

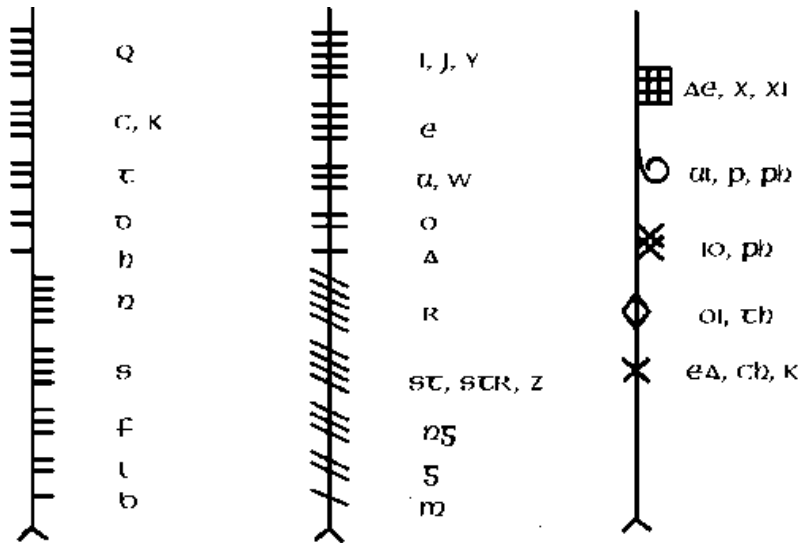
PART THREE

The Ogham Correspondences

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“And what was best of every language and what was widest and finest was cut into Irish and every sound for which a sign had not been found in other alphabets, signs were found for them in the Beith-luis-nin. And there were twenty-five scholars of the school who were most noble and their names were given to the vowels and the consonants of Ogam.”

Cenn Faelad in Auraicept na n-Éces as translated by George Calder



Tree Ogham

Ogham Divination



Chapter 12

The Components of Meaning



Coimgne

“Ni fili nad chomgne comathar nad scéla uile”
 (“He is no poet who does not synchronize and
 harmonize all the ancient knowledge.”)

Manuscript, MS. H. 3. 17, col. 797, Trinity College, Dublin

Coimgne is an elusive term used by the Druids and Filidh to describe the knowledge that they held in common as trust for the people. It established examples for a code of living and morals, as well as setting standards for honor. It is my belief that the coimgne was what unified Celtic culture. In today’s world, William Bennett’s *The Book of Virtues* is an attempt to re-establish such a common set of ideals and object lessons. Beyond this, each Ogham correspondence was probably also a part of the coimgne with each symbol being more fully illustrated and expanded in the many tales that a Filidh or Druid were required to study and memorize. The many kennings and other esoteric interpretations were instantly available to those that had studied in the schools of the wise as a result of this memory work. This ability to associate rapidly and widely seems to be at the root of the practice of extemporaneous composition, as well as the interpretation of signs. In my opinion, the practices of Teinm Laegda and Dichetal Do Chennaibh also depended on this knowledge base (this is why such acts of Imbas were not taught until a Filidh had completed seven years of training in the coimgne). I have endeavored, in the lists of correspondences that follow, to point to the tales that are associated with each Ogham. A complete study of such a knowledge base is well beyond the scope and limitations of the current work but it is also absolutely necessary to us in improving our efforts in using the Ogham. As we learn more and more about the ancient knowledge, we will concurrently develop greater and greater skills in using the keys to that knowledge. As a part of this on-going process, I am developing a dictionary of terms and concepts that I have encountered in my studies of Ogham and Celtic Wisdom. It is my hope that such a resource will someday assist others in their own efforts at divination and guided meditation. The entire work is being keyed to the Ogham (hopefully in a manner analogous to that of the ancients). Each symbol should be a doorway to worlds of knowledge.

In the current work, we will consider the Ogham in many ways: as tones and sounds, also as keys to doorways. There are many ways in which their knotwork patterns are formed: by considering

the way that tree names are linked by the Ogham; by understanding that similar beginning sounds form resonating links; by chanting and toning a melody of names in waves and resonating patterns; by researching the corresponding (and sometimes opposing) meanings for each Ogham; by forming tables of Ogham correspondences (that yield some surprising results). Each of the correspondences that resulted from these efforts were selected out of the lists of Trefuilngid Tre-eochair and Fintan. What resulted was a best-match table of meanings for the Ogham themselves as determined by using the Dictionary of the Irish Language (DIL), as well as ÓDonaill's and/or Dwelly's Dictionaries, with a slight sprinkling of some well known traditional meanings:

First Steps on the Path

“[B]atar Tuathai Dé Danonn i n-insib tuascertachaib an domuin,
aig foglaim fesa ocus fithnasachta ocus Druidechtaí ocus
amidechtaí ocus amainsechta, combtar fortilde for suthib cerd ngenntlichtae.”

“The Tuatha Dé Danann were in the northern islands of the world,
studying occult lore and sorcery, Druidic arts and witchcraft and
magical skill, until they had surpassed the sages of the pagan arts.”

from “Cath Maige Tuired” edited and translated by E.A. Gray

Druidic Knowledge

The Druids were said by many to be Natural Philosophers, Poets, seers, Priests and Judges to the Celtic people. While considering this idea, I was inspired to consider the circles of Fionn's Wheel to be ordered as representations of these attributes of Druidic learning. I assigned these Druidic classifications to the circles on Fionn's Wheel in the same order that I myself have approached the study of Draíocht. First I learned about the world (the famous three “R's,” reading, writing and arithmetic, as well as history, basic science, and introductory mythology). The next level of Draíocht I associated with the Bards, because in my own education, I had followed my basic learning with a study of music, poetry and drama (as well as history (more advanced), family genealogy and politics). At the Third Circle of my life's learning, I began a study of philosophy, psychology, and world religions (as well as advanced mathematics, basic science and introductory astronomy). In the fourth phase of my own education, I began to delve into the occult and other esoteric matters (such as divination, out of body experiences, dream interpretation, and astrology). Within the inner circle or the fifth level of my development (which is hopefully continuing), I'm studying ritual techniques, shamanism, methods of manifestation, advanced engineering and science, English and Brehon Law, as well as herbal/homeopathic medicines. I consider that a Druid's education would have certainly been at least as comprehensive as my own (probably more so). These levels of study roughly corresponded to the levels of the Filidh that were previously listed (though some of them have been combined into larger groups):

- **Driseg** (the Beginner, Natural Philosophy) - Level of Beith (Birch, Beginnings)
- **Fochlac** (Advanced beginner, the Bard) - Level of Duir (Oak, strength)
- **Cli** (Journeyman, Moral Philosophy) - Level of Ngetal (Reed, Bending)

- **Ánrad** (Master/Warrior, the seer) - Level of Edad (Aspen, Life and Death)
- **Ollamh** (Doctor/Judge, Priest) - Level of Emancoll (Witch Hazel, the Sea, surrounding)

After assigning the listed attributes to the appropriate circles on Fionn's Wheel, other patterns soon emerged. These patterns were further enhanced when I considered the properties that had been assigned to the five directions/parts of Ireland by Fintan (as well as Trefuilngid Tre-eochair). The interactions of the properties of the five directions with the attributes of the five circles, led me to believe that each aicme also contained a key Ogham within itself. The pattern that developed seemed to be: (1/1, 2/2, 3/3, 4/4, 5/5, or first symbol/first circle, second symbol/second circle....etc). In Aicme Beith, the key is found in the first Ogham of the first aicme, which is Beith. In the second group, Aicme Huath, the key is found in the second Ogham, Duir (aicme 2, Ogham 2). For the third aicme, it is the third Ogham, Ngetal (aicme 3, Ogham 3), that defines the circle. In Aicme Ailm, the fourth group, it is the fourth Ogham, Edad (4,4), that determines the circle. The Idad (Yew) Ogham remains to perform the function of reconnecting each succeeding wheel and pathway. This completion of the cycle prepares the Wheel for another yearly rebirth and brings us back to Beith, which is a new beginning. The keys of Fionn's Wheel form a never ending spiral that leads us into the mysteries of the Druids. It also serves to interconnect us with all of time, the passing of the seasons, and the life of the world. This spiraling effect should come as no surprise to us, since the esoteric function of a spiral is to connect worlds. It is the ancient symbol of the Brugh na Bóinne. It is the fourth part of Knowledge.

The role of the fifth aicme, the Forfedha, is defined by the fifth Ogham (aicme 5, Ogham 5), which is called Mor, after the Sea, (or Emancoll for "Witch Hazel"). This Ogham represents the Sea and Destiny. It's symbol is the Fidchell board of Destiny that kings play with the Gods, as the Wheel turns toward Darkness. It is my belief that each of the Forfedha correspond to one of the major festivals and/or important ritual celebrations of the Celtic year, such as: Samhain (Emancoll), Imbolc (Eadha), Bealtaine (Oir), Lughnasadh (Ifin) and the Feast of Age (Uileand, a spiral, which is located in the southwest portion of the wheel, an entry way into the House of Donn). Each symbol possesses meanings within meanings in a multi-folded knotwork of weaving.

Footsteps of the Gods

As we begin our journey into the many levels of meaning found upon Fionn's Wheel, we should start with the pathways of the North, by walking in the footsteps of the Gods. As we cross the first Circle of Beith (Being/Birch), please remember that we will be journeying within realms that have already been defined by the Druids: Nature (Beith/Being), Poetry (Duir/Mind), Philosophy (Ngetal/ spirit), Divination (Eadha/Perception), Draíocht (Mor/Power). Our five pathways to knowledge will include the qualities of the directions: North/Battle, East/Prosperity, south/Melody, West/Knowledge, Center/Mastery. The interweaving of pathways and circles upon the Wheel of Bright Knowledge defines the first basic Ogham meanings. I have combined the qualities of direction, the disciplines of Druids, and the definitions of the Ogham names to compile a table of Basic Ogham Correspondences. Each Ogham's basic meaning is defined at the point where/when the Pathways of Life embrace the Circles of Being:

Basic Ogham Correspondences

The thin line between opposites has essentially the same significance as the dangerous bridges that lead to the citadels of the Otherworld, the narrow bridge, the razor-edge bridge, or the see-saw bridge which can only be negotiated by leaping on to its middle.

Alwynn and Brinley Rees in Celtic Heritage

Battle from the North

Battle of Nature	Birth/Death	Beith/ Bás/ Will
Battle of Poetry	Quickening/Illness	Luis/Luim/ Perspective
Battle of Philosophy	Shielding/Fury	Fearn/Fearg/ Contention
Battle of Divination	Support/Denial	Súil/Séanadh/ Resistance
Battle of Draíocht	Prosperity/Harm	Nua/Nuin/ Hardihood.

Prosperity Arising in the East

Prosperity of Nature	Earth/Fear	Huath/ Opportunity
Prosperity of Poetry	Abundance/Hardness	Duir/ Honor
Prosperity of Philosophy	Strength/Violence	Teine/Tinne/ Principles
Prosperity of Divination	Creation/Destruction	Coll/Coill/ Wonder
Prosperity of Draíocht	Melody/Discord	Ceol/ Ceasna/ Harmony

Melody Warming the South

The Music of Nature	Trust/Trickery	Muiníl/Muin/ Law, Experience
The Music of Poetry	Cultivation/Hunger	Gort/Gorta/ Knowledge, Skill
The Music of Philosophy	Beauty/Blemish	Ngetal/ Modesty
The Music of Divination	Warriorship/Punishment	Straif/ Clarity
The Music of Draíocht	Order/Disorder	Ruis/ Balance, Understanding

The Cauldron of Knowledge in the West

Knowledge of Nature	Science/Ignorance	Ailm/ Teachings, Awareness
Knowledge of Poetry	Wisdom/Foolishness	Ohn/ Eloquence, Inspiration
Knowledge of Philosophy	Germination/Decay	Ur/ Reflection, Contemplation
Knowledge of Divination	Counseling/Depression	Edad/ Judgment, Insight
Knowledge of Draíocht	Rebirth/Death	Idad/ Mastery

The Center of Mastery

Mastery of Nature	Ebad/"Eve"	One	Centering
Mastery of Poetry	Oir/"Gold"	Two	Primacy
Mastery of Philosophy	Ifin Iobair "Sacrifice"	Three	Truth
Mastery of Divination	Uileand/Uilioc, Holly/Mistletoe	Four	Completeness, Change
Mastery of Draíocht	Mor Emancoll	Five	Destiny

My methodology in creating the above Table of Basic Ogham Correspondences was threefold:

1. Translate the meanings for the traditional Ogham names (usually from the Irish). Please note that almost always the words seem to have two opposing meanings.
2. Assign a phrase name for each Ogham based upon the qualities of the five directions, as defined by Fintan mac Bocra, as well as the appropriate intersecting Druidic disciplines (I call Fintan's qualities "pathways" and I call the Druidic disciplines "circles").
3. I next selected a unique quality (for each of the intersections of the circles with the pathways) from the more detailed lists of qualities that were given by Trefuilngid Tre-eochair.
4. I used my own imbas to bridge any gaps that remained within the framework of the structures that emerged. In this effort of using inspiration to expand the possibilities of meaning, I have gone beyond the limits that academicians impose of their own reasoned approaches. This use of imbas is only appropriate to matters of Draíocht and considerations of divinely inspired knowledge. As with any leap, we have secured the best platforms available for our efforts, using documented facts where they are available and being guided by similar approaches in other traditions and systems.

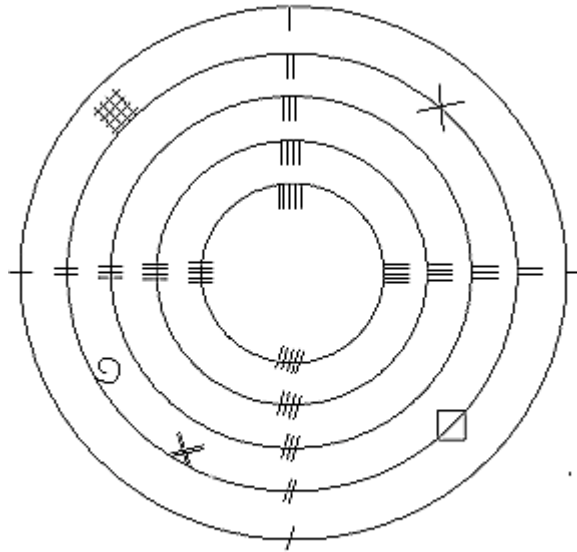
To facilitate the selection of qualities, I also compiled a listing of synonyms for each Ogham using the following method (see also Appendix F):

I referenced the definitions for these qualities in several modern Irish and/or Gaelic dictionaries and listed all of the possible definitions. I also used the meanings for each quality as found in the DIL (for further clarification). I made use of a Thesaurus, when necessary.

The results of this research were then compared to the meanings of the three Word Ogham that had been independently derived from a study of the lore. If there was disagreement, another quality was selected until all of the qualities assigned appeared to form an interweaving pattern with internal consistency.

The resulting table of Basic Ogham Meanings was further tested when I undertook to derive the more detailed correspondences for the dúile. This will be covered in a later section. I also validated the research through actual use and divination.

Ogham Divination



Fionn's Wheel

We are only just beginning our journey into the meanings of Ogham. We have established a framework of wattles with our circles and pathways. Next, we will attempt to expand the meanings for each Ogham into their individual meanings. We will do this for each of the Three Cauldrons and the Nine Dúile, while maintaining the basic integrity of Fionn's Wheel itself. Then we shall begin our weaving.

Word Ogham (Briatharogam)

Each Ogham on Fionn's Wheel has also been assigned three guiding meanings known as Briatharogam (Word Ogham or Phrase Ogham). Word Ogham are images that have been gleaned from the stories, poetry, lore, and tales, of the Celts. These Ogham are very poetic in the ways in which they describe certain concepts and images. It is my belief that the ancient Filidh took this imagery and complimented it with the appropriate harp notes for each Ogham, to extemporaneously compose chants and poetry. Later we will use these Word Ogham to guide us in assigning nine specific meanings for each Ogham, in groups of three. These derived meanings will also be related to the Nine Dúile and the Three Cauldrons.

A King, A Warrior, and a God

The first set of guiding meanings (or Word Ogham) seem to correspond to the Cauldron of Vocation and have been chosen from the list of Morann Mac Main, who was a king of Ireland noted for his Collar of Truth, as well as the fairness of his judgments. The second set of meanings corresponds to the Cauldron of Warming and are those attributed to the great warrior Cú Chulainn, son of Lugh. These meanings are associated with the action of the three fires of the Cauldron of Warming, since Cú Chulainn was noted for his actions and his deeds. The third set of meanings come to us from Angus Mac n'Og, the God of Dreams and Love, as well as the soul. Angus is the new god of life. He is chosen for his ability to foresee the future and to influence what may come. These three sets of Word Ogham open the pathways into the Cauldrons of Vocation, Warming and Knowledge for us. Morann is a judge, as well as a king,

and an upholder of Truth (which is needed to be able to chose and pursue a Vocation). Cú Chulainn is a being of action, a great warrior and a defender of the Land. He fires the Cauldron of Warming. Mac ind Óic is the Master of Dreams and the intuitive inner Mind. He is a god who perceives our destiny as it lies before us.

A Mortal Tries his Hand

I have taken the liberty of deriving a fourth set of Word Ogham which are my own. These interpretations are derived from the images of the three other lists, as well as the structure of the Wheel (as outlined in the development of the basic Ogham meanings above). My chosen correspondences are also based upon a study of the available modern sources for Ogham and tree lore (please see the Ogham cross references in the Appendices). The Word Ogham of ÓDubhain is an attempt to provide an overall general guide to each individual Ogham and should be viewed as a guide only. It remains for each of us to do our own inner work to discover the truth within the Ogham. In addition to this listing of Word Ogham and their meanings, I have also included the musical tones associated with each tree by ÓBoyle, Chase & Pawlik and myself (where necessary). I have also included the Color Ogham correspondences. Now that all of the preliminaries are finished, let us journey for a while upon the Wheel of Bright Knowledge. Join me as we sing a tree song or two, letting the rings grow as they will, while we become “wood wise.”

