionnðpuinne
 A ppuapamar pan mbioé mbúan· dobað líonmap pe a
 n-iomlúad
 ap cuippiom i talmain tpeab· ní puiεbítep go bpaé a ben

Aca dia n-éir uile rin· beirte a buíde don Cóimhíð
 gan lúe gan aēpac nem lá· ap cúl caēpac h Cionáoóá
 bairbeaó Pácpaic ip pepp bañ· olbár polcaó bpegaé ban
 aē dñon ceall ip tuab ip tpeab· maó ced le Oía dena a ben.

A bean.

VI.

Púap ap n-aēaió a loé luig· noóan púapamar opuic
 díá ndeáio Pionn na Péine· do hpeilē Eicēge aihpéide
 Aoó mac Mopna meic Ğapaó· cig eugainn dap pleguēaó
 ba hí a bpeit ap mbpeit uile· go loé Riáé na ríóēpuióe
 Ní deáio leipion Pionn péin· aēc do fan ap an uirpléib
 battap na boēa ap in ĝorē· ĝeir dó leim tap longpore
 loomairne coiccepp calma· ip píe oēláoé aihpa
 cetrap leip ĝaé mac amaó· coigep ip píe apmach
 Ğgír leinn a haicte ap pēiaóoiē· in líon do báómap d'Pīanaib
 ĝep mór ár ĝeóēpaio ap ceáil· maie linn peip oioēe
 bpaēáil

5

Ro battap aē Duina Mluc· lucht cúl-coiméada aē Copmac
 Lunna aēup a meic mōpa· dobaó cuibpionn comē-ēpóda
 lap rin loomap-ni díá cig· pepp dúinn naē tpeigmiip eicēip
 puppíe deabaó ní mo ĝenair· ní bó comóáil caipdemail
 loomap eo liop na tēobap· ip ní púapamar oplacabh
 níop mó leó ap cceól uile· ináio paóil na ríóóbuíde
 Aohepē Oíapmaio ó Duinn· muna hoplaicēear poñainb
 lingpēd pam comair in claó· nó go ndioēlar m'anpalaó
 Ro ling Oíapmaio ó Duíne· in claó rin gan comairle
 dobaó luēñap lúe a éop· dúinn ĝup oplaic in dopup
 Eipēio éall um ēpaēnóna· Lunna aēup a meic mōpa
 cáoga loēlannaé líomēa· ba hé in comlann coimpíóéda
 Mapbaio in plóē i ééile· op oipep in úr-pléibe
 ní tēpnó caóñ nó capa· dona hóēaió apmēana
 Coñpaicior Oíapmaio ó Duinn· ip leacach lonn ó loēluinn
 compaicir Mac Lúēaé lán· ap in leipē aēup leacán

10

Compaicir Oirrin ampa' agur lunna lán-calma

go ffeúair Oirín a foprae: i n-iomairg ón allmappaé
Compaicim-ri' don leic acúaid: ar in leirg ir Ciopcall cruaid
pur-puair Orcar a fáire: ó ðpeallaé na ðpeallaige

15

Deicneimar ðuinne mar roin: rinne agur na hallmuroig
noéa d'áinig ar coirppir: go lá gona lán-poillre

Sa maidin ar na máraé: po tpeigriom uile ar lámáé
podur féé Orðar armglonn: Oirín irin anpéoplann

Ro éirig aigneó Orðair: ar geinnead in éruaðéorðair
agur do luataig a lámh: po biéin Oirín d'ebáin

Do dicenn Orðar ðpeallaé: dia éolg búada leimionnaé
po marb ré Longa luingreé: Orðar de ba hatcuirpreé

Do ráic go Mac Luðad lán: Orðar do oighead leacán
ba éuaid na íaé tar rpué goir: purpubaó cenn lúaitlea-
caig

20

Ro ríacé éugam Orðar oll: íep mbúaid georðar ir geomlann
oiripmuit ar leirg in énuic: íep mbuaid georðair ir geom-
paic

Uirce pionnpuar loéa luig: ir maig ðeiriur tría na éuid
óir ir ionn po pagbaó de: na loélanmaið ina luigé

Oglaiðtear Cormac ua Cuinn: pa a muinnteir pe mac
Cuimúill

doilig leir go lá a éga: báp a éuire coiméada

Tiomairgter Flaitrí ir Fioéal: go Cormac bpátaé bpíodmar
do bpeit na bpeite nar lag: eidir Pionn agur Cormac

Ro ðirliðhead na daóine: ní maié dpuim ré céo-aóige

ba hí bpeé na mbpeicioin nglan'a mbeé biolur pa na
nbiulcaó

25

Ní paca aicéin Orðair: ag cur caéa nó éorðair

aéit in láoc luðaid Lága: a geionn gaéa cruabála

Anpáda in talman uile: pa mbeé a ceorp énduine

do ðeitéir pó éprú éumaid: ó colg Orðair eétgonaid

Noéar tapuill ar talmuin: inóaid Conuill éatarmuid

láoc baó beóda pé fopraó: olóar Orðor anglonnaé

Noéar gað laiðin na lámh: aicéin ðiarmada dpeacnáir

go pfoður nó go paba: tar eir loða lamfada

Do panpaó Oirín ba fepir: tapeir annpaó na hÉirionn

aéit go ndamhaide óó depaig: ar píeicé nó ar aóinpeiruib

30

Do dergad Mac Lugaé lonn· a colg ríá eadé a ecomlonn
 do cinnead oppa uile· do corḡar a ébḡuine
 Noéan feabap m'élanḡ péin· mait fep map eadé pa coimḡeim
 ní ḡeanuinn upáin áḡa· rní imḡabáinn upána
 Áḡ rin ap tteḡda fípe· m'adḡa cumḡa aḡur coimḡíne
 do cpeibḡeabḡóir Fíana Pinn· na tteḡda tap a tteḡim
 O tḡ ḡluirḡeabḡ mic Fḡainn· aḡur ḡḡanainne ó ḡḡaonuin
 po rḡrinn cairḡe ip eúana· aḡur aipḡ aḡḡápa
 Ro ḡairḡḡḡ Pionn na Féine· daḡ a haḡḡe na heirḡe
 ḡo ḡḡuḡeabḡ ḡḡian tap mo ḡḡáad· a n-Áḡḡ ḡa fían ḡo
 hḡḡḡápa
 Áḡḡ ḡa fían ní haḡḡḡḡ daḡ· ap tḡuinn tḡḡe nó talḡan
 aḡḡ ḡe ḡar ḡe mḡar úam· do ḡḡḡḡa ionad imḡápa.

35

Fuar.

VII.

Maḡḡim in mḡaḡḡin pa ḡlonn· pobḡam fuileé áḡḡḡḡḡḡ
 por poḡḡaḡḡaóir fíena a fḡuil· óḡ up ḡḡoma hḡḡḡaḡail
 Ro ḡepḡur in láoé ḡan éḡaḡ· mḡap ḡupḡamop ap nḡḡaḡḡ
 ḡap ḡupḡamap eaḡ ann rin· ḡia a tḡuḡar liom eionn
 Cuirḡḡḡ
 Do rinḡḡḡḡ bḡḡḡaḡḡ tḡá· do rinḡḡḡḡ poḡḡa poḡḡá
 do leiḡḡḡḡ a laoiḡḡ pa mbḡaḡḡ· uile pa nḡḡḡḡḡḡ arḡḡḡaḡḡ
 Do rinḡḡḡḡ beḡḡaḡḡ tḡá· do rinḡḡḡḡ poḡḡa poḡḡá
 ḡo tḡuḡar pa ḡḡḡḡ ḡḡḡḡ· ḡul ḡaé en-tḡḡe a nḡḡḡḡḡḡ
 Do rinḡḡḡḡ beḡḡaḡḡ tḡḡá· do rinḡḡḡḡ poḡḡa poḡḡá
 ip po laiḡeḡ ḡo léir liom· mḡḡḡe aḡur áḡa éḡḡḡḡḡ
 Íar rin po leiḡeḡ ríom· eic aḡḡḡḡ na hḡḡḡḡḡḡ
 tḡḡḡḡ ḡḡḡḡ do lúḡ mo ḡḡḡ· no ḡo panac ḡo hḡḡḡḡḡḡḡ
 Íar rin do euaḡur anonn· ip beirḡ in ḡḡḡḡḡḡḡ umam
 aḡur an oḡḡe rin ḡan eḡḡ· ip me pa cuinnleḡḡḡ do Corḡmac
 Íḡ ann aḡḡḡaḡḡḡ ríom ḡall· arḡḡḡḡḡ ḡaral éḡḡḡḡḡ
 ionḡḡḡḡ an ní aḡḡḡḡḡ dom ḡeḡḡḡ· ḡa fḡuil ḡḡḡḡḡḡ um eḡḡḡḡḡḡ
 leḡḡḡ

5

bennaét opε na ráið ap Pionn· ap plait na prian pfoile-
þionn

gð taim i ngeniñiol ic éiğ· na bei· tár ap mo muinnur
Ní hé rin aigneð Caoilr· peð gac pep dot loét laoiðé
ní þoirþenað coinniñol éain· ap a pful d'ór að comþarð 10
Anúair þa tairnuc in t-ól· ag in ríğ roğarğ rónór
túiğim leir noðar ééim cam· co painic in teg coitcionn
Uime rin tugar bð ber· mór dob áil liom a amléap
ir do padup liom dom déoin· caonnað Seapğainn airb
uairþeðil

Da padup i tCeñparið te· ben cuméa día ééile
ben an þir cuméa-þa tpa· uaim gup in þir leþéa-þa
Tuccur bean Cairþpe gan aét· rðo padup í do Copmac
tucur ben Copmaic amne· rðo padup í do Cairþpe
Do éuiriur cloiðem in ríğ· um tpuaiñl þéin ger mór in gñiñ
mo cloiðiom þein ðile in aile· uaim a tpuaiñl cloiðiom
Copmaic 15

Ro þíapþaigir de ap na þraé· um tpaé eirge ap na mapac
an innipe ðamþa ðe· epéð d'þúairgeólað am oide
Día tteugéa let in ðeile ðarğ· irin ðrið ingneé imarð
ir þíacá þeağa ðuinn Da ðenn· dá laðain ó loé ðoiðñionð
Da toğán a ccoiltið epáðb· do leatætaoið ðroma ða Ráon
agur dá ðoğrán fer poim· ó Óparið ðonnþáin ðoğair
Da ðam ap in Eichtge airð· da lon ap leirir lonnğairğ
dá ðpeollán a Dún Áíppe· da éoinéinn ó Óppairpe
Dá éroiþe a Ðoiþe Ðá Ðor· da þeapán eirge a Ðamþor
da éaðhan ó loé Da Ðall· da ealaið lppirp nÐoinnainn 20
Sionnac peng ðléibe Cuillinn· da éoin allaið o Ðoirinn
da ðeirp a Þioð ðáþra guipm· da coileé þeða a Þopþuim
Mór in éirpð poð lá opm· noðan þupur a éuimall
do pad mé a nglaið go dána· a beir i ndiaiğ na tiomána
Tiomáin tugur tap þaite· mór an oboir énlaité
dobað gñioñ puaiþe peğhða poimn· a ppuaplacað mic
Cumull

Do éuaið in þiach uaim boðerþ· map dob áil liom a amléap
co hÁé Mic luğac poð pep· pe loé lurgan aniarþer
Do éuaið an laða uaim þan láğ· noðar þupur a gabañl
tap þrúac na þerþa þraiþ· tap rğairþ Inþir Ðubğlaiþ 25

Ir annrín pom-pagaib in gailt in tan roba d'éir mó neire
 ar lár páta Féine Finn no gur gabur a gCruimhlinn
 Tappur in éorr ar bpaḡaib· gion gur ppaibib lé tainic
 agur tugur liom pé mo pmaét· d'puarḡlacao Finn ó
 Éorpmac

ḡac a ppuarur d'ole leó· tiucpaib liom gzin bam beó
 tar ḡac ppoḡair ip tar ḡac pán· pom-ḡap do leir Loir-
 pionnán

Ro ḡarur pe mo éairib· tainic upéra pem aimpir
 tere mo bíobbaib ḡac pe lá· ingac ionbaib maoidim-pa.

Maoidim.

VIII.

Ceirb agam ort a Éaoilte· a pír na n-ápm n-íomláoite
 éia ḡa paire in Corpbolḡ éoir· do boí ag Cumall mac
 Trénmóir

Corr do boí ag Manannán mhn· pa ped ilbúadaé go mbpíḡ
 día epioicinn pín coiḡdealb borb· de do pḡḡnebh in Corr-
 bolḡ

Innir duinne epeb in éorr· a Caoilte go n-iolar nḡlonb
 nó epeb par cuireb a pír· a epioicinn pana pébaib
 Áippe ingen Dealbaoicé díl· lennan ilbpic ioléroḡaḡ
 tappla por peirc in pír hí· ḡ luéra go ḡcáoimlí
 Cealḡuir lúéra cum pnáma· Áippe nocar éuairt áḡa
 dar cuir hí tpe luinne amoiḡ· a pioét cuippe po éuirpéib 5
 Píepaḡair Aoíppe íep pín· d'ingín áluinn Ábartaḡ
 ḡa pad bíad pa pioét po a ben· a luéra áloinn uicḡeal
 An epioé éuirpet ní ba ḡerr· ort a Aoíppe na porc ró-mall
 beir-pí da éeb bíaduin bán· a tciḡ mnaḡaḡ Ílanannán
 bíad tú pa tciḡ pín do ḡnáé· ag panamáat pút do éac
 ad éuirr naé dcairbíl ḡac tír· noé atcacpaínn tú entír
 Do ḡentor poiḡéacé maic péb· dot epioicinn ní bez in béd
 bíó é a ainn pní bpeaḡ daín· Corpbolḡ na péb po deipead
 Do pinne Manannán pín· don epioicinn od púair oiḡið
 do bí po ḡac péb díob pín· aḡe ní bpeḡ na deḡhaib

Léine Mlanannán ra rġien· ip epiop Ĥoiġnionn ap áon-pŷen
 duŷán ġabann ón pŷop bopb· peóio do bíoð ipŷin Ćoppbolġ
 Oeiŷiop riġ Alban ġan ŷeall· 7 caēbarr pŷoġ Loēlann
 do boí ann pe páite rin· 7 enaŷa muc nArail
 Cpiop do ōpuiŷniŷ an mŷl mŷop· do boí ra Ćoppbolġ éoir
 aŷep-ra pŷot ġan doēap· do bíoð ann ġa iomaēap
 In tan do bíoð in muip lán· ba pollup a hpeóio ap a lár
 muair pa epáig in muip bopb· polam po deóio in Cppbolġ
 Ag rin ŷuit a Oipŷín ŷéil· map do pŷġneð é buðóein
 aġup inneopao pepao· a imēup a himteēta
 Ro boí in Cppbolġ pé paao· aġ luġ láoēao lam-paao
 no ġup ēuit in pŷġ po deóio· le macaiŷ Ceapmaba Milbeóil
 Do bí in Cppbolġ iep rin· aca rin ina deġoið
 ġup ēuitpŷoð in epŷar ġep meap· lé macaiŷ mópa Mŷleobh
 Tainic Manannán ġan rġŷŷ· puce leip in Cppbolġ apŷŷ
 nŷop eaiŷbéin é do ŷuine· ġo ttainic pé Conaŷpe
 Ro eoaŷil Conaŷpe cáom· do leaētaoiŷ Teŷŷpac na páon
 map do muŷġail in ġlan ġlic· pŷiē in Cppbolġ pá
 bpaġuit. .ġē.

15

IX.

Mo mallaēt ap ēloinn ōáoŷŷne· deŷpeð oiðēe pa ēappuiēe
 do pŷionŷpaaoŷŷ mo ŷiomŷa· ŷa mað iomŷa mo ēapuið
 Mo ŷennaēt ap ēloinn Mŷlóŷna· ŷ'pulaŷnġ oðġpa móŷ
 n-appaēt
 anoēt ġið deŷpeð oiðēe· ap ēloinn ōáoŷŷne mo mallaēt
 A bpeġmaiŷ Pinn na áonap· pé a páoŷap do ēuit appaēt
 ole opam deŷpeð a ġaoŷŷŷ· ap ēloinn ōáoŷŷne mo mallaēt
 Meinic pŷáŷap aŷŷc bŷŷŷŷne· ġe ŷoiġŷe ŷam pa capuiēe
 beŷap ġom ēaoineao coiðēe· ap ēloinn ōáoŷŷcene mo
 mallaēt
 A inġen Conuill Cpuaēna· aġ a bŷuil uaēao capao
 beŷŷ beannaēt leat ŷom ēaiŷŷiŷ· beŷŷ ġo láŷġniŷ mo
 mallaēt

5

Ní mair Sgíeḡ bpeḡ mac Dáḡḡaoín· ḡan aḡḡaoín d'ḡir mo
ḡapad

ní mo mairiur ḡoḡ ḡaoíḡe· ap cloinn ḡaoirḡene mo mallaḡḡ
Páapap colpa doirḡ eallaiḡ· úaḡa 'ḡoob airḡiḡ ḡapad
mo peḡḡ mbeannaḡḡ ap ḡaoíḡḡe· ap cloinn ḡaoirḡene mo
mallaḡḡ

Ḋiomḡaḡ mé do ḡloinn Ronáin· ní mair mo mḡorán capac
aḡ rin deipeḡ mo laoiḡe· ap ḡloinn ḡaoirḡeni mo mallaḡḡ
Ar ḡḡeḡḡ Páḡpáic pa ḡanḡa· ní bíaiḡ na háḡḡa appaḡḡ
paḡḡaim pa a coḡair m'ḡaoíḡḡe· ap ḡloinn ḡaoirḡene mo
mallaḡḡ.

Mo mallaḡḡ.

X.

A ḡean beir leḡ mo léine· ḡ déna uaim eirḡe
ḡriall imḡeḡḡ a ḡruaiḡḡeḡḡ ḡlan· in mairḡin pía mo mair-
ḡaḡ

A ḡuill cíá pḡḡe paḡaḡ· mairḡe bíor ap beḡán capad
ir uatḡaḡ ben ap a mbí paḡ· ó beirḡ ḡan cenn ḡan ḡḡḡnaḡ
lonnpaiḡ lonḡporeḡ Pinn na bPían· map a bpuil don ḡáoiḡri
píap

paḡí annrin a béilḡeḡḡ malla· lé deirḡḡer do ḡingḡála
Cía pḡḡ ann le a bpaḡíḡḡḡḡ pḡin· a ḡuill mḡoir pa mairḡ
dom pḡir

cáit a pḡuifḡḡḡḡ hḡíap no pḡoir· do commaiḡ ḡḡoir, im
iomḡaiḡ

In áil leḡ Oirpin mac Pinn· nó Áonḡur mac Áoḡa Rinn
nó Cairioll pḡḡa puileaḡ· nó in ḡorr ḡoplúaḡ ḡḡḡḡineac
Conall Cḡrúaḡna ir é m'aḡair· me coḡalta Cuinn Cḡḡḡaḡaiḡ
ḡeapḡpaḡair ḡaḡḡ pan ḡir ḡúaiḡ· Cḡidḡḡein mac Conuill
ḡḡannḡaiḡ

ḡeapḡḡe liom imḡeḡḡ uait· ḡú mo ḡeirḡḡoir pḡiḡim puairḡ
a cḡionn peḡḡ mbliḡḡan ḡo nḡoil· ḡuḡur mé a pḡir aḡ
ḡ'iomḡaiḡ

Ón oíðce rin gup anoct· ní fuarup úaib aigneð doct
 ó'noct amac ní baop dam· ní bíu ag fer ar tuinn talman
 Deic lá píced beð gan bíad· tere neð do bí romat riam
 céð láoc léð lán· a Guill· do éuit ra éappuiz eumainz
 Imða umainn don fáirpge· 7 mé a geumanz na cairpge
 ata gortat in bíð gom bpaç· 7 an íota gom porpac 10
 Ge ata gortat in bíð gum bpaç· gé borb cocað na ecóic geat
 mó benar an gne dom grúaid· beic ag ól ráile pearbbrúaid
 Mo naoi mbraicpe píced féin· da marbað aoinper don Féin
 do dénað mo píod rir rin· mo éore áonoicéce d'íotain
 A Guill mic Mórna a Moiz Mlaoin· caic na colla rin peð
 taosb
 poirpe híota a nðiaiz na pper· bainne mo cíoc do éaicem
 A ingen Conaill ní éél· uch ir trúaiz map éapla in rghél
 comairle inná éúaid nó éep· ní dingen ir ní ðepnur
 Uch a Guill ir trúaiz in dáil· coic caça nó pé ad éomdál
 ir cú a gcúil cairpge crúaid· luime airpe aðpúaire 15
 Ag rin a beildearg pa binð· in'éinegla ar tuinn ir ar típ
 Pionn ir a Pían ar mo ðruim· 'rmé gan bíad a gcúil
 eumainz
 Do ðepgur mo époinn go cíor· a collaib éloinde Trénmóir
 tugur doib ðfulanz ir dúad· do marbur Cumall epann-
 púad
 Tugur Muimniz po mela· irrin maip ar Moiz Léna
 do láðar in caç go cain· pa maibin ar Moiz Enaiz
 Eocaid baildearg mac Máil· airpíiz Ulað eimec-náir
 do meicup ra láoc mo plegh· tugur íate po brón a bhen.
 A ðen.

 XI.

Pionn Píle ba fer go lí· poba péinid ðirðinid
 ge Pionn Píle ráidmír rir· doba pí púanaç poiçlir
 Pionn Píle ba fer go nglór· ir rir aðeipmír Trénmóir
 pa tréine ar éreipe a éleap· gíð eð ón bá hainn oipdeap

Da mac ag Fionn fíochda gal· Fer[gur] luaité-ionn ip Eógan
 ip uatað pin ip deapb liom· inur deé d'Píanaib éirionn
 Áon mac ag Eogan ámpa· Oilill féta fíoréalma
 dá mac ag Oilill fíor de· Dáipe donn ip Doréaíde
 Fergur lúaité-ionn láochda a gur· am eólaé na penéur
 nír atbept a buime abur· epé ealla buíde baóirgne 5
 Trí meic ag baóirgne bládaé· Cumall calma comraíac
 Críomall 7 Áod ollac· in tríar mórgar 7 mórglonnach
 Áon mac do bí ag Áéð ollac· Lughaid feragaé fíorglonnaé
 Áen mac in Lughdaé ééona· Ferðomann bláic baírgéga
 Da mac po boí ag Críomall éáom· Mopann corraé 7 Áod
 ionmúin dír éupata nglac· a n-áon ló puburbeabpat
 Oíppín mac Finn fíochda gal· Ferfur Caóiné corcapglan
 Uillíonn Fáoban Ráigne pán· ionmúin peirer cáom comlán
 Cóg meic ag Oíppín go holl· Orgar 7 Ferloga lonn
 Éacac Ulaðaé po fan· 7 Dolb Sgéine rgiééglan 10
 Ingen ag Fionn fíochda a gal· díer comainn luğaé laimgeal
 peirgníom do tríall coluib rmaé· 7 po éreig a bannbaé
 Láite po bában ap in leirg· Luğaé 7 Dáipe ag peilg
 do cúaid Dáipe ger deacair· go luğaé na coimleabaid
 Ro coirpéed lúğaé don gur· ó Dáipe ger óroécairber
 beiríó a geionn naof míor mac· pé a mbíctír pfeina ag
 popmat
 Coirpé in mac ap cáé oile· a meic Cumall Almaine
 Gáine a ainm úair gáine in gein· Mac luğaé a ainm ó a
 mácair.

7c.

XII.

Fégar teé Finn a nAlmain· gura cigbír fíogarmairg
 abéúra naé naé maíonnn de· uppa no cleic no cúaille
 beg m'úid ap in laéair lóm· d'aiéle na ceupað gcomdonn
 porc í baóirgne ger bó bpar· anoc ip féraé ponnglar
 Mná pionna go ffaílgaib dír· bíctír go ceorpaib comóil
 cupaid ba cobpaib caéa· go n-ébaigib iollbatha

Τρί céo cupa maic meicea· pa trí cáoga óipearḡpa
 trí cáoga euaé airḡib ḡil· a mbíob míoó éuill ceiceimín
 Cupa órḡa álainn réo· daḡaé iubair óil ré ḡcéo
 coimnealbpa ḡo ffaó peét ḡcop· ó'ór ip ó'airḡeb ip
 ó'ionnmur

5

Airéim céo n-íomḡa neéta· tríóca láoé ḡaé aoínleapta
 pa íomḡaig n-imḡenmaig n-óip· Finn mic Cuimáil mic
 Trínmóip

Imḡenám órḡa uile· ḡo n-uaiéneadhais órḡuige
 lepta cleé ḡ élápaio· ḡarpaio óḡ ap uplápaib
 ba háloinn tighóip in Féin· ḡo ceuanaptaib na ceaoim-iall
 ip amlaio éighóip dia ttiḡ· topeap pealḡa ḡaé éin-ḡip
 Doilḡ airíom Féine Finn· a Paḡpaic móip na mbriaḡap
 mbinn

aét muna a bíat apḡoig éall· neé do ficeip a n-anmann
 Oirpin mac Finn feipde in pláaḡ· Domnall claon Cealláé
 copláat

Mac Míleaó ip Eacláat áin· Dub Óromán ḡ Dubán
 Coice mic aḡ Oirpin náir báoé· Orḡap ip Féir loḡa lánḡaóé
 ḡ Ulaḡaé ḡaéa tan· ḡ Dolb Sḡéine rḡiétḡlan
 Diarpaio ó Duibne pa bpuḡ· ip deic nOilealla a hEḡap
 deic nDubḡaig a ḡpuimnió bpeḡ· deic Mopin muiḡe
 Taillten

10

Aḡup deic ḡCoppmaic ón ḡcaḡpaig· deic ḡCéin deic nAirḡ
 deic nAicḡin

deic Muirḡadhais Muiḡe in Sḡáil· deic ḡCuinn deic Féloinn
 deic fPaoláin

Deic bPeapḡomáin deic nÁilbe· deic ḡColla a ḡepfoḡais
 Cairbpe

deic ḡConnla deic ḡCpíomḡéainn éair· deic fFiaépa ḡ deic
 fPeapḡair

Na deic fPeḡḡuip óḡap fFINE· na deic nAipe ó ÓáirFINE
 Deic Muirḡéimne na mapa· deic nDonnḡuip deic nDonn-
 éaḡa

15

Cáol epḡḡa ip Conn mac Peabail· ḡ in ḡlap mac Óreimáin
 ḡoffpaig ḡlinne ḡ Píonn bán· ḡáape Cpíomḡéainn ip Cúán
 Innpip ba puaiénió pealḡ· Caḡal Dubán ip Ópuimḡepḡ
 Dubróio ip Cioḡaé ip Conn· Maine ḡ Arḡ ip Iorḡoll

Dub Róid ip Dub Draigín· Páoléd go gcepuar gceolbóim
 Glac mac Deirg mic Diépaib glóin· Aod mac Criméain
 mic Camluib

Sealbác pa binn a bépla· Aed Fionn Cúán ip Enna
 banb Sionnaip Rinnolb go rínn· Mac Deige 7 Mac Deicéill
 Dubán Dubróid Dubdala· Dub Droma mac Senáda
 Plaitre faobrac per da gal· Garb Doire Daire Donngal 20
 Suibne plezac ploigéte pluaiḡ· epí mic Aille ábpaobruaid
 Per Muían Manpac mfaod nglé· Dorin Tap Malaiḡ ip
 Gúaire

In dá Cúan a Cúalainn· in dá bpan pobpac tálalung·
 Pál peða agur Per Sgeit· ip Glar mac Gabail gairbleit
 Doilge liom báp Colla cpuinn· 7 Cuinn 7 lacuind
 ip lillaine ip Cuirc ip Ceallaiḡ· ba polaim um éaolpénbaib
 bar Oilealla 7 bpeapail· noéa duinne na earbaib
 báp Eoéada 7 Aod· cona pennaiḡ poéaomha
 Trí drúit do boí arciḡ éall· Cap ip Caéimáol ip Cúalann
 a trí cporáin mín in moó· Clep ip Cinnmeap ip Cuicéib 25
 Trí heaclaéa ciḡe Finn· tan do bitcír 1 cCpuimḡlinn
 noéap maié daé a pé mbonn· Cópp 7 lonn 7 lúacé
 Trí hoinmide ciḡe Finn· Meall 7 Máol 7 Cnap
 gé do bitcír 1 ndeoiḡ Fíán· noéap maié ciall na ttrí mac
 A trí dailemáin máite· Druét Dápacé 7 Daite
 a trí doirpreóip ráó gan goib· Druib 7 Íac 7 Orlaic
 Perḡur Fienbel pile Finn· pa buileac pa bríacap·binn
 Mac Samhain a bpetem cóip· Aod ingen-gorm a éoinnleóip
 ba hálainn in bannpacé ban· do bí ap brú loéa lurgan
 am ingin Cermada caoim· um Lennabair um Leannéaoim 30
 Pan mnaof mbig um blánaib mbínn· um Eirc um Sapuité
 péaḡainn

um Úaine um Eoáin um Šaoir· um Aillbe um Cpuicéḡil
 Céinnfínn

Um bpepaiḡ bpic um b́é bláit· um Čéaa ḿoir ingin Rónáin
 Finneabair meirpéang meud nglonn· Eoan álainn ip
 Aoddonn

Mac Rónáin do éuaib ap ceal· do tairpḡḡip cáé go dtiucpeó
 do b́eóin Mic Dé líé go ngur· do b́eóin deiḡríg po péḡur.
 Peaḡétop.

