

Acallamh na Senórach

The Colloquy with the Ancients: Extracts

Note to the reader

For the text of the extracts in this presentation, Stokes' edition is based on the copy of the saga in the Book of Lismore (**Lism.**). However, he occasionally inserts phrases from the copy in a Franciscan monastery in Dublin (**Fr.**). He also mentions the copy in the manuscript Rawlinson B. 487 (**Rawl. B. 487**) in the Bodleian Library in Oxford. In this presentation, Stokes' footnotes are incorporated into the Medieval Irish text.

Prologue (ll. 1-120)

Section 1 (ll. 1-10)

Ar tabhuirrt chatha Chomuir agus chatha
Gabra agus chatha Ollurbha,

ocus ar ndíthugud na Féindi,

ro scáilset iar sin ina ndrongaibh agus ina
mbuidhnibh fo Eirinn

co nár' mhair re hamm na huair sin díbh acht
madh dá óclách maithe do dereadh na Féinde

Ar dtabhairt chatha Chomair agus chatha
Ghabhra agus chatha Ollarba,

agus ar ndíothú na Féinne,

do scaoileadar iar sin ina ndrongaibh agus ina
mbuínibh fá Éirinn,

go nár mhair le ham na huair sin díobh ach
dhá óglach maithe de dheireadh na Féinne,

When the battle of Comar, the battle of
Gowra, and the battle of Ollarba had been
fought,

and after that the Fianna for the most part
were extinguished,

the residue of them in small bands and in
companies had dispersed throughout all
Ireland,

until at the point of time which concerns us
there remained not any but two good warriors
only of the last of the Fianna:

.i. Oisín mac Find	.i. Oisín mac Fhinn	Ossian son of Finn,
ocus Cáilte mac Crundchon, mhic Rónáin,	agus Caoilte mac Chrunnchon mhic Rónáin,	and Caeilte son of Crunnchu son of Ronan
ar scíth a lúith agus a lámhaigh [lámhaidh, Lism.],	ar scíth a lúith agus a lámhaigh,	(whose lusty vigour and power of spear- throwing were now dwindled down)
ocus dá naonmar óclách maraon r[i]ú,	agus dhá naonúr óglach mar aon leo;	and so many fighting men as with themselves made twice nine.
ocus táncatar in dá naonmar laoch sin a himlibh shléibhe Fuait fondscothaigh foithremhail	agus thángadar an dá naonúr laoch sin a himeallaibh Shléibhe Fuaid fhonnscotaigh fhoithriúil	These twice nine came out of the flowery- soiled bosky borders of Slievefuad [county Armagh]
co Lughbhartaibh Bána amach, risa n-abar Lughbhudh isin tan-so,	go Lughbhartaibh Bána amach — lena n- abairtear Lú sa tan seo —	and into the Lughbarta Bána at this present called Lughmadh [<i>angl.</i> ‘Louth’],
ocus do bhádar co dubach domhenmnach ann re fuinedh néll nóna in oidhchi sin.	agus do bhíodar go dubhach domheanmnach ann le fuineadh néal nóna an oíche sin.	where at the falling of the evening clouds that night they were melancholy, dispirited.

Section 2 (ll. 11-22)

Is ann sin adubairt Cailte re hOisín: “maith, a anum, a Oisín,

cá conair no rachmais riá ndeóidh laoi d’iarraidh áighedechna na hoidhchi so?”

“Ní fhetar ón”, ar Oisín,

“ó nach maireann do sheanaibh na Féinde agus do shenmhuindtir Fhind mhic Chumhaill acht triar amháin
.i. misi agus tusa, á Cháilti,

ocus Cámha in bhanfhlaith agus in banchoiméaidh

ro bhúi ac coimhét Fhind mhic Cumhaill ón uair fa macaem hé gusin laithe a fuair bás.”

“Dligmít feis dithat na haidhchi so di,” ar Cailte,

“uair ní héiter a ríomh ná a faisnéis

in mhéit ro thoirbir in flaitheíndidh Find disi do shétaibh agus do mháinibh

Is ansin a dúirt Caoilte le hOisín: “Maith, a anam, a Oisín,

cá conair do rachaimis roimh dheoidh lae d’iarraidh aíochta na hoíche seo?”