Detailed Meanings

General Notes on the Detailed Correspondences:

1. With regard to the Ogham tones: lower case type signifies treble clef tones and upper case type signifies bass clef in the Ogham that follow. The higher octave notes are in regular style while the lower octave notes are in **boldface** type.
2. Suitable words can be chanted to the appropriate Ogham and tone, or such words can be accompanied by the appropriate instrument and tones.
3. The corresponding deity, master, hallow or direction can also be invoked (these are listed elsewhere in this work).
4. The tree tones assigned by Chase & Pawlik (or by me) are associated with North American trees while those given by ÓBoyle are tied to the European variety. It is expected that there will be differences (the North American versions tend to be lower in tone, in general). I encourage each of you to discover your own tonal resonances with the trees of your Ogham.
5. The color Ogham correspondences are from the Book of Ballymote, except for the Forfedha which I had to assign myself (as none were given). I assigned these based on their position on the Wheel. Some of the tree Ogham color correspondences were derived from Nigel Pennick's book, "Magical Alphabets."
6. The tree Ogham correspondences to the months were taken from Robert Graves's, "The White Goddess." Though the ancient authenticity of these assignments is debatable, I have found them useful to my own imbas at times (they also generally agree with the Music of the spheres, but another entire study must be undertaken to validate that relationship). Use them as you see fit.
7. I had originally included only the Word Ogham of Morann Mac Main and Mac ind Óic in my correspondences. To increase these kennings to a more well rounded Celtic "three," I added my own Word Ogham to the tables. After that was done I discovered the Word Ogham of Cú Chulainn, courtesy of Erynn Laurie of Nemeton-L and the book, *A Guide to Ogham*, by Damian McManus, noted Celtic Ogham scholar. I modified some of their interpretations of this particular Word Ogham to better suit what I thought they actually said, so now there are "four" Word Ogham to use (as you like). In my opinion, the Word Ogham of Cú Chulainn is remarkably similar to my own (though I would **never** dispute Cú Chulainn's choices!). No Word Ogham was listed by Cú Chulainn for the Forfedha. For them, I included my own Word Ogham to help connect the dúile correspondences for the Middle World/Cauldron of Warming. The Word Ogham that are included in the following list should serve to provide a variety of differing viewpoints: differing personalities, differing worlds and differing times. Please use them to guide you in choosing your own Word Ogham, as well as using them as a flavoring for the interconnections that exist between the more specific Ogham meanings for the dúile.
8. I added in the Dánogham (Ogham of skills) so that the classifications and Word Ogham might be easier to interpret. The skills of the Aes Dana seem to take their Magick from the Ogham as each meaning compliments the other.

Ogham Divination

9. I also added my own classification: Magical Ogham. These Ogham are based upon the Magical practices of the Celts and Druids that have been identified by Sean ÓTuathail of Cainteanna na Luise, as well as some practices that I myself have encountered and used. I have indicated these Magical Ogham as (CNL) and (SOD) respectively, where they are used. Though the Magical Ogham and their interpretations were not given in the Book of Ballymote, they are based upon Old and Middle Irish terms and concepts found within the ancient writings of the Gael. Much of what was Magical was filtered and removed from books like the Book of Ballymote by the ancient scribes (due to their Christian bias). The Magical Ogham are only one attempt to re-create some of the lost wisdom. I trust they will serve as a guide to you in your own efforts at discovering the Ways of the Wise.

Ogham Divination



Chapter 13

The North

B



Beith (Birch)

“The Lady of the Woods”

“Beware; seven attempts will be made to take your wife into the Underworld..”

Book of Ballymote - 14th Century

The White Birch fidh should be gathered during a full moon so that it will possess the pure essential powers of love and rebirth. As a tree of rebirth, Birch was sometimes used to make hats for the dead to wear between lifetimes (while within the grave). It’s class is peasant, its symbolic color is white and its month was December/January. When casting the fedha, interpret the Beith Ogham’s influence to show a new beginning, or a purification of some previous wrong. This is the tree associated with Bóann, mother of Angus, mistress of The Dagda, and a possessor of the Draíocht of the Well of Segais. The white tree grows amid the scorched black of a forest. The White Way spreads across the blackness of never-ending space. The White Brugh of Bóann leads to the rebirth of the Sun.

Tone: f (Chase & Paulik); e’ (ÓBoyle)

Magical Ogham: bríocht (-aí) - spell, largely or fully verbal (the modern form of the word is spelled, and pronounced, with a short ‘i,’ briocht). (CNL) This spell or charm generally consists of either two lines or six lines. Lines with eight syllables precede those

having only four syllables. It is primarily used for protection but can be used in battles; also can be spelled: bricht or breacht. (SOD)

Skill Ogham: bethumnacht - livelihood.

Color Ogham: bán - 'white.'

Word Ogham of Morann Mac Main: Feocus foltchain (*'faded trunk and fair hair'*).

These words bring me the image of a lone woman of great age facing the future with optimism, even though she has been through some difficulties at times. I sense that eternity stretches out behind her, but I also see many eternities yet to come. Many times, a hero is faced with the choice of embracing the Hag in order to achieve greatness and reward. In the presence of such a woman, a woman of white age, a need for purification and commitment surge within my breast. **Purification.**

Word Ogham of Cú Chulainn: Maise malach (*'beauty of the eyebrow'*). In his typically direct way, Cú Chulainn is indicating the archway of the Sky as it spans the beginnings of Creation. The eyebrow frames the all-knowing, all-seeing eye of the Mother Goddess. The arch of the brow indicates a warning and perhaps a bit of surprise. It is also very possible that the 'eyebrow' being discussed here is referring to the private parts and the place of birthing. **Initiation.**

Word Ogham of Mac ind Óic: Glaisium cnis (*'most silvery of skin'*). The vision of silvery skin adds a Magical characteristic to the already poignant image of the Goddess initiating creation. I see a sheen of silvery light surrounding and purifying Her purpose. The silver of the Holy Grail comes to mind. **Manifestation .**

Word Ogham of ÓDubhain: Toil beatha (*'will to live'*). My overall impression of this Ogham is that it shows the Will of Creation to constantly struggle against adversity. The persistence of life is symbolized by the regrowth of the Birch within the burned out forest and upon the fields of the retreating glaciers. The Sun itself returns to shine upon the Brugh of Creation and life springs eternally forth from the ashes of the past. The fundamental words for 'B' are Beith and Bas (Life and Death) since this is the first Ogham, I have chosen its meaning to represent. **Will.**

B



Beith (Birch) **“The Lady of the Woods”**

The Will to Live
Past, Present, and Future Meanings:
Foundations of Mastery
Initiation into Life
Manifestation of Dreams

The Nine Dúile of Beith:
*Purification of structure: **Fasting**,*
*Fasting of Flesh: **Cleansing**,*
*Cleansing of Growth: **Baptism**,*
*Baptism of Blood: **Initiation**,*
*Initiation of Spirit: **Being**,*
*Being of Dreams: **Manifestation**,*
*Manifestation of Perception: **Beginnings**,*
*Beginnings of Thoughts: **Consciousness**,*
*Consciousness of Power: **Will**.*

Tales to Read and Study:

“The Tale of Bóann and the Well of Segais,”
Brugh na Bóinde I & II - **Metrical Dindshenchas**,
The Book of Leinster, 1160 CE, (Also available in Volume 2
of the **Metrical Dindshenchas** by Edward Gwynn).

“The Conception of Lugh” and **Cath Mage Tuired**.

“The Tale of Lugh’s Wife,” **The Book of Ballymote**, 14th Century CE.

“The Birth of Cú Chulainn,” Cóir Anmann.

“The Story of Taliesin,”

“Hwell Taliesin”

“Cad Goddeu”

L



Luis (Rowan)
“Elm in the Forests”

"Sharp smoke of the rowan-tree,
gentle smoke of the rowan-tree,
I practice Druidic arts."

Mugh Roith - Forbhais Droma Dámhgháier

The Rowan tree is sacred to the Goddess Brighid and possesses great Draíocht. One of its Magical properties is its fiery nature. This is why Mogh Roith was using Rowan to set his counter fires to the workings of the Druid Ciuthruad (‘Fiery Rain’) from Cormac’s camp. The most potent Rowan grows in the shade. This is where Mogh Roith told the men of Munster to search for his needed rowan wood. Another use of Rowan was for protection against malevolent spells. For this reason, Rowan was planted by the doorways and the windows of Celtic homes. Sometimes a sprig would be placed above the doorways and windows as well. Fires of Rowan could also be used to summon spirits. Because of this, it also makes great wands for receiving knowledge and finding water. The berries make an excellent jelly, I am told and I have seen reference to them also being used in a Celtic ale. Beware of the seeds, however, as they are said to have caused death among children. The Rowan wood was used to make staffs, churn handles and plough pins. It’s class is peasant, its symbolic colors are gray and red and its month was January/February. When casting the fedha, interpret its influences as showing your powers to control your own life and your own power to protect yourself from others.

Tone: c (Chase & Pawlik); d’ (ÓBoyle)

Magical Ogham: lepaidh lánlaidhí - lit. ‘harborage of complete attentions’; (esp. Secure or powerful) mind-set (to do bríocht or in meditation). (CNL) The place for performing these meditations was called a ‘leabaidh’ (Old Irish had no ‘p’ and usually used a ‘b’ in its place). This was the bed or sleeping place of the poet who would most probably be seeking imbas. Such a place would have been warded both physically and spiritually. This is the type of place that I recommend for meditations preceding an Ogham divination. (SOD)

Skill Ogham: lúamnacht - pilotage, guidance, direction.

Color Ogham: Liath - 'Grey.'

Word Ogham of Morann Mac Main: Lí súla (*'delight of eye'*). That which we can see and know is that which is pleasing to us. The dawning of a new day brings us unlimited potential. **Revelation.**

Word Ogham of Cú Chulainn: Lúth cethrae (*'activity of cattle'*). The wealth of the Celts was measured in cattle. The activities that they associated with cattle besides milk and meat were gathering, herding and increasing the size of their herds. **Quickening.**

Word Ogham of Mac ind Óic: Cara ceathra (*'friend of cattle'*). In order to have wealth in cattle, one had to know when to protect them from theft and harm. The herding of cattle was accomplished with rowan switches. Also one had to find them water using a 'water witch' of rowan. **Intuition.**

Word Ogham of ÓDubhain: Bósheithe (*'hides of cows'*). When Mogh Roith ascended into the clouds above his fire of rowan-wood, in his gray bull's hide cloak, his shamanic flight was performed so that he could better see the battle lines and plans of Cormac (for Mogh Roith was blind in this world but could see clearly within the next). **Perspective.**

L



Luis (Rowan)
“Elm in the Forests”

Fires Above Stones
Past, Present, and Future Meanings:
Revelation of Tradition
Increase of Life
Intuition of Action

The Nine Dúile of Luis:
*Revelation of the Past: **Beliefs**,*
*Beliefs of substance: **Lessons**,*
*Lessons of Growth: **Increase**,*
*Increase of Blood: **Quickening**,*
*Quickening of Spirit: **Animation**,*
*Animation of Dreams: **Intuition**,*
*Intuition of Thought: **Instincts**,*
*Instincts of Perception: **Viewpoint**,*
*Viewpoint of Power: **Perspective**.*

Tales to Read and Study:

Forbhais Droma Dámhgháire
“Find and the Gray-haired Giant” from **Duanaire Finn**
“Cad Goddeu”

F



Fearn (Alder) "Shield of Bran"

..May the head be off of he who bears this shield before evening;
if he comes by night, may it be off before morning..”

“The Shield of Corc,” Book of Leinster - 1160 CE

The Alder is the favorite Celtic wood for making shields. Its class is chieftain, its symbolic color is crimson and its month was February/March. The Alder will assist you in spiritual decisions as well as protect you from outside forces. This tree is sometimes associated with Bran the Blessed. He played a major role in the Cad Goddeu as Gwydion guessed his name from the alder twigs that he bore. Bran’s name is also the answer to the Taliesin riddle of ‘Why is the alder purple?’ The answer is...’because Bran wore purple himself.’ Bran is also known for his role in protecting his troops during the rescue of his sister Branwen from her husband, Matholwch, King of Ireland. He was fatally wounded and his head cut off (though it remained alive). Only seven of his companions survived to return to Britain. This talking head (known as the Urdawl Ben), continued to live and talk for 87 years. The burial of his head on the ‘White Mount’ was said to have safe-guarded Britain in days of old. Ironically, it was on a shield of Alder that the Druid of Lugaid wrote the message: ‘Let he who comes with this shield lose his head before morning if he comes to you in the evening. Let him lose his head before evening if he comes to you in the morning.’ Corc, who was Lugaid’s banished son, carried this shield into the presence of Feradach, the King of Scotland. Fortunately for him, the deception was averted when the Druid Gruibne chose to befriend him, interpreting the Ogham to say, ‘This is my son to whom you should show hospitality.’ Alder is said to have an affinity for water and water spirits. In ancient Ireland, alder was used for divination, especially for diagnosing diseases. When the wood is cut it turns from white to red, and was one of the few trees for which cutting was punishable. Alder is said to be a tree of resurrection. Bran was noted for his gift of the Cauldron of Regeneration.

Tone: e (Chase & Pawlik); c’ (ÓBoyle)

Magical Ogham: fáistine - divination. (CNL) This word derives from the word for seer (‘fáith’) and is spelled fáidsine, fáitsine or fáithsine in Old Irish. It is applied to soothsaying and the second sight (for both Pagan, Druidic and Old Testament auguries). (

SOD)

Skill Ogham: filidecht - poetry, verbal magick, divination.

Color Ogham: flann - 'red.'

Word Ogham of Morann Mac Main: Airinach Fian ('*shield of warrior-bands*'). The best protection for a band of warriors is forming an enclosure of overlapping shields.
Shielding.

Word Ogham of Cú Chulainn: Dín cridi ('*protection of the heart*'). Besides a shield, sometimes a breast plate was worn to protect the vital organs and the heart. Cú Chulainn wore no such protection (though his friend Ferdia did). It is significant that his most important battles were with or for those he loved: Emer, Ferdia, Conla, Fergus.
Sheltering.

Word Ogham of Mac ind Óic: Comet lachta ('*guarding of milk*'). Milk containers were constructed of alder wood. It is in the way that the container surrounds and holds the milk that it is preserved. When Bres was King of the Tuatha Dé, he placed a tax upon white cows. Nectan ran his cattle between two fires of fearn. He was able to singe the hair of all of his cattle, turning them dun-colored. It was in this way that he avoided paying the tax (until Bres taxed dun-colored cattle and used the same trick himself). **Preservation.**

Word Ogham of ÓDubhain: Cosantach ceann ('*protecting the Head*'). It was in attempting to recover his sister Branwen from Matholwch, King of Ireland that Bran lost his life and his head. **Contention.**

F



**Fearn (Alder)
"Shield of Bran"**

Guarding of Thought
Past, Present, and Future Meanings:
Shielding from the Past
Protection from Assault
Preservation of Ideas

The Nine Dúile of Fearn:
*Shielding of Roots: **Guarding**,*
*Guarding of Connections: **Alliances**,*
*Alliances of Growth: **Protection**,*
*Protection of Emotion: **Sheltering**,*
*Sheltering of Spirit: **Rescuing**,*
*Rescuing of Mind: **Preservation**,*
*Preservation of Thoughts: **Defending**,*
*Defending Face: **Assertions**,*
*Assertions of Decisions: **Contention**.*

Tales to Read and Study:

“The Shield of Corc”
“The Sick Bed of Cú Chulainn”
“The Dream of Angus Mac n’Og”
“The Reign of Bres”
“Cad Goddeu”
“The Song of the Forest Trees”
“The Voyage of Bran” from the Mabinogion

S



Saile (Willow)
"Tree of Enchantment"

“The noble willow burn not,
a tree sacred to poems;
within her bloom bees are a-sucking,
all love the little cage.”

*Iubdan, King of the Faylinn, to Ferdiad,
“the man of smoke” for Fergus Mac Léide,
King of Ulster - circa 1100 CE*

The willow is one of the seven sacred trees of Ireland. The shelter of a willow tree is said to provide a magically enclosed space for inspiration and meditation (‘all love the little cage’). The tree’s life force forms a living green sphere of spiritual protection in the space around it. For these reasons, it is sometimes called the ‘poet’s tree.’ It was also called the Poet’s Tree in the ‘song of the Forest Trees.’ In another well known tale, the secret of Labraid the Mariner was revealed to the entire court of Leinster by a harp made of Willow. Labraid’s barber had told the king’s secret to the Willow tree itself (to avoid breaking his oath of secrecy about the king’s unusual ears). When the harp was first played in the king’s presence, it said, ‘Labraid the Mariner has two ears like a horse!’ The king’s secret was out, but he was still accepted as the king (in spite of his blemish), due to the prosperity and wisdom of his rule. The willow has no symbolic color though the color Ogham for it is associated with ‘brightness’ (fitting for a tree of poetic inspiration). Its class is peasant. It brings balance and peace to us and contributes to our own inner quietness. These properties of the Willow balance the other influences and forces associated with it during periods of poetic inspiration. The willow is a tree of the Moon, as can be seen by the way its limbs speak to us in waves, as well as for its known affinity for water and water spirits. Never cut Willow during the waning moon. It’s month is April.

Tone: f (Chase & Pawlik); b (ÓBoyle)

Magical Ogham: síúlacht - 1) feeling of being magically influenced, not necessarily by bríocht; 2) spontaneously magic insight, esp. given by proceeding (c.f. iomas, poc, túras); 3) state of being fey. (CNL) Also spelled as ‘séolacht’ and seems to be closely associated

with the act of ‘sailing’ or ‘reading the signs’ (as in reading the stars). (SOD)

Skill Ogham: sairsi - handicraft.

Color Ogham: sodath - ‘fine-colored.’

Word Ogham of Morann Mac Main: Lí n-aimbí (*‘hue of the lifeless’*). The image that I receive from this Ogham is of one that looks beyond the surface of life. This is perhaps to be seen by looking through the eyes of the dead. Another translation of ‘li n-aimbí’ might be ‘the brightness of death.’ This may refer to the brightness within the eyes of the dying as they see another world and another light. I have seen such a brightness within the eyes of many that I’ve held dear. True seership requires us to release our preconceptions and be ‘as one who is dead,’ in order that we may also see the light that comes from beyond.
Appearance.

Word Ogham of Cú Chulainn: Tosach mela (*‘beginning of honey’*). When we have gone beyond the ordinary boundaries to cross the thresholds between lives and to see only Truth. This is a form of initiation or metamorphosis and represents the beginning of **Self-Discovery.**

Word Ogham of Mac ind Óic: Luth bech (*‘activity of bees’*). The ‘activity of bees’ refers to the knowledge that is received from meditation. It seems to be an allusion to the beehive-like houses of the early Irish monastic communities (though it could also refer to the meditations of poets as well). Luth bech is all about what we bring back from our travels and our work of meditation. It is about how we use the knowledge of fate. This is what we make of our future. **Awareness.**

Word Ogham of ÓDubhain: Lios ar nochtadh (*‘circles of revelation’*). As we look beyond the present into the future or within ourselves, we can hope to do those things that are essential to resolving problems. Reality itself is shaped like the rings of a tree... there is an easy time for rapid growth and then there are times of slow progress. These circles are very like the caers referenced in the poem by Taliesin called ‘Preiddeu Annwn.’ It is my opinion that the seven caers of this poem represent levels of awareness experienced during an initiation into the mysteries. Journeying through each of these levels is all about overcoming our inner blockages. It is about freeing our spirit to a greater reality. It is about overcoming **Resistance.**

S



Saile (Willow)

"Tree of Enchantment"

Parting the Veils

Past, Present, and Future Meanings:

Appearances from the Past

Discovery of the Present

Awareness of the Future

The Nine Dúile of Saile:

*Appearance of Bones : **Shape**,*

*Shape of Form: **Image**,*

*Image of Sensation: **Discovery**,*

*Discovery of Emotion: **Feelings**,*

*Feelings of Spirit: **Touching**,*

*Touching of Dreams: **Awareness**,*

*Awareness of Thought: **Alertness**,*

*Alertness of Perception: **Wariness**,*

*Wariness of Decisions: **Resistance**.*

Tales to Read and Study:

“Preiddeu Annwn” by Taliesin

“Song of the Forest Trees” in the “Death of Fergus Mac Léide”

“Cad Goddeu” by Taliesin

N



Nuin (Ash) **“Weavers Beam”**

“Núada’s day of beneficence,
For warping and waulking,
A hundred and fifty strands there shall be to number

Blue thread very fine,
Two of white by it’s side,
And scarlet by its side of the madder.