XIII.

Áonað po a Moig Eala in pí· áonað lippe gona lí
 aofbinn da gað áon céio ann· ní hionann ip ḡúaipe Dall
 Nír ḡúaipe Dall m'ainm go píop· tan do binn a tciḡ in píog
 a tciḡ Ferḡura go pfeib· iprin tpiáḡ op beppaimain
 Tigiðir eic na pFian pa tpep· ip eic liliunneð na móiréper
 peppað tpi ḡraipfne ḡlana· ap paitéce Mac Muirpeða
 Eað dub aḡ Oil mac Da Ópeg· in gað cluiéce po peppat
 ipin capraic op Loé ḡaip· pug tpi lanbuaða in áonaigh
 Cuingir Píacra in t-eð iep poin· ap in bpaof a íenaétair
 do pat bó céo da gað cpoð· día tabairt a tciáapartal 5
 Aḡ rúo duic in t-eð dub dían· ap Píacra pe plait na pFien
 aḡ rin mo éloiríom ḡo mbliað· aḡur eað uaim doot apaið
 beip mo catbarr ip ḡeall céo· beip mo rḡieé a tciuib ḡréḡ
 beip mo pleḡa nihe· mapáon ip m'íodna airḡiohe
 Mað pepp let no beic ḡan ní· a plait na bFien a éaofmí
 ní paḡair ḡan airḡið ap· a plait na pFien pFáðbapḡlar
 Ro eipíḡ fein Píonn iarpoin· buiðeð é do mac Eóḡain
 bennaiḡið cað día éile· niop bó ciúin a ccoimieirḡe
 Riaétair Píonn poimainn ap in péo· tegmaid leip tpi píeio
 céo
 go Caétair go dún op loé· ipeð loðmap ón áonað 10
 Tpi lá ip tpi hoiréce go mbliað· po báðmap a tciḡ Caétair
 ḡan eapbaið lenna nó bíð· ap mac Cumail ón áiporíḡ
 Caoga pail do pad Píonn bó· cáoga eað ip cáoga bó
 do pad Píonn lúac a lenn· do Caétair mac Oililla
 Luio Píono d'iomlúað in eic duib· ḡuprin tpiáḡ op beppamair
 lenuimpe ḡ Cáoilte tpiá báoir· ḡ peatmáois tpiá toḡáoir
 ḡioð pinne niopram malla· ba lóp lúac ap leimionna
 per uainn da clí pear óá ðeir· ní bí pfað nað págmaip
 In tan po airíḡ in pí· ppopair a eað go Tpiáḡ lí
 ó Tpiáḡ lí tap Tpiáḡ Óiom ḡlair· tap Píáoémoiḡ ip tap
 Píonnḡlair 15
 Tap Maḡ Fleirḡe tap Maḡ Cairn· tap Seanumair Ḍroma
 ḡairb
 tap uléa Fleirḡe pinne· tap colba na Coépuinne

Cap Druim Eadair cap Druim Cáoín· cap Druim Dá Fíac
cap Popmaosí

iar ríáctain dúine fa énoc· ba lúaiçe pinne fa hoét
gið pinne ba lúaiçe pinn ann· eac in ríð nír bó rómall
Aðoið po deipeð do ló· do ráið Fionn ní hiomarðó
ir báor do rad pinne ille· eirðiom d'iappaib fíanboiçe
Silleð da tucð peða in rí· ap in ccappaic da leið clí
go ffacaib tēð mór go ttein· irpin ðlionn ap a béloir 20
Ir ann adubairt Cáoilte· aiçepe cenn narbo maosðte
gur anoét ní fáca tēð· pan ðlionn po gið um eólað
Eirð uainn ap Cáoilte díá pior· mór neite atcú na
n-ainppior

bepc fáilte pepp no ðac ní· do mac Cúmaill Almuiní
Íar rin do éúaðmar arteað· turur oíðce rob aiçepeac
ppicð ðréð 7 ðol ir ðáir· ir muinnceir dírðir ðioðáir
Aítech líac ap lár arceið· ðeibíð eac Finn go hérgaib
cuipíð in éómila punn de· díá corránaib íarnoiðe
Suíomíð ap in ðeolba ðepuáib· do ðnί ap norraiz pé hénuair
an ðcuail tēpúim do bí pop tein· ruail naðap muð in
teiníð 25

Ro ráið in taitēð nár binn· aiçepe nar bó lánmaíð linn
éirðíð a luét atá arceið· canaib ceol don ríðféiníð
Eirðíð naoí ðeolla arin ðeúil· appin leið bá nera dúin
naoi ccinn appin leið oile· ap in ðeolba n-íarnoiðe
Léiðíð naoi nðpeða ðarðar· ðep comhór nír éomlabra
ppeðrair in t-aitēð fa peð· 7 ppeðrair in méiðeac
ðérb olc ðac ðairbðeól díð rin· pá mera ceól in méiðíð
ní paibe ceól nár dúla· aét peð pír na henpula
In ceol po éanpaτcap ðuinn· do ðuirðeóchað maipð a húir
ruail nar pðoile enáma ap ccinn· nírbé in coiðeбал
ceóilbinn 30

Eirðir in t-aitēð ier poin· ir ðeibíð a éuaib éunnaib
tiz 7 marbaib ap neð· pennaib corðraib anéinpeét·
Cáoga biop apa mbí puinn· inneoð ba bepa cáoréainn
cuipir dá áiðe fa pech· 7 paicíð mon tceallað
Níor b'ionmuinte biop díð rin· að a ttoðbáil don teiníð
ir tuc a ppaðnuire Finn· peoil eic ap bearaib cáoréainn
A aiéið beir let do bíað· peoil eich noðap ioðar ríam
aður ní iorab pðorð go bðáð· ap pon beicð ðan bíað éntpáð

Map uime tangur um teē· dobað bíð ap in τ-αιθεαé
 por tuēpa piðpe go n-áoib· a Óáoilte a Þinn a Oiprín 35
 lappin po eipgiomar rúar· do com ap ccloiðeín go cerðar
 do gað eáð cend apoile· po ba mana ðorngáile
 báðteap in tene bóí τῖr· go nap léir lapoir na ḡrír
 tiomairceṭer cúl ðoréa ðuð· oirn ap τερνῖr a n-éimionað
 Map do báðmar cionn ap éionn· eía do þoirpeð pin aét
 Þionn
 ba po mārð pinne ðe· muna beirð Þionn na Þéine
 Cionn ap cionn ðuinne pa τpeib· pað na hoíðce go maidin
 nó go τtainic ḡrien arceē· um τpaē eirge ap na māræð
 In tan po eipgi in ḡrian· tuicir gað þer poir ip ríar
 τiḡ ðuibnell a cionn gað þir· go mbaðar mārð in uair pin 40
 ḡairic do bámar nap τám· eipgiðmáoib ruar go hóḡlán
 do ceileað opainn in τpeað· ḡ ceilteṭer oirn in munnteṭer
 Ip íað buiðion do érhoib pinn· na naoi bpeuaða a hlubap-
 ḡlunn
 do ðioḡail oirn a petar· diar b'ainm Cuillionn coirpleathan
 Amlaib po eipgi Þionn Þáil· ip aráða eie na láim
 ba plán eiðir cenn ip éoir· boí gað ainioin na péḡmoir
 Ip mippi Óáoilte cpoíðe· ðeir na láoð go lánḡloine
 mor þipim amoiḡ pa maē· noða a ppaicim an τ-áoiaē.

Donað.

XIV.

Puaramar þeilḡ iar pamhain· a mðeapnur Mluici balair
 ap τtoēt ðuinn tap Maḡ níte· ða ced láoð pa lán rḡíte
 Torc τrom do þíol muc mðalair· do mārðamar ier pamhain
 cullaē go nḡé nḡairð go nḡur· ó a ḡful i ainm ap ðepnur
 Noðar laiñ nech a mārðað· aét Þían Þinn go nepτ-aðbal
 do þíol na muc líuaē leimneē· boí aḡ balap bailcðeimneē
 Ip me ruḡ ced ḡnioin in tuirc· ip do τrhoib þipin mormuic
 ruḡur epí mile ðon þeinn· in muic pin ap mo ḡualuinð
 þamar a mðepnur ppuēpa· áon cedláoð pa lan épuēða
 ap ráit peētmuin pa torc ðe· eiðir éoin ḡ ðuine

Ar peilg ba hí in tpeilg móla· dia a ppuil Muine in Fulaēta
céad dam̃ gac̃ doipe a mbí dor· cuipium na luide um
Rúaōpor

Ceo d'oiḡoib̃ cead do dam̃aib̃· po mapbamap díap foḡaib̃
ba deḡ in ḡainioḡ día a bpuil· ḡep epáig̃ maig̃pech in
lá rin

Dia mað é in lá ag laim Núaðac̃· a ben ḡapb̃ do ḡní in
ḡrúam̃ðac̃

ar peilg Innri bó Finne· da tcuréair Donn Duiblinne.

Ceo do ingenoib̃ máola· ruḡ leir Donn a Síé Áoða
pa rḡél apb̃ pa bpuic̃ ḡo mblað· ba ḡapb̃ in puic̃t apalað
dan-píḡan ag Áoð ḡan oil· ḡabáir éo mon ingenpoib̃
por cuir i puic̃t oiḡhe p̃púair· ar plior moig̃e ḡan mapc-
pluaḡ

10

ḡe do rinne rirri in tolc̃· do ainic íad ar ḡuapaēc̃
ní lam̃ac̃ neac̃ na hoig̃e· do bíoð Donn da n-ionḡairpe

Roiḡit on puḡain po deic̃· pior ḡo ró-Donn po dícleic̃
ḡo mbeic̃ ḡan coðlað amoiḡ· ḡo poipeð da haḡalloim̃
Do luioð Donn ḡáoē ip ḡrían ḡlan· muir ip tír na mionn
n-áðbal

mé mac in ríḡ naē p̃ia ad tēc̃· ḡo bprác̃ noēa bía ap tairēlc̃
Pepḡaiḡteḡ in píḡan rir· p̃é Donn a ríē Sleibe M̃ir
nó ḡup cláoēlaib̃ a plic̃t amoiḡ· ḡup cuir i puic̃t doim̃ allaið
Do im̃tiḡ le na ealca· nippat malla a n-im̃tēēta
tuḡ p̃orbair do pennoib̃ plenn· ḡo b̃tappár d'p̃epoir
Éipenn

15

Adubairt Donn báoē in ḡlóir· pe mac Cumail̃ mic Tpenm̃óir
naē lam̃baír P̃iana Finn· ḡc̃éim do bíad̃ p̃iað [i nÉipinn]

Adubairt Pionn pe a p̃ienoir· eipḡiom uile da iarrpaið
ní bíaið po díem̃air in dam̃· pe p̃ienuib̃ ag ingelcpað

Adubaircpa rir ierp̃in· p̃é ríḡ na p̃P̃ian a hAlm̃uin
bíð ḡapb̃ bó deab̃aið in doim̃· do láð p̃em̃aib̃ a p̃eētaib̃

Muirp̃io mo éompe in dam̃· ḡaillinn ip Sḡeólang̃ ip b̃ran
lenaið ḡac̃ loḡ ḡo p̃ep̃ib̃· ní p̃puil puic̃t naē po-mapbair

Ní bíac̃aib̃ mo éoin ap Pionn· ḡo t̃cuic̃e in dam̃ liom̃
ḡið ap lár in t̃pl̃éibe bepp̃· ḡið ár na P̃éine cúpp̃ep̃

20

Am̃ail adubairt Pionn rin· po ḡabram náipe t̃p̃é neim̃
ḡlúairb̃ lena plúaḡ amac̃· noēap t̃p̃úaḡ le na t̃eḡlaē

Céu ap fíeít duinn d'fepuib' deic' geád cú map deǵaib
 aoincéu ban ip aoincéad fep' lór a méu po ba coinnem
 Mór ap nǵredain ip ap nǵráin' moí ap fíadain ap ffor-
 ǵráin

ap tteét duinn do tpeilǵ in doinn' ba ceim ǵo ffeirǵ a
 hAlinn

Do maótamap pa ninnir' do hí fep áǵmáí innce
 Lór a méu dúinn pa pollup' do mapb céu don éedamup
 Tuǵram tpi ǵáréi ǵarǵa' ǵo ǵelop ǵo nem an apóǵal
 noéap ǵab ǵráin in daim' donn' pé tairm na ffeí pe a
 poplann

25

Rogab bupac po líon fepǵ' in meppóam dírǵip doinnbeapǵ
 pe feǵab éon nǵeal pe a nǵráin' pé tairm na ffeap ǵo
 fforǵráin

Do éionóilpion a oíǵe' tap íac mór tap pna moíǵe
 ip conairte conǵáipeac epúaid' i nǵlionn Maǵaip in mape-
 plúaidǵ

Do ǵap conairte éonéapaid' aǵ muirpinn mórí éinn lílaǵaip
 tuǵ a uét pé ap pluaǵ in daim' ip mór da ole fúapamar
 ǵiú bé do cuip apa éionn' nioí cuip da éionn do hí aǵ Píonn
 a lor a deiríú in daim' na bpeiríú ap a éopaid

Áét maó mup ip da coin Pínn' na dśaíǵ ó ǵac ǵlinn do ǵlinn
 do faǵaid in Féin fíop daim' ip mór dá ole fúapamar

30

Ro éuipíop ǵlśaíú ipin daim' iprin apmáé ǵep b'úacéú
 topepadap lem na hoíǵe' topeáip Donn na daimǵaípe
 Donn a fíódaib ba hé in daim' áonmac Píonnlaosé do fíeap
 tpen tarrap aip on fíóǵain' Donn ǵup éuip po époim-
 díoǵhail

O do cinnup ap bioé cé' ní fuapup aon comlann map é
 mo bet cenn ap cenn pa daim' do tairpǵip Píonn fúapa-
 mar.

Fuapamar.

XV.

Sgríobh rin a b'róghain r'ghribinn· do comhrádh f'irghrinne peirrae
ní d'imteéctuibh m'ic Cumail· do f'ulaing mór p'peirbh
ndecrae

Inghen Tairbh m'oir mic Núadac· rug buinne r'odáoghlan
p'uaieinibh

Glair D'íge in ced-ainm eugadh· air ó rugadh in úair rin
Rug boðmann muime in gairgibh· in mac rin go b'puim
ndiaimair

a g'euarán epoinn apb áigibh· oilter in feiribh f'ial pain
Tugtar air Giolla in Óuarrain· fuair mor n-úatbár pé
pealao

tiag ag b'ódmairn ba bíatadh· do foill líatéopie muc n-allaó
Paguibheap lá na áonap· meiric f'uaip báogal b'p'ighe
uppann do éabó euiric allair· pa cíob don m'acrin Muirne 5
Tógán pe táobh na coille· teir i ngoiric don éuarán

tiag fo boladh in r'genairg· don lenairn ní b'eg d'úatbár
Íadair a glair mo t'óghmann· ba péin mór g'eomlann g'epóda
tiag ag taéatadh in togháin· ó moétpaé go t'paé nóna
Tig boðmann d'p'ior in leiribh· mar g'ac eiric gan éirgír
ba p'fuair taétpaighe in toghmann· maie lé b'ódmairn in
céb-ghnóim

Pennetar go t'p'ic in toghán· ba maie in conac f'iaðairg
epoicionn epannéon na coille· cuirtear uime pa p'fenboie
Tugtar air Giolla in Óuarráin· fear na g'ep'uaóóáí mór
n-iopgál

bó go cenn a naof mbliadán· tiag dá bíatadh ag b'ódmairn 10
Téir leir ap áonac Tairliten· bó níor éairbeac in éuarit'rin
ap m'acraibh Éirionn uile· cuirir epí cluicte ap úairin
Imbirir epí cluicte luibe· corrae a m'áinte i t'Tairliten
pé h'ogairb Éirionn uile· bó níor éluicte eirib éairibh
P'arraigir Conn na ceuraó· p'ep lé c'euirtear ep'uar
ceimionn

cía in pionn beg beiruir báipe· ap ógairb aille Éirionn
báoé-pocal rin ap b'ódmann· a Cuinn na c'eomlann cealma
Ir hé r'úte p'ep na p'aoilei· Pionn péin ua b'aoirghe b'arri-
ghlan

Ip hé an tarrnheptaé bunaid· taimic éugaib ón fían-boit
 ip é milléiur bup ngeppa· ní bíaid fepca ró ósaimoir 15
 Tegoip óóran ón áonaé· púaiḡ mór b'ráóḡpaé ó táillein
 ap feoh éipionn ḡan anaó· ḡo fopḡaó feda ḡaible
 Ní paithe a ndán dó a bairḡeaó· no ḡo fpaiceó Conn calma
 ip ap bríat'raib a b'íóḡbaó· por fúair innleat' a anma
 Aḡ rin t-aóḡap fap bairḡeaó· maít a ḡairḡeaó pa ḡniomp'ao
 a deepa leip neé óéra· cóip a pḡela do pḡriob'ao.

Sḡr'íob.

XVI.

Uchán a pḡíet mo p'íog péil· ionnpa do bech ró m'íḡéin
 doḡpa naé mair do t'riaé tenn· a comla pḡíet na h'éipeann
 Mor ceopḡap mor ceaé calma· tugaip ip do t'igepna·
 maít dion do caile um pennaid· a óson baile ap beimennaid
 Noéa paithe ap tal'main t'péin· pan aimp'ip tarrpaíó péin
 noéap ḡaó pḡíet buó calma· no do t'riaé ip do t'igearna
 ba p'ilió ba fep d'ána· ba caé-m'lió comhóála
 ní p'p'it a paíla um paéaid· ba láoé calma ḡep'uaóéat'aid
 ba p'áor ba ceoḡḡoḡa ḡlan· ba b'p'eḡm áḡm'ap úplam
 mairḡ do b'ioó ap a cionn a b'p'eipḡe· bá paóí ḡaóa
 paóip-éipde 5

Ip úaéaó a t'al'main t'ig· muna a p'puil p'áió nó p'ip'íó
 a pḡíet p'íḡ Siccip peca· nech do p'itcip h'imteéta
 Ip t'epc fóp ap tal'main rin· d'f'ior nó do m'naoí do p'itcip
 in éuip fo p'puil a haimm amaé· d'íá ḡairm in Senéoll
 Snióeaó

Noéan puil act meip'í péin· ḡ Caoilte fep co ḡcéill
 ip Pionntan Óúine fepca· nec do p'ioip himteéta
 Aḡa ó foín pḡíet mo p'íog· adeipim p'ib ip fát p'íor
 ḡan b'p'at' ḡan b'p'ón duine d'am· ḡo caé mór Muíḡe Tuipéó
 balor do cuinḡió ap luḡ· peal beḡ p'é na d'ícennaó
 cuip mo cenn-pa ap do cenn cain· ḡ tuill mo bennaéat'ain 10
 In ceopḡap ḡ in ḡráin· do b'of opampa aḡ p'epaib f'áil
 ip maít liompa ḡo p'rap de· a mbeiz ap m'ac m'inḡine

An bennaét pín a aba· noéap éuill luḡ lamḡava
 do cuip an cenn or tuinn époip· a nḡlaic éuill ap a béaluib
 Sníoir bainne neimhe anúap· arpin epann pín ḡo nept-éruap
 iar pníoe an uile nap beḡ pó· do pḡoile in epann ap
 éept-óó

Prí pé éáoḡat mbliadain mbil· don éoll ḡan éor óá éoraiḡ
 aét a beit po óáimna dép· na aðba bádb ip bpanén
 Luib Manannán in puip éuip· ḡo diépeab pléibe Pinnéuill
 ḡo ppaaió epañ ḡan polaé· a mepe na cepann ḡecompaiaé 15
 Cuiip Manannán luét oibpe· ap in epann pín ḡan loige
 dia toéailt a calmuin epéin· pobaó ḡniom aðbal eirpein
 Éirḡir dechaé neimhe aníor· a bun in epoinn pín ḡan pḡíor
 no ḡup marḡ pa báóḡal de· nonḡor do luét na hoibpe
 Ro marḡ nonḡap oile óib· do muinnep Mlanannáin mín
 pḡéla on epann do pep daím· ip do ḡall in epaarp nonḡap
 Aḡeipimip riḡip de· pīappaiḡéep in páipóine
 pan éoill n-aðbal pín ḡan táp· do ppié mop n-aðḡap oéán
 Ip é luera páor do éum· in pḡieé enḡaé bláit éóepom
 epíat na Mapannmál don moig· do Manannán don mīlió 20
 Óa búaió do búaðaiḡ in pḡéit· ḡan ḡabáil pía a ceat nó
 celéit

tepe pḡieé a maca paíla· peimpe ba páon pó-maðma
 Caé a ḡCpuitean-tuaié nár laḡ· in ced-caé tuḡaó lat
 dap ḡáot Moéla mac Méilḡe· aipḡipḡ aðbal Éiḡipce
 Noéap luḡa in caé eile· tuḡaó let pa mop pḡeile
 dap ḡáot Dubéaé mac Dáipe· aipḡipḡ aðbal Epapáinne
 Toipee do éuaió Manannán múaió· ipin Aipríá lion a plúaiḡ
 dap marḡ Píodablaé pa lía· aipḡipḡ iolapmaé Aipríá
 Aḡ pín cuio Mlanannáin mūaió· doḡ decpaiḡ éep ip éuaió
 no ḡo teuḡ pa deḡḡor bil· a ḡcleamnuip do pḡíḡ Síḡip 25
 Do cum Cairbpe dúan mólta· do éinn in pḡeie pḡieím-copcepa
 pep ḡo millip ip ḡo n-aoib pín· do pḡíḡ innip paóip Síḡip
 Cáóḡa uinge don ór ópon· tuḡ ḡola do ap a molaó
 peipḡḡe a píaé ip moipe a blaó· ap aon ippin pḡieé
 pḡieím-ḡlan
 Bponnair Cairbpe in plaié pía· mac Édaíne pa maié míaó
 don epíat calma ap nár éuip bpón· in pḡieé don Dáḡḡa
 ópeaémóip.

Tuḡ in Dáḡda d'Eíteóp apb· in rḡieṯ daṯéoperep doinndeapḡ
 don ṯplait ḡo méo nḡlonn pe ḡleó· do mac Cuinn mic
 Ceapmoṯó

On rḡeíṯ pin tuḡaó Mac Cuill· ap Eṯoir ḡo ndreíṯ mín ḡuinn
 pep na nḡlonn naṯap clé blaó· oir ip é coll da ḡepeideaoṯ 30
 An lá do mapbaó Mac Cuill· a ḡcaṯ Taillṯen ba mór muirp
 pep nár beg ṯiom-ár amuiḡ· ṯappaió Sḡorán in rḡieṯ pain
 Ré pé da éṯo mbliṯaain mbil· don rḡeíṯ opḡaiḡe appaió
 a haicṯe ráoḡail bur ríá· do bí aḡ pioḡaiḡ pṾear Menṯa
 Do luió Manannán na níaó· na dṯaió a ṯṯir pṾear Menṯa
 ḡur ḡrip naof ḡcaṯa ḡo mbloió· ap muinnṯir Sḡoráin
 rḡieṯḡloin

Ro mabḡ ṯri caṯa calma· don ṯplúaḡ aluinn allmupḡa
 bá hé in rḡél aóbal ḡan ṯár· pa ndepnaó aóbar oṯán
 Cáḡa uinḡe don óp deapḡ· cáḡa eṯ dualaṯ doinnḡepḡ
 clár noṯap ṯriteall na ṯoiḡ· ip ríṯéioll Sḡoráin rḡieṯ- 35
 ḡloin

Do pad dó cuma bá mó· do Mlanannán nír bó ró
 pé cup ḡlíaió mun éaoḡait caṯ· ṯri éaoḡa rḡieṯ pan
 rḡeíṯ pin

Do bí ri aḡ Manannán péin· in rḡieṯh ilḡealmáṯ aigḡéil
 ḡun pṾior láinḡlic ḡan ḡniom laḡ· ḡo ṯainic ṯaḡ mac
 Núaḡaṯ

Do pad Manannán do ṯaḡ· in rḡieṯ daṯéoperep doinndeapḡ
 do mac Núaḡaṯ in ráop renḡ· mapaoi ḡ in ríṯéioll

An laiṯe puḡ Cumall cain· Muirp moncaoin leir ap éigin
 ṯríáṯ ḡaṯa háloiḡ pṾpḡa· ṯappoió in rḡíáṯ rḡainneapḡa
 In ṯan ró éuit Cumall cain· a Cnuṯa op lippe laiḡen
 an plait mímall nap beg blaó· ṯappaió CṾiomall in
 rḡíáṯ pin 40

Map do upmaiṾ Pionn pṾpḡa· ap CṾiomall éaoṯi éaṯapḡa
 ḡlac ḡlemóṾ dap dṯall ḡac ḡlíaió· tuḡ ó ṯrénmóṾ in
 ṯrénrḡíáṯ

A ṯuḡaó do caṯaiḡ leṯ· aḡ mac Cumail na nḡeal nḡlac
 a rḡíáṯ róḡil nár cáineaoṯ· baó doiliḡ a ḡcoṯaipem
 leṯ do padao caṯ Óinn Óluiḡ· dap mapbaó Dubṯaṯ mac Duib
 caṯ Mona Mappaió ḡan lén· dap mapbaó Deioḡeal
 duirbél

Caé luaépa caé Cinn Aipí· ip caé Inbeip Dubglairí
 caé Teppa tenn a mēirge· caé éluana menn Muipirge
 Caé lurğa caé Ćinn Ćláipe· 7 caé Ūánaio Maięe
 caé tSléipe Fuaio pa tenn tear· púaię var tuit Ğarban
 ğarbgłar

45

Caé Fionntraga óna buioeé baóbb· var paębaó fuil 7 paóbb
 va caé epóða um Át Mona· mapaon ip caé Ćponnmóna
 Caé bolecpaięe ba mór ğluinn· inap éuit Ćorpmac epuinn
 caé Áéaió Ábla náp ğann· caé Ğábpa caé na bpunnano
 Caé Ollarþa ba ğapp ğláio· inap mapbaó Paehao pial
 caé Eipí ba mór a ğluinn· 7 caé Ćéipe Ćopuino
 Caé Ćairpge caé Spúibe ħrain· 7 caé ħeinne hÉvoip
 caé Sléibe Uięe nap ğann· 7 caé Iíloięe Iíálann
 Caé na Colamnaé cealma· 7 caé Inbip báðna

50

caé Áta Moóuipn léip linn· 7 caé beirge ap bóainn
 Caé Moięe hÁðair ğan táp· 7 caé Ūúine Ppáoćán
 caé Meilęe ba hadbal áę· po a ndearnaó éięme ip ućán
 Caé beirþe ba mór a ğlonn· íap ğcaé pí Loćlann na long
 caé Uięe ba cinnre in pęél· 7 caé Innpe Ğairbiel
 Caé Monaó caé Ćinn Típe· 7 caé áęmāp Íle
 caé Saxon ba mop a blaió· caé Ūúine ħinne bpíęmāip
 Caé inap mapbaó Áiēil apb· aipþrię deęlámāé Ćanmapę
 caé Inbip buille ní bpéę· 7 caé ħuinne boipþérēin
 Píće caé ip va caé deę· allamoię d'Éipinn ip ni bpéę
 ğo Típ na nĶionn nap beę blaó· vo pat Fionn let vo
 éathaió

55

Ocht ccaé a Láięnió na lann· tuęar ip vo ériac táoiþpēę
 peó vo paća ní bpéę poin· pé caća deę a nUlltoip
 Ūeic ccaća píćeo ğan on· tuęair a Mumain Iílic Ćon
 noca bpeę aćt ip cepta· ip va éac deę a cConnaćta
 Ćóicc caća píćeo ğo mbúaió· tuęaó let a ćoimla épúaió
 oćt ccaća deę púaię náp ğánn· úait ap Thuatáió Ūé
 Ūanann

A ppeęmūip vo ħpuięen mborþ· pvo coinnpęleó pá épúaió
 colę

aę rin péo paćaió ğo tenn· vo éuit vo éatáió Éipenn
 ħpivde mo épóiđe ip mo Ćorp· po ceiper mop deę-ćonnape
 tu ğan Ćorpmā ap in moię· apnaó loręaó don mucaió

60

Trí nonbair pinne ar Druim Deilce· a haicte in éata epó-
deirg

ba trúaḡ ar ndáil-ne re a ráð· tugram trí gáire ucán
O épann na haithne boí a bDarréur· fo ndearnað fo ríor
iomarbur

nochar dearbaid épann ar lár· ip mó fa ndearnað ocán
ḡo rum ráora rí neimhe· mac maiḡ Muire inḡene
ar ippeann ḡo nḡeire nḡadó· fa ndearnað éiḡme ip ucán

Ucán.