“Ní fheadar, ón,” arsa Oisín,

“ó nach maireann de sheanaibh na Féinne agus de sheanmhuintir Fhinn mhic Chumhaill acht triar amháin,
.i. mise agus tusa, a Chaoilte,

agus Cámha, an bhanfhlaith agus an banchoimhéadaí

do bhí ag coimhéad Fhinn mhic Chumhaill ón uair ba mhacaomh é gus an ló a bhfuair bás.”

“Dlímid feis diat na hoíche seo di,” arsa Caoilte,

“óir ní féidir a ríomh ná a faisnéis

an méid do thoirbhir an fhlaithfhéinní Fionn dise de shéadaibh agus de mhaoinibh,

Caeilte said to Ossian then: “good now, Ossian,

before the day’s end what path shall we take in quest of entertainment for the night?”

Ossian answered: “I know not,

seeing that of the ancients of the Fianna and of Finn’s people formerly but three survive:

I and myself, Caeilte,

with Cámha the she-chief and she-custodian

that, from the time when he was a boy until the day in which he died, kept Finn son of Cumall safe.”

Caeilte said: “we are entitled to this night’s lodging and provision from her;

for it is not possible to rehearse nor to shew

the quantity which Finn, captain of the Fianna, bestowed on her of precious things and of treasures,

re taobh in treas sét is ferr fuair Find riam do thabairt di

.i. in t-Anghalach,

cornn tuc Moriath ingen rígh mhara Grég do Fhind, agus tuc Find do Chámha.”

le taobh an treas séad is fearr fuair Fionn riamh do thabhairt di,

.i. an tAnghalach,

corn thug Moiriath, iníon rí Mhara Gréag, d’Fhionn, agus thug Fionn do Chámha

de chionn a choimheadta féin; agus do gheobhamna aíocht na hoíche anocht uaithi.”

including one of the three best treasures that Finn ever acquired:

the Anghalach namely,

or drinking-horn which Moriath daughter of the king of the Sea of the Greeks gave to Finn, and Finn to Camha.”

Section 3 (ll. 23-34)

Ocus fuaradar feiss na hoidchi sin ac Cámha,

ocus ro fhiarfaig díbh a n-anmanda,

ocus ro indsetar di, agus ro cháí ann sin frasa díchra déir,

ocus ro fhiarfaisc scéla d’aroile ainnséin,

ocus táncatar iarsin isin teach leaptha ro hórdaiged dóibh,

Agus fuaradar feis na hoíche sin ag Cámha;

agus d’fhiafraigh díobh a n-ainmneacha,

agus d’insíodar di, agus do chaígh ansin frasa díochra déir;

agus d’fhiafraíodar scéala d’araile ansin,

agus tháncadar iar sin sa teach leapa do ordíodh dóibh;

With Camha therefore they got hospitality for that night;

their names she enquired of them

and [at their sound] wept vehement showers of tears;

then she and they, each of the other, sought to have tidings.

Next, they entered into the bed-house disposed for them,

ocus ro bhói in bhanfhlaithe .i. Cámha, ac órdugadh a cotach	agus do bhí an bhanfhlaithe, .i. Cámha, ag ordú a gcodach,	and Camha the she-chief prescribed their refection:
.i. nua cacha bídh agus sen cacha dighi, do thabhairt dóibh:	.i. nua gach bia agus sean gach dí, do thabhairt dóibh,	that the freshest of all kinds of meat and the oldest of all sorts of drink be given them,
uair rob aithnídh dissí mar do biadtáí a samhla-sumh,	óir do b'aithnid dissí mar do bhíataí a samhlasan,	for she knew in what fashion such as they used to be fed.
ocus rob aithnidh di fóss in ní bud dáoithin d'Oisín agus do Cháilte co menic roime sin.	agus do b'aithnid di fóss an ní ba dhóthain d'Oisín agus do Chaoilte go minic roimhe sin;	She knew also how much it was that many a time before the present had constituted a sufficiency for Ossian and for Caelte.
Ocus ro éirigh sí co hanmfhann étláith, agus ro bói ac imrádh na Féinde agus Fhinn mic Cumail,	agus d'éirigh sí go hanbhann éadláith, agus do bhí ag iomrá na Féinne agus Fhinn mhic Chumhaill,	Languidly and feebly she arose and held forth on the Fianna and on Finn mac Cumall;
ocus táin(ic sí) tar imrád Oscair mhic Oisín	agus tháinig sí thar iomrá Oscair mhic Oisín	of Ossian's son Oscar too she deliberated,
ocus tar Mac Lugach, agus tar chath (Gabra agus aroile).	agus thar Mhac Lughach, agus thar chath Ghabhra agus araile,	of Mac Lugach, of the battle of Gowra with other matters;
Ocus ro mhuidh tocht mór orro-sumh uime sin.	agus do mhaidhm tocht mór orthusan uime sin.	and by reason of this in the end a great silence settled on them all.