My warp shall be very even,
Give to me thy blessing, O King of the shining Ones,
And to all who are beneath my roof in the dwelling.

*An ancient Gaelic Blessing from Carmina Gadelica
(Deities names inserted by myself)*

Druidic wands were sometimes made of Ash (with spiral decorations), and were used for healing, as well as for directing the power of the Sun. To the ancient Celts (also the Norse), Ash symbolized the interconnection between the Three Worlds, as well as being the symbol of the rebirth of life that follows death. Ash is a tree of the Sun, yet its ability to connect the worlds reveals its primary essence to be that of water. It is because of its dual solar connection and its watery nature that I attribute this tree to Nuada Argetlamh, King of the Tuatha Dé Danann. I feel this attribution is very appropriate, because the Ash is a chieftain tree according to the Book of Ballymote. Nuada was himself also a chieftain who lost his kingship (due to the blemish of losing his hand in the victory over the Firbolg), yet he was able to regain his kingship (and his hand) through the healing Draíocht of Dian Cécht and Míach. Nuada is said to have been killed in the Battle against the Fomorii, yet he was also said to have lived again. Like the Nuin Ogham, he is also associated with the concept of rebirth (so necessary and comforting to those about to go into battle to face death). The color Ogham for ‘N’ is ‘necht’ which means ‘clear’ and could be associated with Findias (Clearing), the Magical city that provided Núada’s sword of Light. The name Nechtan is also said to be another name for Nuada who was said to have been one of Bóann’s husbands.

The weaver’s beam was called a ‘garmain’ by Gaelic women. There were two sizes: a large one that was sometimes called a ‘spear’ and a smaller one called a ‘lu-garmain.’ There were also weaving rods that looked like a wand, called a ‘claidim’ or ‘sword.’ These ‘swords’ were used to free the threads and to run them within the warp of the weave. The warp of the weaving was called ‘dluth’ and the weft was called ‘innech.’ Celtic women would chant and pray at their weaving as they made the tartans and cloths for their men to wear when in battle. Each thread that passed over the weaver’s beam had a special blessing linked to it to protect their loved ones. The weaver’s beam was made of

the same Ash that made up the ‘maw of the spear.’ It’s role in the protection of the family was also demonstrated in the tradition of placing a fídh of Ash above the doorway to the family home. Ash was woven into the life of the Celts: connecting the Three Worlds; weaving the fabrics of life and battle; protecting the sanctity of the home; guarding the safety of the king. The Bardic color for Ash is said to be glass green (though the color Ogham is given as ‘clear’). Its influence during divination is to provide a need for balance, a sense of inevitability, or a linking of factors. Those factors within its sphere will happen regardless of other influences. According to Graves, its month was April/May (traditionally associated with the beginnings of battle or the last month of peace). I associate the ending of April with the appearance of the Fox and the den of wisdom (both attributes also associated with Nuada).

Tone: g (Chase & Pawlik); a (ÓBoyle)

Magical Ogham: néaladóireacht - 1) divination by clouds; 2) furtively spying. (CNL)
Also spelled nelladóireacht and neladóireacht ... could also mean astrology. (SOD)

Skill Ogham: notaireacht - notary work, inscription, writing.

Color Ogham: necht - ‘clear.’

Word Ogham of Morann Mac Main: Cosad sida (‘*checking of peace*’). The maw of wood known as the weavers beam is a checking of peace, since it represents the home, the framework upon which the very fabric of our lives is woven. The weavers beam is where the weaving is stopped. The home is where safety is sacred. It is where peace abides and fighting is stopped. In the tale ‘The Destruction of Da Derga’s Hostel,’ Conare violates one of his geis by inviting a single woman into the household after sunset. This woman is the Badb (‘fury or slaughter’), in disguise, and it is significant that her shins were each described as each being ‘as long as a weaver’s beam.’ Conare’s violation of geis invited slaughter past the weaver’s beam of the threshold and into the hostel.

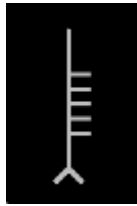
Checking.

Word Ogham of Cú Chulainn: Bág maise (‘*boast of beauty*’). Beauty is an absolute and it is that which is always desirable. To recognize it, is to place it into jeopardy from those that would take it away. Emer boasted of her beauty and Cú Chulainn’s prowess and was challenged in the ‘word fighting’ at Bricriu’s Feast (her beauty eventually prevailed). Cú Chulainn boasted of his prowess and his right to the champion’s portion and was also challenged. He was able to answer all of these challenges, but only the strongest dares to boast amid warriors and beauties. **Challenge.**

Word Ogham of Mac ind Óic: Bág ban (‘*fight of women*’). Though the ‘fight of women’ was about verbal sparring in the tale of Bricriu’s Feast, it could also involve Magical words and wishes as well. I am reminded of the many tartans that are woven according to age-old patterns. Each wearer is safeguarded by the weavers magick, and guarded by the will of the women in the household (who hold its patterns within their song). **Assaults.**

Word Ogham of ÓDubhain: Cumhacht sida (*‘power of peace’*). The mark of leadership is in constructive uses of power and the ability to answer challenges. A leader is measured by how well he (or she) follows their own truth (the straight and narrow).
Hardihood.

N



Nuin (Ash)
“Weavers Beam”

The Truth of a King
Past, Present, and Future Meanings:
Checking Priorities
The Challenge of Participation
Facing Assaults

The Nine Dúile of Nuin:
Checking of Foundations: Examination,
Examination of Form: Testing,
Testing of Nature: Challenge,
Challenge of Blood: Defiance,
Defiance of Spirit: Aggression,
Aggression of Mind: Assaults,
Assaults of Thought: Attacks,
Attacks of Perceptions: Contests,
Contests of Power: Hardihood.

Tales to Read and Study:

"The Destruction of Da Derga's Hostel"
"The Champion's Portion" from Bricriu's Feast
Eó Rossa" in Metrical Dindshenchas
"Cath Maige Tuired"
"Cad Goddeu" by Taliesin



Chapter 14

The East

H



Huath (Hawthorne) “Horror, Son of Terror”

“I have an axe;
Let one of you take it in his hand and cut off my head today,
and I will cut off his head tomorrow.”

(Uath Mac Imoman - The Champion's Portion from Bricriu's Feast)

This tree is also known as the May Tree, Quickset, and Whitethorn. In ancient times, prostitutes were sometimes called ‘she-wolves’ and house of prostitution were known as ‘wolf-dens.’ I sometimes wonder if the packs of wolves noted in the associated briatharogam for Huath refers to the ardor of young lovers in the springtime. Matters of love are sometimes a dilemma in much the same way as the twin fires of the season and the thorns of the flowers of the May Tree. Though its limbs are thorny, its blossoms can be used to stimulate the heart (two characteristics of love itself). This twofold nature of Hawthorn is most evident at Bealtaine when it is used for enhancing love and beauty. This is one of the few times that it is lucky to cut Hawthorne. At other times, it is left alone and viewed with a slight hint of dread. The two meanings of the word: Huath, that I’ve previously identified are: earth and fear. In this case, the earth being referenced is the earth that provides us with abundance, while at the same time concealing the secrets of the caves, the depths, and even the grave. The fear is the fear of the unknown, which is at the same time, the road to opportunity. When we are faced with a choice between great promise and/or disaster, we are ‘bheith idir dhá thine lac Bealtaine’ (caught between the

two fires of Bealtaine). We are selecting a portion from the bannock of life, risking the consequences while hoping for the rewards. This is a time honored expression among the Irish. It's all about making the leap between the flames and coming through on the other side.

The choices of Huath, as well as how its two opposing meanings can be integrated, is best illustrated by a story from Irish tradition: 'The Champion's Portion,' from the tale of Bricriu's Feast. In this tale, Cú Roi exhibited this twofold nature in the 'beheading game' that he played with the Ulster champions in their contention over the 'champion's portion.' Cú Roi presented himself as a horror of Nature, challenging those who would be declared the champion within the mead hall in these words, 'I have an axe; Let one of you take it in his hand and cut off my head today, and I will cut off his head tomorrow.' Cú Chulainn not only dared to take Cú Roi's head (who was disguised as the son of Terror), but he also accepted the risk involved when this Horror appeared the next night, demanding his head. Cú Chulainn dared to place his own head on the block and was awarded the victory (when all others had failed for lack of courage). The Champion's Portion was awarded to him for his willingness to accept the reward, as well as being willing to face the consequences.

These dual potentials for risk and reward are inherent to Draíocht. The edge of Cú Roi's axe is no sharper than the fine line that must be walked between being and non-being. In my opinion, this is one of the reasons that Irish folk wisdom says that wands of Hawthorne possess great power. They are evidence that their possessors have walked that line and returned again. Such is the gift of life in the face of death. The Whitethorn is a favorite tree of the Sídh (especially if they grow as groups of three) and marks the line between this world and the Otherworld. Cutting one, brings death, illness and misfortune, especially if done at the wrong time and in the wrong manner. The boughs themselves are used to ward away evil spirits, especially at Bealtaine. At this time, its blossoms and boughs may also be used to enhance beauty and fertility. In divination, Hawthorne is peasant class, its color is purple (the color of Magick as well as the depths of consciousness). Its influence is that something or someone will be delayed, obstructed, or temporarily prevented (usually from fears), from some action. Huath is all about risking and rewards. According to Graves, its month was late May or early June.

Tone: b (Chase & Pawlik); g (ÓBoyle)

Magical Ogham: huidecht - travelling through life (or death). Especially applied to journeys that go beyond boundaries. (SOD)

Skill Ogham: h-airchetul - trisyllabic poetry.

Color Ogham: huath 'terrible'

Word Ogham of Morann Mac Main: Conal cuan ('pack of wolves'). A stand of Whitethorn trees is said to be the home of the Sídh. As such, it contains Otherworldly Draíocht. In seeking safety within a hedge of thorns, we may find great rewards but we may also face greater peril. Those of this world that seek to harm us may pass by for fear of the Otherworld, yet our only benefit from such danger may be a change in the nature of our peril. We must become our own safety and make the leap into the unknown

anyway. The outcome of our quest will depend upon how well we have prepared ourselves for the dangers, as well as how we are accepted by those who live beyond the boundaries. We must synchronize ourselves to the way of the Sídhe, with the outcome uncertain: **Affinity**.

Word Ogham of Cú Chulainn: Ansam aidche (*'bringing of loves'*). The greatest battle and uncertainty of life is in the area of love. Can we venture forth bravely? Do we know ourselves and our lovers? Will we be rejected? Can we stand the embarrassment? It is best to find areas of common interest and affinity before taking love's leap; **Compatibility**

Word Ogham of Mac ind Óic: Banadh gnuisi (*'blanching of face'*). Though we may have the utmost confidence in ourselves, there is always that certain moment in all of our activities where we have placed our neck on the chopping blocks of risk and we have opened ourselves to adventure and danger. We must commit to the new venture heart and soul, just as Cú Chulainn made the leap upon the bridge of Scáthach, or as Angus sought his dream lover, Cáer Ibormeith. We must completely place our arms around the risk of opportunity, embracing it, while awaiting our fate; **Encompassing**.

Word Ogham of ÓDubhain: Forghabh ar eagla (*'facing of fears'*). To achieve prosperity we must accept the challenge of new opportunities. Nothing ventured, nothing gained is what this Ogham is all about. It, like its cousins: Beith, Muin and Ailm, on the first circle of Fionn's Wheel, represents a doorway to change, announcing the powers of the directions, as well as the five parts of being. Facing our fears opens a doorway to prosperity and provides us with the adventure of **Opportunity**.

H



Huath (Hawthorne)
“Horror, Son of Terror”

Seeking Opportunity
Past, Present, and Future Meanings:
Affinity for Nature
Compatibility of Selves
Encompassing of Adventure

The Nine Dúile of Huath:
*Affinity of stones: **Likeness**,*
*Likeness of Form: **Similarity**,*
*Similarity of Nature: **Compatibility**,*
*Compatibility of Emotion: **Agreement**,*
*Agreement of Spirit: **Acceptance**,*
*Acceptance of Dreams: **Encompassing**,*
*Encompassing of Thoughts: **Containing**,*
*Containing of Perceptions: **Fortunes**,*
*Fortunes of Decisions: **Opportunity**.*

Tales to Read and Study:
“The Champion’s Portion” from Bricriu’s Feast,
Sir Gawain and the Green Knight
“Cad Goddeu”

D



Duir (Oak)

“King of the Grove”

“O Tuis, we conceal not thy fame.

We praise thee as the oak above the kings;

The skin of a pig, bounty without hardness!

This is the reward I ask for it.”

Brian, son of Tuirenn, to Tuis, King of Greece,

The Tale of the Sons of Tuirenn

from Celtic Myth and Legend by Charles squire

Magick wands, ‘Serpent Eggs,’ as well as charms can all be made using this sacred tree. Divination can be performed listening to the winds as they pass through the leaves of the Oak. The leaves may also be burned to purify the air. The bark of the Oak has been used since ancient times as an astringent. The acorns were said to be eaten by the Druids prior to performing divinations. The acorns could also be roasted to make a ‘coffee-like’ drink or ground as a meal for breads. The pigs of the Celts were often sent into the forest to fatten on the mast of the Oak. Though the Oak may appear to be dead or dormant during the winter, its life-force is still apparent in the green leaves and white berries of the Mistletoe (its blessing from the Gods). The Oak was the tree of refuge into which Lleu sought safety (in the form of an eagle), following the attack of Goronwy upon him. It was here that Gwydion found a Magical pig feeding on the putrefied droppings from the eagle’s flesh, as Lleu wasted away perched upon the upper limbs of the Oak. Gwydion healed him with a Druid’s wand and also helped him to achieve his vengeance. Blodeuwedd, the Flower Queen, was turned into the Night Owl by Gwydion and Math as a result of her betrayal of Lleu. The Bardic color for Oak is said to be black or dark brown (the color dub or ‘black’ is particularly a favorite of mine). It provides leadership, security and strength in divination. Oak is of the chieftain class. It is also one of the nine sacred woods of the Need Fire. According to Graves, the month for Oak is June/Midsummer. A Celtic name for the month of June is Ogmios which could refer to Ogma, the Sun-faced, or (more likely) to Angus mac n’Og, son of The Dagda. My own family name of ÓDubhain takes its root meaning from the associated color for this month which is dub (‘black’).

Tone: e (Chase & Pawlik); f (ÓBoyle)

Magical Ogham: dícheadal - incantation. (CNL) A particular form of dícheadal is known as ‘diechetal do chennaibh.’ This is a way of achieving imbas by understanding each part of a given situation separately so that its combined meaning may be more completely understood. The use of such a technique also gives insight into hidden agendas and the root causes (or its creators). Though some have translated diechetal do chennaibh to mean ‘cracking the nuts’ or ‘incantation of the fingertips,’ I personally view it more as ‘picking up the pieces’ and understanding the riddle. (SOD)

Skill Ogham: druidheacht (draíocht) - wizardry.

Color Ogham: dub - ‘black.’

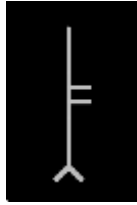
Word Ogham of Morann Mac Main: Ardambh dossaibb (‘highest of bushes’). The Oak is the king of the grove because it persists in its growth and provides shelter from storms (though it also ‘takes the stroke’ of lightning, so beware). The Oak is the staunch one of the forest, the ‘strong Upholder.’ It is a preferred building material for the center pole of the home. It also provides a bountiful harvest of acorns for the herds and wildlife. The Oak was considered to be the king of the forests, in much the same way that the human king was the center of the Celtic tribe. It’s two strengths are its generosity and its **Nobility**.

Word Ogham of Cú Chulainn: Slechtam soíre (‘most admired of carvings’). This might refer to votive offerings, hand gods or even idols, but I think it has a different meaning. Cú Chulainn is remarking upon the rights of the greatest warrior to the ‘Champion’s Portion’ of the feast. After withstanding all challenges and achieving mighty feats, he could expect a reward; **Bounty**.

Word Ogham of Mac ind Óic: Gres sair (‘carpenter’s work’). The work of the carpenter is to assemble the supports of a structure in such a way that it can support the roof (for a building) or it can weather the storms (for a ship). The oak is the wood of choice for buildings, roads and shipbuilding due to the way it maintains it’s shape and stays true to form. In much the same manner, the Filidh carved their Ogham upon Oak staves calling themselves ‘carpenters,’ building their poetry from the woods of the memory: **Strength**.

Word Ogham of ÓDubhain: Stuama laidir (‘strong and stately’). The true mark of kingship was not in numbers of warriors or feats of arms, it was in hospitality to all, abundance of crops, having the support of the tribe, and filling the Land with the king’s **Preeminence**.

D



Duir (Oak)
“King of the Grove”

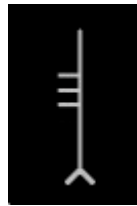
Poetry of Honor
Past, Present, and Future Meanings:
Nobility of Ancestors
Bounty of Achievement
A Future of strength

The Nine Dúile of Duir:
Nobility of Roots: Generosity,
Generosity of Form: Abundance,
Abundance of Nature: Bounty,
Bounty of Blood: Reward,
Reward of Spirit: Dedication,
Dedication of Mind: Strength,
Strength of Reasoning: Clarity,
Clarity of Perception: Distinction,
Distinction of Authority: Preeminence.

Tales to Read and Study:

“The Dagda’s Harp” in Cath Maige Tuired
“The Sons of Tuirenn”
“The Story of Blodeuwedd” in the Mabinogion
“Cad Goddeu”
“Eó Mugna”
“The Voyage of Bran mac Febal”

T



Tinne (Holly) **“The Sons of Tuirenn”**

“It is a very deadly spear belonging to the King of Persia, the Luin it is called, ... its head is kept steeped in a vessel of water, the way it will not burn down the place where it is...”