XVII.

Sicéal·Cáilte eía por fuair· ploinnpet punn i mbeḡaid búain
bá mór lá ro híarḡa roin· ḡan fúapan op Duiḡeoḡair
Foraid in ríeilín mbic mbáin· neoḡ do rabaḡar um láin
ráilciḡiḡ mo éroiḡe cam· ríeil·Caoilte capatpoid

Déute ip ór ip ḡloine ḡorin· ḡiḡ bé do iarr a ríur orin
ríonnḡruine ḡairḡioḡe bán· ríeḡal·Caoilte in plaḡ-macám

Uball deargḡoir ar a lár· ḡo n-úaitneḡoib d'airḡeḡ bán
ba leiḡ clí do cuirpḡi rin· ba lair uirḡe on ríeil

Map do cuirḡeḡ ba leiḡ deir· in t-uball cuanna coimḡeir
porḡaḡ in t-uball beḡ bán· ra n-uirce ḡo mbíḡoḡ lomlán 5

Uirce do éur por a lár· adeirim ip dearb in dál
a roḡa diḡe ier rin· do beirḡeḡ ba ḡaḡ ríḡféinḡiḡ

lonnḡuin neḡ día ndailḡi roin· ríeḡal·Caoilte in lúac-laḡmaiḡ
nochar dáileḡḡair diḡ ríam· ba ríep cput ḡ caoimḡíall

Mo teirḡ ar ua Rónáin ríeḡ· reḡ ḡaḡ ríep do bí ra ríein
ḡonaḡ tapailḡ talam nḡ tuinn· aoínḡep map Caoilte
cpuinn

ba hḡlaḡ ba ḡiolla ḡnáḡ· ba bpuḡaid do congḡaḡ eáḡ
ba ríeinḡep do bḡirḡeḡ caḡ· ba ríep poraid ríor-uallaḡ

Díamaḡ ór cpuinn ip claḡa· ra mbeḡh ar bḡeḡ na plaḡa
ba hé ḡlór adeḡaḡ ríur· ip do eáḡ uile d'roiḡéinḡoir 10

labḡaḡra lé mo éroiḡe truaḡ· in ríeil·áloinn ríonnḡfúar
uch nac é Caoilte in éapa· tápla punn map ad pala

Airip aḡam ap ōia nobil· a t̄áilḡinn a t̄airpḡ(ear)taigh
 ḡo n-innirp̄ep ōuēt pem lá· pḡéla deimne na ríēla
 Lá día mbámap ór Ear Rúaiō· Piena Finn uile i n-énúair
 poimniur Fionn ba p̄irp̄e de· p̄oiēri p̄eōa p̄arraige
 Fionnchaō Copp Ōoplúat ḡan aet· p̄ucpat p̄eilḡ epíēe
 Connaēt

aḡur Súanán mac P̄ir t̄puim· Páolán lughaiō ó líet̄ōpuim
 t̄ri p̄iḡ P̄ian mb̄petan co pat· Ánluan P̄opann P̄earaōach
 ionniuin buiēen beōōa a nḡniom· t̄p̄i meic loḡair an
 airp̄ríōḡ

15

ḡlapannp̄oiō ip ḡiollannp̄aiō ḡnát· lenur P̄opann uainn
 map (?) cāt

puḡ mac p̄i b̄petan ḡo nḡur· t̄p̄ian ap n̄deopaō pap
 n-añnur

In tan ad connairc p̄in Fionn· pol do lab̄pur lab̄p̄aiō liom
 beip let a Oip̄ín immaile· Cnū Deirp̄eól ḡ Dáiḡre

Dena p̄eilḡ Laiḡen na lann· Oppaiḡe ḡ Sléib̄e Cúalann
 beip clann Cúain ap áon p̄ir· beip m'oirp̄eioiō beip m'añair·

Ip t̄ú ip p̄ep̄p̄ einaē uainn· a Oip̄r̄ín ḡur in p̄áorp̄b̄úaiō
 ip p̄iot ip cuiōēe ap̄aóí p̄in· deopaō ammaip ap ionchaib̄

A oip̄p̄eioiḡ p̄éin ḡan m̄eip̄ḡ· puḡ leip̄ P̄opann ap in p̄eilḡ
 Súanaē Senaē b̄peapal b̄án· Uallaē Áic̄ep Ailḡenán

20

Cob̄t̄aē Cioēp̄úaiō ḡ Cap· Maine ḡ Enna añnur

Cponán Cpinne caoín in moō· Ceōlaē P̄aóíō ḡ P̄opḡaō

Ró ḡab̄ram t̄nút̄ p̄irp̄ ann p̄in· p̄é mac p̄iḡ b̄petan b̄p̄iḡm̄air
 ba héo leinn ḡaē a puḡ leip̄· deōp̄aiḡ oip̄p̄eioiḡ añair

Iap p̄in p̄uiōip̄ aḡ b̄ep̄nur· Fionn da t̄tuḡram t̄iḡep̄nur

p̄ḡaóilip̄ úaiō luēt̄ na p̄ealḡa· cona ḡeonaiō ep̄oiōb̄ep̄ḡa
 Och̄tar a p̄p̄opp̄aō in p̄iḡ· in neoē naē p̄p̄uilḡḡēe a nḡniom̄

ba hé p̄éin in náom̄aō p̄ep̄· Fionn mac Cumail̄ na
 c̄cop̄p̄leaḡ

Cúan ip Aōō beḡ mac Finn· P̄ailb̄e ḡ Rinnolb̄ ḡo p̄inn

ḡlap̄r mac Eḡair ḡarḡ a ḡur· Caoínēe D̄aire ḡ D̄onḡḡur

25

Cú ap eill ḡaē p̄ir oib̄ p̄in· Fionn ip b̄ran ap a b̄éloiō

éip̄tiḡ p̄iom̄pa iep̄ mo t̄át· ḡo n-innirp̄ep a n-anmanna

P̄uil̄tec aḡ Aōō beaḡ mac Finn· Each̄taē aḡ Rinnolb̄ ḡo
 p̄inn

P̄ep̄ ḡlinne aḡ P̄ailb̄e malle· ip ḡáōt̄ aḡ Cúan C̄puim-
 ḡlinne

Ceitoll aḡ ḡlar ḡarb a ḡráin· Píamác eú Caoimée comlán
 Pēr ḡlonn aḡ Ḍáipe pé lá· Pēap báot a laim Ḍonnḡura
 ḡran ḡer uó eú ní· bó eú· maic a ḡairḡeac cāoin a elú
 ní· b'úa con ní· éin ó éoin· ní·pí· úa mílēon a maḡap
 Ní dechaid ḡran ap éoin píem· ba maic a conn ip a eíall
 ní·pí· éoir a ráó pé a pé· pí· mac píog Ḍál nAruidé 30
 Aciáo map ndíaiḡ ap in n-ap· in plaiḡpéinidí· fáobapḡarḡ
 abei chuige in muic mōir· n-úacínar n-aḡeiciú n-anpéúil
 Ip amluid tamie in tope· pamalta é pí·pí· ḡac n-ole
 ní·pí· mō enoc pléibe ina é· pé dubḡorm dubḡóite
 Léigid an t-oḡtar pin a ccoin· pí·pí·pí· tope bá mōr in moḡ
 iompai·pí· in tope ba ḡmōm epúaid· 'p mapboir iáo uile i
 n-énuair
 Pí·pí·oḡaid in t-oḡtar ḡlan ḡarḡ· déir mapbēa na ccon
 ḡcennḡearḡ
 ḡ caicid pléiḡ ḡac pí·pí· ḡur in tope n-úacínar n-allaid
 Ro ḡḡinnēdar a n-airm de· amlail ba coirpēi cloicē
 iompai·pí· ip millip uile· na hoḡt plēḡa pnapbuidē 35
 Anoir úair na ḡḡoḡann mōr· do ní tú ip ḡran aḡ an ól
 do ráidí·pí· nar tai·pí·díl maḡ· pí·pí·oḡ na tope naḡ dínḡeḡad
 Deai·pí· cop pé ḡpaoídeacḡ ndéin· ip meḡpí·oḡ do éonn ip do
 ééill
 ip deapb liom ba ccuipēac caḡ· ip he ḡran bup uacḡtarac
 Eirḡir Pí·onn ip ḡabup ḡran· ḡ epōḡair in plaḡpí·oḡ
 ḡ ploinnip ói pé a lá· a héḡta pa haiḡearpa
 ba mō ina in tope úd ap Pí·onn· in tope do mapbup pa ḡlōnn
 dí·a atopēai·pí· let ammalē· eidi·pí· Eaba ip Ro·pí· nḡéide
 ḡér calma tope Ḍpoma in Eóin· pī·pí·pí· do épaoḡup é dá
 aimḡeóin
 tope lílōiḡe ḡlōnn ba mōr tai·pí·m· tope Pí·onnabpí·ac tope
 Pí·nnēai·pí· 40
 Topé Rí·oḡéoilē do épaoḡ ḡmōm· tope boirpēe tope Roir na
 Rí·oḡ
 tope Cinnpēabpí·ac tope Pí·uip· naoi ḡcuipē uai·mē
 ḡḡannlai·de
 Do mapboir tope aḡ Áḡ Néid· pí·pí·pí· ap ḡab ḡráin in Pí·in
 tope a Sleib Cuillinn tap leap· ḡ tope Ḍpoma líḡen
 Ro mapbuid tope aḡ Áḡ Lóid· ḡ naoi ḡcuipē aḡ Áḡ Cpí·oḡ
 tope Cnaméoilē tope Cloḡai·pí· ḡ tope Ḍpoma op boḡuid

Aipioñ do gñioñ ip do ðal· ip lía a líon na a n-úaçað
 ó po cuipedi coimeill opɛ· gup in laíte pa aɛɛaoi inoét
 Eirgip ðpan pa baile a beaðg· ɣ epóɛaip uile in learpɣ
 ɛeíɛip in ɛope ɛap pñab· óó éí ðpan do hinnpuiðe 45
 Paða in puaið ó ðepnar Móiɀ· ðó Sñab ɛeíɛib aploiðéi
 plóig

nó gup þopɛ ðpan bopb in ɛope· leip a ndepnað in
 ɛpomoɛ

Léigip in muic gpech na ceann· no go eclop úaiéi pon ðlenn
 ɛainic ipin enoc na ndáil· aítech aðeicig anbáil
 Ann po páið aítech in énuic· leiccið uaið ðaípa mo muic
 na biéi ðan anmain uile· ap pon anma áonñuice
 Ro éualaið Paíbe mac Ploinn· ɣ Caoínée pep go poiñn
 að cluin Rindolb ðlan ðle· ɣ Cuán Cpumðlinde
 Eirgib in ɛéɛpar ðlan ðarpɣ· gup in aíteac nán niomapo
 mona ðeépað ðpaíðeaéɛ ðe· poðað aítepaéð óó in éirge 50
 ɛegaið fepipin beim ap beim· go ɛpífen na hoíðée do ééin
 gup éengail in ɛéɛpar pep· ð'iprið a pðíé pa pðainnep
 Do éúalaið pin Aoð mac Finn· ɣ ðlar in ðairgib ðriñn
 do éúalaið Dáipe go nɣup· ɣ in ðeðlaoc Donngup
 Eirgib in ɛéɛpar pin púap· gup in aíteé ba lóp lúap
 noéap luða a ccomlann ðe· go ɛpian oile na hoíðée
 Cengluip in ɛaítech go nuail· in ɛóéɛap laoc go lánbúaið
 poiñnup pip i ðeannɛaið ɛpá· ðup paɛ pop leipɣ na ɛuléa
 Pionn ɣ ðpan ipipin ɛope· aɛ ap aɛ ip enoc ap énoc
 noéap cuimðeɛop ní ðe· nop ðap aipm nop loipɣ ɛeine 55
 Ðabuiɀ in ɛ-aítech é ap ðpuim· ip do éuip ap a ðualuinn
 ní paíbe að Pionn nó að ðpan ðe· aéɛ a þeðað ða éipe
 Ðeip ip áð ip aipmipɛ opɛ· muna lena tú do ɛope
 ní maié puaiɀge pe peilg· a Finn mic Cumail aipmðeipɣ
 bíað tú po ðeppaið pa pþéin· muna lena tú in ɛope buðéin
 bíað po ðepoið ðpan búaðaé· in cú áloinn iolbúaðhach
 Do paðainnpi let ap Pionn· día ppaðoinn comaið ða éionn
 mað día leiðéa liom co beéɛ· m'óéɛop láoc um éoiñðeéɛ
 Roð pía beannaéɛain leip pin· a mic Cumail chathapmoið
 paóoið ðuit aipgib oile· pñí ba haipðeap miðlaiðe 60
 Sðaoíup in ɛ-aíteé go nuail· ðon oéɛap laoc go lánbúaið
 ɣ ɛegaiɛ leip íap pin· gup in píé op ðlionð ɛeíɛib

Map panḡacttar in dorpur· tug iníar plepḡ po éomar
 tue buille don torc go maé· gur macaóin óḡ ilḡealbáé
 lap pin do éóctar pa ríóð· púapacttar páilte gan ríoch
 po coirḡeobh íect na ruiðe· ar in ḡeolba nḡloiníðe
 Tēgop caoḡa ḡiolla n-óḡ· éuca apṽech do tabairṽe rḡḡ
 lodar na ndíaiḡ milib pinar· caoḡa macaóin rial polṽear
 Trí éáoḡa ban brat-úaine· iprin tiḡ go meid n-uaille
 po ruið ḡac ben diobḡ gan ḡeir· a pfail a céile éoinaḡuir 65
 Ríóḡan éaóin iprin tiḡ éall· ba pīop áille don éineaḡ élann
 pepuir páilte pīip in rí· pe mac Cumail a hAlmáiní
 Do ḡnīter a nḡoraiḡ án· a hoét ríóḡluib d'airḡeob bán
 ḡ ríóḡal éuinḡaiḡ óip· d'Pionn mac Cumail mīe
 Tréanmóip
 Núa ḡacá bīḡ pean ḡacá diḡe· do padáḡ do luét in tiḡe
 puapacttar oirpṽetiḡ án· imarádon ip caóinīur coīnraḡ
 An tan por ḡab a ceuīpm eáé· ip ann aṽberṽe in ṽ-óḡláé
 cpeḡ anoīp aṽa ar é'airṽe· a mīe Cumail a hAlmāne
 Ip eob aṽá ar m'uið ar Pionn· ó aṽaóīpṽe aḡ bīiaṽpāib
 liom
 eía rībṽe a mīuinṽtear mēnmnaé· éinḡiōp ar ḡac aóinṽeḡ-
 laé 70
 Enna mac labair ṽuinne· m'ainm ar in láoé go loinne
 Craoibṽinn mo ben caom ḡan éráḡ· inḡean mīairpeaé
 mīanannáin
 Ip hé ip líon ḡap cclōinn go beaéṽe· áon inḡean ḡ áon mīac
 Uaṽaé ainm in mīe go lí· Sḡáṽaé ainm na hinḡiní
 Ineaé ip eḡnaé ḡuinn diḡ· pamalṽa a eḡurṽe lé ríḡ
 dia pṽaiemīp in inḡen áin· do bēpmaoīp a tuapurḡbáil
 Ip ann pin ḡur padáḡ apṽech· Sḡáṽaé áluinn iolḡpoṽach
 purḡ búaiḡ ar ḡeibḡ rap ḡruine· ó mīnaiḡ talḡmān tonn-
 buiḡi
 Líonair a pēipṽe nīp pṽeīḡm pḡil· Pionn mac Cumail mīe
 Trēimḡóip
 tarḡaiḡ deie ḡeéḡ ḡa ḡac cpoḡ· ip pēip bliabna ḡan
 báóḡal 75
 Tarḡaiḡ ḡa brāṽair go n-uailḡ· rḡieṽ ip clōiḡem go neapṽe
 epúaiḡ
 tarḡaiḡ ina coibḡe ḡe· ced uinḡe ḡōp oploīpṽe

Cpeio let rúo ap [a] haðair· pippin finngil go paðaið
 gið maið ben ní heð ip pepp· a toðmar tap a héiðeann
 ðion gup per ðionðbala ðaí· coníðor con gé rom iappað
 noða biura ann bar naðaið· gonað um taíð epomþalaið
 Cuipðer ap gualainn in ríð· an ingen luðar lán-mín
 ip naipðip a coiðe ier pin· ap mac Cumhaill a hAlmain
 O aaoí anoir ad cliemain dúin· ap Eñan go cepotaið ciúil
 uime po bpeðram éú alleið· ðo ðeipin ap muinnepie
 Ip é mo macra in tope epom· ðo imðip opuið anpþoplann
 mé péin in fomóip fuipmech· ðo pinne bar cepuaðci-
 bpeað.

80

Ó éarppura bar mbáðgal· ðan neapc pðiað ðan neapc
 bpaðobar

poð pía épuic ðaoíð annpin· d'ór ip d'airðeð ip ðo máoiñið
 In tochterar úo d'Fianaið Páil· paðaið ina n-eimech ðaíð
 ðá éoiñoið óip ðað pip ðið· ip a ceðoir ðon airðriðh
 ðeip let ocht n-aile cloiðeaið· ðo ðepðóip íep na n-oiðeað
 iocpaíððer bar ccoim éaomá· ip bar pleða pnapéaola
 ðeip let pór m'piciðl a Pínn· ðeip mo pðeð ip ór go pinñ
 ðeip m'paine ðepce-óip go mbaið· píú ced ðað cloð ða
 clocharð

85

ðeip mo píðal ip pétt plúaið· a Pínn míc Cumáill apmþaið
 ðéð ip ór ip airðeð hí· ðloine ip ðopm ip pionñðpuiñ
 ðeip let in píðil pñuaðaið· a meic Cumáill éaðbuaðaið
 pé taoð peaðt bpailðeð ðan acher· ap ðomad peipði
 himðeðt

Tabair cora ðaípa ðe· cor an pip ap a ééile

gé cuin ðech mo míc pa bpéin· a mbeið uile óía oiðpéip
 ðo paðpat cora iappin· pé hEñán an oiðe pin
 ip tuðpað cora ðan oil· pa éongnaið leó a ceuñaðetaið
 ðéipðaiððeap in imðaið n-áin· taopeca Píonn ina comðáil
 pipip Sðáðað map ðo luið· iapaðt epuite in oipþeitið
 An epuit éaom pin na tepi tðeað· gið ippéin ba lór a méð
 tep airðioð tep uíða áin· 7 tep iapuinñ iomláin

90

Almanna na tðéð nap épom· gentapðlepp golltapðlepp oll
 púantapðlep in ðlep oile· pa a nðenðip eáð cíamairpe
 ða peinneti in golltapðlepp ðpinn· ðo píðgal in beða binñ
 ðað a ccluinpeð ðan ðððpa· ðo beíðóip po bioðððpa

Óia péinnce in gentarǵlepp ǵlan· do ríogaiḃ troma in
talman

ǵaé a celuinpeḃ ǵan táipe· do beirtír aǵ ríorǵáipe
Óia peinnce in rúantarǵlep plán· do ríogaiḃ in beaḃa báin
ǵaé a celuinpeḃ moḃ in moḃ· do beirtír na ríoreoblaḃ 95
Seindir an inǵean fátaé· in rúantarǵlep ǵo ǵnátach
ǵor cuip na ttoirpéim rúain· Finn mac Cumail in
caompluaig

Cuirter na ttromcoblaḃ caé· bḃan ip in t-oétar oǵláé
ǵo meḃón laoi mór in moḃ· ro bádar na ttroméoblaḃh
Mar do eirig ǵrían op ríob· doibḃion roba mór in cion
ann do batar aǵ bepnur· ǵér luǵa leó a pḃlaicemnur
A éú péin aǵ ǵaé pḃr úib· ip a pḃeǵ buileac bláicéin
in t-ór pan t-airǵeab míaḃ nǵal· na reoiḃ ǵ in tḃíḃal
Íappin tiompaigic in Íian· eibḃir anoir ip aníar
ǵur innir Fionn doib ǵan ǵeir· a beic oibḃe na pḃéǵmaip 100
Na habairpe rin a rí· a inic Cumail ǵo ǵcaoinlí
ó mairḃin úáinn ap in pḃilǵ· uait a corǵapraig éróibḃeipǵ
Ainḃéibḃir Fionn na pḃéla· ra atcuǵaḃ air do mḃéla
do pat Fionn comarḃa ǵar· na reoiḃ ǵ in tḃíḃal
Do ráib Fionn ǵo meḃraé mór· mar do beǵlaḃ é pe a pḃlḃǵ
mar do bealbaḃ oibḃe ip lá· don bloig atǵaipḃo d'aon lá
Dona húairḃ do cḃeib Finn· in tan rin do pḃíǵ na rin
nó ǵo ndḃecharḃ tar rál pen· rí na ndám ip na ndḃeipḃer
Roinnir Fionn na pḃaéḃ pḃáilǵe· do pḃéḃ mḃnáiḃ ba lór
aille

d'Étḃaoín d'Áoippe aobḃa atḃaoib· d'Áillbe rúicenta
roḃaoim

105

Do paḃ damra in painne óir· do b'píú céḃ da ǵaé cḃoḃ
cóir

in pḃiceall d'Orǵar ǵo mblaḃ· ǵ do Áaoilci in tḃíḃal
Seḃḃ mblaḃna úi aǵ Caoilce cóir· don tḃíḃal mairig mḃnóir
ǵo tḃainic in fáḃ má pḃuil· a pḃaǵail op Úuibḃeoḃair
Áon do ló aǵ Úuibḃeoḃair úáin· meip ip Fionn ba haibḃle
púin

Orǵar mac Cḃuimḃinn nom cap· ǵúaire ǵilla na ríḃal
Sipir ǵúaire uig uipce· ap Áaoilci ba mairḃ tuiǵpe
ǵabair ǵúaire in ríḃil pláin· ip tḃeib lé d'iarraibḃ pḃuapáin

Púair uarán ba maíe a n-íam· ag in cenoc re ar taoib iníar
 do éatir nír ráor in rúad· in tpeb línió linnpúar 110
 Cuirir Guairne mac Nechtain· in ríeil fan rpué peétair
 do tuir a n-íomdómain úad· in ríeil aloinn innpuar
 Coig oinpirriḡ ḡ céb· batap da hiarraid rní bréḡ
 ní puapattar uile de· ón ló rin ríetal Cáoilte
 Ir ann adubairt Pionn féin· nír na pluagab go raoirpéill
 noéan ppaḡtor í bar líom· ón ló aniu go deí in Tailḡionn
 Tuicraid in Tailḡionn tar muir· buó roéar do ḡaoídealuib
 benraid Éirinn ar a bpoib· ir beinneoéad in tuirraid
 Mar beinneoéur in rpeib pláin· Patraic mac Calppoinn
 dá láim
 tuicraid bpadán borb go mblaḡ· ir tóigeadaid in ríetal 115
 Níamóéar baéla bána· ir cluig ḡ ceólána
 agur roirḡela rḡrioḡéa· d'or ir d'airḡeab na ríela
 Ir íad rin mo rḡéla duir· a rí in popail a Patraic
 noéan fuil mo máoinpe de· od éimpe ríetal Cáoilte.

Síetal.

XVIII.

Éuchtach inḡen Díarmata corcair a ḡruaidḡeal a bpaḡe
 ní hinpíadur íappaéta· do boí ar ḡeilingin ḡrainne
 ḡrainne rúlḡorm ríarḡarta· lennán Díarmada deíḡil
 inḡin d'Éitne éaoḡpota· rdo Cormac mac Airt Éinḡir
 Tegoir in mín malaénduib· map mnaoí d'Pionn mór mac
 Múirne
 elaiḡir in óḡ anáitnib· úad le Díarmad ó Duibne
 Seét mbliadna don Díarmad-rin· rdo ḡrainne a n-imlib
 banba
 Ir Pionn ag a n-iarraid-pen· rnaé pfuair báoḡal a mápḡéa
 O naé pfúair re a loitleoḡad· deaḡmác Duinn na ḡclep
 pfáobpaé
 do ḡní ríod go roéalḡaé· ir de tainic a ríaoḡal 5
 Cuirir Pionn go ríoraiḡéil· Díarmad do denam realḡa
 ní beite da ríorairnér· do bi na ríadac meabla

Ƣonaip Ƣulban ƢeipƢiacal muc neime do bi a nƢullbain
maipƢ do éuaib don tpenƢíabhae bar tuit Ƣiapmaib o
Ƣuibne

On muc pin do hainmnighead benn Ƣulban apb in eipcip
nó ip ó Ƣulbain ƢaipbécennaiƢ inƢen Stáipn mór ip meic
Neniró

Teib teéctaire ap teinnóeicniur leiprin pƢél ba pƢél imnió
ní paóilíó do hinnipioó tárƢ a haéar don inƢin
SƢinnip bpaóán bandaéca do bi ran ƢinnƢil Ƣéca 10
cig beórpioraó Ƣepbachaó innai ó do éualaió na pƢéla
Cuipir Échbaé aindpeanda Ƣior uaié ap cionn a bpaicpeaé
ceƢait Ƣo tpic tairpceanna um épaé éipƢi apna mápaé
Cig in cuipre compamaé lé ééile ap óenaim ƢóƢla
ba hí in ƢóƢail ollblaóae ap mapbpaat um épaé nóna
Ré tpi lá Ƣo lánofóce nóear mó oíe na tána
ní cig luéc a Ƣápaicéce oía n-éip Ƣo laicé mbpaéca
Timéiol óúnaib ƢaolƢura puƢ Ƣionn oppa Ƣo háƢmor
mór an obaip áoncaéa a Ƣpepbal Ƣa Ƣían bpaéar
Ceicpe caéa commópa aƢ Ƣionn pe Ƣaice in óúnaib
ceib in ƢíóƢan Ƣocpóó do lopƢaó in óúin ólúéƢloin 15
Cuipir tallann éaoírcopcpa ann Ƣaé aipb don bpuƢ
búaóae

ip loipcip óún ƢaolƢura ó'aimóeóin na Ƣceicpe Ƣúaócaé
Ƣo boi Éécaé úapaƢƢlan 7 a buiden bpaéar
aƢ lopcaó aƢ lúacémapbaó Ƣo tpaé eipƢi ap na mápaé
ƢoƢpuip Éuécac ollbláóae compac ap Ƣionn mac Cuíail
ní Ƣpíe Ƣa caé cómpamaé Ƣear a Ƣpepbal nó i Ƣuluing
Compaé ap Ƣionn ápdmennmaé iappur Éécach Ƣér Ƣpaip-
briƢ

nip b'áil lé na ƢaipƢéeglaé aóin Ƣep oile acé in t-airpóíƢ
ƢpeƢpur Ƣionn in Ƣlaicééinió Ƣur in Ƣleóó Ƣpíóóó Ƣpóip-
meap

ba cpeécac a caicéiobíó ó cóigebal a coippplegb 20
Ƣo paó Ƣí tpi épenbuille óó tap in Senéoll Sníóec
do ba cpíacáar cpeécenaicéce úaice in pƢíeé oipóearƢ
ippeacé

Nochtur in lainn leapaéac ba lapaimna na lócpann
cig ƢaolƢur Ƣo deƢéapaib eibip Ƣionn ipin óplano

Ɔap ben ben óplann Écetaige do mac Caoil na gcleap
 ppaobpač

gyp epapgaip ba epénbuille go ndepna de dá Ódolgur
 Teio in lann gorm ger-garba epé elár pgeic Pinn go
 hullam

ip gerrapir epí epénapna a gcompap eléib in cupač
 Do leig opnač égcomlainn Pionn úa baóirgne gér ppuileac
 cuirir úač na epéntopainn in Senéoll pniči Snídeač 25

Ip annpín dob inéaoínce in mílú pan mnaoi póimip
 níop mč nó mac miođaóipe é ap pgač a pgeic pa pgaunip
 Pionn bpaicpín pan éigen-pín níp puilingeač lé cloinn
 Óaoirgni

óá čobair do čéibpapaič tainic Oirpín ip Caoilce
 Do čobair a čigearpač téio lođopn deap dčola
 mapbair in óg ilmenmnač pa buaič n-ačip ip n-éčta
 Tógaibčep Pionn ppaobapčlan ap epannaič pleč a n-áipči
 go Lúigčdech mac Áongupa gyp in líaič bá lór gairge
 Ro boi Pionn pečt leičbliabna ga leigyp nač ppuair pláinči
 gan tečt eidip dečpiana ó čig Lúigčdech go n-áille 30

Clann deigeneac Óíapmaba inmúin in cuirpe epéčtač
 plata pionna píalčoga Donnčad Eočaič Alč Eúchdač
 Ní pug Dpáinne goipmdepač do mác Duinn na gclep
 ppaobpač

ačt aoín ingen oipbeaptač 7 bá hí pín Eúchdač
 A Míic Duac a dečeléirig a epoiče díača dčpcač
 Nač ap lár do peigleirpí ita in pepc pa a ppuil Ečtač.
 Eúchdač.