Section 4 (ll. 35-41)

(Is ann sin ad)ubairt Cáilte: “ní doilghi linde anois

iná mar as éicin dúind in dá nónbar itamáit do deredh na muindtíre móire maithi sin do scaradh ocus do scáiledh ó chéile.”

Ro freacair Oisín sin: “dar mo bhréithir ámh,” ar sé, “ní fhuil indumsa níth ná nerth ina ndeaghaid sin.”

Ocus gérsat calma na ferógláigh

ro cháisetar co dubach dobrónach domhenmnach maraon risin mban[fh]laith .i. re Cámha.

Is ansin a dúirt Caoilte: “Ní doilí linne sin anois

ná mar is éigean dúinn an dá naonúr atáimid de dheireadh na muintíre móire maithi sin do scaradh agus do scaoileadh ó chéile.”

D’fhreagair Oisín sin: “Dar mo bhriathar, ámh,” ar sé, “níl ionamsa níth ná neart ina ndiaidh sin.”

Agus cé gur chalma na fearógláigh,

do cháíodar go dubhach dobrónach domheanmnach mar aon leis an mbanfhlaith, .i. le Cámha.

Then Caeilte said: “such matters we hold now to be not more painful

than the way in which the twice nine that we are of the remnant of that great and goodly fellowship must perforce part, and diverge from each other.”

Ossian answered that: “they being gone [*lit.* ‘after them’] in me by my word, and verily, is no more fight nor pith.”

Valiant as were these warrior-men,

here nevertheless with the she-chief — with Camha — they wept in gloom, in sadness, and dejectedly.

Section 5 (ll. 42-57)

Tucad a ndaoithin dighi agus míre dhóibh,	Tugadh a ndóthain dí agus míre dóibh,	Their adequate allowance of meat and of drink was given them;
ocus ro bhátar teora lá agus teora oidchi ann sin,	agus do bhíodar trí lá agus trí oíche ansin;	they tarried there for three days and three nights,
ocus do cheileabairset do Chámha iarsin,	agus do cheiliúradar do Chámha iar sin,	then bade Camha farewell,
ocus ro ráidh Oisín:	agus do ráigh Oisín:	and Ossian said:—
“Is toirrsech indíu Cámha dorála i cind a snámha. Cámha gan mac is gan húa dorála conadh senrúa.”	“Is tuirseach inniu Cámha: tharla i gcionn a snámha; Cámha gan mhac is gan ua: do tharla gonadh seanrúa.”	“Camha to-day is sorrowful: it has come to an end with her career; Camha without either son or grandson: it is befallen her to be an old lady.”
[Here Rawl. B. 487 adds eight quatrains.]		
Is andsin táncatar rompu assan bhaile imach aran fhaithe bhféaraigh,	Is ansin thánadar rompu as an mbaile amach ar an bhfaiche bhféaraigh	Forth of the town they came now, and out upon the green;
ocus gníset comairle ann sin, agus as í comhairle dorónad accu ann,	agus do rinneadar comhairle ansin, agus is í comhairle do rinneadh acu ann,	there they took a resolve, which was this:
scarad re chéile; agus ba scaradh cuirp re hanmain a scarad.	scaradh le chéile; agus ba scaradh coirp le hanmain a scaradh;	to separate, and this parting of theirs was a sundering of soul and body.
Ocus dorínset amhlaid sin,	agus do rinneadar amhlaidh sin,	Even so they did:

uair dochuaidh Oisín co Sídh Ochta Cleitigh, bhail a raibhe a mháthair	óir do chuaigh Oisín go Sí Ochta Cleitigh, bail a raibh a mháthair,	for Ossian went to the Sídh of Ucht Cleitigh where was his mother:
.i. Bla inghen Déirc Dhianscothaig,	.i. Bláth iníon Dheirg Dhianscothaigh,	Blái daughter of Derc surnamed Dianscothach [i. e. ‘of the forcible language’];
ocus téit Cáilte roime co hIndber mBic Loingsigh a mBregaibh,	agus do chuaigh Caoilte roimhe go hInbhear mBig Loingsigh i mBreáibh,	while Caeilte took his way to Inbher Bic Loingsigh *in Bregia*,
risi-ráidter Mainistir Droichit Átha isin tan so	lena ráitear Mainistir Dhroichid Átha sa tan seo	which at the present is called Mainistir Droichid Átha [i. e. ‘the Monastery of Drogheda’]
.i. Bec Loingsech mac Airist itorchair ann	(.i. Beag Loingseach mac Airist do thorchair ann,	from Beg Loingsech son of Arist that was drowned in it:
.i. mac rí Rómán táinic do ghabháil Eirenn	.i. mac rí Rómhán tháinig do ghabháil Éireann,	the king of the Romans’ son namely, who came to invade Ireland;
co rus-báidh tonn tuile ann hé	gur bháigh tonn tuile ann é),	but a tidal wave drowned him there in his <i>inbher</i> , i. e. ‘inver’ or estuary.
— ocus do Lind Fheic ar Bóind bhánsrothaigh,	agus do Linn Fhéic ar Bhóinn bhánsruthaigh,	He went on to Linn Féic i. e. ‘Fiac’s Pool,’ on the bright-streaming Boyne;
ocus tar Sen-Breaghmaigh bhudhes,	agus thar shean-Bhreámhaigh ó dheas,	southwards over the Old Plain of Bregia,
ocus co Ráith Droma Deirc, áit ir-raibe Pátraic mac Alpraind.	agus go Ráith Droma Dheirg, áit a raibh Pádraig mac Chalprainn.	and to the Rath of Drumderg where Patrick son of Calpurn was.

Section 6 (ll. 58-71)

Is ann sin do bhóí Pátraic ac cantain na canóine coimhdheta,	Is ansin a bhí Pádraigh ag cantain na canóine coimhdheata	Just then Patrick chanted the Lord's order of the canon [i. e. Mass],
ocus ic etarmholadh in Dúilemhun,	agus ag idirmholadh an Dúileamhan	and lauded the Creator,
ocus ic bendachadh na rátha a roibhe Find mac Cumail	agus ag beannú na rátha a raibh Fionn mac Chumhaill,	and pronounced benediction on the rath in which Finn mac Cumall had been:
.i. Ráith Droma Deirc.	.i. Ráith Droma Dheirg;	the Rath of Drumderg.
Ocus atconncatar na cléirigh dá n-indsaighi iat-sum,	agus do chonacadar na cléirigh dá n-ionsaí iadsan	The clerics saw Caeilte and his band draw near them;
ocus ro ghabh gráin agus eгла iat roimh na feraibh móra cona conaibh móra leo,	agus do ghabh gráin agus eгла iad roimh na feraibh móra, gona gonaibh móra leo,	and fear fell on them before the tall men with their huge wolfdogs that accompanied them,
uair ní' lucht coimhré na comhaimsire dóibh iatt.	óir níor lucht comhré ná comhaimsire dóibh iad.	for they were not people of one epoch or of one time with the clergy.
Is and sin do éirigh in t-éo flaithemhnais agus in t-uaithe airechais agus in t-aingil talmaide .i. Pátraic mac Alprainn .i. apstal na n-Gaoidhel [nGaoidhil, Lism.],	Is ansin d'éirigh an t-éo flaithiúnais agus an t-uaithe oireachais agus an t-aingéal talmhaí, .i. Pádraig mac Chalprainn, .i. aspal na nGael,	Then the salmon of princeliness, that pillar of dignity and angel on earth: Calpurn's son Patrick, apostle of the Gael, rose
ocus gabhus in t-esríat do chrothad uisci choisrictha ar na feraibh móra,	agus do ghabh an t-aisréad do chroitheadh uisce choisricthe ar na feraibh móra,	and took the aspergillum to sprinkle holy water on the great men;

uair ro bhúi míle léighionn do dheamhnaibh uas a ceannaibh conuic in lá sin,

óir do bhí míle léigiún de dheamhnaibh os a gceannaibh go nuige an lá sin;

floating over whom until that day there had been [and were now] a thousand legions of demons.