*Lugh to the Sons of Tuirenn,
found in Lady Gregory’s “Gods and Fighting Men”*

This tree is sacred to the Winter and summer solstices and is used in the rituals of each. Holly was planted close to houses for protection from negative spells (even lightning)! Holly boughs provided good luck especially at Mid-Winter. Holly under your pillow will help your dreams come true. Bringing Holly into a friend's house might cause death, as would picking a Holly while in blossom. It is my belief that this wariness about Holly is associated with the actions and fate of the Sons of Tuirenn, who killed Cian, father of Lugh, and suffered death after long labors. Holly was considered to be the hottest burning wood in the fire (though the Hawthorne might also merit this title). Its class is peasant; its color is dark gray and its month according to Graves was Mid summer/July. Its general influence for divination is to provide energy and guidance for the problems that will come. Holly is a tree that transcends the seasons like the Oak. The ‘T’ Ogham is very similar to the ‘D’ Ogham in how it is used and pronounced in Irish. The Oak and the Holly have traditionally always represented the two kings of Nature that battle for supremacy throughout each yearly cycle. They are the twins of summer and the eternal suitors/sons of the Land and its life.

On a surface level, the story of the Sons of Tuirenn is about revenge and honor price. Their names were Brian, Iuchar and Iucharba, and their mother was none other than the Goddess Danu. In some tales they are called the three gods of Danu. These three Sons of Tuirenn killed Cian, father of Lugh, as part of an ancient enmity that existed between the two families. As a result of this action, they had to perform a list of tasks that were similar to the twelve labors of Hercules in Greek myth. They performed heroically and accomplished their tasks but died in the effort. Lugh denied them healing even though their father Tuirenn pleaded with him to do so. As a result of their labors, the Tuatha Dé obtained many magical weapons and tools that aided them in the battles against the Fomorii. On a deeper level, this story was actually about the cycling of the seasons and the age-old story of the Oak King and the Holly King. ‘Tuir,’ the root of Tuirenn, relates to ‘Duir’ (for the Oak), in much the same manner as the ‘T’ Ogham relates to the ‘D’

Ogham. These Ogham are two forms of the same basic sound or concept. The sons of the Oak were seasonal and the sons of the Holly persistent. The Oak conquered when it was in its prime and the Holly persevered. The battle was ongoing. Each tribe was worthy of rule and each shared in the honor and glory of the kingship. On a surface level, this Ogham is about revenge and the price of vengeance. On a deeper level, it is about continuity, energy and the essence of honor. Its month is July, according to Graves (and also according to the Scottish name for July which is an t-Iuchar, the name of one of the three Sons of Tuirenn).

Tone: a (ÓDubhain); e (ÓBoyle)

Magical Ogham: támhneál - trance in general. (CNL) This term could also be applied to a stupor, fainting, unconsciousness or even death. (SOD)

Skill Ogham: tornoracht - turning.

Color Ogham: temen 'dark gray.'

Word Ogham of Morann Mac Main: Trian (roith) (*'holly; a third part of... a wheel, i.e. the axle of the wheel; the essence of...'*).

trian The most important part of any activity is what keeps it going and focused. This is called its central principle and represents the center for that activity. It is this idea of our own central principle and center that defines ourselves and our connections to family and world. The Wheel of the year and the seasonal festivals define for us a center of continuing life. The turning of the seasons upon their own axle was like a chariot through time. The holly is an evergreen; a tree of summer and winter; a tree that persists through the entire revolution of the wheel, providing **Continuity**.

Word Ogham of Cú Chulainn: Trian n-airm (is tinne iairn) (*'fires of iron, literally: the magical essence ...of a molten iron ingot; also a third part of a weapon ... made of iron'*).

triann-airm The Draíocht of the smith came from the fires that melted the iron. It was with this fire that the spells were worked into the weapons, so that their purpose could be shaped. Holly gave the fire a constant source of heat to melt the iron and change its form. It is through the constant and controlled firing and shaping of metal that the best blades are forged. The work of the forge itself is a binding of heat, shape, and skill, using the arts of the smith. **Energy** in all its forms, awaiting an action, awaiting an edge.

Word Ogham of Mac ind Óic: Smir guaili (*'fires of coal; marrow of charcoal'*).

smirguaili Charcoal is the essence of fire that is trapped within wood. Charcoal is produced by purifying the wood in the absence of reactive agents (such as oxygen). What remains is the part of the wood that has trapped the energy of the Sun within it, which is carbon, the basis of life. When all of the other non-essential parts are burned away, then we have the **Essence** of wood which is fire for the Draíocht of the smith.

Word Ogham of ÓDubhain: Mine is deilgneach (*'smooth and prickly'*).

mineisdeilgneach Just as the leaves of the Holly are smooth and prickly, so too is the possession great power. One must temper its use with judgement and restraint, since the ability to destroy grows with the possession of great strength. This was the primary

lesson taught in the tale of 'The Sons of Tuirenn.' The temptations to misuse such strength are regulated by the traditional codes. **Principles.**

T



Tinne (Holly)
“The Sons of Tuirenn”

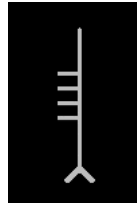
Principles Above Life
Past, Present, and Future Meanings:
Continuity of Family
Energy of Creation
Essence of Life

The Nine Dúile of Tinne:
*Continuity of Roots: **Tradition**,*
*Tradition of Form: **Custom**,*
*Custom of Growth: **Energy**,*
*Energy of Health: **Potency**,*
*Potency of Spirit: **Purity**,*
*Purity of Mind: **Essence**,*
*Essence of Thoughts: **Elements**,*
*Elements of Perception: **Fundamentals**,*
*Fundamentals of Decision: **Principles**.*

Tales to Read and Study:

“The Sons of Tuirenn”
“Sir Gawain and the Green Knight”
“Bricriu’s Feast”
“Cad Goddeu”

C



Coll (Hazel)
“Wattles of Wonder”

“Nine Hazels of Wisdom grew over the Well of Segais”
Bóann and the Well of Segais

This tree is a Druidic sacred tree and is known to have a strong affinity for water. Forked staves of Hazel can be used as divining rods to find water or treasure. In divination, Hazel is of the chieftain class, its color is brown, its purpose is to provide creative energies. According to Graves, its month was July/August. Hazel wands were used to drive the cattle between the Bealtaine fires, which also singed their backs for protection. Hazel wands are also symbolic of ‘Eolas’ (positive Draíocht and Wisdom, found through experiment and experience). Nine Hazels grew above the Well of Segais into which they dropped their nuts. They are said to be the source of its wisdom. The ‘milk of the nut’ is said to be especially good for children born in the fall. It is said in the folk wisdom that, if a circle is drawn on the earth with a Hazel wand, it will protect all that are within it from evil spirits and Dark Draíocht. A wreath of hazel was also said to help wishes to come true (especially when worn on the head or woven into a hat). Hazel nuts can be eaten as an aid to divination and as a source of Imbas. Dichetal Do Chennaibh which literally means ‘cracking the pith’ was one of three methods of divination that the Filidh studied in their schools (see the Magical Ogham for Oak above).

Tone: d (Chase & Pawlik); d (ÓBoyle)

Magical Ogham: corrguineacht - ‘crane magic,’ bríocht, esp. mallacht, on one foot, one eye closed, one hand in belt. (CNL) This was the technique used by Lugh to incite the Men of Dea to battle against the Fomorii. As with most Celtic Magick, it is associated with edges and boundaries. Perhaps the precarious stance on one leg is intended to symbolize the edge that all Magicians must walk when standing between worlds? (SOD)

Skill Ogham: cruitireacht - harping.

Color Ogham: cron ‘brown’

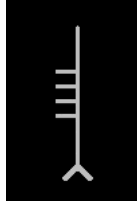
Word Ogham of Morann Mac Main: Cainin fedaib (‘fairest of trees’). This is clearly a reference to the White Hazels of Wisdom that grew over the Well of Segais at the Brugh na Bóinne. **Wisdom.**

Word Ogham of Cú Chulainn: Milsem fedo: (*'sweetest tree'*). To a warrior the knowledge of fighting was essential to his **Survival**. There was no sweeter feeling than to have faced death and survived. Sometimes the only way to gain certain types of knowledge is to face one's own death. This is also known as a 'shamanic death.' This is the tree that we descend and ascend to travel between worlds. It is also the center of life for the self, the tribe and the worlds.

Word Ogham of Mac ind Óic: Cana bloisc (*'friend of cracking'*). The Druidic practice of illumination known as Dichetal Do Chennaibh can also be translated as 'cracking the pith.' This is a reference to eating the hazel nuts of Wisdom. It is a form of divination in its own right. It is not only about 'cracking the pith,' it is also about have the inspiration necessary for reassembling their separate parts into the kernel of their meaning: **Creativity**.

Word Ogham of ÓDubhain: Gluaiseacht saothar (*'sweetest of labors'*). The best work is that which provides us with rewards beyond what we ever expected. We are most fully rewarded when we do the work of the heart, rather than the ambition. This is what happens when we seek imbas. Our answers are filled with marvels and spring forth from the well at the source of knowledge: **Wonders**.

C



Coll (Hazel)
“Wattles of Wonder”

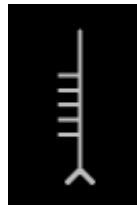
A Wonder Hill
Past, Present, and Future Meanings:
Wisdom of Stones
Survival of Heritage
Creativity of Stars

The Nine Dúile of Coll:
*Wisdom of Stones: **History**,*
*History of Earth: **Tales**,*
*Tales of Nature: **Survival**,*
*Survival of Blood: **Inheritance**,*
*Inheritance of Spirit: **Heritage**,*
*Heritage of Dreams: **Creativity**,*
*Creativity of stars: **Revelation**,*
*Revelation of Perception: **Inspiration**,*
*Inspiration of Power: **Wonder**.*

Tales to Read and Study:

“Cormac’s Cup of Truth” from Ectrae Cormaic
Bóann and the Well of Segais
“Sionann and the Well of Conlai” from Echtraí Conlai
“Finn and the Salmon of Wisdom”
“Fionn’s Shield” from Dunaire Fionn
“Cad Goddeu”

Q



Quert (Apple) “The Silver Bough”

“One day in Maytime, Cormac, grandson of Conn,
was alone on Múr Tea in Tara.
He saw coming towards him a warrior....a silver branch
with three golden apples upon his shoulder.
Delight and amusement enough it was to listen
to the music made by the branch,
for men sore-wounded, or women in childbed,
or folk in sickness would fall asleep at the melody
which was made when the branch was shaken.”

*Cormac in the Tale of Cormac’s Cup of Truth
as translated by Caitlin Matthews
in the Encyclopedia of Celtic Wisdom*

Apples have been used in many love spells throughout history and tradition. Their cider can also be used to replace blood or wine called for in many old enchantments. In divination, Apple is shrub class, its color is green. Some Celtic traditions say that the apple is a symbol for the soul. An Apple branch was called the ‘silver bough’ and enabled its bearer to enter the Celtic land of the Gods. Quert symbolizes the magical apples of the silver bough. This was a branch that was carried by every Filidh signifying his/her ranking. When it was shaken was an indication that a poetical recital was about to begin. Golden apples and silver boughs are found throughout Celtic tradition as symbols of Otherworldly power and the music of Sídh. In ‘Cormac’s Adventure in the Land of Promise,’ it was the silver bough that showed him the way. Connla was bewitched by the leansídhe and her golden apples. Even though her spells were countered by the king’s Druid, Connla could eat no food except for the golden apples which miraculously appeared each day. Eventually, he journeyed with his faerie lover into the Otherworld, never to be heard from again (in this world). The Isles of the Blessed are known as the Isles of the Apples. In the legends of King Arthur this isle is known as Avalon, which seems to take its name from the Irish word for apple which is abhail. The arrival of apple blossoms, heralds the coming of summer. It is no mistake that the Isle of Apples, in the land of endless summer, was also known as the Summerlands.

Tone: d# (Chase & Pawlik); c (ÓBoyle)

Magical Ogham: cumhacht - power, authority, influence. (CNL) This term is also used to describe the effect that a Mighty One with great power would have upon those around him or her. This influence was also ascribed to the effect that the Ogham consonants had upon one another when chanting verses (especially those that were linked by alliteration). The linking of one beginning word sound to another, modified the word endings and changed (or 'reshaped') the meanings and/or effect of the words themselves. From such a linkage of sameness or similarity, comes the power of sounds, names, and incantations, to affect the shape of reality. (SOD)

Skill Ogham: quislenacht - fluting.

Color Ogham: quiar 'mouse-colored.'

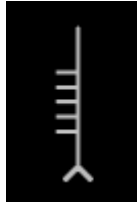
Word Ogham of Morann Mac Main: Clithar mbaiscaill ('*shelter of a hind*'; *bas-ceall* 'death sense'). The words: 'shelter of a hind,' bring to mind both the image of both the excitement of the chase, and the contrasting image of the tranquillity of a secret glade. Death lurks within the excitement of the chase while love perhaps lurks within the glade. This may well have been the type of place where Fionn found his wife and love, while giving chase to what he thought was a deer (who was actually sadb, a shape changing woman of the Sídh). To the ancients, the act of love was called the little death. And so it is that I equate Bas-ceall or death-sense with **Love**.

Word Ogham of Cú Chulainn: Dígu fethail: ('*Badge of penetration*'; '*dregs of clothing*'). Dígu fethail translates as either 'badge of penetration' or 'dregs of clothing.' I see either translation as an obvious reference to arousal. 'Badge of penetration' can only refer to the male phallic member while 'dregs of clothing' seems to indicate the rending or parting of clothing in preparation for lovemaking. Ceirt (which is a later spelling of quert) also translates as rags or soiled clothing. Either phrase could indicate the soiling or bloodying of clothing as an indication of consummation: **Arousal**.

Word Ogham of Mac ind Óic: Brigh an duine ('*force of the man*;' though I prefer 'power of the people'). This is a clear reference to sexual prowess and vitality, as well as renewal through procreation. I view both as being indications of great vitality and passion: **Passion**.

Word Ogham of ÓDubhain: Milis agus searbh ('*bitter and sweet*'). In my attempts to establish an overall word Ogham for Quert, I kept being reminded of the glow of warmth that remains after lovemaking. I felt that the best description of this state is the state of harmony, where all is right with the world. Between love and death, arousal and passion, the culmination of life is harmony. In this, it would not be unlike the type of place symbolized by the town of 'Brigadoon,' (which was itself a concept of a place out of time and away from the troubles of the world, a place for love to bloom). Harmony encompasses the full range of life's experiences, including those that are bitter, as well as those that are sweet: **Harmony**.

Q



Quert (Apple) “The Silver Bough”

The Music of the Sídhe
Past, Present, and Future Meanings:
Snares of Love
Arousal from the Depths
Passion of Fires

The Nine Dúile of Quert:
*Love of Roots: **Unions**,*
*Unions of Connection: **Encircling**,*
*Encircling of Nature: **Arousal**,*
*Arousal of Emotion: **Excitement**,*
*Excitement of Spirit: **Ecstasy**,*
*Ecstasy of Dreams: **Passions**,*
*Passions of stars: **Radiance**,*
*Radiance of Sun: **Warmth**,*
*Warmth of Power: **Harmony**.*

Tales to Read and Study:

“Cormac’s Cup of Truth”
“Manannán’s Call to Connla”
“The Voyage of Bran Mac Febal”
“The Voyage of Mael Duin’s Boat”
“The Tale of Brigadoon”

Ogham Divination



Chapter 15

The South

M



Muin (Vine)

“The Tie that Binds”

“And there was a good welcome put out before them,
and they were brought meat and wine for drinking,
and water for washing their feet. And after a while,
they saw a fair-haired girl in front of the vats,
and a cup of silver in her hand,
and she giving out drink to everyone.”

*A description of Etain of the Fair Hair
from the tale of “How Osgar met with his Wife,”
Gods and Fighting Men by Lady Gregory*

The Bardic color for Vine is variegated. According to Graves, its month was August/September. Its class is chieftain. The fruit of the vine is wine. Its use in communions, as well as feasting is well known for the effect it has on the spirit. Its general influence for divination is that inner development is occurring but that time should also be taken for relaxation. Other properties of Muin, are its associations with trust and trickery (as presented in the Basic Ogham correspondences).

Nowhere is this relationship between trust and trickery more clearly explained, than in the story of ‘Etain in Fairyland’ or ‘The Wooing of Etain.’ This tale concerns the consequences to Etain from the jealousy of Fuamnach (These are Midir’s second and first wives respectively). Fuamnach transformed Etain into a variety of creations: a pool

of water, a worm, and, eventually, a butterfly. Fuamnach caused the winds of Ireland to buffet Etain for seven years in each manifestation, allowing her no rest. It was at this time, that Etain was blown by chance into Brúgh na Bóinne, the home of Angus mac n'Og. Angus could not release her from her enchantment, but he made a pleasant place for her to live, surrounded by flowers full of honey. Even here, the ill winds of Fuamnach found her and drove her forth until she was blown into the drinking cup of the wife of Etar the Great (or Breasal in other accounts) who became pregnant, giving Etain a mortal birth. Midir searched for her across time and space and eventually found her as the wife of Eochy, the High King of Ireland (Eochaid Airemm). Using his powers of disguise and illusion, Midir came to Etain in the guise of the king's brother Ailill and wooed her. When he revealed himself to Etain as her husband of one thousand and twelve years, she at first refused to leave with him for the Otherworld, not remembering her incarnations. She conditionally agreed to go with Midir to the Great Plain, a land where 'mead and wine abound.' Midir had first to get Eochy to agree to her leaving. To do this, Midir disguised himself and visited Eochy. The results of this visit were a series of games of fidchell in which Midir allowed Eochy to win stake after ever increasing stake, until only a final game remained to be played. In this game, the stakes were to be determined by the victor after the game was finished. Eochy readily agreed, since he had been convinced that he was clearly the better fidchell player. Midir now revealed himself and defeated Eochy (something he could have done from the first). He named as his prize of victory, 'That I may hold Etain in my arms and obtain a kiss from her.' No sooner did he hold Etain in his arms than they both vanished from sight (Midir took her to Bri Leith, his brúgh). The tale of her finding by Dalan the Druid, and her eventual rescue by Eochy is a tale that I have already related (in the section on Magical Tools).

Muin is an Ogham of two meanings (trust and trickery), caught between a faith in the harmony of Quert and the bindings to be found within the tangles of Gort.

Tone: f (ÓDubhain); B (ÓBoyle)

Magical Ogham: millteoracht - magical attack. (CNL) This term is often used in place of destruction, perversion, spoiling or ruining. I get the impression that it could also apply to a chant where a word or a name was purposefully placed to interrupt the rhyme or rhythm of the verses. Doing such a thing might well have called the 'attention' or the power of the chant down upon the hapless victim. such a technique would fit well with a 'glam dichinn' (a poem of great satire and magical attack directed by seven grades of Filidh usually upon a rival king and his possessions). (SOD)

Skill Ogham: milaideacht - soldiering.

Color Ogham: Mbracht - 'variegated.'