XIX.

Anočt píopdeipeač ná ppaian po pgarpat pé neapc a níač
 cepc anočt a ccoin pa ppir dobač upup a n-áipm
 Níop b'é pín aipiom ap plóig a gCinn eluič díap banač beól
 ceirpe píčio čéč gan on duinne go Doipe Óá lon
 ba hí ap počpaiče líč ngal go pmeipčip loča lupgan
 beič cčeb píčit líaičit goil ap nderpaič um nónačaič

Ar neapbarð a ccað ḡárpa· veic̃ ḡceað f̃iceað ceað calma
 ba hé ar t̃imól ar t̃iaæt ar· f̃ice céað f̃einnib̃ polt̃car
 A ccað Ollap̃ba ḡan feall· a t̃op̃c̃air̃ air̃ðr̃iḡ éipeann
 bar̃ t̃uit̃ f̃ionn t̃pe inḡin ḡuill· a ccað b̃peḡða op̃ b̃óuiñn 5
 Ar̃eip̃ d̃úiñ ḡo Maḡ ñDeilḡe· f̃é céað d̃éḡ pe h̃úair̃ f̃feir̃ḡe
 anoæt ní maip̃ionñ dib̃b̃rain· aæt̃ f̃eir̃eap̃ ip̃ t̃pi noñb̃air̃
 Ní h̃ionanñ anoæt̃ fo r̃íop̃· mo f̃lioæt̃ra ḡ f̃lioæt̃ mó r̃íog̃
 diair̃iñe i ñd̃iaḡ éaæt̃a ep̃úair̃· muinñt̃eap̃ iñic̃ Cum̃aill̃
 ap̃mp̃úair̃ð

ḡib̃bé áit̃ a mb̃íam̃ anoæt̃· noða líoñm̃ap̃ ar̃ long̃p̃op̃t̃
 do h̃air̃eoðaib̃e nap̃ f̃uic̃e· r̃inñ eib̃ip̃ éoiñ ip̃ d̃uine
 Dup̃pañ liom̃ do beic̃ map̃ r̃oiñ· a Čaol̃t̃i ḡup̃iñ moḡḡoil̃
 do beic̃-r̃i ḡan laoẽp̃air̃ð luinñ· tap̃ éip̃ caæt̃a ḡ com̃laiñn
 Ip̃ hé do beip̃ mé map̃ r̃oiñ· a Oip̃r̃ín a iñic̃ moḡḡloiñ
 noða maip̃ionñ f̃ionñ f̃ep̃r̃ðā· mo ep̃íæt̃ ip̃ mo éiḡeap̃ina 10
 Ní iñair̃it̃ ep̃í meic̃ iñ léic̃· nó Čoð̃ Rinñ ar̃ p̃ḡaæt̃ a p̃ḡeic̃
 ní maip̃it̃ na ḡaoí dep̃ḡa· ní maip̃it̃ meic̃ Čoiñcep̃da
 f̃ionñ mac̃ Dub̃áiñ mo čapa· ní iñair̃ do éloinñ iñl̃up̃eāða
 ni t̃icc̃ a ccað ḡab̃ra iñ ḡáib̃· Dub̃áñ mac̃ Cair̃ mic̃
 Canñám̃

Ní iñair̃it̃ iñ d̃íep̃ co mb̃lað· Cap̃ Cuail̃ḡne no ḡoll̃ ḡalb̃[an]
 ní iñair̃ mac̃ Ua Neæt̃a anall̃· f̃ionñ mac̃ Sep̃t̃áiñ ní
 iñap̃anñ

Ní iñair̃ Čedaæt̃ f̃eap̃ ḡo ñ-aoib̃· ní iñair̃ l̃ðlanñ mac̃ l̃ðlaof̃é
 ni iñair̃ f̃lanñ iñ cup̃að ḡriñð· ní iñair̃it̃ t̃pi meic̃ Čriñioill̃
 Ni maip̃it̃ iñ ḡlapp̃íeñ ḡlañ· ní maip̃it̃ f̃iana b̃peatañ 15
 ní iñair̃ D̃aiḡpe iñ ḡiolla ḡel· doil̃ḡe leam̃ nó ḡac̃ aoíñf̃eap̃
 Ní maip̃it̃ clanñ iñl̃op̃na añ áḡ· dup̃pañ ḡañ a mb̃eic̃
 d̃'áoñl̃ám̃

ḡoll̃ Ar̃t̃ Conáñ ḡap̃oib̃ ḡlañ· ioñm̃uim̃ buĩðeañ beoða
 b̃íob̃að̃

Sḡiaæt̃b̃pec̃ ḡ bañb̃ Sioñna· map̃áoñ ní cuĩp̃it̃ ḡriolla
 (.i. ḡáip̃)

ni iñair̃ Coim̃p̃ḡleo na b̃loib̃e· ní maip̃enñ f̃úāæt̃ Čal̃p̃air̃ðe
 Ni maip̃it̃ clanñiñaic̃ne f̃inñ· a Oip̃r̃ín iñ ḡair̃ḡið̃ ḡriññ
 do éoð̃ap̃ r̃iñ doñ mb̃ioæt̃ b̃áñ· aæt̃ mað̃ cup̃a at̃ áoñap̃áñ
 Ni maip̃it̃ do élanñ-ra f̃éiñ· a Oip̃r̃ín ḡup̃añ móip̃p̃ḡéiñ
 f̃ep̃ loḡa ip̃ Oip̃r̃ín ḡañ oñ· Čuch̃baæt̃ Ulaðaæt̃ Op̃ḡap̃

Ní mairiú clann Rónáin péid· mo bpairé ip mo mic péin
 ba hí a roépaide caṭa· píde ceo rḡíeṭ áonḡata 20
 A ḡaoílte ḡo n-iomad ceneḡ· ní mairi laoc naṣ pḡuair imneḡ
 eḡ epáḡaḡ ba ḡaṣ plaiéiur· ní búan cáṣ na mbiṣmáéiur
 Ní mairiú in mhuinnṣear mór· do bíoḡ aḡainn nap ṣinól
 dénam calma na nḡaiḡ rin· úair ní éiḡie ḡap ccaḡair
 Páirḡeine do pinne Pionn· oíḡe paḡna i nlobarḡlionn
 ḡo paḡḡaoir in Pían ḡan loṣṣ· 'rḡo maḡ beipeḡ úim anoṣṣ
 Anoṣṣ.

XX.

A éloiḡm éléipeín in éluig· pochaide ba náma úiṣ
 ḡ díap benuir a ceinn· ip do rḡapair pé a ccolumn
 Céirper ḡap benuir a cenn· Cpiṣir dainḡen mac Duib ḡreann
 Minéiur do éaiḡ ḡo cóir· do laim Sáḡoirn meic Pallóir
 Tioḡa do róine in éloiḡm· roṣaide díá aṣṣuḡ oíḡiḡ
 ní paibe aḡ buine lann epúaiḡ· ip mó do úiṣaḡ beḡplúaiḡ
 Do ceo-ainm in Cḡom Caṭa· a laim Sáḡuirn na plaṭa
 mór ccaṣ ṣuḡaḡ le ṣ'páobḡoiḡ· a éloiḡm ḡuirm ḡlan-
 páobḡaiḡ
 Do mapḡur Sadorn mac Lúain· do laim Sáḡoirn móir ḡo
 mbúaiḡ
 pa éoiḡmeic bḡorḡap ḡo mbloiḡ· mór in corḡap a éloiḡm 5
 Ró mápḡuir a Éruím Caṭa· do láim Sáḡoirn na plaṭa
 a ccaṣ líloiḡe ḡlinne ḡrinn· ḡrinne ḡ Derḡ ip Deirḡrinn
 Ro mápḡuir díap apḡ oile· ḡa éineḡ pir náḡ pceile
 ap pliaḡ Ṣirir noṣa ḡó· Íiur ḡ Iácobó
 Ro ḡoib Íob ó a aṭair· éú a éloiḡm pa epén ṣaṣair
 nó ḡur corḡain ṣu ḡo epúaiḡ· ap pliaḡ ḡorḡaiḡ bḡoiḡean-
 púaiḡ
 O ṣarraiḡ in Cḡom Caṭa· líob mac in apḡplaṭa
 nḡor puiḡḡeḡ d'Íob iar roin· ḡo ṣuḡ caṣ ip a aṭair
 ḡarḡán mac líob pa bḡob· ipḡe do paḡ ṣar múr in colḡ
 ipa amaṭair Eileáṣṣa· ba hoirḡḡeapc in imṣeaṣṣa 10
 O ṣarraiḡ in Cḡom Caṭa· ḡarḡán mac in apḡplaṭa
 ro mapḡ ḡarḡán ap in muiḡ· Sadán donn díṣ a éloiḡm

Áon m'ac aḡ Sadán do éloinn· ba húapal é ba hálainn
 mór a éairm op na tpeabairb· vap b'ainm ḡola ḡallamail
 Ro luið ḡola p'opa a b'p'eic· ḡo Ḷarbdán ip é p'op c'p'eic
 ḡo po éabð p'ip ḡep p'p'eibm ḡup· ḡo n'p'epnatap cleimnup
 Tuc ḡola a ingen mop m'naoí· do Ḷarbdán ba ḡile ḡnaoí
 maið a c'pué pa ciall épa· bé Ūpoēa ingen ḡolá
 beipip ingean ḡola mac· do Ḷarbdan ḡo ngile nglae
 bað na pola p'op a ḡnúip· ba hé ainm Manapaláip 15
 Tuc Mana in cloibem ḡo tTropet· noēap m'ana beic a tTropet
 po m'arb Tropet naoi míle ðe· p'bo ḡab p'igē na Tpaioie
 Tuc Tropet d'Ílip eo mbúaid· in cloibem día p'loigēte plúaiḡ
 ip mór ccað po p'loigēð p'oir· do laim Ílip a éloibim
 Tuc Ílip in colḡ áḡa· ba m'ac díolup d'ingimála
 po díēnbað leip na plóig· don milib do Laimēðoin
 Laimēðon ba maið lámāe· po ba mílð mórðálach
 in p'ep p'oin map tpeēan tonn· do mapb Epcail é d'áon-
 bopn

Rug Epcail leip a ccuibp'ech· ben Laimēðoin ḡep m'uirp'ec
 pan ḡp'eig in mílð m'iaðae· ba hé p'í na tTroiḡíanae 20
 Tucpat ḡp'eḡaiḡ leð tap m'uir· cenn Laimēðoin lán ba p'uil
 p'aidb ip apm ip ep'p'ad· in p'ip m'airb ḡo háon-ionad
 Tuc Epcail do m'ac p'í ḡp'eāḡ· cloibem Laimēðoin ní b'p'ēḡ
 pup t'ioðlaie don t'p'iað p'oe'p'ae· díap b'ainm Iapon ilēp'oeāe
 P'ice bliaðain ip ba m'í· don loinn aḡ Iapoin ḡo lí
 po ba p'cél áðbal ḡep bail· a m'arbað don ba naēair
 O do p'oeair níop ḡniom tairp· Iapón mac Eppóin a'm'naip
 tuc Epcail éuigē ap a ḡp'ad· ap'ip cloibem Laimēðáin
 T'p'iaḡ le hEpcail P'p'im pa b'p'ón· i ndiaḡ i aēair Laimēðoin
 do p'opḡlaie ḡlaip a ngeimil· do leig ap do lán-bemim 25
 Áoubairt Epcail ḡo ḡnaoí· na bíp i P'p'im map a'aoí
 na déna dobbp'ón do t'p'ó· t'oiḡebtap Tpaoi Laimēðón
 Ro éḡaiḡ Epcail in Tpaoi· 7 do pat do P'p'im m'naoí
 do lepuḡhað a m'oiðe· ingen p'ig na Mórēp'eóide
 Día mairp'ad m'aēair-p'í beð· ip p'í na ḡp'eigē ḡan ḡó
 ip p'ep'p' liom p'ór nó a p'p'aca· aḡam do m'naoí Áēapa
 D'opónpat p'múaineað oile· p'íḡa in talman t'oiḡaide
 p'aidb a aēap do P'p'im na tpeab· mapáon ip'p'in
 beḡéloibeam

Rug Earcail leir Þrínn gan brón· pur toðaið Tpaoi
Lameaðón

be luðaiðe a báðgal gan béd· Ercail bliaðain dfa coiméað 30

De toðaið Earcoil in Tpaoi· ní paipe caðair map hí
páðbað in Tpaof lán do plóð· ag Þrínn ag mac Lameaðón

Ro mapbað Earcail an áð· le Þrínn pe mac Lámeaðón

ní a n-aircið do mapbað· cenn gairgið na tptomčalmian

Alaxandair do inill Tpaoi· mac do Þrínn rin pé n-a mnaof

ba daimna guil ip gala· ba tuc tap muir Eléna

Alaxandair tuc anoir· ben Minélur na longair

ag rin map do toðlað Tpaof· gið rðél aðbal tpe énnnaof

Do luið loingur a críð ðréd· ap loð Eléna tpe étt

do cuipriot ár na ngerðað· do inillreao Tpaof tptomčré-
bað 35

Long ap píðit cuið ceð dēag· ip é a píop agur ní bréd

loingur na nðrédəə tap muir· do toðail Tpaof ap
Troiðíanaib

Do tuc Þrínn in cloiðem corp· iprin tpiðin ó Sabopin

d'èctair go mað moide a neimh· a pleð 7 a cloiðem

Sé caða deð co þa tpi· po bpið Eachtair um an Tpaoi

don cloiðemh po do plúað ðreð· map innirtear tpe
oiréo

Níop éuir bonn ap bið go nðnaof· ní r léið a pún pé na innaof

nir mtið talman tectaið· laoð map Eachtair mac Þrínn

On céao lá do éuaið Eachtair· a gcað ðrédəə gan báðgal

deich gceao míle þo leaðtaið· do laim Earcail a áonair 40

Do poðair Eaðtair tpe èilcc· do compac Aiðil airmbairð

ip tuc a cloiðioin dá éip· do Einíar mac Ainúeirp

Ro páðair Enár in Tpaof· do luið þa nEaðaille an pí

ní begán do tuit tap leir· iprin Eðail don cloiðem

Þomóir þa nEðail do bí· noða ngeibóir airm a cclí

mac Moplaoið gan beid genna· ðap b'ainm Úarðaoð
airmðetla.

Do luið éuige Eneap apð· ba hé in Troiðíanað tpeñðar

þo mapð mac Moplaoið tap leap· do len Úarðaoð don
cloiðem

Da inac ag Eneap do cloinn· ba húaral íað bá háluino

óir geil-inín nap ðúr pé dáim· Silbí úr 7 Arðán 45

In tan tainic penbaet dó· Enéar mór ní hiomorgó
do ró a tiumna dia a macoib· óir ba dingna in deḡ-
mácpaib

Do poinn Eníar ap a ḡráð· tug d'Arḡán úaða an ebal
ḡan dimbriḡ ba peppda in per· do Silbí calma in cloi-
deam

Taproib Siluiur in laoc· in cloideim dap b'ainm Úarḡáoḡ
do lín meppdaet ip mipe· ip calmaet pa deḡ-ḡille

Seoluiur Siluiur tap muiur· da céad long ḡo hinir Tuir
ip tuc ón inir dona· bé línir ingen Tola

ḡo ruḡ ingen Tola mac· do éSiluiur na tprénḡlac
Níul a ainm a hinir Tuir· mor a tairm ip na buillib

50

Ip tuc bé línir do Níul· Uarḡáoḡ do pad plóḡ a n-úir
marb Dáipe na dún tap lér· ní na buille don éloideim

In úair do bí lúl Sérair· i tciḡ Níul aḡ bé bérpaip
do pad ḡrað mór nap ceitce· d'inḡin ríḡ na nḡlaireit-
peac

Ip tuc Níul ingen Dáipe· bé bérpaip ba mór náipe
ip puc bé bérpaip ḡo mblaib· lúl Sérair aipbriḡ in domain
ingen maipreac do bí aḡ Níul· Calað roba maiḡ a púin
ḡrib ḡeal na nḡel-lam nḡarḡac· bá he a lennán Lomnae-
ḡac

Do luið Calað pop aḡað· puc lé cloiðiom a haḡar
do pat in ríogḡan peḡḡac· an cloideim do Lomnoḡtach
léḡ in pann deiḡionaḡ po pomam map a
ppaicenn tu in épop éuar.

55

Ruc Lomnaḡḡac níir láoc tim· ben a mbpoib leir a hÉirinn
pioḡan cennéaom tap paipḡe· Pionneam inḡean deḡ-
Cairbre

Ruc Lomnoḡḡac da dún· an ingen rin ḡo ndeḡrún
ip tuc don oíḡ raoir ḡeda· a ḡeib ip a tairḡeða

Púair Lomnoḡḡac pír po éuinn· ḡur lennán di Cú Cúlunn
ba mían leir in cú ḡan ḡaoí· do marbað tpe na mórimnaoí
Tainic réin oíðce paíma· do marbað plóḡ na hEíma
do bḡeit corccair Con Cúailḡne· pbo loḡcað na Craob-
púaiðe

Tainic Lomnoḡḡac pa tír· an eupaib ba bopb a bḡiḡ
ba lór do éupaib na cenn· Ulaib ḡ pír Éipeann

60

Tapla tpiar ap aipe· ag toiȝeēt tap Tpiāȝ mbaile

Cú na ȝclep Laoȝaipe ón linn· ip Muinpeimar mac Eipprȝinn
Tειείō Laoȝaipe níř éōip· mur do connairc in fomōip
cláoēlaiř deilb̄ l̄luinpeimar m̄ip· am̄oil piēt m̄airb̄ in
uair pin

Abair a l̄luinpeimar m̄ip· po ráiō b̄picne pé b̄raṭair
créad puc do čeill uair ȝo ȝrinn· ȝ po cláoēlaiř hinncinn
Do ríne in fomōip diēt čim· a l̄luinpeimar m̄ic Eipprȝinn
pél̄dam̄ ap čnám̄aiř do činn· nač p̄p̄ lám̄haiȝ čú a nEiprinn
Ro čréicc Muinpeim̄op a airim̄ do čúaiō Laoȝaipe a luat-
m̄aiřm̄

Muinpeimar níř p̄p̄ p̄p̄rōa· nō Laoȝaipe loinnepōa 65
ȝiō d̄uiri a Láōȝaipe luinn· ȝan congnam lé Coin Culainn
ip hé na áonop̄ on tōip· ag compac p̄p̄r̄p̄in p̄m̄oiř
A Muinpeimar ná b̄i mur t̄aoiř óip ní hinm̄uiri t̄ú leō m̄naoiř
air̄niȝ do čác mar̄ ata t̄ú· eiprȝ cuir diēt do m̄iēl̄
Seoluir Muinpeimar muir b̄orb· nō ȝo t̄ainic ȝo D̄ún m̄bolȝ
co t̄uȝ leiř na p̄eōiř tap linn· ȝo ráinic co Coin Culainn
Do p̄oinn Cú Culainn na p̄eōiř· ap mačaiř Ulaō ȝan m̄ōiř
am̄laiř t̄uc iat̄ ȝan anaō· ȝan a b̄eȝ do l̄luinpeimar
In cl̄oiřem̄ d̄ia p̄loiȝč̄e p̄l̄oiȝ· t̄uc Cú Culainn do m̄ac R̄oiȝ
ba m̄ōiř a p̄eōim̄ a ccač b̄orb· t̄ucc d̄'P̄ep̄ȝur in calaō-c̄olȝ 70
Do čōd̄ap̄ Ulaō an áiȝ· a nAlbain t̄ré iom̄ar̄b̄aiř
dia t̄ucatar cač ȝo m̄b̄uaiř· do člannuiř aill̄i Ad̄n̄uail̄
Tuc P̄ep̄ȝur in buille b̄orb· ap a laiř don čalaō-c̄ol̄
p̄eč̄t c̄eēō níř d̄imb̄uaiř ag dol· ȝ l̄b̄ual don cl̄oiřioim̄
Tuc mac R̄oiȝ buille cupaō· a ccač l̄ȝáipeč̄ Ulaō
dap t̄erc P̄ep̄ȝur ba ȝniom̄ ȝle· na t̄eōra Máola M̄iōe
Seč̄t c̄eēō d̄eāȝ láoch ȝo pa d̄ō· do luiō Acoll tap muir m̄ōiř
ȝeill Éip̄ionn uile ȝo nȝur· t̄ucaō čuige ȝo D̄úrlur
Luiōriot p̄ip̄ Eip̄ionb̄ uile· ȝo T̄eim̄paiȝ na n-áonč̄uip̄e
map̄aon ip Cačb̄oiř ȝlan ȝle· do cinneaō d̄ōiř com̄air̄le 75
Do luiō Cačb̄oiř uač̄a alle· do p̄eč̄ain a p̄ep̄ra p̄ípe
ní p̄p̄uil a nEiprinn po p̄ep̄· ač̄t aoiřp̄er com̄lainn č̄oirȝp̄er
Cuiō in t̄-aoiřp̄er pin ȝo m̄b̄uaiř· d̄'p̄ep̄aiř Éip̄ionn com-
lainn č̄r̄uaiř

ap do d̄raoiřēč̄t̄ra ȝo m̄bloiř· innip̄ d̄ūin ȝo p̄íř a Čačb̄aiř
An meiri é ap Conall cain· ap mac am̄ra Am̄irȝin
an meire é ap Cú na ȝclep̄· in m̄ip̄ri hé bar P̄ep̄ȝur

Ané Cú Rí nár lúaid̃ gaoí· ané Fiamain mac Fopaoí
 ané Naoípe na n-arñ n-áig̃· ané Pēp Diað mac Damháin
 Ní lamann neac̃ úaib̃pe é· in tAcall úd ip̃ glañ gnẽ
 po tairñgipeað̃ dó̃ tpẽ góil· co mbíad̃ na aird̃riḡ opaiḡ 80
 Tabairpe com̃aiple d̃úin· a Catebaid̃ ip̃ róg̃lan p̃úin
 an pēpp̃ geill̃ dõ dól amaé· nó caé̃ ep̃ódã ced̃paðhaé̃
 Ní náip̃ d̃aoif̃pe geill̃ dó̃· a p̃ipã Eirionñ ní p̃ó̃
 ip̃ p̃ip̃ in beḡa buid̃e· ap̃ ngiallað̃ doñ doñduine
 Aḡeip̃im ap̃ Conall̃ cam̃· ap̃ mac oir̃d̃ipẽ Am̃h̃p̃g̃in
 geill̃ Ulað̃ ní paḡaid̃ amaé· ap̃ aḡa na nAl̃l̃m̃upaé̃
 Oap̃ dõ láñm̃-p̃i a C̃onaill̃ éaiñ· a meic oir̃d̃ipẽ Am̃h̃p̃g̃in
 g̃ið̃ maié̃ dõ láñm̃ a ccaé̃ lonñ· noḡã éinñp̃ip̃ ap̃ a éom̃lanñ
 Bað̃ eṣ̃p̃om̃ ḡebã p̃é̃ d̃ib̃· aḡt̃ ḡo ng̃oir̃é̃ap̃ a ḡair̃m̃ p̃iḡ
 noḡã ng̃aḡbanñ gell̃ ḡo bop̃b̃· aḡt̃ mé̃ p̃éiñ pã calað̃colḡ 85
 Aḡ̃ p̃iñ a Pað̃puic̃ uile· a éinñ pl̃óig̃ na poḡaid̃e
 paḡã bep̃uid̃ ip̃ t̃ú ap̃ neim̃· cuib̃ dõ p̃ḡélaib̃ iñ éloir̃óim̃
 Sé̃ bliað̃nã décc̃ ip̃ céõ· boí̃ p̃é̃ aḡ̃ Pēp̃ḡur̃ ní b̃p̃éḡ
 ḡur̃ t̃uit̃ iñ cup̃aid̃ ba ḡr̃ind̃· lẽ Luḡhaid̃ lẽ d̃all̃ Oil̃ill̃
 Ó̃ põ t̃uit̃ Pēp̃ḡur̃ naé̃ p̃p̃anñ· t̃app̃oið̃ Meaḡb̃ iñ p̃iḡl̃anõ
 ḡ̃ ḡiñ ḡur̃ maié̃ iñ éiall̃· éloir̃ém̃h̃ Pēap̃ḡuir̃ t̃uc̃ d̃ Íp̃ial̃
 Dõ l̃uid̃ Íp̃ial̃ a h̃éim̃oiñ· ap̃ cúair̃t̃ a Loé̃luinñ leaḡair̃
 d̃'p̃ior̃ p̃ḡél̃ na beir̃b̃e ap̃ a ḡr̃áð̃· p̃d̃õ d̃eḡiñ d̃eil̃b̃i a leññáiñ
 Lenñañ meic̃ Conaill̃ Cēpñaiḡ̃· inḡeñ Luḡainẽ meñmñaiḡ̃
 m̃op̃ a poḡ̃pã poḡã bop̃b̃· t̃uc̃ nã t̃oḡ̃pã iñ calað̃colḡ 90
 Õ t̃app̃aið̃ Luḡainẽ lonñ· calað̃colḡ̃ ep̃úaid̃ na c̃com̃l̃anõ
 dõ pað̃ aiñm̃ ap̃ iñ loinñ· iñ pað̃ põ boí̃ a Loé̃l̃aiññ
 Deḡ̃mac̃ T̃uirẽ na ng̃lonñ· dõ maḡb̃ Luḡainẽ a c̃com̃l̃anñ
 oñ l̃ó̃ dõ poḡ̃air̃ iñ pēp̃· dõ leñ a aiñm̃ doñ éloir̃ém̃
 Meim̃ic̃ poṣ̃ bíatã b̃rañ· ap̃ cor̃p̃oiḡ̃ t̃ennã t̃p̃éiñp̃ep̃
 p̃iém̃h̃ ñip̃ ḡaḡað̃ p̃é̃õ buillẽ· ó̃ l̃aiñm̃ leaḡair̃ Luḡaiñ
 Sé̃̃ bliað̃nã déaḡ̃ ḡ̃ céõ· dõ boí̃ a Loé̃l̃anñaiḡ̃ ní b̃p̃éḡ
 ḡur̃ éip̃iḡ̃ Éim̃ep̃ Al̃pa· añ ḡeḡ̃ aloinñ p̃ír̃ḡar̃tã
 Inḡeñ aḡ̃ Éim̃eap̃ Al̃pa· ó̃iḡ̃beñ alainñ p̃íor̃ḡar̃tã
 bã hé̃ a h̃aiñm̃ b̃é̃ C̃uiñnẽ· p̃iḡḡaiñ b̃p̃ep̃ail̃ b̃ap̃p̃b̃uid̃e 95
 Mac̃ b̃p̃ep̃ail̃ ip̃ b̃é̃ C̃uiñnẽ· ñip̃ ḡaḡað̃ p̃é̃ a l̃áoḡ̃b̃uillẽ
 d̃iep̃ b̃'aiñm̃ Aong̃ur̃ ḡaoĩ Puileac̃· ó̃ mb̃ioḡ̃ b̃áḡb̃ ḡo
 biḡ̃b̃uid̃heac̃
 b̃aineachlaé̃ P̃inñ nã P̃éinẽ· Eaḡ̃laé̃ d̃ub̃ iñ D̃uib̃pl̃éib̃e
 ḡep̃̃ maié̃ a laḡ̃ap̃ ap̃ l̃ó̃· bã maḡ̃air̃ í̃ dõ cuinñp̃ḡleó̃

Ruc an eaclaé lé tap muir· go hAonḡur go a penatair
 don loinn poiḡéir níor éomda· dol a ccomlann Pèrdomna
 Nochap ḡabað peo beim píam· a ccaé a ccomlann a nḡlíað
 pob cú píḡlann na cpuinne· ḡorod bñip cenn na caillḡe
 Ó do píḡneadh ðe da éuib· luḡaibde ar Aonḡur go mbloib
 po mana corccair ip cnebh· do pað d'Orḡar in cloibdom 100
 ḡer maib laim Orḡair pe heð· no go tapraib in cloibdeam
 ñip níḡ ḡabað ina ðíaiḡ poim· in ḡein ponbuí na bechaib
 Sé ééb láoé go pa éetair· pé píéit pí a ccaetair
 ip píce míle míad nḡal· do mapb Orḡar don cloibdeam
 On éeb caé do cuireað ðe· go caé mop Cuile Dpèimni
 ata lem a ðeapbað ðuib· go mapbað péime rubaigh
 Do éebcloibme na cpuinne· an penóip ba baile buille
 beannaé é a Paḡraic na penn· apé rúḡ ḡerr na cColann
 Mallaét ar ḡiolla an ḡabann· ole do pec ḡerr na ḡCollann
 atair ar do éorp a ñip· ole do peair in cloibm 105
 Cuir in cloibem ñin doḡ éñip· a cleipcin biḡ dom éñáibip
 ḡar-pa ñipñin ccolḡ neime· ip len doḡ ḡ'orð cleipéibde
 O tainic corpaibde in doill· ðap anmain Caoilte ḡ Finn
 muna abechaib Máol Cíap amaé· muirbpet go dían in
 clepeaé
 Bñipde mo époibde ip mé ðall· úch ué a Paḡraic na penn
 cloibem mo meic aḡ Máol Cíap· pob cuir in ḡeilt ar in
 pñen
 ḡé lionñap Éipe map tá· eibip ñipor ip mac ip mñá
 uch ip mó do mñap épa· a cleipéin don cloibem pa
 ḡið mór do éuir do éorḡar· ón ló painic go hOrḡar
 tuḡ mé pá mēla don mñoiḡ· map aḡpét ḡḡél in cloibm 110
 Aitém in Cuimñde or ar ḡcionn· nap taprupḡar ar mac Finn
 a ndénim do ðépaib ðuib· ip mé aḡ péḡain an cloibm.
 A cloibm.