ocus dochuatar na demhna i cnocaibh agus i scalpáibh agus i n-imlibh na críche agus ind orba uatha ar cach leath;

agus do chuadar na deamhna i gcnocaibh agus i scailpibh agus in imeallaibh na críche, agus i bhforba uathu ar gach leith;

Into the hills and ‘scalps,’ into the outer borders of the region and of the country, the demons forthwith departed in all directions;

ocus do shuidhedar na fir mhóra ina dheagaidh sin.

agus do shuíodar na fir mhóra ina dhiaidh sin.

after which the enormous men sat down.

Section 7 (ll. 72-78)

“Maith a m’anam,” ar Pátraic ré Cáilte, “(cia) comainm thú, a ócláigh?” [In **Lism.** the words *ré Cáilte* follow *ócláigh*.]

“Cá(ilte) mac Crundchon mic (Rónáin) misi,” ar se,

[“i. mac óglaigh do muinntir Fhinn meic Cumáill mhé.”— **Fr. 2**]

Ro bádar (na cléirigh) ac ingantus mhór acá féghadh re tréimhsi chian,

ocus ní roiched [roithed, **Lism.**] acht co tana a tháibh nó co formna a ghualand in bhfer ba mó dona cléirchibh don fhir dhibh sin

ocus iat ina súidhi.

“Maith, a m’anam,” arsa Pádraig le Caoilte, “cá comhainm thú, a óglaigh?”

“Caoilte mac Chrunnchon mhic Rónáin mise,” ar sé,

“i. mac óglaigh de mhuintir Fhinn mhic Chumhaill mé.”

Do bhíodar na cléirigh ag iontas mór dá bhféachaint le tréimhse chian,

agus ní roichfeadh an fear ba mhó de na cléireachaibh ach go tana a thaoibh nó go formna a ghualann don fhear ba lú de mhuintir Chaoilte agus na cléirigh ina seasamh

agus iadsan ina suí.

“Good now,” Patrick said to Caeilte, “what name hast thou *, oh warrior*?”

“I am Caeilte son of Crunnchu son of Ronan.

i. I am a warrior of Finn mac Cumall’s people.”

For a long while the clergy marvelled greatly as they gazed on them;

for the largest man of them reached but to the waist, or else to the shoulder of any given one of the others

and they sitting.

Section 8 (ll. 79-104)

“Athchuinghidh dob áil liumsa d’iarraidh ortt, a Cháilte,” ar Pátraic.	“Achainí do b’áil liumsa d’iarraidh ort, a Chaoilte,” arsa Pádraig.	Patrick said again: “Caeilte, I am fain to beg a boon of thee.”
“Dá rabh ocumsa do niurt nó do chumung sin do ghébhthar,” ar Cáilte;	“Dá mbeadh agamsa de neart nó de chumhacht sin, go gheofar,” arsa Caoilte,	He answered: “If I have but that much strength or power, it shall be had;
“ocus abair cidh edh hí.”	“agus abair cad í.”	at all events, enunciate the same.”
“Topar firuisce d’fhagbáil inar bhfoccus annso,	“Tobar fíoruisce d’fháil inár bhfogas anseo	“To have in our vicinity here a well of pure water,
assa fhétfamáis tuatha Breagh agus Midhi agus Uisnigh do baistedh,” ar Pátraic.	as a bhféadfaimis tuatha Bhreá agus Mí agus Uisnigh do bhaisteadh,” arsa Pádraig.	from which we might baptise the <i>tuatha</i> of Bregia, of Meath, and of Usnach.”
“Atá ocumsa dhuitsi sin, a uasail agus a fhíreoin!” ar Cáilte.	“Atá agamsa duitse sin, a uasail agus a fhíreoin!” arsa Caoilte.	“Noble and righteous one,” said Caeilte, “that I have for thee!”
Ocus táncatar rompu tar cladh na rátha a(mach),	Agus thángadar rompu thár chladh na rátha amach	and they crossing the rath’s circumvallation came out;
ocus ro gab-sum lámh Pátraic ina lámh,	agus do ghabhsan lámh Phádraig ina lámh,	in his hand he took Patrick’s
ocus [ní deachadur acht naoi sbáis ón doras amach antan — Fr. 3]	agus ní dheachadar ach naoi spáis ón doras amach an tan	and *they had only gone a distance of nine steps outside*