Word Ogham of Morann Mac Main: Tresim fedma ('strongest of effort'; 'back of man or ox,' alternatively: 'Efficacy,' 'the power to produce a desired effect'). Muin has two levels of meaning. The outer meaning is clearly stated as labor or effort. The inner meaning is centered around the actual power to create an effect. The word that clearly defines both of these meanings is strain. Strain is indeed the strongest of effort, the labor

of a man's back or even a plowing oxen, but it is also characteristic of the music of the harp and its three strains: joy strain, wailing strain and the sleep strain. The three strains are clearly a Magical way of creating an effect. **Strains.**

Word Ogham of Cú Chulainn: Conar gotha: ('pathway of the voice'; literally 'the throat'; alternatively: 'a method of singing'). Conar Gotha also has two meanings. One meaning points to the throat or the neck, which is where the yoke is attached for the plow team. In another meaning, it is also where the torque is worn for the high-born and the neck ring is worn for the low-born. All these meanings are indicators of how we are bound to our work: the ox to the plow, the king to his kingdom and the thrall to his labor. These bindings are shown to us through outward physical symbols. Other forms of binding come to us through the pathway of the voice. These bindings are found within the spell work and the incantations of the Druids. Some bindings are outward physical bindings while other bindings are internal self-bindings of honor or birth. The drinking of a toast to affirm an oath is such a binding. The chantings of Druids and Fili are bindings of Magick and Draíocht. **Bindings.**

Word Ogham of Mac ind Óic: Arusc n-airlig ('condition of slaughter'; 'a man's back'; alternatively: 'a saying that cuts, a satire'). This word ogham for Muin has two meanings as well. The first meaning is 'fierceness in battle, a condition of slaughter.' Death in battle was not feared by the Celts because they knew they had many lives and much glory to be gained by maintaining their honor. Losing one's honor or soiling one's name was a fate to be feared more than death itself. Such a fate came from a form of slaughter that could cut more sharply than swords. Another answer to the question 'What is sharper than a sword?' is satire. Satire is the ultimate word weapon of the poet. Even the king of the Tuatha Dé Danann, Bres, was ruined by the sharp words of satire. Either form of battle, sword or satire, is known for its fierceness. **Fierceness.**

Word Ogham of ÓDubhain: Achrainn agus cordai ('tangles and cords'). Beyond the tangles and cords and bindings; within the company of mighty warriors with sharp swords; upon the edges of the sharp tongues of poets, there exists the need for a clear code of behavior. Ancient Celtic society was set up around three ideals: honor, hospitality, and truth. The triad of truth, honor and hospitality established an atmosphere of trust within the Tuatha. Each member of the tribe knew where he/she stood in relation to every other member. They knew who they could depend upon and what skills were available. They also knew exactly what to expect for each action that they took. The job of the Druids was to maintain the trust that Celtic society had in its code of living. **Trust.**

M



Muin (Vine)

“The Tie that Binds”

A Rope of Many Strands
Past, Present, and Future Meanings:
Removing the Sword
Songs of Battle
Fierceness of Knives

The Nine Dúile of Muin:

*Strains of Stone: **Obstacles**,*
*Obstacles of Flesh: **Desires**,*
*Desires of Nature: **Bindings**,*
*Bindings of Blood: **Oaths**,*
*Oaths of Spirit: **Vehemence**,*
*Vehemence of Dreams: **Fierceness**,*
*Fierceness of Thought: **Intensity**,*
*Intensity of Perception: **Power**,*
*Power of Authority: **Law**.*

Tales to Read and Study:

“The Tale of Etain in Fairyland” as found in *Celtic Myths and Legends*
by T.W. Rolleston.

“The Wooing of Etain” from *Ancient Irish Tales*
edited by Tom P. Cross and Clark Harris Slover.

””How Osgar met with his Wife,”

Gods and Fighting Men by Lady Gregory.

“Hate Goes Just as Far as Love” - Irish tale from the 15th Century CE?

“Cad Goddeu.”

“The Hospitality of Bres” from Cath Maige Tuired.

G



Gort (Ivy)
“Hallowed Walls”

My little hut in Tuaim Inbhir,
a mansion would not be more delightful,
with its stars as ordained, with its sun, with its moon.
It was Gobniu that has made it
(that its tale may be told you);
my darling, God in Heaven, was the thatcher who has thatched it.
A house in which rain does not fall,
a place in which spears are not feared,
as open as if in a garden without a fence around it.

*Attributed to Suibhne Geilt by Kenneth Hurlstone Jackson
in “A Celtic Miscellany”*

The Bardic color for Ivy is sky blue. The Druidic schools were held in the open air, within the groves, and under the trees. It is fitting that we sometimes receive inspiration that comes from the ‘blue sky.’ Traditionally, the Bardic color for beginning Bards is blue. A crown of ivy was the mark of a poet. Who has not associated ivy covered walls with halls of learning? Ivy is also a sign of welcome, as well as being a symbol of fertility. Gathering ten leaves of Ivy on Samhain, then throwing one away while sleeping with the remainder under the pillow, is said to give you dreams of love and marriage. Ivy will not grow on the grave of a restless spirit, while it grows plentifully upon the graves of young maidens and lovers. Besides these signs, Ivy was also considered to have the ability to protect milk. Wreaths of Ivy, Rowan, and Woodbine were hung over the entrances to barns and cattle pens. According to Graves, its month was September/October. Its class is chieftain and its general influence for divination is that time must be taken to know yourself or your decision will be wrong. It is also associated with learning and judgement.

The two basic meanings associated with gort are cultivation and hunger. These meanings imply that the process of doing some tasks is self-perpetuating (the act of doing a thing, requires that it be performed). Such is the process of tilling a garden. The work and sweat of labor create a hunger within us for the fruits of our labor and the foods of our garden. This is the fuel of life. The process of learning is very like this. The more that we learn, the more we realize that there is to discover. The processes of life and learning are never

ending. Gort is the vine that ascends the tree of knowledge. As we all know, eating of the fruit of such a tree has caused a hunger to come upon the best of people. This is neither good or bad in itself. One should be very aware of the obligations that attend to choices, in much the same way that one should hesitate to eat the foods of the Otherworld itself. Once it is tasted, the hunger for knowledge becomes its own hunger.

Tone: g (Chase & Pawlik); A (ÓBoyle)

Magical Ogham: gabhlairdeall - ‘forked attention,’ division of consciousness, esp. during somhoill. (CNL) This word seems to be related to the word ‘samailt’ which, in my opinion., is descriptive of the technique of making a ‘double’ or an image of oneself. This double is provided with limited capabilities to continue some Magical actions, while the Druid is focusing his/her attention in another area (or even another world). such a technique is also useful for interactively communicating between worlds, as in necromancy. (SOD)

Skill Ogham: gaibneacht - smithwork.

Color Ogham: gorm ‘blue.’

Word Ogham of Morann Mac Main: Millsin feraib (‘*sweeter than grasses*’).. Millsin feraib translates as sweeter than grasses. There are several ways that I interpret this phrase. The flowers of the field are sweeter than grasses. They are the blossoms of growth. The crops that are grown from our planting provide us with fruits, vegetables, and grains, which are indeed sweeter than the grasses around us. Even the meat and the milk that are provided from the cattle of the fields is sweeter than grass. The overall general impression that I get from the Ivy growing within the fields and upon the walls, is that it is the harvest of the study that comes from within the hallowed walls. That harvest is known as learning. Learning comes from a blossoming of knowledge, the crop of the seeds of study. Learning is the product of growth which has been cultivated by the plow of the mind as it furrows the fields of the wise. **Learning** is the milk of wisdom.

Word Ogham of Cú Chulainn: sásad ile (‘*sating of multitudes*’). If learning is sweeter than grasses, then ‘sásad ile’ is about the feeding or the sating of the multitudes. The metaphor is about study and learning. The result of these two activities provides the student with a sense of fulfillment and achievement. The purpose of acquiring knowledge is achievement and service. Achievement and service feed our hunger for food and knowledge. Such fires are eternal in the Wise and must always be fed. They can never be sated. **Fulfillment.**

Word Ogham of Mac ind Óic: Med nercc (‘*Ivy, increasing the balance?*’). Hard work, effort, and study are investments that we make in order to fulfill ourselves as well as to cultivate our intellect. Med nercc, ‘increasing the balance’ is all about setting goals for achievement. The greatest students are those who not only have the best skills, but also possess the greatest ambitions. It is through long work and struggle that we can hope to achieve the breakthroughs of knowledge that will establish our walls of ivy as a sanctuary

of wisdom. **Ambition.**

Word Ogham of ÓDubhain: Teach ar foghlaim (*'house of learning'*). 'It was Gobniu that has made it (that its tale may be told you); my darling, God in Heaven, was the thatcher who has thatched it.' It was Ivy that covered the walls of our house of learning. It is within the Ivy covered walls of our highest institutions of learning that we can find the highest wisdom. These are the Hallways of **Knowledge.**

G



Gort (Ivy) **“Hallowed Walls”**

The Cup of Knowledge
Past, Present, and Future Meanings:
Learning of Youth
Fulfillment of Desires
Ambition of Mind

The Nine Dúile of Gort:
Learning of Roots: Values,
Values of Connection: Appreciation,
Appreciation of sensation: Fulfillment ,
Fulfillment of Emotion: Satisfaction,
satisfaction of Influence: Control,
Control of Dreams: Ambition,
Ambition of Thoughts: Attainment,
Attainment of Perception: Information,
Information of Authority: Knowledge.

Tales to Read and Study:
“The Tale of Suibhne Geilt”
“Cad Goddeu”
“The Sickbed of Cú Chulainn”
“Cormac’s Adventures in the Land of Promise”
“The Voyage of Bran Mac Febal”
“The Voyage of Mael Duin’s Boat”

NG



Ngetal (Reed)
“Pathways of Life”

“I am Nemglan, king of your father’s bird troop.
You are forbidden to cast at birds, for,
by reason of birth, every bird here is natural to you....
The man who naked comes along the road to Temuir at daybreak
with a stone in his sling, it is he who will be king.”

Nemglan to Conare in “The Destruction of Da Derga’s Hostel”

The traditional Bardic color for Reed is grass green. This is also a color associated with the healing profession. According to Graves, its month was October/November. Its class is shrub and its influences for divination is to be prepared for a change, a struggle or an upset. I view this more as getting prepared, organized, and stable, when preparing for a change. This is also called, ‘centering’ when one is practicing Magick. This should be no surprise to us, since Ngetal is the third Ogham of the third aicme of the third circle of Fionn’s Wheel. If one is prepared, there are no surprises. The reed is a pathway to life through the center of the self and beyond.

The ‘bird Ogham’ for ‘NG’ is ‘ngeigh’ which means ‘goose.’ The goose itself appears to be identified with war and aggression in Celtic myth and tradition (Miranda Green, *Dictionary of Celtic Myth and Legend*, among others). As such, it is also identified with the deities of war. In Romano-Celtic areas this meant Mars (who was also a deity of healing), hence the association with Ngetal which is the Reed. Dian Cécht, the Irish god of medicine was also known for his fury, his sword (his slaying of Mach), and his name meaning, ‘Swift Power.’ You’ll note that Nemglan, a shamanic warrior of the bird troop is also associated with this tree/bush.

Ngetal’s meanings, as found in the basic correspondences, typify two of the most fundamental of Celtic attitudes: a love of beauty and an aversion for blemish. The balance point between these two attitudes is modesty, which is another way of being flexible. The middle ground is also the pathway to long life, allowing for neither excess of desire or for excess of passion. It was as a naked youth approaching Tara, that Conare was recognized as the new King of Tara (as foretold by the dreamer of the Tarbh Feis). As such, he possessed no blemish and the beauty of modesty. This type modesty is not a shyness, but rather the ability to clearly see the way of truth and an avoidance of geas.

Conare's rule was one of bounty until he himself violated all of his geasa in a single night at the Red One's Hostel. Safety is to be found in the strength of the middle, 'gabháil lár báire, idir eatarthu' (to take a middle course). This is the pathway to Meath, Hill of Tara, seat of Kings.

Tone: f (ÓDubhain); G (ÓBoyle)

Magical Ogham: ngesadoirecht - sorcery, divination (especially concerning geasa). This is generally associated with the time of birth, the winds and the weather, and/or some astrological event. Geis are generally taboos or interdictions against performing some particular action, though they could also mean that a person has a duty or a 'great work' that they are destined to perform. Conare, Cormac, Cú Chulainn and Connla are just a few of the Irish heroes that had geasa. (SOD)

Skill Ogham: ngibae - modeling.

Color Ogham: nglas - 'green.'

Word Ogham of Morann Mac Main: Luth legha ('*a physician's strength; broom*'). Reed or Broom is a physician's strength because the physician's calm, reassuring, and sheltering demeanor supports those who are ill or injured while they are being healed. The support of the physician serves the same function as the support that the broom plant provides to the sand dunes along the sea shore and to the river banks to the streams. This function of the broom was noted by Geoffrey of Anjou, a king of Brittany, who thrust a sprig into his helmet as he was going into battle so that his troops might see and follow him. He is reported to have said, 'This golden plant, rooted firmly amid rock, yet upholding what is ready to fall, shall be my cognizance. I will maintain it on the field, in the tourney, and in the court of justice.' The tender green tops were sometimes used in beer to provide it with a flavoring prior to the introduction of hops. It also made the drink more intoxicating. Perhaps, such a drink was given to patients by early Celtic physicians to calm them before surgery or some other painful treatment? **Calmness.**

Word Ogham of Cú Chulainn: Tosach n-écto ('*beginning of slaying*'). Geoffrey of Anjou's use of broom as a badge mirrors the use made of it by the Scottish Clan of Forbes, who wore it in their bonnets when they wished to arouse the heroism of their own chieftains. It was called Bealadh in token of its beauty. The reed or broom also marks the beginnings of slaying or start of battle. Before every battle, there is that moment between the actual fighting and the beginning of combat, when strength is gathered and each warrior makes peace with his/her soul. **Peace.**

Word Ogham of Mac ind Óic: Etiud midach ('*robe of physicians*'). The sheltering nature of broom also makes it the robe of physicians. Sheltering among the reeds is a harbor, a quiet spot of peace, that was sought by the wounded, as well as the sick, in much the same manner as waterfowl and small animals seek the shelter of the reeds along the shores. It was also a practice of physicians in ancient times to plant their most fragile herbs and other medicinal plants within the shelter of reeds and broom to protect them

from the winds and the ravages of weather. **Health.**

Word Ogham of ÓDubhain: Cosan isteach na beatha (*'pathway to life'*). Another strength of the reed is its ability to weather violent storms that fell even the mighty oak. It is able to do this by bending and flowing with the winds. The reed, in effect, 'bows its head' to the storms and allows them to pass. Its strength is its ability to yield. We must all recognize our limits and at times embrace the way of peace over that of conflict.

Modesty.

NG



Ngetal (Reed)
“Pathways of Life”

Choices Beyond Pride
Past, Present, and Future Meanings:
Calmness of Connection
Peace of Communion
Wholeness of Health

The Nine Dúile of Ngetal:
*Calmness of Roots: **Solidarity**,*
*Solidarity of Connections: **Communion**,*
*Communion of Nature: **Peace**,*
*Peace of Emotion: **Stability**,*
*Stability of Spirit: **Wholeness**,*
*Wholeness of Mind: **Health**,*
*Health of Thoughts: **Soundness**,*
*Soundness of Perception: **Sanity**,*
*Sanity of Power: **Modesty**.*

Tales to Read and Study:
“Cad Goddeu”
“The Destruction of Da Derga’s Hostel”
“The Death of Cú Chulainn”
as found in the *Lebhor na Huidre*

ST



Straif (Blackthorn)

“I See it Crimson, I See it Red!”

“I see a battle: a blond man with much blood about his belt
and a hero-halo round his head.
His brow is full of victories.
Seven hard heroic jewels are set in the iris of his eye.
His jaws are settled in a snarl.
He wears a looped, red tunic.
A noble countenance I see, working effect on womenfolk;
a young man of sweet coloring;
a form dragonish in the fray.
His great valor brings to mind Cú Chulainn of Murtheimne,
the hound of Culann, full of fame.
Who he is I cannot tell but I see, now, the whole host
colored crimson by his hand.”

*Fedelm the Banfilidh - Táin Bó Cuailgne
as translated by Thomas Kinsella*

Another name for Blackthorn in Irish is Draighean, which itself also can mean ‘anger.’ This is another way that we can ‘see red.’ However, the traditional Bardic color for Blackthorn is purple (a strong association with deep Draíocht). It has no month. Its class is chieftain and its influences for divination are that the subject refuses to see the truth, is resentful or is confused. Straif is a word I associate with strife and struggle. When we are fighting within ourselves, we are not prepared for the rest of life. We are blinded by our inner confusion and our own illusions.

Listening to our desires rather than facing reality usually means that we are setting ourselves up for a surprise. In the ‘Tain Bó Cuailgne,’ this is exactly what happens to Medb when she ignores the prophecy of the Banfháidh, Fedelm (as given above). Medb was blinded by her ambition and as a result brought death upon the Men of Ireland (in the form of Cú Chulainn) and a loss of what she has as well as what she sought (the Brown Bull of Cooley, as well as the White of Connacht). In the matter of conflict, it is no small irony that the only possible weapon that can traditionally be brought to a gathering of peace is a walking stick of Blackthorn (a bata draighin or a shillelagh)! Many an Irish father has startled his son on Fair Day by knocking the walking sticks from their hands, accompanied by the admonition, ‘You must learn to hold the stick properly so that the

stranger you meet at the fair will not be after taking you by surprise.’ (from *Of Irish Ways* by Mary Murray Delaney) It is clear that the Ogham Straif is all about being prepared for the worst while expecting the best.

Magical Ogham: Sruth bhua - current or flow of bua (v iúl). (CNL) This flow of Magical/ spiritual power is one of the primary activating forces behind both Draíocht and Filidecht. A poet might open to such a stream of power when composing or divining. A Druid might direct such a stream to sustain a shield of invisibility or to perform a Magical flight. My sense of sruth bhua, is that it is the wavelike force that drives the Three Cauldrons. In my opinion, ‘kundalini’ is what some eastern mystics might call this term. The word ‘iúl’ reminds me more of serendipitous knowledge, a ‘hunch,’ or some ‘key’ that unlocks the memory or leads to thought. Sruth bhua is immediate and experiential. It is both the knowledge and the experience. (SOD)

Skill Ogham: sreghuindeacht - deerstalking.

Color Ogham: sorcha - ‘bright.’

Tone: E (ÓDubhain); G (ÓBoyle)

Word Ogham of Morann Mac Main: Tresim ruamna (‘*strongest of red*’). Here the Druid is lauding the use of sloe (blackthorn) as a dye and likening its effect to other catalysts that cause changes in metals (gold and silver in particular). I believe this comparison of the blackthorn to a dye is an analogy for blood and bloodshed. It could also point to the use of dyes as a means of altering the appearance. This Ogham seems to be concerned with the manipulation of the three flows that are in the Cauldron of Warming: Blood, Mind and Breath. Inciting warriors to battle involves chanting and taunting to stir the blood itself. There is no stronger red than blood and it’s stirring is the catalyst to conflict. Blood of **Battle**.