XXI.

Cláibḡear leib leabað Orḡair· mór do buíðmib do bñopñuḡ
 Orḡar ḡé do éuaib ar ceal· mór ḡeorḡar cñuaib do éuireað
 Ip mór do caetair do élaib· mór do buíðmib batap paóí
 mór do mñaoibḡ mñá malla· lép mñan in penḡ paopélandae

Tú ro mairb Bráodán go mbáig; maíden or cionn Tempae
Páil

dar fógar p'é ort ra glinn; compae éinpir i Leithglind
I' tu do éuaib' d'ep b' ole linn; a ndáil ingime Uimáil
áon ochtor láoé d'peimne gal; Orðar menmnaé i[n]
náomáð

Caé na Punnand tuc an Pían; neoé ip oirðipe ó íoin piam
noéa t'pugað caé ba pepp; a n-íat Alban nó Éirionn 5
Lá do buí a'g mílpað go naoib; Píonn plaitéíndið a
Pormaoil

do p'gaol da gáðpaib go paé; pa tuaiéamp . . . na Tempae
Do pala óó porpan moið; eippen beg an giul gennaið
dar íáraið daoíne i coin; go painic go Collamai
boí a'g mnaoí Áaoilte ap an moið; macáipe d'arðar aboið
ip hé díon por púair in píað; dol na aice go himéian
I' ann tainic ó a tið; ingen óarraid blaéuallaið
na capbat ap a dí heaé; mun peilg i mun p'fíadaé
Pepuir fáilti p'p'p'p'p' pí; p'é mac Cumáil ba caom lí
tarðaið a b'peit lé día tið; noéar paom in riðféinnio 10
Ní paðam let dar do laim; a aindep a ingen óarraid
go p'p'p'p'p' an t'ic amaé; an píað copluaé beg biopaé
Ní p'p'p'p'p' tarba daoib uile; a p'fíadaé in inil moiðe
nir tairbail in doimian d'pon; cú nó píað naé p'p'p'p'p'p'an
Ro bámpor deié g'cet po rech; ga peilg i ga p'fíadaé
tegláé Áaoilte in d'pon'g m'ep; ip n'op cumgað ní d'eippen
I' annp'p'p'p'p'p' Píonn; p'é h'aoó beg in gairgið g'p'p'p'p'
dol pan macáipe gan p'ail; in g'laip'p'p'p'p'p'p'p'p'p'p'p'p'
benaið in t-arðar go t'p'ic; do mnaoí Áaoilte go coimnipe
do g'ébam ap p'fíadaé d'e; buð coðair do mnaoí Áaoilte 15
bat'p'
a'g búain é'p'
Collamai

I' é pin conáé mná; ip peapp do chúala pem lá

aoó beg pa g'laip'
ben Áaoilte na capbat cain; p'
ip Oaig'p'
I' amloib po boí in pí; Píonn mac Cumáil ba caom lí
i gábal éeip'

- Αἶγυρ ὄλλ μόρ mac Μόρνα· ἡ Ἀρτ in πρίδωινα
 ἡ Conán ἄρβ ὄο ηἰρρίν· ἡ Πιονν μόρ mac Cúán 20
 Et Moð Smala mac Smóil· ἡ Dubčac ó Leitchiúin
 Oirín ann ip Πιονν ἄαν on· Ἄοδ ἡ mac Finn ἡ Orccor
 Noča paibí ran meitil· acé τῆς cloidíne dier ppeitín
 mo éloidéirpa ip cloidéir Finn· ip cloidínn Orḡair airm-
 ḡrinn
 Silleð dá tuc airbḡí in τῆλδῖḡ· τᾱ in moḡ píoḡlam poḡóir
 adóí éuige peét ccača· pá Dolor mac Trénplača
 Dolor mac Trénplača éruim· airbḡíḡ po ḡab por loéluin
 peét ccača óð ὄο bpeḡímoḡ· do ḡabáil nipe por Čemḡaiḡ
 Ip ann adubairt Πιονν páid· a ḡuill ḡieic Morna ὄο mbáid 25
 cpeð do ḡenam dpeimne ḡal· in τειčeað no cočughað
 Ip beð nech τᾱ éir a anma· do páid ὄoll in πρίδωινα
 ἡ ní beð d'éir a einḡ· adéirim ὄο láimḡeimín
 buð maḡ mo éobairpe ḡaoíḡ· po páid Caoílti in époča éaoíín
 do ḡer bar n-airm uile amac· τᾱ imḡóirpḡ na Tempac
 Deic cceð cloidéir deic cceð pḡíč· eipe Čaoílti móρ a píač
 map píoḡe ḡaoíče ḡéipe· ó Čemḡaiḡ na lúacḡeine
 Nočar éuit duine pa čac· ὄο painic Caoílti corḡpac
 cona eipe leir d'arḡaib· don Péin pḡorraiḡ pḡoranḡmoḡð
 Ip τupa po éuir in čac· a Orḡair a ḡieic ὄο pač 30
 do lenuir in maḡm ba čúaid· nó ὄο pánḡuir in Čraob-
 púaid
 Dia mað meiri do páoč ann· luidim pom pḡeic pom čacḡbarp
 ὄο mað páρ Čeḡoir anoip· don deabaid ḡairḡ do ḡénmaip
 Trúaḡ nač Éipe an puinn ḡloin· d'paḡbair lem mac lem
 bpačair
 ἡ nač é in doḡman ḡron· mona ppaḡoimn dion d'Orḡur
 A pḡir aoí ón a pḡir aoí· τῆρúaḡ načar éláidip in lí
 coirḡčep leat in lía ḡlan· puil po čennoib na ccupað
 Cuir Orḡar don τaobpo čep· ip ḡoirτ lem époḡḡe ip lem
 čnep
 Mac luḡðac ḡan píoč ḡan púac· cuir don τaob čhuaid
 ὄο lán-lúac
 Eipḡid a čáirḡe ḡan čair· coirḡid in ccomḡaid ḡan ail
 dḡrḡid a haḡort ὄο pḡaiḡ· leabað ap ccarac claoḡčep. 35
 Claoḡčep.

XXII.

Αβαρ α Ορπίν μεε Πινν· γ ταβαρ ε'αιρε πινν
 εα lion τάοτ πα εαρραιγ ερύαιδ· πα mac Μορνα γο μόρ-
 βύαιδ
 Αποόαιρ πα εαρραιγ ερύαιδ· le mac Μορνα cloidm̃ερύαιδ
 περ ceépar ip τριοθα céδ· πο εuit le Γoll γο μοιρθεδ
 Αι εείρπερ comlainn γο δύρ· duppan γαν α τεέτ ap γυλ
 Ουβ mac Λυιγδөөс noθα брэг· пice céδ cupaδ coim̃épen
 Αοδ ip Θεοαδ μόρ in γγέλ· πο εuitpet да πινн γο γέρ
 Ουβ mac Λυιγδөөс Орона Clíab· μόρ in líac in peap
 píppíal
 Cairbhe Cap tainic tap muip· пice céad γο cceapτpóγail
 περ comlainn cced iprin ccaé· do εuit lé Γoll in γαιρ-
 γεαδac 5
 Νι τρι Οοιβ μεε Illaol Mithig· tanγaττap tap muip μόρδ...
 τάοτ πα capραιγ nip comδa· lé mac mairpech mop-Mopna
 Ουβ Ορuimneac ба clpde ceapδ· in laoc ledappaс laim-
 деapγ
 πο εuit in tuip éctaс apδ· le Γoll cpectaс cloidm̃deapγ
 Pionn mac Finn báin í úpearail· a ccomlann noéap éoppain
 íar ποέταιн γο mac Μόρνα· nioρ coim̃δa δδ α caéγail
 Λα ποέταιн épannéair Éairill· lam̃ penta náρ iapp uprim
 do τpiall Pionn flaié na nimíoll· πα γειρ Γοill ap γpáδ
 Éairíoll
 ба coipac да εuinn бpaéa· Cairíoll ip Γοill an áγa
 Γoll γ Cairíoll éalma· níρ cairbde γep deγ-apma 10
 Noχταid na lanna léapra· dephaid díe τtainic δόγpa
 poba τpén díocpa a ndeabaid· ag deγail pé Cloinn Μόρνα
 Anair Cairíoll ap α láéair· γé do pan noéap ppaílγ
 neachtap don díρ pin éena· in nepτ céadna nip ταipriγ·
 Uch πο páγail πα εαρραιγ· Γoll mac Μορνα γep δainm̃
 don γairceebhaс bá méla pin· ní тice día éip α αιέcm̃
 Ro léigeaδ éuige Plann Ruaδ· ip α plúaγ ap ττοέτ πο δíon
 ippe do bain boρb in γlonn· α éionn do Γoll γapb in γniom̃
 Οο éep tuip calma na ccaé· Γoll mac Μόρνα μόρ-uallach
 cenn na ceupaδ píγ na τpíaé· Clanna Μόρνα na μόρ-
 pγíac 15

Ʒep mór caé do cuipéð píaíh· pé Ʒoll mac Mopna na Ʒelíap
 ip don Ʒopra do bathað in pep· Ʒé do éuir copƷap epuaíð-
 þep

Ip binn liom ačaičepc a þip· ua Cuíhail a čaomþip
 cía pað do bí þup píč map pain· innip a þip Ʒ abair
 blíaðain Ʒo leič ip píop ðaíh· ráiče Ʒ píce blíaðan
 do bí ap píóð ip ap ráíh·e ip aicme na harðbáiƷe
 Noča liompa nač meabpač· a Čínaoč epíce Teínpač
 Ʒač ap þrip ap píóð ap tčúp· ip meabair liom animčup
 Ʒo n-iomláit cloíðem ip con· Ʒan deabair Ʒan diubpacað
 Ʒo Ʒcláočlód píčceall po pech· Ʒo n-imac lann ip lúipech 20
 Ʒan ole Ʒan éƷnač án· Ʒan þalaið Ʒan ačmupán
 Ʒan don a cceilƷ po čéile· Ʒan þeipƷ ip Ʒan amþréiðe
 Ʒan deabair Ʒan epoið Ʒa[n] tčnúč· Ʒan mi-inntinn Ʒan mírán
 Ʒan čoƷað Ʒan čpeič Ʒan čač· Ʒan amþréiðe Ʒan anþpač
 Ʒan ole Ʒan píčip Ʒan þeipce· ba píočač ap Ʒač paóipčepið
 a n-aon-longþoprc Ʒo Ʒlan Ʒrinn· eiðip Albain ip Čipinn
 AƷ tabač číopa ip Ʒíall· ó inpið Mapa tčoppían
 ní Ʒabčaoí piú línið Ʒlonn· a Ʒcač a nƷlíaið nó a ccomlann
 Ip amloið pin boí ap píóð· ip clann Mopna na móippióč
 Ʒač a ppaƷað Píonn nápi čláíč· do þeipeað ðoið Ʒo conáic 25
 Ʒač baile pappaiƷ Ʒač píóð· a tpeap epían Ʒan þočuioðbeað
 lučt ba tpeipi a ttennta čoi· epían pealƷa doið ip píaðaiƷ
 buannacht Ʒača tpep baile· ó paíhain Ʒo bealltuime
 Ʒač epí ina mbioð a pmačt· Ʒač tpep cuilén pe púatpačt
 Ʒač tpep ben áontoma ann· a cčoiƷ cčíƷeaðhaið Čipeann
 Ʒač tpep číop ap tčoičt amač· Ʒač tpeap lann Ʒač tpeap
 lúipeað

AƷup torpač Ʒač epachta· in tan do líonmaoið bápca
 Ʒ deipeað Ʒača epípe· pé heaðh čoƷaið čoiƷepíce
 Pað a ði pleƷh do Ʒoll Ʒlan· ðéip þían Čipeann ip Alban
 a ttopač Ʒač cača cain· mac Mopna do čeiðþepaið 30
 Ip binn lim haičepc a þip· a ua Cuíhail a čaomþip·
 cía do þrip bar píóð íap ráin· innip a þip Ʒ abair
 Noča liompa nač meabpač· a Čínaoč epíce Teínpač
 Ʒač ap þrip ap píóð ap tčúp· ip ole do čúaið an imčup
 Ʒač píóð po naipemíř uile· eiðip ínac píoƷ ip puipe
 pð þripviř Ʒép éƷnač án· Čaipioll čéoač ip Conán

Ba hé Cairioll bóí pop ceill. Conán ba gñáé ap míceill
 ip olc do ben rippin pféim. a n-uabap ip a n-ainpéip
 Fleobh mór ag Pionn a nAlmáin. a Cínáóé éáin éaéapmaíḡ
 ba hiomḡa mac ríḡ um ne. ba maíé a ríóḡ pa ráinne 35
 Mé po éipriḡ pa ciḡ mór. in lá rin d'egor in tḡlóiḡ
 an úairpin ba maíé mo dpech. ba maíé m'arm ḡ m'edaé
 Suidip cenn in ḡlóiḡ éaóim. Pionn mac Cumáill a Popmaoíl
 cuirim ap a ḡeir ba láim. ḡoll mac Morna ḡo mórḡráin
 lap rin fórr a ppopaḡ Pinn. Orḡap ap ḡúaluinn lollainḡ
 ḡ ḡapaḡ ḡlac map ḡriḡ. láim pé hOrḡap mac Oirpin
 Láim pé Mac Luḡaé in láóé. po cuirimom Conán cennbáóé
 eḡcorimail conn ḡ ciall. don díp rin boí ap áon rían
 lappin popuiḡpet in Pían. an aicme aloinn pólḡpíap
 pa maíé ppeḡtal na buíḡne. ḡan deapmac ḡan dícuimni 40
 Imḡa ap n-airḡeḡḡ ip ap n-ór. pan ccuirm rin ag an éomól
 baḡḡap deíé ríéḡmac ríḡ. um an ppleiḡ rin ḡan d'imbríḡ
 Map do bámap ag in n-ól. pan bpuíḡin rin na mórḡlḡḡ
 tainic in doirpeḡip ipḡech. epḡḡap in plabpaḡ rinḡéaé
 Ann do pīappaḡ cenn in tḡlóiḡ. Pionn mac Cumáill mīc
 Tḡpénmóip
 innip a haiḡepca ḡo cóip. epéḡ pa ḡanḡap a doirpeḡip
 A oínḡip láóḡḡa poiḡim péim. ma tá nepḡa pa na mīéḡ
 do baḡ corimail rīp ḡan aḡ. ḡo ccoirpeaḡ céḡ ap éḡḡáḡḡ
 Ag po tḡi baḡa in pīp. baḡ pḡla laoiḡ na ḡḡúaiḡḡ
 baḡ in pīaich ap a pḡḡḡḡon. baḡ a cuirp map úan abann 45
 Cía pḡomḡeaḡ cía híaḡ don pīop. nó cía tīp map hoileāḡ
 an d'pēpaiḡ Alban po pēch. nó in do éúāḡaiḡ na Tēipāḡ
 ḡalḡa ríḡ Alban na n-íāḡ. ḡo ḡelḡḡ chaḡa na caomḡḡíāḡ
 uime ata in beipḡ ḡḡóil map rin. ip mór in ḡlóiḡ in pēp rin
 leiḡiḡ apḡech ap Pionn péin. deḡ-māc Conbḡóin ḡo ḡceill
 maḡ é Cairioll na n-arpm nḡep. ip pé ap mbpaḡap dílep
 Suidip ierpin Cairioll epúaiḡ. iprin mbpuíḡin ḡo morbúaiḡ
 cuirḡep a ḡeich ccéḡ na ḡap. ap pḡior ciḡḡe na hAlmān
 Ap mbeíḡ dúinn ag ḡl ḡan rinom. a mbpuíḡin poiḡḡip in ríḡḡ
 éipḡḡ Clann Morna baḡéin. d'īappaḡ a ccíḡpa coimḡpéin 50
 Ag po in cíḡp do boí báib. in élann rin Morna ḡo mbáiḡ
 ḡaé enaim pīāḡa na mbíḡ rinip. do bepḡaóí rīam don
 ḡoll rin

Ro fíapraig Cairill gan ceilg· do Mac Iughac épé láimfeirg
 eped fá a tceugtar go dána· do Goll mór na cruinnóenáma
 Fuarglaip Mac Iughac nap éim· in éirte pin do cuir Cairill
 mír muppa Gúill na enama· a tigh Píonn na móróála
 Dubhairt Cairioll go tceóir· go brát naé íppaó in péoil
 mun baó leir in rmiop ó Goll· do biaó íppin enaim comlom
 Anair Cairill íppin bfein· do péir a deóide féin
 ír Alba do beiré fó rmaét· fa beiré féin a pfíanaigéet 55
 Congmáil ríó Éloinne Morna· gan brón ír gan bídóógra
 ír a coraigéet ar Píonn· fa comall dóib gan díceall
 Ír deapb go gcoimeollpem ríóó· um gac níó fo a pfuil ar ríóó
 ír gan na enama do Goll· uainn go brát nóca tciúbham
 Dubhairt lollann gan tár· cian ó púapur cíor na cenám
 ní deóbaip méic baóic mír· teét do glacaó mo díligiú
 Adeirim ríe dap do láim· a lollainn gíó mór do gíráin
 naé leigpem na enámá dúic· go brát ar eglá comraic
 O tugar cat Cnuca epúaió· a mic lílorna go móróbúaióh
 atá in enámh agat ó íoin· epé earbuió Cuimáil édaig 60
 Ro éuit ann Cuimall na nglonn· lé nept mó lám fa éomlann
 pbo mairbur a plóig fo rech· ríepa ní ómgen taitéleó
 Do ráió Cairioll gan glór gann· ba fepir liom naé tcegmáó
 ann
 aét Goll ír Dapaó ír Conn· ina aóaió fa comlonn.

711.

XXIII.

Fleabh por púair Corbmac ó Píonn· a mbpuighin mór
 Síeí Truim
 tanagattar maié pfer pFáil· le plait Teamra fa comóáil
 Tigh ríó Alban ír rí Dréó· ír clann ríó Lochlann na péo
 ar cúairt go Corbmac na deper· fa uail 7 fo áinep
 lollann ainm ríó Dréó gan móio· Corc ainm ríó Alban gac
 róio
 Conall ír Cuillionn na long· óá ainm éloinne ríó Lochlann
 Ro cuir Píonn plait gan fopmaó· teéta úaó go Corbmac
 fo óáil na corpa gan feall· da dáil ar fepaib éipeann

Map do éððor cað ðan ðeilð· ran þruiðin iobarduinuð þeirð
 po ruðeðh pí ðrédð tap tuinn· ip pí Alban ap a ðúalainn 5
 Ip clann píð Loðlann ðan oil· ðo roðma ap þeir in píð poim
 þer þa mð þorþað ip þrið· Copmac mac Aip in t-aiþðrið
 Suðip pí Ulað þa þlúað· ip pí Muðan ba maið rnuðað
 pí Cpúaðna an aignð ðiþ· timceall Copmaic in tan þin
 Suðip pí Laiðean in áið· þer þíal ðo meðaiþ iomláið
 ba mór a meðoip um ðuipm· a mboi þa mþruiðin tðaðð-
 ðuipm

Ochtop ip oðt þiðt dðað· do cennaiþ þlóið ip ní þrédð
 timcioll píð Eipeann na cpech· a þféðmaiþ a comaiððech
 Suðip don taop oile ðall· aiþðri emeac þían Eipeann
 aðt þer ðór a tðaiþm um ðið· þeapp Þionn ina mboi þa
 þruiðin 10

Cuipðer ap ðualainn þeir þinn· ðoll mac Morþa ðic
 Neimnainn

γ meip a ðleipð ðain· ap an tðað ðlé dom aðaiþ
 Opðar ip Diapmaið mac Duinn· in uaiþþin ap mo ðualainn
 po rpeðað ina ndíaið þin· apð-maiðe ap þféen þa mþruiðin
 A þþopað ðic ilþorþa ðiþ· ðapað ip Conán ðo nðoil
 ðoll ip a aicme uile· do laið þeir þinn Alþoine
 Ro batþar tþioðað þile· eiðip Þionn γ in teime
 ðan aðiþþer ðib ðan þpat rþóil· ó ðiac Cumaiðl ðic
 ðrénððip

An luðt þþerþail boi apþið· að þþerþal ðáið in úaiþ þin
 Caiþioll Þionn na ð(c)éimionn n-apð· Caoimðe γ Oáipe
 donnðeapð 15

Ro boi Ráiðne þer ðo ðceill· deððmac oile dÞionn buðéin
 γ Cáoilci þer ðo það· duinn að þþerþal na n-apðþlað
 ðaðait na caða ðan þrón· meipðe caiðþað comðmór
 aððiamaið ðuðainn apðech· ðþuaðað þoinennðað þuðað
 A ðþuit ðaðiðtðeaðað na láin· ba binne hí inaið opðáin
 þé ða þeiðm ðo cpuðað ðain· map náþ duðað le ap muinþip
 Ro ðochþpat na þloiðð ða nðéðin· þe þoðar taiðúip in ðeoil
 cuipðer caðaðiþ ðip ier þin· þa ðþuaðað in oipþiððih
 Boi moð ðan omian na ðíaið· ní þaða a ðoiðmór þíaið
 ip coipe na láin náþ lað· na mþeith ðiol þeacð ðcéað
 dþulaðt

Ro ráið Finn ba gile dpech· pí ap taðap nár ðeiptech
iarr hairgið go lúat a þir· ploinn dúinn do ðoirð ran
mbuiðin

Ó'iarraið lán mo ðoipe d'ór· ap deðmac Cumail na plóð
γ ba pechain cía ip pepp· þa þronnað dpearaib ðipeann
Þreðraið rin deðmac Muirne· γ nί do þruim cuipme
go dcyð lán a ðoipe d'ór· don appaet píððða poimór
Ro boí d'áð ip dāna ap Finn· ap tceet don tpeirper tap
tuinn

go tapla lán luinge d'ór· na dūnað að mac Treimhóir
Auðaipe Finn pe Cáoilei· eirð ré haðaið a díolta
cyð d'ór na hAráipe anoir· a lán a ccoipe an ðruaðaið 25
Ro ráið in ðruaðac pe Finn· nί þaðbuium plait op do cionn
nί þeðann a beið ðoir no aþur· pí ba mēð að comortur
Ro þiarraið Finn nár ðarð ðlór· do ðuē apð ðlan don
þior mór

oð þuapuir do ðoil anoir· hainm do ploinðeað dūinn innir
Óo ðebair þeimū mo rðél· a þir na ccomlann comhþén
ip mé Þep Þocair mac Ðuib· a cceiochaib poðpa a
Sopchaib

Á Finn, mac dām in ðruaðac· po ðan in ceól iolbúaðac
per ip mō aigneð ip ner· ip pepp engnañ ip dpaioiteaet
Annirū po ráið Conán cain· nár peðain tegmáil enþir
gin go n-áirime Finn anoir· do þepað geall a ndubpoir 30
Ní tainic d'imarþáið píam· a þpoður nō a n-eiðiréian
nað þþuiðeð a tceðlac Finn· þep a comlann a nÉirino
Ni þpiet þear mo laime þiam· a þpoður nō a n-eiðiréian
nί mō ðéþur anoir ann· nech dā þeabur pem comlann
ðabair þerð Orðar an áð· oðclor an iomarþáið
ður geall ðrúaðac an þuile þinn· do ðorð tap þearoib
ðipeann

Þirðir þep cpoite in tplaðraið· ap ccloirðin in iomarþaið
ður cpoit plaðpað airðit ann· nað d'þionnþruine no
d'íarann