itconncatar in lochtobar grinn glainidi ina
fhiadhnaise,

ocus ba hadbal leo mét agus reime in bhilair
ocus ind fhochluchta ro bhóí fair,

ocus do bhóí ac tabairt a thesta agus a
thuarascbhála, agus adubairt Cáilte in laoidh
ann:

“A thobuir Trágha dhá bhan
álaind do bhilar barrghlan.
ó ro tréigedh do chnuas ort
nír’ léiced fás dot fhochlocht,

Do bric ód bruachaibh amach
do mhucca allta it fhásach,
doimh do chrega cháin sealga
do láigh breacca broindearga.

Do mhes ós bharruibh do chrand
t’iasc a n-indberaibh th’abhann,
álaind lí do ghas ngeghair [ngeghair, **Lism.**]
a ghlas uaine fhoithreamhail!

do chonacadar an lochtobar grinn
gloiní ina bhfianaise,

agus b’ábhal leo méid agus raimhre
an bhiolair agus an fhochluchta do
bhí air,

agus do bhí Caoilte ag tabhairt a
theiste agus a thuarascála, agus adúirt
an laoi ann:

“A thobair Thrá dhá Bhan,
álainn do bhiolar bharrghlan;
ó do tréigeadh do chnuas ort
níor ligeadh fás do d’fhochlucht.

Do bhric ó d’bhruachaibh amach,
do mhucca allta i d’fhásach;
daimh do chrega, caoin sealga,
do laoiigh bhreaca bhroindearga.

Do mheas os barraibh do chrann,
d’iasc in inbhearaibh d’abhann;
álainn lí do ghas ngeaghair,
a ghlas uaine fhoithreamhail!

[in a little while] right in front of them they saw a bright
well, sparkling and translucent.

The size and thickness of the cress and of the *fothlacht*,
or brooklime, that grew on it was a wonderment to them;

then Caeilte began to tell its fame and qualities, in doing
of which he said:—

“O Well of Tráigh Dá Bhan, i. e. ‘two women’s strand,’
beautiful thy cresses luxurious-branching, are;
since thy produce is neglected on thee,
thy *fothlacht* is not suffered to grow.

Forth from thy banks thy trouts are to be seen,
thy wild swine in thy [neighbouring] wilderness;
the deer of thy fair hunting cragland,
thy dappled and red-chested fawns.

Thy mast all hanging on the branches of thy trees;
thy fish in estuaries of thy rivers;
lovely the colour of thy sprigs of cuckoopint,
O thou [that thyself art] azure-hued, and again green
with reflection of surrounding copsewood!

Is uait dochuadar in Fhiann
dar' marbad Coinchend coimfhial,
dar' cuireadh ár Féinde Find
isin mhadain ós Maolghlind.

Uait dochuaidh Fathadh na fhledh

ba laoch do fhuilnged imned,
dá fhuair rath in talman toir
dar' marbhadh i cath Chlároigh.

Táinic ós cind in tobair [tobuir, **Lism.**]
Blaói ingen Deirc Dhianscothaigh
gol ard con atha aici
dar' cuireadh cath confaiti.

A(r) marbadh chon agus fer
ar n-athchuma laoch láingheal
co cuala glaodh Gharaidh ghlain
adhaigh re taobh in topair.”

Is uait do chuadar an Fhiann,
dár maraíodh Coincheann comhfhial,
dár cuireadh ár Fhéinne Fhinn
insa mhaidin os maolghlinn.

Uait do chuaigh Fathadh na
bhfleádh,
ba laoch d'fhulaingíodh imneá,
dá bhfuair rath an talún thoir,
dár maraíodh i gcath Chláraigh.

Tháinig os cionn an tobair
Bláth iníon Dheirg Dhianscothaigh;
gol ard gona nath aici,
dár cuireadh cath confaidhe.