Word Ogham of Cú Chulainn: Saigid nél (‘*seeking of clouds*’). Seeking of clouds brings to mind a state of confusion or a fog that covers the battle field. This clouding of the sight and obscuring of vision can cause us to seek visions beyond the ordinary. In times of trouble, we look beyond ourselves, seeking the aid of seers and diviners. Mogh Roith sought visions in the smoke of the fire and while flying among the clouds. He and other Druids also used the ‘Druid’s Breath’ to create shields of invisibility for entire armies at times. Clouds of **Turmoil**.

Word Ogham of Mac ind Óic: Morad run (‘*increasing of secrets*’). The key here is the word ‘run’ which has the occult meaning of ‘secret.’ The blackthorn is used to amplify a Druidical working or to create illusions and misdirection for the mind. The effect is a planting of seeds within the mind of the adversary. These seeds will grow into misperceptions and illusions, disguising the intent of our plans, and hiding them from the thoughts of others. The seeds of **Mistrust**.

Word Ogham of ÓDubhain: Draíocht mealladh (*'magick of deception'*). Each of the three Word Ogham for Straif deals with a means of hiding or changing something: dying it a new color, obscuring it with clouds, misdirecting the minds of our enemies. If we can use these arts, then we can also see past their illusions and transformations. Fedelm certainly had these gifts, yet Medb chose to ignore her warnings, and battle and bloodshed followed. We should heed the words on the Irish father for his son on Fair Day and keep a good grip on our perceptions, being ready for anything: **Clarity** of Vision.

ST



Straif (Blackthorn)
“I See it Crimson, I See it Red!”

Words of a Seer
Past, Present, and Future Meanings:
Battle of Contention
Turmoil of Words
Mistrust of Perception

The Nine Dúile of Straif:
*Battle of Foundations: **Instability**,*
*Instability of Form: **Deception**,*
*Deception of Sensation: **Turmoil**,*
*Turmoil of Emotion: **Upset**,*
*Upset of Spirit: **Despair**,*
*Despair of Dreams: **Mistrust**,*
*Mistrust of Thoughts: **Dilemma**,*
*Dilemma of Perception: **Accuracy**,*
*Accuracy of Decision: **Clarity**.*

Tales to Read and Study:
“The Blackthorn Pin” - Fearchar Ó Maoilchiaráin 14th Century CE
“The Destruction of Da Dearga’s Hostel”
Táin Bó Cuailgne
“Cad Goddeu”

R



Ruis (Elder)

“The Lady’s Tree”

“Blessed be the Lady’s Tree,
Burn it not or curst ye’ll be”

Part of the Wiccan Rede

The traditional Bardic color for Elder is red, though the bark of the older limbs is used to make a black dye and the berries a dye of blue and purple. According to Graves, its month was the 13TH month. Its class is chieftain and its meaning for divination is that the end of a cycle or problem is a hand. This tree was sacred to the Great Mother. In some places it was called the ‘Elder Mother.’ It was absolutely never to be cut without asking the Elder Mother for Her permission. This was usually accompanied by an oath to provide the Elder with something that it could also use. It may be that this prohibition of the use of the Elder did not extend to dead trees or fallen limbs. Wisdom of experience characterizes the Elders of trees as well as human elders. This tree is thought to be able to cure just about anything . Every part of it has a use in healing. Who has not heard the praise given to Elderberry wine?

It was almost never used in shipbuilding , children’s cradles, or in fires, though exceptions seem to have been made when casting its twigs into fires for divination, and for burying in the graves of those who were considered evil. It was considered especially useful in identifying dark Draíocht and evil persons. Elder branches were hung above doors and windows for protection from evil spirits. It was also said to be insurance against lightning, since lightning never struck it. A grove of Elders was also considered to be a likely place to ‘see’ the Sídh, as it was considered a ‘faerie’ tree. Scottish folk wisdom says that it grows only on ground where blood has been spilled.

I have read and have been told that this tree makes an excellent whistle (due to the ease with which its center pith can be removed). Such has been the case, for thousands of years among small children (themselves seeming to have an immunity to the dread of the Sídh). I would caution against it myself, as a finger bone also makes an excellent whistle (having a center that is easily hollowed). If you must cut this tree (for it’s multitude of uses), please ask the Elder Mother first! Cutting the Elder is an unlucky proposition at best, according to most native European superstitions. Better to listen to the music of the Sídh than to listen to the music of one’s finger bones.

Tone: A (Chase & Pawlik); F (ÓBoyle)

Magical Ogham: réamhfhuireach - bríocht set beforehand which awaits scorán (a trigger) to activate. (CNL) I personally would liken this to a spell that protects or wards an object by misdirection or redirection. Réim means to prepare in advance. Fuireach means to delay, to postpone, to restrain. Fuireachair means to be alert or to be wary. Such a spell would alert one to tampering and possibly detain or ‘snare’ those that had tripped it. (SOD)

Skill Ogham: ronaireacht - dispensing.

Color Ogham: ruadh - ‘red.’

Word Ogham of Morann Mac Main: Tinnem rucacae (*‘intensest of blushes’*). I see this as youth falling into pitfalls that could have been avoided if the advice of the wiser older folk had been sought or heeded. Rushing into a situation without experience is the greatest of follies and the ‘intensest of blushes.’ The converse of this situation is when the aged try to recapture their youth by applying cosmetics to the hair and skin. Elder was used to make blush and rouge by the ancient Celts. Depending too heavily on cosmetics to give the semblance of youth is as great a folly as youth ignoring the wisdom of the elders. Folly and **Embarrassment**.

Word Ogham of Cú Chulainn: Bruth fergae (*‘glow of anger’*). Cú Chulainn was well noted for his riastartha (*‘distortion, warp spasm’*), which was followed by his lúan láith (*‘hero glow’*). This ‘glow of anger’ surrounded his head and was sometimes accompanied by his hair standing out from his head in spikes and shooting sparks or drops of blood into the air. Prelude to **Conflict**.

Word Ogham of Mac ind Óic: Ruamna dreach (*‘redness of faces’*). Redness of faces is the result of both argument and vehemence. I see disputes that can only be resolved by a judge. I see war leaders inciting their troops to battle. I see two extremes that are convinced they have the only right answer. **Argument**.

Word Ogham of ÓDubhain: Athnuachan aois (*‘renewal of age’*). Between the extremes of youth and adulthood; before anger sets in to incite conflict; before two sides become so polarized that all control is lost, I see wisdom in seeking judgement and advice from the elders and leaders of the tuatha: i.e. to find an understanding for the good of all; Advice of **Balance**.

R



Ruis (Elder) **“The Lady’s Tree”**

Advice of the Elders
Past, Present, and Future Meanings:
Embarrassment of Youth
Conflict of Perceptions
Argument of Doubts

The Nine Dúile of Ruis:
*Embarrassment of Foundations: **Blemish**,*
*Blemish of Form: **Distortion**,*
*Distortion of Nature: **Conflict**,*
*Conflict of Emotion: **Disturbance**,*
*Disturbance of Spirit: **Curses**,*
*Curse of Dreams: **Argument**,*
*Argument of Thoughts: **Discussion**,*
*Discussion of Perception: **Evaluation**,*
*Evaluation of Authority: **Balance; Advice**.*

Tales to Read and Study:
“Find and the Grey-haired Giant” from Duanaire Finn

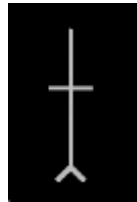
Ogham Divination



Chapter 16

The West:

A



Ailm (Silver Fir, also Elm)

“The First and the Last”

I am the son of the man without a father,
Who was buried in his mother’s womb,
Who was blessed after his death.

Indeed, death betrothed him,
And he was the first utterance of every living one
The cry of every dead one:
Lofty Ailm is his name.

*Ferchertne mac Glais in the Colloquy of the Two Sages
as translated by Dr. Whitley Stokes*

The Bardic color for Silver Fir is light blue. Its class is shrub and its meaning for divination is to learn from the past or take caution in making choices. It has no month, though some equate this tree with the day of Mid-Winter. The tree would then symbolize the death and life of the Sun. In fact it was commonly used in Yule logs (as also was the Beech). ‘Ah’ is said to be the first sound we make in this life as well as the last. It is fitting that an evergreen tree spans the doorway that connects these sounds. We travel into the white light of death and come forth into the blue light of the Sun’s Sky. As the sound of Ailm spans life and death, so it shows us both sides of an issue. Ailm gives us objectivity (what sound do we make when considering an opinion or when realizing an answer is correct?). Ailm is also very much related to anail (‘breath’) and anam (‘soul’). These two words span our entire lifetime from the passage way of birth through the doorway of death via the exchange of only two letters (such a manipulation of concepts

and realities would not have been lost on the Druids and the Filidh). These ties can be seen in ‘The First Utterance of Aí Son of Ollamh,’ which is a tale that links Awen and Imbas in the name of the young poet who was magically born of the wind and whose first utterances saved his life. ‘Aí’ also means recitation and it was in their first creative recitation that students began to be called Poets.

Tone: A (Chase & Pawlik); E (ÓBoyle)

Magical Ogham: aithriocht - shape-shifting, actual not mealladh (v athdholb). (CNL). This is what Lleu did when he was pierced by the Magical spear of Gronw Pebyr. He shapeshifted into an eagle to avoid death. He was killed at an ‘in between place’ (a doorway) and his life after death was in between the branches of the Oak. It was in this state, that Gwydion found him and healed him. This transformation or shapeshifting is not to be confused with taking on the inward characteristics or nature of a totemic beast. It is a literal exchanging of bodies or a transformation of the delb. Fintan did this as did Angus mac n’Og. (SOD)

Skill Ogham: airigeacht - sovereignty.

Color Ogham: alad - ‘piebald.’

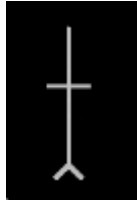
Word Ogham of Morann Mac Main: Ardam iachtadh (*‘loudest of groanings’*). These are the sounds of students struggling under the mountain of knowledge that they must study. They exhibit the same response that we have when faced with large and difficult challenges. These groanings are felt the most deeply in the first efforts of work and the beginning years of study. schools and **Foundations**.

Word Ogham of Cú Chulainn: Tosach garmae (*‘beginning of calling’*). We are called to our callings by our inner voice. We must ask questions and repeat the answers over and over again so that we may remember our lessons. The beginning of calling is **Learning**.

Word Ogham of Mac ind Óic: Tosach fregna (*‘beginning of an answer’*). seeking answers is sometimes not enough. Imbas is fleeting and sometimes it is absent. To persevere in learning requires research and systematic investigation, as well as independent study. All of these efforts require organization and method. They are the roots of **Science**.

Word Ogham of ÓDubhain: Dul i gceann bhealachai (*‘addressing the issues’*). It is not enough to learn our lessons, we must acquire a skill and undertake a vocation. The noblest of vocations is helping others to learn. This can be in their lives as well as the classrooms. The world itself is both a teacher and a classroom. Lessons and teachings are to be found everywhere around us. If we develop the proper foundations through study and scientific analysis we may one day become the greatest student of all, a teacher. A king is a teacher that teaches by example and by addressing the issues of his kingdom. **Teaching**.

A



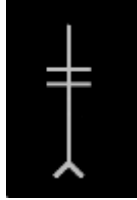
Ailm (Silver Fir, also Elm)
“The First and the Last”

The Way of All Things
Past, Present, and Future Meanings:
Solid Foundations
Pain of Learning
Rigors of Science

The Nine Dúile of Ailm:
*Foundations of Stones: **Lessons**,*
*Lessons of Form: **Study**,*
*Study of Nature **Learning**,*
*Learning of Blood: **Sacrifice**,*
*Sacrifice of Spirit: **Ritual**,*
*Ritual of Mind: **Science**,*
*Science of Thought: **Logic**,*
*Logic of Perception: **Observations**,*
*Observations of Authority: **Teachings**.*

Tales to Read and Study:
“Cad Goddeu”
“Tales of the Fianna”
“The Legend of King Arthur”
“The Colloquy of the Two Sages”
"The First Utterance of Aí Son of Ollamh,"

O



Ohn (Furse or Gorse)
“Nectar of Light”

”He was in one of the submerged palaces of Geároid Iarla.
At the end of the night, the lady gave him a purse of gold,
which on awakening,
he discovered contained only yellow furze flowers.”
*Mr. James Butler regarding Sean Ó Shea’s encounter
with the Sun Goddess Áine - Lough Gur, 1897 CE*

The Bardic color for Furse is yellow gold. It has no month. Its class is chieftain and its meaning for divination is that this is the information that can change your life. Does ‘O’ not exist as the Ogham itself? Is the Mac ind Óic not the God of dreams? Is Tir na n’Og not the Land of Youth? From the yellow flowers of Ohn, we receive the honey that sweetens our lives and fills our barrels with mead. The bee is the animal that synthesizes the light of the Sun into the mead of the feast. The yellow Ohn is the ‘Nectar of Light.’ ‘Oh’ is the sound we exclaim when our imbas flashes upon us and illuminates our spirit. The Sword of Tethra was found by Ogma at the Battle of Moytura. Its name was Orna and it spoke when first touched to recount its history, its owners and its deeds. Perhaps the Sword of Light itself could recount its own history?

Tone: E (Chase & Pawlik); D (ÓBoyle)

Magical Ogham: ortha (-í) - charm, physical not verbal, or cliché verbal. (CNL) I see this more as a bewitching charm, where Magical power is used to alter the properties of a potion, a food or an object. A blacksmith might well sing an ortha to a sword as he forges it. A witch might chant an ortha to a love potion. (SOD)

Skill Ogham: ogmoracnht - harvesting.

Color Ogham: odhar - ‘dun.’

Word Ogham of Morann Mac Main: Congnamaid echraide (‘*helper of horses, i.e. onnaid ...the chariot wheels*’). The wheel was what kept the chariot moving easily and allowed it to carry greater loads and armor (as well as more warriors or a driver). This Word Ogham is all about things that allow us to focus our efforts on the job at hand.

Upholding.

Word Ogham of Cú Chulainn: Lúth fíán: (*'sustaining equipment of warrior/hunting bands'*). An army can win victories based upon fighting ability alone, but it cannot hold its position without support and logistics. This includes setting up camp, meals and establishing proper fortifications for the base camp. This Word Ogham is about paying attention to the details. **Sustaining.**

Word Ogham of Mac ind Óic: Fethim saire (*'smoothest of work; fedem, onn, stone'*). I see this as a sharpening or polishing action. Warriors spent a lot of time getting the right edge on their weapons (using a sharpening stone). Having a good edge also helped at harvest time, when the taking of heads in battle was transformed into the scything of wheat and barley in the fields. This Word Ogham says that we must polish our skills until they shine. **Shaping.**

Word Ogham of ÓDubhain: Athair Filidecht (*'Father of poetry'*). Focus, attention, and polish were the three Brighids of poetry, while the father of poetry was Ogma, the god of **Eloquence.**

O



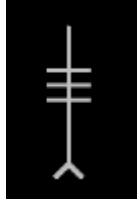
**Ohn (Furse or Gorse)
"Nectar of Light"**

The Eloquence of Poets
Past, Present, and Future Meanings:
Upholding of Tradition
Sustaining of the Land
Shaping of Reality

The Nine Dúile of Ohn:
*Upholding of Stones: **Support**,*
*Support of Earth: **Maintaining**,*
*Maintaining of Nature: **Sustaining**,*
*Sustaining of Emotion: **Determination**,*
*Determination of Spirit: **Focusing**,*
*Focusing of Mind: **Shaping**,*
*Shaping of Reasoning: **Persuasion**,*
*Persuasion of Perceptions: **Expression**,*
*Expression of Power: **Eloquence**.*

Tales to Read and Study:
"Th Cloth" in the Metrical Dindshenchas
"Áine and the Herdsman"
"The Tale of Athena the Poet"
(Both in "Mythic Ireland" by Michael Dames)
"Cad Goddeu"

U



Ur (Heather) **“The Mantle of the Earth”**

“Midir said, ‘Throw down your mantle, Brighid and bless the Earth!’
And Brighid threw down her mantle and when it touched the Earth,
it spread itself, unrolling like silver flame.”

*An ancient tale retold in “Celtic Wonder Tales”
by Ella Young - 1910 CE.*

The Bardic color for Ur is purple. It has no month. This Ogham is sometimes associated with the Mistletoe (using its ancient Gaelic name of Uileíoch). It is my opinion that this dual association may be related to the fact that Mistletoe was not native to ancient Ireland but was considered a sacrament by the ancient Druids. Perhaps Ur was accorded a similar place as a substitute for the Mistletoe in those days, since both can be used in draughts to stimulate and strengthen the heart? The class for Mistletoe is chieftain, but for Heather it is peasant. Their meanings for divination both include healing, growth, and development (especially in a spiritual sense). Mistletoe is at its highest potency when gathered at Midsummer. Heather is the mantle of lush purple, which spreads across the fields in summer, while Mistletoe is the essence of Oak that remains through the winter. The purple mantle itself has long been an Irish symbol of royalty and kingship. It is very fitting that the Mantle of Brighid is heather. Her purple cloak of Ur hides the secrets of the Earth during the summer; guarding the seeds of the Earth. The green leaves of the Mistletoe bring the vigor of the Midsummer Sun to us at Midwinter, stimulating our hearts in draughts from the ‘Cup of Ceridwen.’ The Mysteries of growth and rebirth were thought to be contained within such draughts of initiation. According to Pliny, the Druids gave another name for Mistletoe, calling it: ‘All Heal’ (its white berries being used to make poultices for wounds, the draughts being made from tinctures of the leaves and the young stems). I also associate this Ogham with caves, (‘Uaim’), which are said to be the resting place of sleeping Celtic heroes such as Fionn and Arthur. When the need is great, these warriors are expected to rise and protect their native lands.

In *Life and Death of a Druid Prince* Anne Ross describes the contents of Lindow Man's last meal:

‘Careful examination of the gut contents did reveal, though, that very small quantities of charred heather and uncharred leaves and shoots of sphagnum moss were mixed in with the grain.’

‘The presence of only a few grains of mistletoe pollen suggests that they were a very minor contaminant either in the grain itself or in another component of the last meal that has now vanished...’

‘The presence of even its pollen grains underlines the ritual significance of mistletoe in the last meal...’

This joint association of heather and mistletoe with such a last meal underscores the dual meanings of Ur, as a symbol of death that is accompanied by the underlying association with rebirth and a continued afterlife. Let's consider the additional information associated with this Ogham.