Annirū do éir· Finn go in ngoil· pe ðlór coitcúinn tplað-
paið

ður deapð map corcair a ðpuē· lé tār Orðair don
ðrúaðach

Andrin ró éan in dpuagac· pe Caol Cróda caébuadach
 ag ro in tSoréa épen éenn· a méic loḡa na mbéimiond
 Mao éuice ro triallair uainn· a epic Éipeann ḡo mórpuaidh
 iméiḡ ad éir micheḡ linn· ḡ ráḡmáoiṣṣne a nÉirind
 Tegoib·ri liompa ap ḡrádó Fínn· a maíṣe na láoc lánḡrinn
 buó lib aoiḡnri na Soréa· ḡo himṣeéṣ bar róóḡra
 Tíagaid ḡo ppap arin luinḡ· in toéṣar láoc bá mor muir
 po boí in dpuagac pa pēp mór· ag a réirpion ḡo roimór 55
 Adéib caṣair iprin éir· ba bpec álainn daṣ a táoiḡ
 ba hiomda paóiréapdaṣṣṣ glan· ap a pleapoiḡḡoia pnaómaó
 baṣṣar pa caṣair náṣ tim· teḡlaṣ iolḡaṣach aoiḡind
 ḡo lannoib lappaṣ neime· ḡo mbeirṣib rroil ríodaiḡe
 ḡo mbraṣoib rípeḡda rroil· ḡo mbannṣaṣṣ ríḡda roimór
 ḡ míoṣṣ ríṣḡ íep rain· ap a brac ro ḡaṣ ríḡain
 ḡioḡ mor nóú a paḡa ríam· éep ip ṣhuaid hroir ip ríar
 ní éuala ápur map rin· náṣ a coommaiṣ do muinṣir
 Éirḡic in plúaḡ ba caom daṣ· ṣuḡraṣ umla don ḡpuagac
 po róḡaṣṣar é ḡo uil· eoir óiḡpēp ip inḡhin 60
 Map ránḡaṣṣar in pēp mór· eoir ḡannṣaṣṣ ḡ plóḡh
 do paḡ ḡaṣ aoiṣpēp ḡo ppap· róḡ ḡaṣ aoiṣpēp don
 ḡpuagac
 Inniṣ a ḡpuagaiḡ an áḡ· lep coṣnaḡ ḡaṣ iomarpáid
 éia híad in beḡán buíḡne· do paḡuir éum na bpuíḡn
 Aḡ mac Cumail ip beḡḡ bpeac· naṣ ṣuḡ épa nó eirṣaṣ
 bíḡ in ṣ-ochṣar ip maiṣ pēiḡm· ip pēṣṣ ḡaṣṣa na ḡnáṣ-
 pēin
 Ro éan Mac Luḡhaṣ ḡo paṣ· ḡo ḡarṣa ríṣin nḡpuagach
 ṣabair a pīor dúin a pīṣ· éia an dúnaḡ· cona muinṣir
 Aḡ ro dáoiḡ ainm na bpuíḡne· ap ḡrádó Fínn Óúin Moḡairne
 ap í po Caṣair an Óir· a muinṣir mīc mīc Éréimíḡ 65
 Suíḡir in dpuagac ḡo nḡoil· pa plúaḡ uile pa mbpuíḡn
 ip do ppeṣṣoib na ḡoirē· muinṣir Fínn na hAlmaíne
 Da ééḡ pe ḡairḡeac ḡan loṣṣ· do bí ag ppeapṣoib na lonḡpore
 ḡ coṣn ḡo mbeirṣḡ d'ór· ag ḡaṣ· éréimṣeap pan ccomól
 In ṣan ba líomḡar do ḡen· an ṣpomplúaḡ pdoiḡḡ pleḡach
 eirḡir pēp pa bpuíḡn bíáṣ· doḡní pé cáṣ iomarpáid
 Ro éan d'pocal apḡ annrin· na pēpaḡ iprin mbpuíḡn
 an ppaṣabair a ploḡ ḡrinn· commaiṣ in dúin po i nÉirinn

ba líonmhar bpraineóin gan bprón· óna ttegmáil rírin ríóğ
 7 fairpge corera ó a fpuil· ó fpeirg an oétair éétaiğ
 Tánğador gér decair doib· a n-éirinn d'aimdeoin in tirlóğ
 ba horpdeir a n-eaétra anoir· go cúan ceart beinne
 hédair

Tainic Caoilci go hAlmoin· ba maí leinn gan a anmoin
 fupríg in peirpar go raé· a gcoimideét Mic Luğach
 A fpuarabar d'ağ go neim· ar n-ol a n-éirinn íobraiğ
 aó feo Caoilte rin uile· da péin ip d'Fionn Almúine 90
 Gairio íep rin do bí rinn· ip Cáoilci ar tteét éugainn
 go tteáét Mic Luğhaé na gclep· pa peirpar láoé go
 ccoimmet

Teguib banntraét go mbuile· ip áor óğbaí Almúine
 ag caóineaó Meic Luğhaé luinn· iomda láoch dubaé aguinn
 bliáðain pem éuimne ip pem fíorpar· cneða Gáoini ga leiğep
 a ceionn na bliáðna ba plan· do pad in Fien pa luğáir
 Smúainip Orğar in pep ríal· naé tteug tpoiğ ó corğar ríam
 d'iappaíð épeiri pa tír poir· in mac rin Oirín éuétaiğ
 Fúair mo éoðra ip ceo Finn· pa óol poir gér doilíg linn
 gep mór a plúağ ní puğ leir· aét maó tprí nonboir éairpeir 95
 Ainm ni tprí nonbar ba glic· atpetra úit a Patraic
 ge atú pa éuirpe da n-éir· ipam eolaé ina ffairnéir
 A háon ar tír mo mac buéim· a óó Mac Luğhaé go cceill
 Caoince 7 Dáipe mac Finn· ceépar míleó ba lánğpinn
 Ráígne mac Finn apó a gal· tprí meic in Cepda ceépor
 Caoilci bá monop a ríé· ag rin nonbor a éleiríg
 Tiağaid tpríep değláoé dom éloinn· lolaé ip Oirín ba gpin
 a ccoimidecht Orğair tap rál· maí a ccorğar pa ccomóal
 Teio Conán onn mac in leié· ba lonn a ttegmáil a ccleié
 pa peirpar mac ba tpen tpep· pa calma íaó pé a ccoim- 100
 met

Ag rin amáin na hoét pír óéag· ba lór a mipe pa méo
 ip píce gan earbaí inn· eoéaí mac Finn ip Cairill·
 Téio mac bpearpail náir tpeieğ glonn· ba tpen peppom pe a
 ccómlann
 ip Ó Duibne pa donn folc· Finn mac Dubáin gan áonlocht
 leğán lúaimnech gan doilge· láoé po éanaó pírpuigle
 A Patraic ba tpen a nepc· in ceppamhaó láoé píceó

Teò epiep oile ba garb gleòd· do cloinn Ronáin na poicéól
Domnall mac Cáoilte in plait apd· Colla ip Labraid
laimderg

Uáob pé porc go pocair peóil· long Orðar ba haibread
epéoir

innce ciaðad poir le pén· na epí nonboir ba láinpen 105
Rangadap Alba na plóð· in poirionn mep ba garb ðlór
d'iappaib éioa 7 éána· ap pon peimhe 7 piécána

Teðad pír Alban go ppráod· caða menmnaða mórpláod
do éom na ccupað ba mep· ba hiomða diorma deiðfer

Tið Orðar pa beðán plúaið· lep cornað mop ttegmáil
ccrúaið

ðep iomða epíat na aðaið· tuð cað dona hAlbanchaib
Ro bripedap Dún Monað· po maibmibep Albanaið

torcair pí Alban na ðepeð· lé hOrðar peppða fuileað
Að pin cað Dún Monaib móir· inap tuitpet iolap ploifð

meipce a nepcpa tétarð íap poir· a ppuair báp iprin iorðail 110

Pír Alban ðep mór a ndáil· a ccalmaðcp pa nepcgaðáil
po épibepcp dOrðar íep pin· le með corðoir a éloirib

Noða paibe ap talhain tið· a nepc ðliaib a ðcpuar cloidim
taoipeð epí nonðap ap pep· nað cpuc ciopa éana dOrðar

Roinn an óir pan ionnmáir péin· a cpúapurðal oppa buðéin
pó ðað a ngeill le a loinn· 7 lé epéne a éomlann

Deið longa piécp go mbúaið· tuð leip a hAlbain acúaið

ciaðait a lonnainn na píofð· ba mór in poirionn eipioð

ba cpap lion caða ap a ccionn· a lunnðain na n-oirpeap
ppionn

a mboi pe gleòd pa típ hpoir· do boi pa dún pé a naðaið 115
bripðep Lúndain na múr ndearð· leiprin ppoirinn ba mór
peapð

claoircp le hOrðar go dían· pír Saxan uile ap én-pían
ðeallcp Saxan pé a linn· d'Orðar ap pon a éomlann
beic po éiof ó pin amað· ðup in laicpe ndeiðenach

Puair epioða long go ppoirinn· leip cona lón ó lunnainn

a líon ap lionnmáir na ppeað· epí piécp long pe ðairðeað

Teò a ccenð aipðir pa búan· a epic Saxan na mórplúað

a ccúan ðlan Reimiof na píofð· don Ppaigne ba haððap
eipioð

Tiomairgite Ppanzgaig̃ zo mbáid̃· ba lán toil leó dul na ndáil
 ba tere piḡ no ppionnra poip· naéar épuinnig̃ na n-aḡaid̃ 120
 Uan peét long̃ ḡan réna· óó ḡaéa blíadna réḡda
 mor in ciop̃ ón lnnía finn· po boí d'Orḡar zo hEipinn
 'Do éóðar pa Sopéa paóir· poipionn eug̃ toiprri in ḡaé tír
 doipe ronnba perínac̃ pleg̃· meirḡe anḡairḡið nír b' ipreal
 Ip é líon po bádop and̃· muinnceip Orḡair na n-ór-lann
 ceirpe caéta líon a plúaiḡ· ba maié peim ḡ ró-uail
 Tiḡ plúaiḡ ón Sopéa ba ḡarb̃· pír ḡrainée doiprda a ndéalb̃
 oét ḡacaéta déaḡ ba mór neip̃· doib̃ aḡ in ccúan pé
 bpaóíteac̃t

Ro éuipreṽ teimneti ip cairpḡe· pan loimḡiur ap in ppaiprḡe
 ip céó pneéta lán do neim̃· do épaoshað neip̃t in éóblaiḡ 125
 Ip hé líon topehair annpín· lé plóḡ na Sopéa a éleipig̃
 luét ceirpe long̃ ba mór neip̃· po báitheað íeð anaóíneét
 Tiḡið in coblaé tap lep̃· iprin tpaét d'aimdeóim na pper
 ba mór a neip̃t in ḡaé tír· po éuipreṽ caé zo hainmín
 Tucpat pír Sopéa caé dían· don ppoipinn pín ba tpién triall
 po deipḡat linncei zo ḡpob̃· ó éimnetiḡ éolḡ ip élogað
 Coiḡ laiṽ deḡ bopb in pían· ḡan neé do dól poip nó ríap
 acht aḡ tuarḡain éopp ip éenn· ploig̃ na Sopéa pan
 ppoipenn

Ppeḡair in ḡruaḡaé nár inín· coimpac Orḡair inie Oiprín
 ḡlúairip Orḡar an áḡa· zo ḡruaḡaé na teḡmála 130

Re hOrḡar búadaé na neé· ippeð ró éan in ḡruaḡaé
 benpað do cenn díoṽ anoip̃· éuḡainn ḡið tenn do épialluip
 Ro ppeḡair Orḡar zo ḡpinn· do éopḡ in ḡruaḡaiḡ nár éim
 zo tenn ip zo díḡipr dían· zo perḡaé ppiétir pírdían
 Da beim ó Orḡar zo paé· po ḡaé aóinbéim don ḡruaḡaé
 ḡé do búailaé níṽ deipḡ air· aét cáopa deipḡa teineað̃
 Adubairṽ Cairill nár éim· in t-aítepe bá po-maié pinn
 ben péin a Orḡair zo mb laið· a lann ap laim in ḡruaḡaiḡ
 Ro ḡað Orḡar mer nár éim· in t-aítepe puair ó Cairill
 do ben a apm núað̃ neime· don ḡruaḡaé pinn pólṽbuid̃e 135
 Odéuala Orḡar nár éim· ḡoéta a náimab na éiméill
 tēḡair zo ḡpob̃ cenn an pír· do béim cupata cloiðim
 Tuicir ḡruaḡaé in neip̃t inip̃· do éompac aóinpír Orḡair
 pan pper mór ba ḡrúamda dealb̃· lena éolḡ úaétmar aḡḡarb̃

Ro boí Orđar ppippin tpoib· a ndiaig corđar in cōmpaic
 ɣniom d̄peɣain ba epúaið in dái· aɣ leðpað cenn dá
 epúað-láinn

Ro m̄apb Ráighe deɣm̄ac Pinn· pí na Sop̄ca pa n-óiplinn
 mac in p̄iɣ ba calma ɣoil· po ɣonað do laim Orđar
 Pa cōip̄p̄i ó laim in laoié luinn· do boí in tSop̄ca pluaḡ-
 álaimn

ap dié daoíne a c̄leiriɣ c̄ain· ó iomapbáið in ḡruaɣaiɣ 140
 Puair pé ap eigiñ annp̄in· b̄ráiɣbe ɣ c̄eíll dá muín̄tir
 paɣbaib in Sop̄ca nár laɣ· po cōip̄p̄i ap beɣán capað
 Tuɣpat ár ap a p̄laɣaið· po ɣabpat a mór̄c̄aɣ̄p̄oiɣ
 claoiðit a p̄ioɣa ɣo lúac̄· ɣ diɣiɣib a mór̄pluaɣ
 Mill̄tep na P̄ranḡcaiaɣ ɣo mbúaið· le sup̄ur Orđar bathúaið
 do c̄úaðap po p̄ioð an p̄ir· ɣ po c̄ior a c̄loib̄imh
 Puair a mb̄ráiɣdi pa c̄cána· n̄ir b̄í an obair eadána
 do c̄uir a c̄corđar uile· Orđar peð na hiop̄ɣaile

Rogaɣpat t̄reip̄i ap ɣac̄ t̄ir· coblaé Orđar ba haimm̄in
 ɣur in mb̄ráé b̄iaib ɣo ndoilɣi· ap map̄pat ɣan d̄ic̄uim̄ne 145
 Tiaɣaið apin P̄ranḡe ier̄p̄in· a ndiaig a ndep̄n̄pat d̄'iorɣail
 n̄ir p̄an̄pat ɣér epúaið an dái· ɣo panɣaðap pan Ep̄páinn
 Tiɣib Spáinn̄iɣ puair b̄p̄oið· na t̄c̄ain̄tib d̄p̄aiɣin cōmpaic
 ba hiom̄da t̄p̄iaé ba maié láim· aɣ tennað pa com̄dál

Ro puið̄iɣ̄ret ep̄o caɣa· um Orđar m̄ac na plaɣa
 p̄eol̄tar pé ep̄aoīriɣ don p̄ir· p̄p̄oib̄m̄eip̄e p̄áoɣ̄pac̄ p̄iriɣ
 Tuɣpat cop̄ann t̄p̄én ɣo neim̄· an p̄oip̄ionn ip̄ na Spáinn̄iɣ
 ba lion̄m̄ap linn̄te na p̄p̄uil· d̄ia p̄aiðe mill̄ti ón iom̄ɣuin
 Cáoɣa láoc̄ p̄ol̄t̄c̄ap ní p̄ó· do c̄uit lé hOrđar pa ɣleó
 t̄p̄ien a t̄cop̄c̄air lena ɣoil· ɣo lá in b̄paɣa ní cum̄ain 150

Tugað óð na laim ɣo cept· moip̄c̄ior Spain̄neé anein̄p̄eéct
 ɣeill ɣ c̄ior̄c̄ain̄ ier̄p̄oin· ip̄ ɣan doɣpa ina aɣoið
 On Spáinn̄ ɣupan Alm̄ainn m̄óir· do t̄ap̄ac̄ c̄ior̄a d̄ia p̄lóḡ
 coblaé b̄p̄ioɣm̄ap na ban̄ba· loim̄ɣur laib̄ir lán̄c̄alma
 Tegað pan Alm̄ainne ɣo ɣp̄oð· conɣáir c̄upað t̄p̄é p̄op̄mað
 d̄ia c̄cōim̄eáð ap beit̄ ap b̄p̄ón· ba haīt̄peac̄ leó a t̄c̄inól
 Teib̄ Orđar in c̄uil̄ɣ b̄úað̄aiɣ· ɣep̄ cuir op̄na d̄ia p̄luaɣhaið
 tuɣ ɣleóð d̄ia maītib ɣo mb̄laið· pob lén caɣa da t̄p̄iaɣhaið
 ḡlúair̄ib Alm̄ainn̄iɣ na dái· ɣo p̄p̄eip̄ɣ ɣ ɣo p̄op̄ɣp̄áin
 caé ɣ p̄iðe ɣo tenn· boí na aɣoið pa c̄om̄lanð 155

Ro cláiribh a ploḡ uile· le hOrḡar na huplaibh
 pí in dá Almoín ḡo ngoil· por mapb a ccomlann éinþir
 Ór in dá Almann pa peóib· ró dáileb ḡo ḡan áonmóib
 ip eior cinneti ó pin amaó· ḡ comur a ccaépaé
 Ní paibh ón Almannne ḡo méite· no ḡo rángatatar in ḡréig
 tír nár éograt a ccána· ionnmur ḡ eóála
 Tíagob pa ḡréig ḡér éían· fuaratatar inneti mór pían
 baó mopa decra na pper· mór a n-eétra pé a n-aípein
 Can a n-eétra a Oirín ḡrinn· ḡo dech bot mac ḡo hÉirinn
 ip rómaié binner do beóil· ḡ ip milip a þenóir 160
 ḡe riúblaé búan pé a háipein· a n-eétra mep mórḡaibéaé
 ní ḡuipéab-pa ði ḡið eóh· ḡo cup epié ap a deipeó
 Cpuinnigib ḡiorpa ḡreḡaé· ba líonmá pa íab ba cébaé
 ba hiomóa meirḡi nḡatháé· ppól deirce op a n-apḡ-
 mathaib
 Cuiréer meirḡe Orḡar áin· pe epaoírig þeóлта páopbláé
 teib na épiáil ḡairḡib ḡo ngoil· peap ba fuileétaé
 iorḡoil
 Teib Orḡar pa þloig ḡo mbloib· a ccoinne a céile ip ḡreḡaig
 ní coimpeaé a éléirig ḡrinn· a mbaí coirppeaé ón þoirinn
 Dioþraicib caéa neime· díá pen-apmaib teinnetiḡe
 batatar na ḡronḡa nár ppann· aḡ túarḡain cenn ip caé-
 bapp 165
 Ro éuit le hOrḡar an áig· aipþrí ḡréaḡ irpin tegmáil
 plúaḡ in píog ó pin amaó· po díéigret in coblaé
 Seéte píogáa déaḡ na ḡreighe· tuḡ po aipþéfor ap eigin
 puḡ búaið ip corḡar ḡo tpen· an cupoib Orḡar aipmḡer
 Ap cinnéaó doib ap píḡ ḡréḡ· tíagáib pan lnnía por peo
 ba hí pin in tír pluaḡaé· éúirteaé aloinn iolbúaóaé
 Tis pí na hlnnía na dáil· epí píéite caé ḡo mórþáið
 pobaó vocair éfor a þir· do tabairt appin tír pin
 Tis Orḡar pan þoirionn lonn· na ccoinne ḡ na ccomlann
 ba poillpi naib neóill neime· teinnteaé a n-opḡ uplaibh 170
 Ní piáéte per innirte pḡél· éer no thuaib don teglaé epén
 naé bíab Orḡor na tper mborb· díá leopaó léna épiáið-
 éolḡ
 Ro mapb Orḡor nár ép neé· pí na hlnnía pa n-oipleé
 ḡabair perḡ ap peó na plúaḡ· Orḡor aitépaé armpúaó

Ro d'ail Orđar ba đlan đlór· peđib na talman pin dia đlóg
 tuđ t'apurtal ba đac neč· do čuib óir na nlnnideac
 Tiađaid pan lpbeirp inóir· ba linnar láidir a plóđ
 pa búan pa bpiđmar a nep· a ccuinačta a ngeinncligēet
 Tionólit plaičt na pper· do čatughač pē a đlóđgeač
 d'Orđar po čoirgeč đac goil· ba mana corđar cloidm̃ 175
 Tiađoid po čēile 'rni· čim· an čoirinn ipin ĩrpirp
 po clar po apđoir na ppiō· p'aim a n-arp ap a n-ēideac
 Marbčar le hOrđar an áiđ· láoč đac corđor do čongm̃ail
 pí na ĩrbipne pđel mór· ip m̃ile láoč d'ia morp'lođ
 Níor đab Orđar d'irđir d'ian· đan čior ĩrbipne ap aonp'ian
 p'air a đcana ó pin amač· 'rdo đab tpeiri a čačpač
 Da čac d'eađ ba bopb na p'ir· badop pa n'edail lánm̃ir
 ađ cornam a tēipe čoir· a n-oirēill Orđair arpm̃loin
 Mar do čuir a tēir po a pmač· ģ a pí a n-aimneap
 puđ leir tar p'al ór ip cuirp· arpin Eadail maič mor-
 guirp 180
 Le colđ Orđair po t'páoč t'pēin· marbčar pí Eadail ainnp'ēin
 ba čēad mac piđ menmnač mór· po čuit don pēin pe a
 t'pomp'lođ
 Tiađaid đo heđnac tar muir· in čoirionn leidm̃eac láidir
 níor pđuirpet don peim ba tenn· đo čp'ic láoč-iom̃a
 Ločlann
 Ločlannoisđ a đar don č'ian· laočpač meap cona' mapep'lúađ
 ap cionn na čoirne ba maič· pa ĩiom̃a tuir ip apđplaič
 Đer aibp'ēč d'óib đer líonm̃ar· đar leč pēin đo ccač-iopđail
 p'ó đab p'airin b'air đac p'ep· ap eđla a mb'air ó Orđor
 Đairbēp'ep don čoirinn ba lonn· tuđpat p'lođ líonm̃ar
 Ločlann
 ba hē pin in cioč neimē· ór iom̃a cáopa tēinncligē 185
 ba líonm̃ar bađb ađ pđp'edaiđ· d'ier pađbač pa t'pēin'edearp
 ip bpaineóin pubaiđ a p'ir· ó laim̃ aičepaiđ Orđair
 Ro čuit pí Ločlann đer bēo· d'eiđp'ep počpač ba maič méab
 pa d'a m̃ac ba tpeiri goil· do laim̃ aičepaiđ Orđair
 Do marbbač plaičt na t'p'eač· đep apd uallač a n-aigneč
 t'pen Ločlann ó pin amač· đur pad Orđar dia čoblač
 Đp'irib čačoir na b'irbē· đēr čačop̃a a coimeirpē
 a đeill a tpeiri a nep· a đcom̃đar t'pialloib imēēet

Cpuinnuigir ór na caépaé· a peóib cona mor-ceépa
 roba corḡar ríḡ nár fpann· a tcurur a cepríc loélann 190
 Do éúabor ina longaiḡ· luét bpirḡe gaé crúaðcorḡair
 ḡluairir in fer ba harḡ gal· ḡo dúnad aipḡriḡ breatan
 Fir breatan na ndáil annrin· tpeóin fa decair a n-iorḡoil
 ir ba hiomḡa iorḡal ann· ḡeppat líonmḡar fa comlann
 Ro éuit le neapḡḡoil Orḡair· rí breatan an crúaðcorḡair
 deic céo pe ḡairḡeḡ nar min· do éuit le a lann rḡa
 moploinn
 Níor fáḡoib ré in tír íoir· aét aḡ cup éata ir corḡair
 nó ḡur éráoé le neapḡ a lann· fir breatan uile a
 ccomlann
 Ro éuir caépaéoib in tíre· tpe lappaéoib ainmíne
 ḡan múr nar loirḡ ir nar cpeé· ḡan ríóḡ nar éoirḡ
 a tpeḡlaé 195
 batḡar fir breatan ḡer éenn· ó nept Orḡair na mbeimeann
 por fáḡoib in rí fa ríúaiḡ· fo ðic ḡ ðiomḡuaiḡ
 Triallóib in íoirionn ba ḡrinn· a ḡepríc oirer-mín Eirinn
 ro ḡabrat foruir ir tpeóir· a ndún bapraiḡ mic Úmḡir
 beirir ced dia raiḡe annrin· dol ḡo a ndedáil día muinḡir
 'r ceét éuige arír tar muir· fa mbeicé átaib na roéair
 Tíḡoib na dáil ḡo a loing· Fíana mepa mic Cumail
 ba tenn ba tairpḡeaé a ríóḡ· clanna tairpḡeaé Tpenmḡir
 Luíḡim pam deḡbreéir éuit· ḡe éáirnic laḡar mo éuirp
 ḡo tḡuḡ Orḡar nept gaé puinn· leir cona ḡcorḡar éuḡuinn 200
 Noéa raiḡe do éloinn Fínn· am pḡḡmuir féin a Éáilḡinn
 aoín pḡob úairle na fir· nar ḡab éúapurḡal Orḡair
 líon in tḡríóḡ ro boi aḡ Orḡor· ba mor búaiḡ ḡ corḡor
 a pḡḡmuir ḡillaḡ ir ban· naoi mile láoé ba lán-mep
 Tḡḡlaé catarrḡa mo meic· ḡer líonmḡar ḡeaḡa ir comraie
 pḡer é féin no íad uile· a n-úair áḡa ir iorḡoile
 ba peinnḡear a tḡúr gaé tḡéin· ran ainḡir a tḡarraib féin
 a ḡairḡeḡ a nept a ḡnaoí· ba menmḡaé tḡer an tḡen-
 laoicé
 Aḡ rin tcurur Orḡair roir· ir cuib do éríar a éloirḡm
 ar éuit le a lann ir lé a loinn· ḡo ló in bḡaḡa ní labḡoim 205
 Gaé tír ḡar tairḡil ré roir· do ériochaib úairle in doimain
 éoir dia eḡla ḡan iarróib· cuige úaib gaé áon bliáḡoin

Toibidir Orðar mo éapa· déir éairðil ðac mórinnapa
 éfor ar ðac coigeð pé a linn· pur fúair ar tteét a nEirinn
 Ní bíaið éoiðei a ndíaið Orðair· láoc ðo méio ðerúaððorðair
 nó pan aimpir ina poib· fer a éomlann a ðcaéoið
 Creið ferða a Oirpín ðo nðoil· a þir ba borð a n-iorðoil
 tuc haire do Rí na ndúl· déna creiðeín ðan mupún
 Cuína mo múinnitipe 7 Finn· po ðub mo éroiðe a Éailginn
 ó do éoið in ðream nár lag· mé ferða ar beðán capað 210
 Ní mairionn Orðar ðo mbloið· ðer mór a éorðor fíaðhaið
 nó Fionn pí na fFían fpuileac· nó in Éorr Éorluac
 ééaðgúineac
 Ní mair Cáoilte ba ðáoé ciall· fear fearðac puileac fipfíal
 nó Mac luðac an ðlan ðrinn· láoc pana dubað m'innitinn
 Meiri déir áir na Féine· a mbpué tpaé ip ierimeirðe
 ðan bponnað ðan denam creac· ðan ðáir na n-ollam
 buiðeé
 ðan ol día dénam um éið· ðan ór día óáil ar éliapairb
 am penóir érábaið a ceill· ðan þeiðm ðan damhaið agoinn
 A meic Finn nap éap duine· um ór nó um finnoðruine
 poð pia teð neime nac lag· pað éroiðe ip poð óáonaé 215
 Na dénpa cuína a þir· a meic Finn ðo með tteðlaið
 paðmaofone ðo fíor uile· a meic fíof na hAlmúine
 Ole liom a Paapaic na mionn· do ðní érábað ðo ndícioll
 beiz béo déir Orðair anoir· po éorain ðac ar éanair
 Ní þeðoin buð ðerða acé bpon· ó do éðoap mic Tpeinnmóir
 tairnic mo búaið ip mo ðreac· mo nepe mo fluaið mo
 éeglaé
 Mo bennaétpa ðuit a þir· do éionn do éeoil in pað pin
 ðo fpaðor ó Rí na ndúl· do leigen liom na píðdún
 ðo tpaip tpoéaire ðac neé· 7 aérpíðe éuimneach
 meabpeócup ar canað linn· do éompað Oirpín mic Finn 220
 A Éailginn lép binn mo ðlór· a þir día peinnmteap paóirééól
 día mbeiz mo ðairðeac ar bun· do beéa a tpeir éalman
 Déna érábað 7 ciall· mór nðáibé po puilngip píam
 ðac plegh díap éeilgip uile· a loðað ó Mlac mór Muire
 ba pepp liom orðán na fFían· ip poðar pealða air ðac
 plíab
 7 rðal Cáoilte ba binn· nó neim ip t'páoiéi a Éailginn

ʒab epeiden̄ a Oirín féil· a fíir ba díoéra um éléir
 ir dena aiepiʒe ngloin· ap ron huplaiʒe a ʒeathaiḃ
 Día maieḃ Mac Luʒaé lúac̄ ʒ Caoilci cloideimrúac̄
 ní beidiir aʒac a ʒeill· ap do teʒure a Táilʒinn 225
 O naé maipionn oʒianaiḃ Fáiil· ac̄e cú amáin ʒo mórʒráin
 a Oirín po ríap ʒac̄ neac̄· epeib ʒo háob̄da Día dúileac̄
 Sipim ap ap̄p̄iʒ nime· fuil pan éac̄paiʒ aingliḃe
 ó éaiḃnie mo búaiḃ ʒo neim̄· ʒan mo deap̄maḃ pan mop-
 pleiḃ

Fleaḃ.