Ar marú con agus fear,
ar n-athchumadh laoch lángheal,
go gcuala glao Gharaidh ghlain
óiche le taobh an tobair.”

*’Twas from thee that the Fianna left,
when Coinchenn the generous was killed,
when the Fianna of Finn were massacred
in the morning over Maolglenn.

’Twas from thee that Fathadh of the feasts went,
a warrior was he who endured suffering;
he was buried in the east,
after he was killed at the battle of Clárach.

There came above the spring,
Blaói the daughter of Derc Dianscothach,
with weeping and wailing,
after the furious battle had been fought.

When dogs and men had been slaughtered,
after bright warriors had been wounded,
’twas then that Garadh’s clear cry was heard,
beside the spring at night.*”

Section 9 (ll. 105-112)

“Maith,” ar Pátraic, “in táinic ár próind agus ár tomhaltus chucaind fós?”	“Maith,” arsa Pádraig, “ar tháinig ár bproinn agus ár dtomhaltas chughainn fós?”	“Tis well,” Patrick said: “hath our dinner and our provant reached us yet?”
“Táinic ón,” ar easpac Sechnall.	“Tháinig, ón,” arsa Easpag Sechnall.	“It has so,” answered bishop Sechnall.
“Roind ár próind,” ar Pátraic,	“Roinn ár bproinn,” arsa Pádraig,	“Distribute it,” said Patrick,
“ocus tabair a leth don naonmur óclách mhór út, d’iarsma na Féindi.”	“agus tabhair a leath don naonúr óglach mór úd d’iarsma na Féinne.”	“and one half give to yon nine tall warriors of the survivors of the Fianna.”
Is ann sin ro éirghidar a espoic agus a shaccairt agus a salmchétlaidh, agus ro choisricsat in biad,	Is ansin d’éiríodar a easpaig agus a shagairt agus a shalmcheadlaigh agus do choisriceadar an bia	Then his bishops, and his priests and his psalmodists arose and blessed the meat;
[ocus tucait a n-éna agus a n-ífairlestair dá n-ionnsáighidh, — Fr. 3]	agus thugadar in iana agus in iúrleastair dá n-ionsaí,	*their drinking vessels and their containers made of yew-wood were brought to them*
ocus ro thó(mals)at a lórda(e)thain bídh agus lenna,	agus do thomhaladar a leordhóthain bia agus lenna	and of both meat and liquor they consumed their full sufficiency,
amail ba les anma dóibh.	amhail ba leas anama dóibh.	yet so as to serve their soul’s weal.

Section 10 (ll. 113-117)

Is ann sin adubairt Pátraic: “nár’ maith in tigerna icá rabhuirsi .i. Find mac Cumail?”

Is ansin a dúirt Pádraig: “Nár mhaith an tiarna ag a rabhairse, .i. Fionn mac Chumhaill?”

Patrick said then: “was not he a good lord with whom ye were; Finn mac Cumall that is to say?”

Ocus ro ráid Cáilti in formolad bec so and sin:

Agus do ráigh Caoilte an formholadh beag seo ansin:

Upon which Caeilte uttered this little tribute of praise:—

“Dámadh ór in duille donn
chuiris di in caill,
dámad airget in gheal tonn
ro thidhluicfed Find.”

“Dá mba ór an duille donn
chuireas di an choill;
dá mba airgead an ghealtonn,
do thíolacfadh Finn.”

“Were but the brown leaf
which the wood sheds from it gold
— were but the white billow silver —
Finn would have given it all away.”

Section 11 (118-120)

“Cia ro choimét sibhsi mar sin,” ar Pátraic, “in bar mbeathaidh?”

“Cad a choimhead sibhse, mar sin,” arsa Pádraig, “in bhur mbeatha?”

“Who or what was it that maintained you so in your life?” Patrick enquired;

Ocus ro freair Cáilte .i.

Agus d’fhreagair Caoilte, .i.:

and Caeilte answered:

“fírinde inár croidhedhaibh

“Fírinne inár gcroíthibh

“truth that was in our hearts,

ocus nerth inár lámhaibh,

agus neart inár lámhaibh

and strength in our arms,

ocus comall inár tengthaibh.”

agus comhall inár dteangaibh.”

and fulfilment in our tongues.”