As I've previously mentioned, each Ogham seems to also have two opposing meanings concealing (or giving birth to) a third. In the case of Ur, these meanings are germination and decay. Taking these two meanings and the tension between them, we can derive a third meaning for Ur. I believe that meaning is: Reflection (as in Contemplation and Meditation). When we have reached the point in a process where all of our ideas and options are so much humus and decay, that is the point that we reach the ‘dark night of the soul’ and that is when we can have a clarity of insight to a new pathway. Just as the earth can change the **twist** on Draíocht and can turn decay into new life, Ur is our stillpoint of reflection through Darkness. In my own tradition, this Ogham represents the philosophers, counselors and judges of the Celts, who must resolve the conflicts and find the point of transformation for all oppositions. Ur occupies the third position of its aicme and the third circle of Fionn's Wheel. Truth and Metamorphosis, as well as Inspiration and Insight are its boundaries.

Tone: C (ÓDubhain); C (ÓBoyle)

Magical Ogham: upthaireacht - folk magic. (CNL) This word is also said to equate to epaideacht, which is very similar in meaning to an ‘ortha’ (see Ogam ‘O’ above). I am not clear on how the two are distinguished from one another. Perhaps upthaireacht applies more towards metalwork and ortha applies more towards altering those things that are organic (herbs, milk products, potions, etc..)? This certainly appears to be the case since the Ogham is associated with the two herbs of heather and mistletoe. (SOD)

Skill Ogham: umaideacht - brasswork.

Color Ogham: usgdha - ‘resinous’ (though I'd rather use uaine, which means ‘lush green’).

Word Ogham of Morann Mac Main: Uraib adbaib (*‘in cold dwellings, uir, mould of the earth’*). This is an obvious reference to burials, both of seeds and of bodies. Could sphagnum moss or a lichen also be a part of a burial ritual? The analogy between seeds,

mould and earth as 'cold dwellings' implies that we are the children of the earth as is each plant and tree. Children of the **Earth**.

Word Ogham of Cú Chulainn: Forbbaid ambí ('*shroud of a lifeless one*'). The shroud is our burial garment, just as the decay and rot of our bodies (and those of our plant sisters/brothers) is a covering for the buried seeds of new life. Decaying to **Humus**.

Word Ogham of Mac ind Óic: Silad clann ('*growing of plants*'). Within the bosom of the Mother of us all, life is renewed. The elements or dúile of our delb, return to the fold to be raised again as life which sustains life. seeds of **Germination**.

Word Ogham of ÓDubhain: Siolta dubhachas ('*seeds of the darkness*'). When knowledge itself has died or become unuseful, it is time to bury such thoughts and return to the womb of our own creativity. For the Druid and the Filidh, this was a place of quiet and darkness. Within such a 'poet's bed,' new ideas would be germinated and given birth. The **Reflection** of Darkness.

U



Ur (Heather)

“The Mantle of the Earth”

**The Reflection of Darkness
Past, Present, and Future Meanings:**

Sowing the Earth

Fertility of Decay

Germination of Prosperity

The Nine Dúile of Ur:

*Earth of Bones: **Burial**,*

*Burial of Form: **Decomposition**,*

*Decomposition of Nature: **Humus**,*

*Humus of Emotions: **Seeds**,*

*Seeds of Spirit: **Blessings**,*

*Blessings of Moon: **Germination**,*

*Germination of Thoughts: **Illumination**,*

*Illumination of Perception: **Consideration**,*

*Consideration of Power: **Reflection**.*

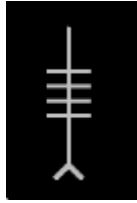
Tales to Read and Study:

“Celtic Wonder Tales” by Ella Young,

“Cad Goddeu”

“The Burial of Odran”

E



Edad (White Poplar, Aspen) “Voice of the Winds”

*“The poplar in its trembling,
The rustling of its leaves as I pass;
Bring warnings of raiding parties,
Upon the running wind’s breath.”*
Suibhne Geilt - 12th Century Ireland

This Ogham is considered to be the White Poplar or the European Aspen. The Bardic color for Eadha is silver white. It has no month. Its class is shrub and its meaning for divination is that there are problems, doubts and/or fears present. Beyond this, it is also a reminder to pay attention to the elders and their wisdom. Those that have lived long are steeped in lore. They have survived many a troubled time through their own efforts and their ability to ‘pick up the pieces’ after tragedy strikes. The Aspen rod was called the ‘Fe’ and was used to measure corpses for coffins in ancient Ireland. It was also said to have contained charms that were written upon it in Ogham. These wands were said to have been used to strike anything considered to be odious. Perhaps these inscriptions on Aspen were a record of misdeeds done during life? I would think that they were probably very similar to our present gravestone epitaphs, containing achievements as well. Two modern expressions come to mind regarding this use of Aspen: ‘What goes around comes around.’ and ‘Your deeds will follow you to the grave.’ On our death measure and grave markers, our deeds can indeed follow after us.

The consequences of deeds and an outcome of death is also detailed in the Dindshenchas on the Fair of Tailtiu, (as found in *A Literary History of Ireland* by Douglas Hyde). It is found there as a reference to sacrifice:

The three forbidden bloods,
Patrick preached therein at the fair,
Yoke oxen, and slaying milch cows,
Also by him against the burning of the first born.

Patrick preached that it was the law
That he should not get peace who should do them,
As long as Tailte shall be without time of prayer,
Though her primitive raths may survive.

During the Three Days of Tailtiu, at sunrise
I twice invoked Mac Erc
The three plagues to remove
From Eriu, though it be a woman's command.

Their Giall Cerdas (hostages) were brought out;
The drowning of the bonds of the violated treaties -
To Mac Erc - it was not a cause of shame.'

Mac Erc here is another name for Tailte's husband Mag Mór, The King of the Otherworld (called 'Spain'). The references to 'drowning of bonds' is an obvious reference to impending sacrifice or execution.

Whether it is was the voice of the elders in the wisdom of their experience, the voice of the trembling poplar leaves with their warnings of attack and death, or the death measure pointing to the grave, Edad was worthy of much respect. Edad marked the threefold tremblings of age, warning, and reckoning.

Tone: E (Chase & Pawlik); **B1** (ÓBoyle)

Magical Ogham: éraid - magical interference or hindrance. (CNL) The Old Irish word seems to be éraid which can be applied to hindrances as well as compulsions. These might well be akin to geasa. (SOD)

Skill Ogham: enaireacht - fowling.
Color Ogham: erc - 'red.'

Word Ogham of Morann Mac Main: Ergnaid fid ('*distinguished wood, trembling tree*'). Age was accorded respect by the Celts. To have lived a long life was a sign of skill, health, and wisdom. White hair and frailty were marks of distinction and Honor. The deeds of the dead were marked in Ogham upon their Fé or their Ogham stone.
Distinction.

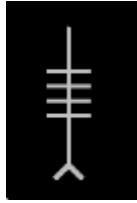
Word Ogham of Cú Chulainn: Bráthair bethi? ('*brother of birch?*'). Perhaps the phrase, 'brother of birch' is an allusion to their kindred uses in striking? The Birch was used in punishments and discipline. The Aspen was used in striking those things that one would banish or even curse perhaps? Another way in which these Ogham are 'brothers,' is in the way that they are one step from death (as represented by the Yew or Idad). The Fé (of Aspen) is the death measure, while the Beith (of Birch) is a symbol of new life. Each marks a different side of the doorway. Comparing the Word Ogham for Birch to that of Poplar clearly shows this polarity of Initiation (or beginning) to Achievement (or distinction). One is the mark of a beginner, while the other is seen as the sign of one who has earned acceptance by deeds and accomplishment. **Achievement.**

Word Ogham of Mac ind Óic: Comainm carat ('*a friend*'). A friend gives warning. A friend gives advice. A friend provides assistance. If the elder of Poplar is Distinction and

the brother of Birch is Achievement, then the friend of Poplar must clearly be Guidance. Warnings, advice and assistance are the three parts of **Guidance**. Without Guidance, there is no Distinction or Achievement.

Word Ogham of ÓDubhain: Toil creideamh (*'convictions of belief'*). The overcoming of fears and anxiety and the achievement of distinction was accomplished by following ideals and honor. This was the result of training and the use of proper judgement.
Judgements.

E



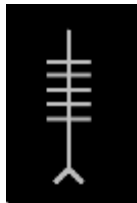
Edad (White Poplar, Aspen)
“Voice of the Winds”

Seeking a Higher Authority
Past, Present, and Future Meanings:
Monuments of Distinction
Mark of Achievement
The Guiding Light

The Nine Dúile of Edad:
*Distinction of Stone: **Veneration**,*
*Veneration of Flesh: **Respect**,*
*Respect of Growth: **Achievements**,*
*Achievement of Emotion: **Intensity**,*
*Intensity of Spirit: **Exaltation**,*
*Exaltation of Dreams: **Guidance**,*
*Guidance of Reasoning: **Deductions**,*
*Deductions of Perception: **Rulings**,*
*Rulings of Authority: **Judgements**.*

Tales to Read and Study:
“The Tale of Suibhne Geilt”
“The Sickbed of Cú Chulainn”
“Cormac’s Adventures in the Land of Promise”
“The Voyage of Bran Mac Febal”
“The Voyage of Mael Duin’s Boat”

I



Ioho, Idad, Iubar (Yew) “Tree of Eternity”

“Out of the grave of Baile Mac Buain sprang a Yew and from the grave
of his lover Ailinn Ni Eoghan Mac Daithi sprang an Apple tree”

*An Irish tale ascribed to Flann mac Lonan,
Ard Ollamh of Éire, circa 916 CE*

The Bardic color for Yew is dark green. It has no month, though perhaps it may have three days (Samhain). Its class is chieftain and its meaning for divination is that there will be a complete change in life focus or attitude. The Yew is found throughout Britain and Ireland in churchyards and other sacred places. The Yew is among the oldest of trees and lives on in spite of also constantly dying. The love story of Baile Mac Buain, heir to the Kingship of Ulster, and Ailinn Ni Eoghan Mac Daithi (the King of Leinster) tells us much about Celtic Magick. When Baile and Ailinn both died (of broken hearts for love of the other), they were buried in separate graves; Baile in Traigh mBaile in Ulster and Ailinn in Leinster. From the grave of Baile sprang a Yew; From the grave of Ailinn sprang an Apple (this is thought to be a reference to the female Yew by Allen Meredith). Eventually, each tree was felled to make poetic tablets for the Poets of Ulster and Leinster respectively. When these ‘tabhall filedh’ were brought to Tara in the time of Art the Lonely, they sprang forth to meet, join together, and became as one. so wondrously was the miracle of the fedha received, that they were placed among the treasures of the Ard Righ within the Tech Sceptra, ‘the Library of Tara.’ Yew trees can be either male and female, each bearing differing fruits or ‘apples.’ The Yew is also an evergreen and is said to shade the whiteness of death while having its many roots deep within the black earth. The Yew is used as the wood of the longbow (‘bogha’) and is the friend of archers. It can be shaped into almost any form as evidenced by its presence in many topiary gardens. It is this resilience of the Yew that allows it to constantly live while it is also dying. As such, I consider it to be the ‘Circle of Life,’ Death being only the midpoint of a long and continuing Life.

Tone: A₁ (ÓDubhain); A₁ (ÓBoyle)

Magical Ogham: idircheo - area of overlapping liminality between an Domhan-so and an Saol Eile. (lit. between-mist). (CNL) The ‘in-between-place’ was where most Celtic Magick was worked. This could be at the edge of water, within a mist, at morning or sunset, during an eclipse, etc... Achieving a state where one could exist in two worlds simultaneously, allowed the power of the Mighty Ones and the Ancestors to be more easily used. This was sometimes called ‘walking the razor’ or ‘standing in the doorway’ among Shaman. (SOD)

Skill Ogham: ibroracht - yew woodwork. iascaireacht - fishing.

Color Ogham: irfind - ‘white.’

Word Ogham of Morann Mac Main: Siniu fedaib(‘oldest of woods, ibur, service tree’). The Yew is among the oldest of trees. It achieves its great age by surrounding its dying

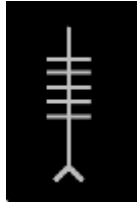
self with its living self. We each do this within our own spirits. The ever-living, part of each of us meets our dying self in the doorway between lives for a moment of joy and rebirth. **Death** and Rebirth.

Word Ogham of Cú Chulainn: Úth lobair? (*'energy of an infirm person?'*). An infirm person has no energy. If we are to recover from illness, our energy and our appetites must return to us (though we can also be sustained by the care, love, and blessings of our tuatha). If our illness is final, then we must release our spirit from our dying bodies. We must detach it from our form and our surroundings. We must surrender our tenacious hold on an existence that is finished so that we may serve and live again. **surrender** to Renewal.

Word Ogham of Mac ind Óic: Crinem feda (*'most withered of wood; sword; service tree'*). Yew lasts a long time and constantly renews itself. It connects our present to our past and our current world to the many other worlds. It is an example of how the life of the entire family is maintained through serving the common good over the needs of the individual. This aspect of the Yew directly parallels the relationship between us and our tuatha, as well as ourselves and our spirit. **Service**.

Word Ogham of ÓDubhain: Boghaisin de Bheith (*'Circle of Life'*). Beyond the confines of this world is another World that is a land of spirit. This world is a Circle of Life. That world is a Circle of spirit. As our lives spin through the cycles of these worlds, we perfect our being to achieve the highest state which is **Mastery**.

I



Ioho, Idad, Iubar (Yew)
“Tree of Eternity”

Beyond the Circle of Self
Past, Present, and Future Meanings:
Death of Self
Surrender of Ego
Service of Spirit

The Nine Dúile of Idad:
*Death of Foundations: **Collapse,***
*Collapse of Form: **Release,***
*Release of Sensation: **Surrender,***
*Surrender of Emotion: **Freedom,***
*Freedom of Spirit: **Liberty,***
*Liberty of Dreams: **Service,***
*Service of Reasoning: **Meditation,***
*Meditation of Perception: **Insight,***
*Insight of Decisions: **Mastery.***

Tales to Read and Study:
“Baile in Scail”
“Longes Mac Nusnig” (The Exile of the Sons of Usnech)
“The Settling of the Manor of Tara”
“Eó Rossa”
“The Lament of the Cailleach Béara”
“Cad Goddeu”

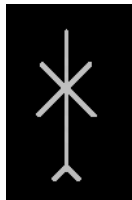


Chapter 17

The Center, The Forfedha

(No Word Ogham of Cú Chulainn exists for this group.)

EA



Eabha, Ebadh, Koad (Grove)

“Gatherings”

“The Feast Day of the Bride,
The daughter of Ivor shall come from the knoll,
I will not touch the daughter of Ivor,
Nor shall she harm me.
On the Feast Day of Bride,
The head will come off the “caiteanach,”
The daughter of Ivor will come from the knoll
With tuneful whistling.
The serpent will come from the hole
On the brown Day of Bride,
Though there should be three feet of snow
On the flat surface of the ground.”

from the Carmina Gadelica by Alexander Carmichael

Because of its position on Fionn’s Wheel (between the Ogham symbols for Luis and Duir, and directly on the Circle of Filidecht, a gift that is granted by Brighid, the Goddess of Poets), and because its Ogham symbol is the cross, I associate this Ogham with Imbolc. This Celtic gathering could have been held in a Nemeton or it would more likely have been held near the

Bile or within the home itself. The Irish word for a sacred grove is *fiodhneimheadh*. It contains the Ebadh overpowering the softened consonants. It is a pathway of vowel sounds, a flowing together of goddess power, a union of heart and hearth, of people and fire. The Cross has long been the symbol of the Sun and Creation, as long as men and women have had Deities. Equal armed crosses have even been found chiseled upon the walls at Newgrange and Lough Crew. The Cross of Brighid can still be found on the mantle of an Irish home or in a place of honor by the doorway. The purpose of Imbolc, which was dedicated to Brighid, was to be a festival of the Hearth and the Home. Its meanings were manifold: a time when life was returning to the Land; a time when lambs are born; a time when the first milk flows (Oimelc, another name for the festival); a time when the Land was experiencing the first hint that winter could possibly be over. All of the symbols and rituals of this feast day are associated with rebirth, purification and reconnection with the Land. This was primarily done through the hearth fire and the effigy of the goddess. It was also a time of divination and blessing. In modern Irish 'EA' is also cognate with 'nath' which is to say a poem (another way in which it is tied to Brighid). A third way in which the 'EA' Ogham is tied to Brighid is the name 'Eabha' or 'Eve', the mother of the human race in Christian mythology. Brighid was considered to be the Mother of the Gael. 'EA' is all about beginnings and family and the creation that flows forth from the center of life. The Bardic colors for Grove are many different shades of green. It belongs to no class. It also has no month. One of its meanings for divination was that wisdom would be gained by seeing the truth that shines through illusions. This truth was gained by gathering together within groups and companies to listen to the wisdom of the Elders and to learn from the ancient trees themselves.

Tone: G₁ (ÓDubhain); G₁ (ÓBoyle)

Magical Ogham: *éasca* - 1) moon; 2) fluent, nimble, free, swift. (CNL) This word is spelled *éscaid* sometimes and is associated with the Moon and lunar periods. It also has connotations associated with expectancy, exaltation, swiftness, as well as, cleansing and the edges of bogs and streams. I see this as being associated with Moon worship and perhaps Women's Mysteries? (SOD)

Skill Ogham: *éicse* - poetic 'nuts and bolts' knowledge (cf. *iomas*). (CNL)

Color Ogham: *éadracht* - 'shining, brilliant.'

Word Ogham of Morann Mac Main: *Snamchain feda* ('*most buoyant of wood; the great raven; the salmon, ea*'). These words point to the gathering of ravens prior to and after a battle (death) and/or to the gathering of salmon as they returned to their birth waters to spawn (birth). In either case, the operative concept was a **Gathering** of necessity.

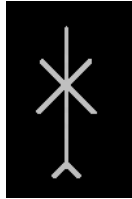
Word Ogham of ÓDubhain: *An cine daonna* ('*family of man*'). Of all the major Celtic festivals, Imbolc was the one that was closest to (and held within) the home. It centered around the hearth fire rituals which are symbolic of how the self, the family, and the tribe were all interconnected. This occasion was a gathering for mutual help and support, a sense of belonging. Sense of **Community**.