Aʒ rin duic a éaiḃcín Samaiḃle· ʒ ní febuim niopa m̄o do
 rʒpiob̄ac̄· anuaiḃri ó buaiḃpeac̄ in épeḃa.

XXIV.

La po bámor ap Slíab Tpuim· Fíana Finn ba lán do ʒoil
 dob iom̄da deʒlaoc̄ ir cú· ann dobaḃ maiḃe lúḃe ap m̄oiʒ
 Ní paiḃe láoc̄ oib̄ ʒan rʒieḃ· ap in plíab ʒ ba éoin
 rʒan cupla ʒaḃor ba ʒrim̄· a teimeioill Finn ba hap̄o
 ʒoil
 Ro ppeḃac̄ rinn ap ʒac̄ nʒlenn· ba tenn ap teiḃm a ceionn
 énoc
 rinn ʒac̄a deiḃi ap ʒac̄ ffeán· ap tepeiḃi fa lán ʒan loḃe
 Dúirʒḃep linn op bappaiḃ benn· fíac̄ac̄ na nʒlenn ir a teuiḃe
 ap ʒac̄ táob̄ ḃinn irin leiḃʒ· ba hiom̄da éile ʒ bpuic
 ba líón̄map laof̄e ʒ coin· aʒ éirʒe ap in moiʒ ʒo lúac̄
 do denoiḃ pealʒa ap ʒac̄ nʒlinn· po eiriʒ Fionn flaiḃe na
 teúac̄ 5
 Da éoin a láim̄ ʒac̄a fíir· dáir eiriʒ annrin don Féin
 aʒam féin ata a fíor· ʒé ac̄ú aniuḃ ʒan éeill
 Abér ʒan dep̄maḃ ʒan on· cuiḃ d'anm̄iannaiḃ con na plúac̄
 níir leiʒeḃ cú ann día heill· náir b'aiḃniḃ dam fein a búac̄
 Do leiʒ Ó baof̄rʒne bpan dían· ʒ Sʒeólanʒ ba éían riḃ
 Leiʒir Oirín búac̄ac̄ mór· Ab̄laé óʒ dia n̄deiḃ rin
 Oḃ connaiḃe mac b̄peḃail f̄aiḃ· coin in ríʒ aʒ dol pé tenn
 pur leiʒ a ḃi éoin ba ʒap̄ʒ· Uḃe Ap̄o ʒ in Peḃb f̄eng

Ro leig Orðar meþ nár ðim· Mac in Truim vía plabpað
óip

leigip Caol Cróða go cclú· leim ap lút in cú cróin 10

Do leig Þaroið na n-arm nglan· Þerán ip Þoðar ip Maoín
do leig Ó Duibne go ðer· Éachtað na gelep 7 Ðaoíð

leigip Mac Smóil go ngoil ngrinn· Aiprðip 7 Rinn an áig
po leig Ó Conþróin go gcrpuð· Coppðuð na ndiaig 7 Máig

Do leig Conán na ngniom ngrpuð· Rið Rod 7 Rið pe harð

leigip Páolán capa éon· Capragán 7 Ðot ðerð

Do léig mac Eðoine iappin· Capluað cam ip Puðlam gðap

do léig mac Mórna ba grinn· Arann 7 Arð na régh

Do leig Þerðommon mac Finn· Cíapðuill do éinn ap gac coin

do leig Mac Reice go pún· Sgað Úr 7 Lút na lon 15

Do léig Caoíðti Énþúað go mbúað· 7 Cuillrgeað ba crúað
tpeap

do leig Ðáigpe þer na nduan· Sineað Súam 7 Lút ðer

Do leig Cairioll in láoð mór· Ðuillionn 7 Ðúaip ip Ðal

do leig mac Ðubáin þer píað· ina víaig Rían 7 Ðar

leigip Ðáip ðearð mac Finn· Arð na Sealga 7 loinn éruað

do leig Mac Luðað ba meþ· Cuipðech geal 7 Léþ-búað

leigip Aoð þeg ba þer ppar· Mapbað na ccac 7 Táom

do leig Conán mac in leið· leigean ða héill 7 Láom

leigðeap Sðannep 7 Ðáip garp· ða éom lolair aipð mne
Smóil

Orðar mac Cpoimðinn nár ðoipð· do leig Soipð 7 Nóin 20

Do leig Þerður Fíle glan· gan ðearpmað Sðiein 7 Þaoíð

Colla mac Caoíðti þer píað· do léig ré Rían 7 Laoíð

Do leig Ðáip mac Ronai[n]· Ðibearð ip Ðoðbrán þa vían

do léigð uainn gan táip· moþéonairt áille na pþían

Do léigret clann in Éarþa· a econairt þealga gan þrón

Cop 7 Þerð ip Ðriðleann· Coppðenn ip Rið Čeann ip

Tréóip

Do leig Cnú Ðeipeóil éeðlað· Ainðeóin ip Eolað þa þeim

Úað na þealð nár þeg lámoið· do leig Sðreap Ðáðaið ip

Néim

Cpionðann na mbéimeann ip Conn· ða mac bóí ag Ðoll an
áig

do leigret Ðoðar ip Ðopp· do leigreat Cpom 7 Ðáip 25

Do leig teglað na plaða· go heðlað gan taða a ccoim
na ndeghaið do b'rifð na realga· batzar na leprga lán
v'puil

Líonmar coim ag rið ap fíað· nap ttimóiolll pa pliað baðer
batzar na caða ap a lorð· díá ppeðiom ba bopb a tper
ba hiomða guð fíaða ip tuipe· ap in plíabðap ðuit don tpeilg
ó ðorðap láoð 7 con· ba hiomða puil ap in leirg

Níor b'áiððle lem gáir ðaða· ger mór gcað a pað[ap] piam
ap ndol don ðonairt po ðáinrið· no gáirði con 7 fíað

Ní ðecharð fíað poip nó píap· no torc pa plíabð díá paib beð 30
ðioð pin uile naðap marb· on conairt máit ba garb gleð

Ro marbþam piðe céað fíað· pa plíab 7 ðeicð gcað torc
ap cconairt ap mēð a ppearð· do þáðgbatzar ðearð gac
gorc

Níor háirneað eillti no bpuic· inaið miollta ðier ðuit pa
léirg

gin gur háirneað íeð ag Píonn· morðap liom in ðuib
ðap réilg

Goin realg ip móðap marbð· a gpurich ðanða in gac tpa
7 ip pper baí pem linn· an tpealga do pinne Finn in lá
Roinntear in tpeilg réðoll mer· níor þagaib per ðioð
gan díol

nir ðearmað ðuine don þéin· aðt é þéin ip meiri ðioð

Do ðanur peðoll nárið tim· ip pob aiðpeað linn a páð 35
an pala pa ðeapa a gúill· mo ðearmað þan poinn tap ðacð

Níor cubað pe neð pa pþéin· m'imðeargað-pa þéin tap ðacð
ip tprúag nað ppuilim aððap· no go pþionnainn neart
do lán

Þia ppegra glacumri colcc· tagra bopb ó do þoi agðoll
in láoð ba mó ciall ip cáil· do ðúaður na ðáil go lonn
Ro ðogaið Píonn Mac in Luin· ða pleigð go neim ip rðiað áig
tið go clirpi tperan plúað· gur gað me go luað ap laim
Coirðtear le Píonn go lúac m'pearð· pðo gað mo cuð
realg ap þéin

níor lamur pola no þioð· do ðor eitpið ðir a pþéin

Níor þágoið Píonn tpen in tpríac· mac Mopna fíal na rðieð
ndearð

gur píoðaiðð eðpom ipðoll· ger mór ap nglonn ip ap pearð 40

Do rónnrat teinneti gan loét· go einneti ap gaé enoc don
tphab

a ttimeill Finn ba caom corp· d'fuluétað torc 7 fíad
Mar do éatēmap aip realg· na caēa ba deapg rnuāð
ro ériallrat deḡféna Finn· óēa Slíab Tpuim go Loé
Cuan

Fúaramar péirt ap in loé· ní r poēap óuinn a beir ann
aga feḡoin dúinn nár ttoét· ba mo na gaé enoc a cenn
A tūarurḡbáil ré a molað· go mbíad na ḡlomar gaé dún
do éuillpeð ḡér mór a fppaoé· ced láoé a lag a dá rúl
ba mo na gaé epann a ccoill· a pīaēla ap éeinnetiḡ go nḡráin
fa mó na comla eaitpeaé· elúara na naitpeaé nar ndáil 45
Sía na ochtar gan earbaið· a hepboll permaé ré a dpuim
dobað peime a éuib chaofle· no doipe dilionn a ccoill
Mar do éonnairc uaitē an pluaḡ· do iarr ip ba mór a ppaóé
bíad ap mac Muirne gan on· nó compac con 7 láoé
Ní do pīarðaið éirionn tú· a tprú naé maié elú nó ciall
innir dūinn cioð fa tēánḡuir· adubairc Fionn pēarða
píal

Tanaḡra anoir ón ḡréig· am réim go panaḡ Loé Cúan
d'iarrpoíð compac ap in pféin· am peim rdo ḡabáil nirt
a pluaḡ

Cuirim poplann ap gaé tūaié· do éuiceaðar pluaḡ rem
ḡleóð

uaið muna ppaḡor mo óiol· aḡoib ní fpuḡioð riol beó 50
Tabpoíð dam compac go lúat· ḡib mór pluaḡ ataóí a Finn
go pēcōinn opoib go beét· mo neart íar tēét dam tap
tuinn

Ar ḡráð heiniḡ innir dūin· ḡið mór do rúl ip do ḡráin
deimūn haēor 7 hainm· pul éaitpīom ap n-airm ad dái
Arpaét einneti atá fa ḡreig· canpao gan bpeig a ainm ḡnát
Cpōm na Cairpḡi ba harð blað· ap fairpḡe éroip atá
Peipō ip maié ḡoil ole a ḡnaoí· ba hí rin a mnaoí gan elatē
ip tēpc caēair roip nár brip· ip puḡ meip dō map mac
Ro paḡbur toiprrī ap gaé pflaié· Arð na Caēa go deimūn
m'ainm

a Finn ip maié tapḡ ip búaið· ní cār linn do pluaḡ nó
hairm

Að ro in rǵél do iappuip opam· a þip ip maið colǵ ip ǵlac
 tabair dam iorǵoil ǵo dían· ǵé lionm̃ar é'þian ip do neap̃
 Do ráið Þionn ǵér éruaið in ceim· þipin þþéin dol ina tpoib̃
 ǵa corǵ do éðoip na plúaiǵ· ip þúap̃aþap uaiðe bpoib̃
 Tanic in þéip̃t þon ccaðoip· mór dían maiðib̃ do éuit lé
 ǵa mór ap nðíð le a corǵoip· níp tualoinǵ pinn copnaib̃ lé
 Teilǵeþ pleǵa ǵo cuim̃neað· ap in þéip̃t ǵo tuillmeð bopb
 do cpoið opainn ǵo ǵeinñtliðe· a ceða teinñtliǵe colǵ
 Ro bamoip uaiðe toippp̃eað· pinne nip éuim̃peað a ciall
 do ploig̃eð ǵep lór d'éiǵen· láoð pa eiðeað ap aoíñp̃ian
 Do pluig̃ ri Þionn na mbéim̃ionn· ǵup leiǵreþ þían éipeann
 ǵáip

60

ro bamair tpeim̃ip ǵan éabair· pa þéip̃t ap ttabair̃t ap
 n-áip̃

Dorup ap ǵaé táoþ ǵa éopp· do pinne Þionn nár b'olc þéim̃
 ǵup leiǵ amað ǵan þuip̃eð· ǵaé nech ǵap pluig̃eð don þéin
 Þionn on compac do pinne· do þóip̃ ré uile an pluaiǵ
 ǵup þúap̃laic le tþén láma· pinn lé þén áǵa ip búaið
 Do com̃paic ip Þionn le a ééili· mór in tþéini ðol ǵa corǵ
 día com̃lann éruaið níp þan· ǵup rǵap a hanam ré a corǵ
 Ap éuit do þíap̃taib̃ lé Þionn· ni cuip̃teap a puim̃ ǵo b̃ráð
 a ðer̃na d'áǵ ip d'éch̃toib̃· a n-aiþeib̃ ní þéðoib̃ cáð

65

Do m̃arb̃ þéip̃t loða hÉachað· ǵ aiðeð ǵlinne Smóil
 ip ilpiap̃t loða Cuilleann· do m̃arb̃ mac Cum̃aill an óip̃
 Ro m̃arb̃ þéip̃t ðinne hÉðoip· a corǵ níp þéðaið a ccað
 þúaið ip þéip̃t ǵlinne Dorða· do toþcaip̃ rin leĩp̃ in þþlaið
 Do tuit þéip̃t éip̃ne ǵeap ǵoip̃m· ǵ þíap̃t bopb loða Ríaið
 ro m̃arb̃ ǵeap éþen in cpoiðe· þéip̃t ip cat neim̃e a
 nAð Cliat̃

Do m̃arb̃ ré þúaið loða léin· mop in þeip̃om ðol ǵa claoí
 ro m̃arb̃ ré þúaið a nÐpuim̃ Clíaið· þúaið ǵ þéip̃t ap loð
 Ríǵ

Ro m̃arb̃ Þionn ǵa mop cpoiðe· þúaið ǵlinne Ríǵe na róð
 ǵan þéip̃t ó neap̃t a þeim̃ionn· a nǵlenñtaib̃ éipeann
 nap éðǵ

70

Þúaið ip þéip̃t ǵlinne hAip̃ma· do m̃arb̃ Þionn ǵep calma
 íað

ǵup ðibip̃ Þionn in paða· ǵaé þéip̃t po nðechaib̃ a éþíall

Do mapb peipt Loça Sáilionn: tug brač dílionn ar ap
pluağ

7 da peipt Loça Peabail: do imbir oirinn deabaid crúad
Peipt ar Sionnuinn ba polup: po coirğ ri conup na pper
pdo claoí taidbri in domhain: peipt Loça Romuir na
tpeap

Ro mapb ba mór in tulág: puat Sléibe Colláin gér borb
ip da peipt Ġlinne hlinne: do éuiteap rin lé a éolğ

Do mapb peipt Loça Meilge: lór a tpeini do laim Pinn
ip ilríapt Loça Cera: leip ip appáet a n-áe Tpuim

Do boí peipt ar Loč Merğa: ba mop tpepa ar peparoib
Páil

do mapb hí le a éolğ mbúađa: ger borb in t-ualac dia
láim

Ar Loč Láoğaire go cinnti: peipt do niođ teinnti do bí
a n-ic a ppuair da poğloib: do díčenn lé a armoib hí

Púat Dubair gér lór teinne: 7 amois Sleib in Ólár
po mapb Pionn le Mac in Loin: ger ġarb a nğoil ip a
nğráin

Puat Loça lupğan pa dían: le Pionn na pPian do éuit rí
ní hinnipteap go brač mbúan: ġac ar éuir ġap pluağ do
óie

Ro éuit peipt ar ġanna mbinn: le laim Pinn na ccomlann
ğerúaid

ba hiomđa ar ndíe ona tpep: ġup mapbađ í a nĠP Rúaid

7c.

80

XXV.

Do báđupa úair: pa polt buide cap

ip nač ppuil tpep éenn: áet pionnpađ ġep ġlap

Robađ lwinne lem: polt ap ġac in píaie

do toiğeet tpep éenn: no pionnpađ ġep líač

Suirge ni oluiğ ġain: óip ní mealloim mná

mpolt anoet ip líač: ní bíá map do bá.

Do báđupa.

XXVI.

Mairḡ ip muinntear do cleíríob· mairḡ naé ḡcluintear ap
éprúad·cpeich

mairḡ fuiriḡtear ré críne· deiréð díne ḡo duaiénið

Mairḡ mac ríḡ bíor ḡo meta· rnaé ḡcuir a eḡla ap ðuine
mairḡ éreigior a ḡa pennac· ap troḡbán mbennac
mbuíðe

Me Oirín mac na plaéta· ní éuipenn caé ap cairðe
mor láoé a laéair deaðéta· da tēuḡur faéta mairḡe.

Mairḡ.

XXVII.

Trúaḡ rin a Óaoilte a éapa· ónar éana luét loingri
rinn do rḡapað ré ééile· déir na Féine ip cúir toirpri
Tuicim íoir a ceat ḡabpa· maic tapla do lílac luḡhaé
pol do bíad an t-óḡ échtaé· aḡainn ḡo dépac duðac
Áét meiri féin um renóir· ḡo deiréðil deir ḡaca caéta
do éuadap elanna baóirce·ne· trúaḡ rin a Óaoilte a éapa.
Truaḡ.

XXVIII.

Tríap láoé do éuaðmor do feilḡ· ap in leirḡ ro Sléibi Cua
do dúirḡeas aḡoinn dañ donn· a Doiré Donn níaiñða núa
A aitéin ní páca me· ap in pppáoé ro Sléibe Cúa
a méid ip iomað a benn· dañ renḡ aḡ íte in féoir ḡúa
Ro léigiomar ap ccoin riip· tēḡmaic aḡ iomḡoin a éneir
7 níí porðad in fíad· ḡo páinic Slíab monḡac Meir
Meirri ann ip Oirín apð· ip Caoilte ann ba maic púin
noéa a paibe ann don féin· ap ccommait·ne féin do ériúr.
Tríap.

XXIX.

Óirgíð bar pleagá realga· lé a ngonmaoír fearba pípe
 map do bámar pe gairgeað· ní óénmaoír airtear aóine
 Seólaíð bar mboleca corpa· go borraib loma loélan
 lé bar gcpaoíreaóib go ndaíngne· ro gonram Ráígn
 porcmall

Ir mé Oirín gem áppaíð· do aippeir mé mná miolla
 léici ir goipe don duinne· cruime ir goipe don óirge.
 Óirgíð.

XXX.

Gopta éille Cpsionloca· úd ní fédoim a fulang
 veipeð cloinne in rígglaeta· fúaramap beða éumang
 Orgar mo mac cupata· óia a ndéntaoí dúana molta
 óia maípeð don dulað po· ní léigpeð mé do gopta
 Mo mallaét ar do éléiréib· a Paipaie 7 lozh-pa
 dia mbeit Orgar agampa· ni léigpeð mé do gopta
 Ir me Oirín grúaðórepa· mac Finn go n-aigneð poéla
 do bádor um éuapudol· píce céo naé pfuair gopta.
 Gopta.

XXXI.

A muicið peolam pa plíab· atú gan biað teópa epát
 glúair pomam go Glenn da Géalte· cair a míc ir glac mo
 lám
 Atá don táóp éuaíð don glenn· óia mberéae ann finn ar don
 óár comainm in Cáoppéann Cap· in epann pa maíé blap
 a éáop
 Da mbeéa nómaíde gan biað· abeirpm pios ní ciall báot
 do píorpeð híota ir do éapc· map do éipe baé na céáop
 Píce céo duinn apin feilg· ar in leirg pé táob in énuic
 ni pucpam d'píadhaé go Finn· aét céopa in époinn ir dá
 muic.

A muicið.

XXXII.

Ʒuth Ʒaðoir a ƷCnoc na Ríog· ionmóin liom in ríog po
ppuil

ba meinice leinn pulaét fían· eioir in ríab agur muir
Annro báttar teġlaé Finn· Ʒarpoib leir binn Ʒoča téo
ionmóin liompa in buiden mep· do éiġeó ar peét mor
Ʒcéo

Ɔar leinn ba roépaib a pealg· mor nðam nðearġ do éuir
le a n-áġ

iomða cú baé·ballaé vían· pa ríab ag teét ina nðál
bpan Ʒ Sgeólanġ Ʒo rġeím· a éoin féin a laim in ríog
ba hionmóin le Fionn na coin· pa a maib a ngoil ip a
nġnóim

Cnú ņeipeóil a n-uét in ríog· deġmác loġa pa cáom cpiuē
ró bá ag reinn cpiuēi ņFionn· in fear fionn dobaó mor
Ʒuē

Ʒac taoirpeac nónmair don fein· do éiġeó féin éum in ríġ
do commopaó na pealg mór· do níoó in ríog pa ņruim
Ċaoim

Cáoga dam Ʒo n-iomaó mbenn· do éuirpet lem féin a rí
ar áon ip cáoga torc· aét Ʒé aaim anoét Ʒan ní
longporc ag cloinn Ronám rúaió· ar in táob po chuaió
don ġlenn

ba roépoib ag pulaét fían· do ġníoó an Fían a mbonoib
beann

Clanna Morpa pa buiden mep· Ʒo n-iomaó fer don táoib
éer

minic do éuiróir ġleó cpúaió· ip do éicóir pa búaió ar
Do éúala Ʒuē Ʒaðoir Ʒeipġ· ar in leipġ láim rir in rpuē
do éógoib tonna mo éinn· faíó in Ʒaðoir ip binn Ʒuē
Ip mé Oirín mac in ríog· ip paba ó do éríon mo cpiuē
Ʒé aaim mo époib teinn· noča linn naé binn in Ʒuē.

Ʒuē.

5

10

XXXIII.

Codail begán begán beg· úair ní hegail duit a beg
 a gille dia capdur peipe· a mic Í Òuibne a Òiarmaib
 Codail-rí punn go ráim· a Í Òuibne a Òiarmaib áin
 do den-ra t'poraire de· a meic Í dealbda Òuibne
 Codail begán beannoét porc· op uirge tobrián tpenđorc
 a úanán uachtor loča· do bñú típe tpenproča
 Rob ionann ip coðlað thep· Deiduibg na n-airb-éirgep
 da tpeug ingen Ílorainn búain· tap cenn Conoil ón
 Craobprúaid

Rob ionann ip coðlað thúaid· Pinnchaib pínčáoin Earra
 Rúaid

da tpeug Sláine péga pinn· tap cenn Fáilbe éodac-éinn 5

Rob ionann ip coðlað éiar· Áine ingine Gáilían
 peét do luið cenn po trilir· la Dubčac ó Òoirinir

Rob ionann ip coðlað éoir· Óegad dána diumaraig
 da Ttuc Coinčenn ingean óinn· tap cenn Deéill óén
 Òuibpinn

A épó goile ierčair Ğréğ· anana go t'porčoioméad
 moiğpið mo éroiðeiri aét ruail· monad paicčear pé
 henúair

Ar pğarað ap nðir male· ip pğarað leimb áonbaile
 ip pğarað cuirp pe hanmain· a laoič loča pionn-Čarmain

Leigpiðear Caoinče ap do lorğ· pič Caoilci ní ba hanopb
 nač ad táir bár na bpocuð· noč ad léig a piopčodlað 10

Ní éodail in dam po poip· ní pğuirpionn do búirpeðhaiğ
 cía beič um òoirib na lon· ni fuil na meanmúin coðlað

Ní éodail in eilit máol· ag buirpeðaiğ po bpecláoč
 do ġnir pič tap bappaið top· ní óén na hadbaid coðal

Ní éodail in čaoínče bpar· op bappaið na cepand čcaomčar
 ip ġlópac atačop ann· ġiðbe an pmólač ní éoðlann

Ní coðail in lač lán· maič a lačop pe değ-pnám

ni óén púan no ráime ann· ina hadbaid ní éoðlann

Anoét ní éodail in ġerğ· op pğáočhaið anpaið imairb
 binn poğar a ġoča ġloin· eioir ppočaið ní éodail. 15

Codail.

XXXIV.

A bean labpur pinn an laoið. ða ní ír mó do éiríocht mé
féin

taððar dampa tairíri reacht. pug mo nept 7 mo ééill
Tiucpa in Tailgionn tap muir menn. ní holt lem ní ba holt
ðairi

beimneochair éirpe po reét. 7 tiocpa in tpeap ceaoimélan
beir a nírbuile go bpaét. 7 bepoir cáé por neim

béir na leabair léiginn ann. pía apeiñer Gall ír pé apé
peilge ír pegleir gan ríð. buð mór a mbpíð immalé

buð maét ba gac ðuime tair. bepoir a lán a tteð Dé
Éiricið pe fáiridin Pinn. op an linn 7 na ceil

beir na cloéa áolta ann. ní ba fann do gentap rein
Noðan eð pin ír olt lem. aét iomað ann na nGall nglap

gan beir dampa ír don Féin. 7 mé féin ba gcor ap
beirid ann garrgaða Gall. 7 iomað cpann ba gcur

7 luibe ba gcur ríor. ír ag teét aníor ó a mbun

Tiucpa in d-airðrið peða atúair. do béra co cpúair in
tpeap

7 coiðéðair a pperð. ír fuigpíð go ðerð in tper

Éiréðair Gaoiðil go cpúair. eirir hpoir ír thúair ír tper

ír ráot liompa naé mé tair. maip doberétar. gair na
ppeap

Teilgpið in t-airðrið in cloé. agur buð iomaða oé ann

ír ráot liompa naé mé tair. ma doberétar gáir na
nGall

Ní fuirpeochair Gall pe a éloinn. ag ðul ina loing tap pál

buð beg ðioð paéur ap. lé liomat na tpeap gan tár

Pa Sligeé doberétar tper. díá tiocpa ler nGaoiðeal nglan

ír dóið naé buð meirí tair. mór ír ðimbáig lem a ben.

Ceo palmaipe Gaoiðeal me. bepaíð Mac Dé me por neim

ge do fuapur ðið a lán. ír beg opam cáil na mban

Ír mé Pionn mac Cumail féil. cpeiridin féin do pí na neim

ír mé fáid ír pper pon ngréin. gé do pinner péir na
mban.

A bean.

XXXV.

Uathad dain pa coirce-ro· g   at   ap n  ol do gorta
 r  an ano  t um   orra  -ra· a  t aoinben go doim do  ma
 De   l     iced ioml  na· at   gan bia   gan co  la  
 gan ce  l crot gan t  mp  na· a  t me a c  um  a   in coirp  t  
 De   g  ed   iced   ir          · tor  a  r liom   ir  n        in
 mor in mana m        ·   ag   l        dia n-  ir  
 da me in cupa   compama  · ata a  am com ena  na
   a me lollann op-arma  · ano  t ir um   oll g  anna
   ionn mac Cumail     la            ·   o     l meir     a cap  a
 ir ap       ar mo   a        -     in   a     a     l a     a 5
 Tor  a  r   ren    r t  gmala  · le neap   mo laime luinne
 a  r n     a     e    na  · g  r op  ur    lem buille
 Cumall calma ca          · t  r  a  r liom a c  a   Cnu  a
 ap   urnur da anuab  ar· ataim da ioc anop  a
 A c  a   c  ua      er C  onn        · g  r b'iom  a la     ama  ha  i  
 mar  boim de     c  a   t  l        · muinn  t  r   a  ill   a
 r  ainn  r
   re mac Con  r    n c  eir  gleir  l·   o   uiriur cenn mo   leir  ge
   im n     a     di          · a t  r   Al  man uair eile
 O  r do   loinn in   ir          ·   inn m  c Cumail   gan do    a
 da  n ba b  an a mimana· a mar  ba   ap l  r m    a 10
   reir      t   ir  eann a  am  a· do b   go t  ainic Cumall
 n  r coir  ler a colann-  an·    na       uarur a comann
 ba cionn  ta   d'  ionn Al  maine· ap comall   a         o  la
 ap aoi di    la m'ama  a  e· meir   do   or do gorta
   r         a la     l  n-calma· t  ainic Cumall go T    r  a  g
 no  ar m    r leir cl  r-  an  a· do beir   a  ge   e a m  enmain
 Conn ca  ar  a c  t  a  ha  · na      ap   ir  inn   ob  r  a  g
 do     l  ger m    r t  r            · do b  eir   neir  t ara b    ba  i  
 T  r  a  r Ca  a    r cupata· a  r  r  g   ir  ionn go d    a
 ir deir   g  ed go dulap    · liom a g  a   Moir  ge h      a 15
 Mac b  a  or don Cumall-  o· mac     a in   r    a n      a
 no  ar b'    l leir m'  ulan  -  a· t  ar c  oir Cumail     na
       en-  o
 Mona beir   g  ol b  a  or  a· do b            ir in   ir  -  e
 n       g        r m'  r    -  a· g  r l      r Clanna ba  ir  gne

Súr do Cumall áatarda· pí ba buime don Conn-ra
 ip triú tainic m'atcupra· rúol a héirinn go dorra
 Ríge ódigiú Ġailiana· tug Conn do Cumall éneirgeal
 nochar mana raimpíagla· do beir agham no meirne
 La día paiúe moir-píadha· agham um Cuillinn éúana
 ad éú-ra go moirpíadha· Cumall ag teét dom rúagra 20
 Clanna Morna meircalma· po gab Cumall díer cciopra
 nochar b'áil leir ceir-épannó· do denam leinn aét iorġail
 go pliaú alainn Éiblinne· teirgimne d'aimdeón Cumail
 nior págbamar énduine· rúo éuit trí céad día· púirinn
 Iar rin do éuaðarmar-ne· go Cruaáain claidreid Connaét
 pa réirpeé ar pluaiġeá-ne· ip Cumall ag ar pporra
 Dúltair Conall cáom Cruaána· rinn ar éionóre a dalt
 éuinn ba mana ráor-puaétair· ar éuir Cumoll díar n-aétor
 Do éuaðmar go ppiuplaú· romáinn go hÉmoin Illa
 gur aghamar rior-éonra· ar triaé Ulaó an tan-ra 25
 Rí Ulaó níor lamurair· ar ccongáil d'égla Cumoil
 dobaú triaú in malairt-ro· día teic in treinper éugainn
 A ceann éuinn go congáireá· do éuaðmar go múr Teirpa
 rinn ní paiúe porppailtea· ní adbar éuinn beir menmna
 Rí na Teirpa táobúaine· do dúlt rinne día éir
 mairg do treir ar ráoréuaine· annrin po págram éire
 Inar longaib luétmara· do éuaðmar a ġerid érean
 caé annrin mar éucamar· po éuirriom cá a teapbaú
 Ríge an oirir allmura· do gabad linn go húaral
 ġin go ppuil aét banára· agham anoét go húatha 30
 Coic ráite ran ríge roin· damra ní mana comlainn
 luét an oileín díberġaig· ag cup ar rġél com Cumoil
 Cumall calma cépaðha· 7 maíte na Muimnech
 pír laiġen na teiré-teaó· ip rían éirionn go cuimneá
 Táncabar na tromdáma· dom éor a ceiríochaib érean
 nochar b'ádbar congála· d'paġbáil damra go cnera
 Tucamar caé cruadcalma· irin uair-rin diaoile
 dam ní capaid plúag banba· mar do beiréir ar buile
 Cumall bódmann bainpéindí· Cuioméann corġraé bá calma
 do médaig mo áitpéim-rí· a teoraé Píen na banba 35
 éretnaig níor bam capoid-rí· do cuirriod orm pe chéile
 do médaig rin m'pala-ra· luét na n-oiléin go teiréine

Ár na plóg go ríoréalma· do tuit lem iprin tpeap-rin
 dóib fa mana rírpáglá· gac ar mabbur don éor-rin
 Fíde céo láoc lán-éalma· do tuit lem ipin tpeppin
 do plúaḡ Cumail cláir-banba· 7 do laoeḡarḡ bpetan
 Sḡiaḡ tap lorḡ ón torainn-rin· po cuiper opm gan éairde
 onac fíúarup comairḡe· teigim úatha for fairpḡe
 ḡo hoilénoib páor-Loelann· do éuaḡmar d'eir gac corḡair
 ann ní fíuarup aon-éomḡrom· ḡuine ní maiḡ in éonair 40
 Sloiḡ na epíde cupata· tiḡib cugainn diar fíúarḡa
 a tpeínpí· ní b'urupa· do corḡ lé beirḡ ḡo húathaḡ
 Tuccamar caḡ coinḡlecaḡ· d'papaiḡ Loelann gan time
 torḡair liom ḡo hoirḡearḡaḡ· rí Loelann tpe mipe
 Ocht ḡced don tplúaḡ éupata· dororḡair liom tpea fírib
 noḡar éreirḡ mo éurupa· nó ḡur ḡabur a ríḡe
 Sealat dam na n-oilénoib· aḡ toḡbáil éora ip éána
 meic illoḡna ḡo poiḡearḡ· ar na epiochaib ḡo dána
 Ro máirneadh ní peḡmallaḡ· pinne don Cumall ééona
 tic éugainn plúaḡ eḡponnaḡ· ḡur cuipriom íad po mēla 45
 Tuḡram caḡ ba caḡarḡa· dona caḡoib gan time
 uaim ba hiomḡa aḡcomaḡ· 7 fa epéḡtaḡ pinne
 Coice céad dēaḡ ḡo lán-uplaím· po mabbur fēin don tpeuaḡ-po
 paḡbaim íad na cenam-comaḡ· ḡé aḡú anoḡt ḡo húathaḡ
 Inap longoib lánḡarḡa· do éuaḡmar fēin gan éairde
 ní fíuarḡetar m'araḡ-ra· ḡdo éuaḡur ar fairpḡe
 Aḡaiḡ ḡuinn ar Albanachaiḡ· ḡuinne ní éonair éḡpta
 táḡaḡetar na hallmairaiḡ· diar eḡor uatha for eḡpta
 Ro cuipḡ caḡ fíḡ-meirḡneaḡ· eḡpoinḡ 7 plúaḡ Alban
 do báḡtor ḡo diḡoirḡḡ· ríppin fēin áloinn arḡḡa 50
 Tanac-ra ḡo ríppantaḡ· mar a ppaḡa in rí paḡmḡor
 úair po báḡur diḡalḡaḡ· tpe eponḡir mo éaraḡ
 Pḡḡar comlann airḡḡaḡ· eḡpoinn 7 rí Alban
 dar benur ḡo ḡlainḡearḡaḡ· a éeann don ríḡ ḡo n-arḡbḡlaḡ
 Sloḡ in ríḡ ḡo enaimḡḡḡḡa· paḡbaim ipin caḡ ééona
 do báḡur ḡo ráirḡenḡnaḡ· a nḡiaḡ iorḡal ip éáḡta
 Ceirḡ bḡiaḡa baramla· dam a ríḡe na hAlban
 ni fíuil a cuimne aḡam-ra· a fíuarup d'ḡr ip d'airḡeadh
 Sealḡ do rḡnaḡ aḡainne· po ḡlenḡtaiḡ doimne dainḡne
 uinn ba haḡbar aḡcuipri· ar naimde eḡpoinn ip fairpḡe 55

Taimic Cumall catappda· go plúaḡ norḡar na n-oilén
 pír Alban díar n-aiṡepnaḡ· nír b'áðbap ðuinn beirṡ poiṡpén
 Teigmiðne go ðapaḡtaḡ· go cúan leṡanmór lundban
 po baðmar go harpaḡtaḡ· ḡé puapamar mór n-upéra
 Caṡ do Cumall compamaḡ· tucupa péin ḡan ḡairḡe
 topḡair liom go comlannaḡ· beirṡ cced do ḡorḡ mo íainti
 Ro cuiper mo mórṡṡeḡlaḡ· ð'aimḡeoín ḡáir na longair
 po baðmar go ḡlóirḡpeðnaḡ· ap tceṡṡ ðuinn ap ḡaḡ ðopairḡ
 Tigrḡ epénplúaḡ teḡbála· ðap nḡṡup on ḡuan ḡeðna
 ðoirḡ nír conair eðrána· ðiar cuipriom íaḡ po mḡela 60
 Ap ḡéirḡ na ríḡḡaḡraḡ· tucupam na caṡa níata
 annpín ðobaḡ ðiḡalṡaḡ· ap ḡáḡ po baṡṡar m'pḡen-pa
 Ro bṡipeaḡ go pṡimuplaḡ· ðeaḡmúir lánḡainḡne lunnann
 tice in plúaḡ go ríruplaḡ· ðuinne ba conair cuḡanḡ
 Rí Saxan go ráirḡnenmnaḡ· po aṡaiḡ me pa comlann
 níor obap a lánṡeḡlaḡ· ír nír peḡnur a pṡoplann
 Topḡair in tṡíat tṡénneapṡmaḡ· po ḡeóirḡ a cṡpíḡ in ḡorḡair
 ḡin ḡupab é in rḡél éḡneṡṡa· ðamṡa ba mop in obair
 Ða ríḡeð céaḡ Saxanaḡ· do mṡapḡup díob go ðeðla
 ír do ríḡneṡ a n-aṡḡoma· naḡ mairḡib aḡṡ a rḡéla 65
 Neṡṡ Saxan go ríḡḡánṡa· do bí aḡainn pe haṡaḡḡ
 7 cáḡ go ðiḡbálaḡ· uaim péin 7 om ḡapairḡ
 Taimic Cumall cṡuaḡ-arṡmaḡ· ír Pían Eipeann ḡan anaḡ
 ír amloirḡ do ḡúalamar· pluaḡ na n-oilén na pṡappaḡḡ
 Tuc in peirḡirḡ pírṡpeṡḡaḡ· caṡ ðuinn tapéir a airṡir
 ba meirí go ðibeṡḡaḡ· peṡ ḡlaoiḡṡe ḡaḡa maiṡne
 Tṡí ríḡirḡ céð caṡarṡmaḡ· topḡair liompa go hobann
 úair ní laḡaḡ Saxanaḡ· beirṡ um díaiḡ no beirṡ pomam
 Sḡieṡṡ tap loṡḡ do ḡuiperar· opam tap éir an comaiḡ
 ðom ṡeḡlaḡ nír pṡuiperar· ḡup ḡuiper íaḡ na longair 70
 Ír annpín do peolamar· poḡmáinn go ponḡ na Pṡainḡce
 ba hí in ḡonair ḡeólaḡmaḡ· ó énoiṡ pṡápa pṡairṡḡe
 Sloirḡ na Pṡainḡce pṡairṡḡḡe· pṡeṡat opáinn mun am-pa
 rḡél ír coir a n-aiṡḡirpa· ap beḡan do plóḡ ðanba
 Caṡ cṡpata compamaḡ· tucupam ap áon díapoile
 ap n-eṡṡa ba hollḡlaḡaḡ· on tṡplúaḡ taimic nap cṡoinne
 Ríḡe na Pṡainḡce pṡíalḡarṡa· po boí aḡam do íonḡpaḡḡ
 go tṡaimic peṡ m'iaṡṡata· Cumall nap ḡenḡail conḡpaḡḡ

Slúaḡ áḡm̃ar Eórapa· po báτταρ τιμειολ Cúmaill
 p̃ir Éirionn ḡo peolḡarτa· p̃iompa ñior m̃aiē a ccomann 75
 Tuḡaτταρ ḡleo naimbēmaill· duinne tapéir ap n-airτir
 mo plúaḡ peitpeē p̃aiḡbemaill· do p̃peaḡair íaττḡa p̃p̃aix̃in
 ba caē nórmaρ nerτēalma· do paḡp̃amop̃ oía ēéile
 mo ploḡ péitpeaē p̃oiḡbemaill· ḡup cuip̃rium ári a p̃féine
 Cp̃iom̃all b̃óḡmann bainp̃eind̃iō· ip uairle cloinne T̃penm̃óir
 do b̃iττir mun p̃plaiēp̃eind̃iō· ḡo naē p̃paḡainñri enḡóḡ
 Coice céaḡ d̃éaḡ ḡo cor̃p̃aē· tor̃cair liom̃pa ba pluaḡaib̃
 piú po b̃áḡup cor̃anτaē· ip bloiō oile dom b̃úaḡaib̃
 Sḡieē tap̃ loḡḡ ḡn tor̃ainñ-p̃in· do cuip̃er op̃am po d̃eip̃eō
 ciō c̃peēτaē dom colainñri· añiú pa ē̃peirḡ ní ē̃eileab̃ 80
 l̃na long̃aib̃ luēτm̃opa· cuip̃im mo beḡán féine
 do ē̃úaḡup don tur̃up̃po· ḡo panac c̃úan na d̃eip̃be
 Rí loēlann ḡo lánēalma· líon a ploḡḡ ip̃pin m̃baile
 a ccenñup do ē̃app̃amaρ· anñrin d̃'uãman mo l̃ainne
 Ceit̃pe bliāḡna b̃úanãm̃la· d̃am̃pa a p̃iḡe na d̃eip̃be
 a ccomann pur p̃uap̃upa· ḡri ip airḡeb̃ na d̃eip̃be
 Cuip̃er Cumall c̃íap̃alaē· coḡaḡ ap air̃ḡriḡ bañba
 d̃ap̃ p̃áḡoiḡ ḡo p̃iapp̃ánaē· Conn céaḡc̃athaē ḡep̃ ē̃alma
 ḡluair̃ip̃ Conn cup̃ata· t̃eτta ap ap ḡcenn pan d̃eip̃be
 tanḡamaρ don tur̃up̃po· ḡo clár Cp̃uaēna ḡo ñdeim̃ne 85
 Coḡaiḡir Conn Céaḡc̃athaē· maic̃ne l̃l̃óḡna don dul̃-po
 do ē̃úaḡmaρ ḡo t̃p̃énēalma· anñrin com caēa C̃nuēa
 P̃ir l̃l̃ũman ḡo m̃íleata· t̃iḡiḡ ip̃in caē ē̃éona
 p̃ir laiḡean ḡo d̃ib̃ep̃ḡaē· pe cor̃p̃ Cúmaill ḡo d̃écla
 Da c̃eḡ Muim̃neaē m̃ep̃ḡana· d̃a céaḡ laiḡneaē don dul̃po
 d̃a céaḡ p̃eind̃iō p̃ep̃ḡála· t̃ainic dom cor̃ce a c̃C̃nuēa
 Ro m̃ap̃bur ḡo m̃ep̃ēalma· na pé céaḡ aτú d̃'air̃ẽm̃
 do cuim̃niḡer m̃'p̃alt̃ana· 7 ní ḡep̃ñup̃ cair̃ḡep̃
 Mo ē̃air̃ḡep̃ pob cup̃ata· anñrin pé Cumall cal̃ma
 ap n-ēτpan ñíor b̃'ur̃upa· d̃'p̃ep̃aib̃ boḡba na bañba 90
 Alaḡ panñtaē poḡona· t̃uc̃up̃ i n-uēτ m̃ m̃iḡiō
 a ē̃p̃oiḡe ba cor̃ceapp̃ēa· liom̃ íep̃ ḡcor̃p̃eaḡ mo ē̃p̃aoir̃eaē
 ḡp̃ir̃τep̃ uaim ap Muim̃neaēoiḡ· no ḡo panac P̃ioḡ ḡaib̃le
 p̃aba b̃íar a p̃p̃uḡleētoiḡ· ḡaē ap m̃ap̃bur ḡan ē̃air̃ḡe
 T̃ainic boḡm̃ann bainp̃eind̃iō· 7 Cp̃im̃all dom cor̃p̃ea
 d̃am̃ ba mana cait̃p̃eime· aḡ p̃aḡb̃áil caēa C̃nuēa

Clann Tpenmoir ger supcaphaé· nír beó ag ceét tap lipe
 aét aon oétar upéaphaé· 7 bódmann go mipe
 Láoépaib lailgean lánéalma· po lenur íad gan dógra
 ba mé per a párpapbēa· nó go panac Fíod Dórea 95
 Do éegrap a n-eóála· ip do éúaður go Temraig
 ar ndioḡail dam m'egára· po báður lán do menmain
 Cennur Fían na banba-pa· tucad dam ó Conn cneirgeal
 dam ba mór in tapba-pa· in pad do comail peiren
 Ro ríapur go lánuplam· dáma Éirionn ip Alban
 tucupa doib papconnrað· op opm do cuipret epannéop
 Tucur comaoín tuapurtail· do maiēib pléig na banba
 nír éomail in eualaét-poin· dámpa ap ppaḡbáil mo éapba
 Níor páḡbur péirt adúatmar· a loé a linn pa banba
 nar marbur go po-úapal· po blaó oile dom tapba 100
 Ní bói appaét égeiallaib· ní bói por fúaé no eéaib
 a nÉirinn lem tréin-iarraib· nar mapbaó liom na deḡhaib
 Ní paib coblaé caéapra· pem linn ap muir na Poðla
 naé denaínn a n-aécoma· ip cuib eile dom poḡnaib
 Deic mbliaðna ba ri-ḡeindib· meiri por Fíanoib Éirionn
 nír congmur per míceillib· 7 ní ḡernur aoinepeall
 bentar le Conn Céadcaḡhaé· diompa riḡe na Féine
 ip tuḡ í go tpencaḡhaé· d'Fíonn mac Cuḡaill dom éiri
 Roinnir Conn go caéapra· in Fían eḡpoinn cúir éomainn
 paḡbair a trían aḡampa· ip ndá trían aḡ mac Cuḡaill 105
 Tucamar real riéána· d'eir ap ecumainn pe ééile
 'r do ḡeibinnri eiréána· ó plúaḡ caépaé na beirbe
 O paḡain go bealltaine· po congmur in Fían uile
 dobaó moide ap menmaine· ól pleibe imbirte cluíte
 Sealḡ in Cópainn énocánaig· do rónaó linne gan réna
 a ppuarop do ḡroéóálaib· pada béraib a rḡéula
 Ro ruid Fíonn go fíopaibéil· ap mullaé pléibe Ségra
 ip beite ḡa fíop-páirnéir· in trían tainic na cenn-pan
 Trí pilliti riabapra· tainic a taob na tuléa
 dealb na mban ba díabalta· do fíabpaḡtar m'áop coméa 110
 Trí beil duba dúaibreaé· pé puirce bána gan dúnaó
 tri fuile rúaḡa puainneaé· pé cora fíapa fútha
 Trí cloidme go cupata· tri rḡéit cona trí pleḡoir
 nír b'í an obair upupa· pḡḡain na mban no a tpealam

Glairíanna garb geinnetiðe· do cuipeað leð for crannoib
 gabair meirce ip meirbliðe· Fionn ip an Fian da ppairin
 le opraíðeaðt go opraðalað· do ífabratat· ap pflait-ne
 na penðip epion epoðanað· pagðaid Fionn ara haitle
 Seðt ceata na ðnaíðféine· pð chuipriod pa pioðt ééna
 pa ðopur na Cnaiððeiri· aínain aét meiri am áonap 115
 Do cenglad go pioraibéil· in Fien uile go háðmor
 ní beite ga ír-pairnéir· gup cuipeð a tairð éalman
 Glacaid a tairí nfaíllanna· do enaimgeppað na Féine
 ní paíðe aét cenn iapaéta· oppa muna beinn bað ðéine
 Coípac na tairí ceailleáirin· pug opampa um énap
 ba gleð mor in pðainneirrin· a ndopur énuic na Séðra
 Mo buille ba boirbneartmar· óir ní páððura puiðiol
 dar gepur go toirðeaptað· Camóð leir 7 Cuillionn
 Do éenglar go cupata· lopnað go cruaid a gepoibneart
 a tpaepað ní b'upura· nð gup éuiper hí a ndoirðer 120
 Fian Eirionn go háðmillte· tuc rí eirte bð ðéine
 le huáman a enaimgeppéta· o'paðdar mo lanne geíre
 ba héigin don appaðtpe· a ceop na ceopothaib céatna
 lé huáman a malapta· map rin atáid a pðéla
 Eirgip Fionn go poðalta· 7 in Fian na rúatap
 po tere úáman opampa· gð atáim anoét go húatðað
 Ro loirceð go lánuplaín· liompa in bpuigén go ndéine
 do pagður na pmalatapðír· in tégirin pð tapp Éire
 Leanur íapnað póltapanna· Fionn ip a Fian go peapðað
 ip iappair go corpðana· compac ap Fionn go menmnað 125
 Ní fúair Fionn in flaitéðeindib· peap compaic don báidð
 bpaéta
 go ndéur am éairéideað· o að connapc Fionn a tcenta
 A coípac gep míceillib· do éoircep í gan doðpaign
 do benur a ppapeigin· a cenn ðiri lem gopmlainn
 Conapán mac Camidil· do Tuaid dealbða ðé Danann
 áðair na tairí n-aimideað· po páððar íað gan anam
 Cleimnur 7 capaðpað· do gní Fionn rim ón tpeappo
 do laigðir rin m'paltanur· no gup mapðatatar Peða
 Peða mac a ingine· topéap le Fionn tpeá úaðar
 mac rin Caince imðile· ófa éir atú go huatðað. 130

Uatð.

[Leat an Duanaire gonuige peo.]

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 Oisín.

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: Oisín 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 Oisín !

'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 venomed 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 Oisín, 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 Baoiscne, 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 Tailte 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 Craoibheach 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 Garaídh, 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.

Oisín’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 Oisín 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 Baoisene, 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 Maoín 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 Maoín 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 Baoiscne : 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 : Oisín 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 Cairéall O Conbróin promised : ' It is not such a foolish feat 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 Baoisene.

' 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 Baoisene, 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 Lochlainn's sons and their brave host.

‘Donn Mor of Monadh Eachtcolla, 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 Baoiscne, 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 Baoiscne.

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 Lochlainn'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 Baoisene 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 Oisín 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 ago, 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 Formaol 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 wouldst wash my two hands, thou wouldst 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 Oisín in Argadros.

The poor Oisín 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 Lochlainn ;
Mac Lughach the able fought on the slope with Leacán.
Renowned Oisín fought with full valiant Lunna : and Oisín was
hard pressed in fight by the outlander.
I fight on the northern side with hardy Gíorcall 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 Oisín 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 Oisín.
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.
Flaithrí 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.
 Oisín 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 Caoilte 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 Lochlainn’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 Baoisene, 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 Baoisene my curse.

All except Fionn alone : by his edge hath phantom fallen : bad
for me the end of his craft : on the House of Baoisene 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
Baoisene 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 Baoisene 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 Baoisene
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 Baoisene 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 Baoisene 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 bed-fellow ? ’

‘ 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 ago, 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
lánd—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.
- ‘Eochaidh 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 Luaithfhionn 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 Luaithfhionn, herolike his strength, I am learned in his history: him his foster-mother here called in excess of joy ' Baoisene.'

Three sons had renowned Baoisene, brave Cumhall, boaster of victories, Criomhall and Aodh Ollach, the greatly fierce and great achieving three.

One son Aodh Ollach had, wrathful right featful 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, Caoinche scarlet-clear, Uilleann, Faobhar, handsome Raighne, beloved were the comely perfect six (brothers).

Five sons had great Oisin—Oscar and fierce Fear Logha, Eachtach, 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.

Oisín, 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.

Oisín'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 Tailte'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 Muirtheimhnes of the sea, ten Donnghuses, ten Donnachads.

Caol Cródha and Conn son of Feabhal, and the Glas son of Dreamhan, Gofraidh of Gleann and Fionn the white, Guaire, Criomhthann and Cúán.

Tell thou, their hunting was notable, Cathal, Dubhán and Druim-dhearg, Dubh Róid and Ciothach and Conn, Maine and Art and Iorgholl.

Dubh Róid and Dubh Draighin, Faolchú of hard-tempered sword, Glac son of Dearg, son of handsome Diotrabbh, Aodh son of Criomhthan son of Camlaibh [Amhlaibh?].

Sealbhach whose speech was musical, Aodh the Fair, Cúán and Eanna, Banbh Sionna and Rionnolbh keen, Mac Deighe and Mac Deithechill.

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 brow-red 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 Traígh Lí, from Traígh Li over Traígh 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 Flesk, 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 rued : we were met with screeching, wailing, and shouting, and a clamorous rabby 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 *toghmán*—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 *toghmán* 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 Tailte : 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 Tailte—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 Tailte, 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 Fiodhabhlach 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 MacCuill 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 despise, 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 Fionntraigh, 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 Bolgraihe 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 Rionnolbh 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.

Fuilteach with Aodh Beag, son of Fionn, Eachtach with Rionnolbh 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 Néid 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 Cróich, the boar of Cnámh-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, ungente 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 wouldst 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 *síth* 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 *síth*, 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 Fál, 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 Eanáin 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 :
Sgâthach 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 Osgar 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 *ceoldans* 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 Baoiscne 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 Baoiscne 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, Eochaidh, 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 ring-leted 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 Dubhân, my friend of the race of Murchadh, is no more : from Gabhair's perilous battle comes not Dubhan son of Cas, son of Cannân.

That famous pair are no more, Cas of Cuailnge and Goll of Gulba, Mac Ua Neachta from beyond is no more, Fionn son of Seastân 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, Oisín of admirable warrior-skill : they have gone from the bright world all but thyself alone.

Even thy own children are no more, Oisín of great beauty : Fear Logha and Oisín 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 principedom, 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 Sathorn 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 the defence 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 damsel :
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 grand-
father : 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, Oisín 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 Trénfhlaith.

Dolor son of grave Trénfhlaith, who became high-king of Lochlann, 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 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.

Levyng 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 Garadh, his grip as a griffin's, beside Oscar son of Oisín.

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 doorkeeper came in and shook the dangling chain.

Then the head of the assemblage, Fionn son of Cumhall, son of Tréanmhór, 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, Core 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 Tréanmhór'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 Oisín :
‘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 Sorchá 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 Sorchá 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 Sorchá 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 : direct 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 Oisín.

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 Oisín, 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 Labhraidh.

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 rued 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 Almain he slew in single combat.

The gold and treasures of the two Almain 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 Oisín, 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 Sorchá, 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 Sorchá 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 Sorchu 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 Sorchu 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 Sorchu 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 Lochlainn.

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 Oisín, 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.

Caolte 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 Tréanmhór 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 Oisín, 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 : Oisín 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 Airrehis and Rinn the fierce, shapely Ó Conbhróin 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.

Ferdhomhón 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-bhuaidh.

Aodh Beg, a ready man, loosed Marbhadh na gCat and Taom :
Conan son of the Gray Man slipped Leigean from her leash
and Laom.

Sgainer 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 Nóin.

Famous Fergus File loosed without neglect Sgiamh and Faoidh :
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 rued 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 Righe 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 Síleann 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.
 Oisín 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.

OISÍN'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 Baoisene 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 Oisín 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 Lochlainn ; with
your stout lances we slew slow-glancing Raighne.

I am Oisín, though ancient : I have trysted with gentle women :
grayness is nearest to brownness, bentness is nearest to erect-
ness.

Erect.

XXX.

THE HUNGER OF CRÍONLOCH'S CHURCH.

The hunger of Críonloch'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 Oisín 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 fiann's 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 Oisín 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 Finnochadh 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 forever, 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.

Trénmhór 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 Éibhlinne 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 fian 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 Lochlainn 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 Lochlainn : bravely I slew in fury the king of Lochlainn.

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 Lochlainn 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 Fíodh 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 Phinn* 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.			Expenditure.		
	£	s. d.		£	s. d.
To Balance from previous year, ...	184	0 7	By Postage and Stationery, ...	10	4 5
„ Subscriptions,	213	15 3	„ Printing, Binding, and Advertising,	10	3 0
„ Donations,	13	5 0	„ Publishers,	5	15 6
„ Loans repaid from Dictionary 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.			Liabilities.		
	£	s. d.		£	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.		£ 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
<hr/>		<hr/>	
Total,	£2012 2 8	Total,	£2012 2 8

Balance Account.

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	181 17 10	By Balance,	181 17 10
,, Stock on hand, about 300 Copies, . . .			
<hr/>		<hr/>	
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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1. *Ḡiolla an Fiuḡa* [The Lad of the Ferule].

Ḡacḡra Clomne Ríḡ na h-Ioruaíḡe [Adventures of the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(Issued 1899. Out of print.)



2. *Fled Bricriu* [The Feast of Bricriu].

(From *Leabhar na h-Uidhre*, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4^a. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(Issued 1899. Out of print.)



3. *Dánta Aodhaḡáin Uí Rathaille* [The Poems of Egan O'Rahilly]. Complete Edition.

Edited, chiefly from MSS. in Maynooth College, by
REV. P. S. DINNEEN, M.A.

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4. *Popar Peapa ar Éirinn* [History of Ireland]. By GEOFFREY KEATING.

Edited by DAVID COMYN, Esq., M.R.I.A.

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5. *Caitríem Congail Cláiringniú*, preserved in a paper MS. of the seventeenth century, in the Royal Irish Academy (23 H. 1 C.).

Edited by PATRICK M. MACSWEENEY, M.A.

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7. *Duanape Fínn* [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

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10. *Ṭuanaire Aoda mic Seáam Uí Dhríom* [The Poem-book of Hugh mac Shane O'Byrne].

Edited, from the *leabap branae*, or Book of the O'Byrnes, by JOSEPH H. LLOYD, Gen. Editor to the Gaelic League.

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