Word Ogham of Mac ind Óic: *Cosc lobair* ('*corrective of a sick man; woodbine, ea*'). The third reason that gatherings occurred was to aid those that were sick, injured, or dying. This was a time

Ogham Divination

to lend aid to a friend or a family member. It was a time to attempt healings and to settle affairs. A spoon full of sugar or kindness allowed bitter medicines to be more easily swallowed. The easing of disease and death by spreading its bitter effects to a wide range of natural objects was also thought to effect cures and to lessen the burden of one who was sick. Whether it was birth, death, or illness, a Celt could usually count on having family close at hand for support and blessings. **Blessings of Healing.**

EA



**Eabha, Ebadh, Koad (Grove)
“Gatherings”**

**The Hearth of the Heart
Past, Present, and Future Meanings:**

**Gathering of Family
Community of Friends
Blessings of Brighid**

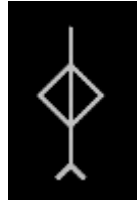
The Nine Dúile of Ebad:

*Gathering of Roots: Assembly,
Assembly of Connection: Weaving,
Weaving of Sensation: Community,
Community of Blood: Family,
Family of Spirit: Fosterings,
Fosterings of Dreams: Blessings,
Blessings of Thoughts: Attunement,
Attunement of Perception: Alignment,
Alignment of Power: Centering.*

Tales to Read and Study:

“The Genealogy of Bríde,”
“How Angus won the Brugh”
“The Reign of Bres” from the Cath Maige Tuired

OI



Oir (Spindle Tree)

“Pathways”

“It is a momentous thing that the faultless month of May is coming,
with its heart set on conquering every green glen,
all hot to assert its rank. A thick shade, clothing the highways,
has draped every place with its green web...”
Dafydd ap Gwilym - 14th century CE

Recalling the analysis done for Ebad, and because of it's position on Fionn's Wheel between the Ogham symbols for Duir and Gort (strength and bindings), both of which are very important to the Maypole, and because it too is directly on the Circle of Poetic Fire, and because its Ogham symbol is the diamond (itself a precious jewel from the earth and a symbol of the portal of fire), I associate this Ogham with Bealtaine. Fionn's Wheel gives this Ogham's symbol as an open doorway, leading into a pathway of lush green growth. Such was the Celtic festival of Bealtaine which was dedicated to the Dagda and his lust for life, a celebration of the beginning of summer, a fertility rite. Bealtaine was considered to be the celebration of Life returning to the Green World. It was: a time when cattle were returned to the fields (between the twin fires of purity); a time of Magick, one of the two great spindles of the year (the other was Samhain). This was a time when life was at its fullest. The world was fertile and blooming. Sex was in the air and carefree exuberance ruled the land. This was a night of sex Magick, fires, dancing and drums. This was the time when our animal nature ruled supreme (as evidenced by the wearing of masks and costumes). It was also the Celebration of Light and Life. It was the time of greatest Light, when the Shining One was with us. This was also a time when the May Queen and May King were chosen. Sometimes this was done by lot. Other times it was done by picking a portion from the Bealtaine cake. Whoever received the 'blackened' or burned piece was the Chosen One or the Devoted One. This person might have taken on the hopes and responsibilities of the tribe for the upcoming growing season and its fertility. The Bardic color for spindle was white. It was of the peasant class. It also had no month associated with it (it was a festival after all), and its meaning for divination purposes was that you could not move forward in your life until you finished your obligations and tasks.

Tone: F₁ (ÓDubhain); F₁ (ÓBoyle)

Magical Ogham: oibelteoiracht - the practice of religious contemplation. I see this as a word related to 'work' and discipline of the self. (SOD)

Skill Ogham: óigidecht - entertainment.

Color Ogham: oiblenacht - 'radiant, sparkling.'

Word Ogham of Morann Mac Main: Srúitem aicdi (*'most venerable of structures, oi'*). The most venerable of structures is the Earth Herself. She is older than the Brugh na Bóinne, the Pyramids and possible even the Gods. She is the Mother of all Life. We are Her children and some of our many purposes are: to be! to live! to do! **Doing** the Work.

Word Ogham of ÓDubhain: Ar bith aidhm (*'purpose of being'*). Our own being is validated by doing, yet our further purpose should be to cherish the gift of Life as given by the Earth Mother. The focus of our own Draíocht should be to make things clean, to restore them to health and to rid the world of disharmony in general. **Making** Things Right.

Word Ogham of Mac ind Óic: Li crotha (*'beauty of form; health, oi'*). Beauty of form and health reflect our own appreciation and participation within the greater Beauty and Health of Nature. Our Joy should know no bounds as we sing the songs of Life, Love and Liberty. In our joy for living we help to create Life for Life. **Joy** in the Living.

OI



**Oir (Spindle Tree)
“Pathways”**

Devotion to Life
Past, Present, and Future Meanings:
Building the Fires
Making the Leap
Wishing at the Well

The Nine Dúile of Oir:
*Roots of Doing: **Purpose**,*
*Purpose of Connection: **Joining**,*
*Joining of Growth: **Making**,*
*Making of Health: **Healing**,*
*Healing of Spirit: **Chanting**,*
*Chanting of Dreams: **Wishing**,*
*Wishing of Stars: **Delight**,*
*Delight of Sun: **Pleasure**,*
*Pleasure of Power: **Fertility**.*

Tales to Read and Study:
“The tale of Arawn and Hafgan” from the Mabinogion,
“Trystan and Esyllt,”
“The Dream of Angus mac n’Og”
“The Tale of Benn Etair” from the Metrical Dindshenchas
“The Story of Etain”

IO



Ifin, Iphin, Phagos (Pine, Beech) “Contentions”

“ár a thraí cath co-mhart ann.

Isin cath iar ngall ro bhris comhlonna
for sléacht slúaiigh. Silster ria slúaghaibh
síabraí, íath fir fomnaí,
cuifí ciathaí, fir gan rogain...”

“Havoc its strain of battles shared death there.

In this a battle after foreigners broke (our) shared settlement
by destruction of it. They will be defeated by hosts.

O Fairy-hosts, land of men on guard,
birds of prey rain down (on them), men without choice...”

*Lugh Lamfada to the Men of Dea,
prior to the second Battle of Moytura, Ireland
- circa 18th century BCE
as found in Corrghuineacht Lugh,
translation by Sean ÓTuathal of Cainteanna na Luise*

The Ogham Ifin is located between the Ogham symbols for Ngetal, Gort, and Uileand. This means that it's meaning is equally composed of the triad concepts of Knowledge, Modesty and Completeness, which is to say that its overall meaning is Truth. This Truth is the Truth of a King. Please recall that this was the general meaning of the Ogham Nuin, which is also associated with Nuada, King of the Tuatha Dé. I associate this Ogham with the Festival of Lughnasadh because of its symbol which is the double 'X' (for a time of Two Kings) and its association with Truth (who has not seen an untruthful person make the sign of 'crossed fingers' when telling a lie?). It is the Truth of the King that determines the Prosperity of the Land. It is my belief that this symbol reflects the time when Nuada stepped down from the Kingship to sit in the Poet's seat and allowed Lugh to rise to the Kingship. It was the Truth of the King that Nuada plainly saw: Lugh was better able to lead the people in the upcoming battle because he was Samildánach. The Amrún of Grellach Dollaid was held with The Dagda and Ogma immediately following Lugh's competition and success in obtaining the leadership of the Tuatha Dé. This was held within the Otherworld (Is the expression of 'King's X' a recollection of such an event? It sets a time apart in the games that it interrupts. Does it date to the competitions of

Lugh?). The two 'X's' represent: a time of transition, a time between two kings; a time of struggle and change (the harvest, the Battle of Moytura); a time for Completeness (Lugh's many skills, 'Samildánach'); a time for Eloquence (the three strains of the harp); a time for Reflection (Núada's consideration in giving up the Kingship for the good of the Tuatha). Ifin is the story of two kings: The King of May (Nuada) and the King of the Harvest (Lugh). The festival of Lughnasadh itself was dedicated to Lugh Samildánach and his foster-mother Tailtu, the Celebration of the Harvest, the great horse fair, the choosing of the King.; a time of games and competitions (commemorating Lugh's initiation at Tara). This was also a time of settling legal and clan matters. This was the time when the 'Dark One' yielded his harvest from out of the Earth. This was the time of reckoning, of judgement and of arbitration. This was a time of initiation. It was the time of Brehon marriages. It was a celebration of the Fields and Bounty. The growing season was bounded by the beginning of ploughing (The Sword/Ploughshare) and the time of harvesting (The Spear/ Scythe). The Bardic color for Beech was orange-brown. It was of the chieftain class. It had no month associated with it (though perhaps it had two weeks for the festival of Lugh) and its meaning for divination purposes was that new information or experiences were coming.

Tone: D₁ (ÓDubhain); **D₁** (ÓBoyle)

Magical Ogham: iompóchur - bríocht to reverse, reflect, 'boomerang' ward. (CNL) This word derives from the word impód which is the act of turning, returning, warding, or annulling. It basically means, to me, that one can usually achieve the best results by deflection rather than direct confrontation. When used in Magick, this is akin to Magical 'Judo.' (SOD)

Skill Ogham: iomas - inspiration.

Color Ogham: iomóhg - 'ivory.'

Word Ogham of Morann Mac Main: Millsem feda (*'sweetest of wood; pin, gooseberry, io'*). Knowing that the child of 'AE' and 'OI' is 'IO' (remembering that Aon and Dó are the parents of Tri), helps us interpret the meaning of this Phrase Ogham. The 'Gathering' of AE combined with the 'Doing' of OI translates as the 'doing of gathering' which is the 'harvest.' In Cath Maige Tuired, Lugh made inquiries of the Aes Dána as to what their skills were and how they could be used in the upcoming battle with the Fomorii. The doorkeeper at Tara also had tested him as Samildánach prior to his admission to the enclosure. In either case, skills were 'harvested' by making inquiries. **Inquiries** of Skill.

Word Ogham of ÓDubhain: Glanadhaer (*'cleansing of air'*). The next step in the process of harvesting is in tallying and evaluating the quality of the harvest itself. This is as true of kings and people as it is of crops and herds. Anyone can make claims, only those who are skilled can back up such claims. 'Clearing the air' is the same as 'put up or shut-up.' Deeds must follow words. After his admission to the company of Tara, Lugh was further tested by Ogma (at Fidchell and feats of strength) and by Nuada (poetry and harping). The results of this testing was that Lugh was asked to assume the leadership of the Tuatha Dé themselves. **Testing** of Qualities.

Word Ogham of Mac ind Óic: Amram blais (*'most wonderful of taste; pin or ifin,*

Ogham Divination

gooseberry, io'). Lugh's (Light's) success at assuming the leadership of the Tuatha Dé is as indicative of his skill (dán) as it is of his heritage (the Sky and the Sun). IO receives the blessings and gifts of its parents AE and OI in much the same way. **Excellence** in Everything.

IO



**Ifin, Iphin, Phagos (Pine, Beech)
“Contentions”**

**The Cup of Initiation
Past, Present, and Future Meanings:
Inquiry of Ancestry
Testing of Skills
Excellence in Action**

The Nine Dúile of Ifin:
*Inquiry of Roots: **Requests.***
*Requests of Form: **Protocol,***
*Protocol of Growth: **Testing,***
*Testing of Health: **Fitness,***
*Fitness of Spirit: **Quality,***
*Quality of Dreams: **Excellence,***
*Excellence of Thoughts: **Validity,***
*Validity of Perception: **Rightness,***
*Rightness of Decisions: **Initiation.***

Tales to Read and Study:
“Cormac’s Cup of Truth” in the Colloquy of the Two Sages
“Cath Maige Tuired”

UI



Uileand (Honeysuckle) “Journeys of the Spirit”

“You are struggling (most difficult of desires) against the wave of your longing
which tears you from them;

in my crystal boat we might come to the fairy hill of Boadhagh,
if we could reach it.

“There is a land which it would be no worse to seek;
the Sun sets, I see it -
though it is far we shall reach it before night.

“That is a land which rejoices the heart of everyone who explores it;
there is no other sort there but women and girls.”

Conla and the Fairy Woman

I associate this Ogham with the Feast of Age. Uileand is located between the Ogham symbols for Ifin, Ohn, and Ur on Fionn’s Wheel. This places it within the triad of Truth, Eloquence and Reflection. This gives it a meaning of Completeness, based strictly upon its position on Fionn’s Wheel. The Feast of Age itself commemorates the eternal feast of the Gods and was hosted by Goibniu to celebrate excellence in art, as well as the rewards of craftsmanship. The Gods feasted upon the eternal pigs of Manannán for their gift of rebirth and eternal life. The pigs were also immortal. Each night they might be killed, but they lived again the next morning. The Feast was also celebrated by drinking the wine of Goibniu that made one invulnerable to weapons. This food and drink are also symbolic of the Magick of the Otherworld and the realms of the Goddess Banba (who was known as the Great White Sow). This theme of Completeness, Reward and Immortality is symbolized by the Ogham symbol for Uileand which is the spiral, the interconnection of all things. The Bardic color for Honeysuckle was yellow-white. It was of the peasant class. It had no month associated with it (there was no time within the Otherworld) and its meaning for divination purposes was that you must proceed with caution.

Tone: E₁ (ÓDubhain); E₁ (ÓBoyle)

Magical Ogham: uinde - seeing, beholding. To me, this term suggests visions and revelations that would accompany an initiation rite or perhaps a scrying (I see things like ‘oneness’ and ‘godliness,’ even ‘one-eyed’ within the meanings of this word). (SOD)

Ogham Divination

Skill Ogham: uidecht - traveling, journeying; possibly associated with musical harmonies.(SOD)

Color Ogham: uidre ‘dun colored, paleness.’

Word Ogham of Morann Mac Main: Tutmur fid uilleán (*‘juicy wood; woodbine, ui’*). Research is the start of our journey between worlds. It is a form of personal self-awareness and experimentation. Finding information is a good start, but one must also search within for the hidden meanings that lurk beneath the surface. Research is the first step to discovery. **Research** into Being.

Word Ogham of ÓDubhain: Cumhracht milis (*‘sweetest of smells’*). This sweetest of smells is familiar to anyone who has ever encountered honeysuckle. Its aroma ranges far and wide, attracting bees and butterflies. The smell of sweetness hints at the nectar which is contained within. Normally, the taste of its nectar is sucked from the stem. It is in much the same way that our spirit leaves our delb to enter the Otherworld. Hints of **Discovery**.

Word Ogham of Mac ind Óic: Cubat n-oll (*‘great equal length; woodbine, ui’*). The spiral honeysuckle vine is a guideline to other worlds. Take it one way to the Land Under the Waves. Turn the other way and ascend to the clouds upon the wings of a swan. In either event, the choice leads us beyond the boundaries of this world and into the next. Choice of **Direction**.

UI



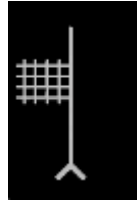
**Uileand (Honeysuckle)
“Journeys of the Spirit”**

**The Endless Journey
Past, Present, and Future Meanings:
Research into Being
Discovery of Self
Beyond the Boundaries**

The Nine Dúile of Uileand:
Foundations of Research: Study,
Form of Study: Research,
Research of Nature: Discovery,
Discovery of Health: Well being,
Well Being of Spirit: Ordering,
Ordering of Mind: Direction,
Direction of Thoughts: Spiraling,
Spiraling of Perception: Transformation,
Transformation of Power: Completeness Metamorphosis?.

Tales to Read and Study:
“The Tale of the Dagda’s Harp” from Cath Maige Tuired
“Cad Goddeu”

AE



**Mor, Emancoll (The Sea, Witch Hazel)
“Rewards”**

“Bran deems it a marvelous beauty
In his coracle across the clear sea;
While to me in my chariot from afar
It is a flowery plain on which he rides about.”

*Manannán son of Lir to Bran son of Febal
from the “The Voyage of Bran and His Adventure,”
8th century CE, Ireland*

This is the last or the first Ogham in much the same way that Samhain is the ending and the beginning of the Celtic year. It stands between the Yew and the Birch; between Death and New Life. It's symbol is the checkered field of the fidchell board. This is symbolic of the plains of the world and the stones of destiny. If we have journeyed this far without being trapped within the Otherworldly Feast of Age, then we are prepared to take another turn on the Wheel of Bright Knowledge. I associate this Ogham with the great Celtic Festival of Samhain. Samhain - Dedicated to Danu in Her many forms, Morrigan, Brighid, Badb, Eriu, Bóann, Anu; A time of Ancestors; A time of reflection; The end of summer; The time when the Dead walk the earth and the portals open between the worlds. The time when Magick was supreme; The mating of the Dagda and the Morrigan; The mating of The Dagda and Bóann; The end of battles; A time of sacrifice, when animals are culled from the herds. The other great spindle of the year; Ancestor night; When we play Fidchell with the Dark One to determine our fate for the coming year. It marks the end of the beginning. It also marks the beginning of Darkness. We enter a time of inner living in the physical, mental and spiritual aspects of our lives. The Celebration of Darkness, Death and Eternal Life. Samhain was the celebration of the Dead and their continued existence in the life after life. It was also the quiet time of realization that we have passed through the Light of the past Year and are now facing the approaching Darkness of Winter. The Life-force of our souls could walk into the darkness of the year along with the Dark God/dess of Winter. As the Sun is lessened, we tend to turn inward. This happens in our lives, in our homes, in our work and within our souls. On this sacred night, at the beginning of the Dark half of the year, we should open ourselves to communion with our ancestors. We should share the touch of Life with those that have passed through their Deaths into the realms of a still greater Life. The Dead walk the Earth on this holiest of eves. We are joyful yet reflective. Our lives are yet to be

lived.

The Bardic color for the sea was blue-green. It belonged to no class. It also had no month and its meaning for divination was travel. The Sea was the source of life as well as the depths of mystery. It harbored the Isles of the Blest as well as the glass towers of the Fomorii. It represented the subconscious mind, the home of the Ancestors and was a place where the stars, planets, even the Gods, touched the Earth. To journey beyond nine waves was to leave the Land and enter the Unknown. Journeys by Sea were journeys into adventure. They were adventures that determined our Fate. The symbol for this Ogham was a square with nine enclosures upon it. As such it can be said to resemble the Fidchell board of the Gods. It was upon this board that the game of Destiny was played each Samhain. Victory insured a prosperous new year. Defeat was an omen of death and sacrifice for the entire tribe.

Tone: C₁ (ÓDubhain); C₁ (ÓBoyle)

Magical Ogham: airbhe - an encircling ‘hedge’ which protects those inside and may be crossed but with ill-effect on whom does so. (CNL) The Druids would circumambulate a group while chanting until the group had disappeared. This could well be related to the power of the winds and the breath (even the Druid’s breath or the Dragon’s breath). Within Celtic society this was probably also tied to general geasa, things that were strictly prohibited (like violence on a Filidh). The term could also be used to mean ‘under the protection of’ with some generally horrible consequence if the peace was violated. Such protections extended to the major aonach: (Tara, Carmun, Lughnasadh, Bealtaine, Samhain), and feasts as well. (SOD)

Skill Ogham: aes dána - men of arts. (SOD)

Color Ogham: ae - ‘liver colored,’ aedh - ‘fiery red,’ muirghlas - ‘sea-green.’ (SOD)

Word Ogham of Morann Mac Main: Luad soethaig (*‘expression of a weary one; ach, ae; emancoll’*). ‘Ach’ means ‘alas’ in Old Irish and it is still a commonly heard expression in Ireland today, especially at sad occasions or after a great effort (sometimes heard as ‘och’). The ‘expression of a weary one’ is the weariness of one that has finished life’s journey. **Journeys** to Ancestors.

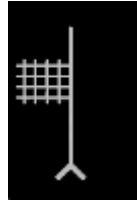
Word Ogham of ÓDubhain: Draíocht deabhach (*‘moment of magick’*). A the moment of imbas, at the doorway of death, in the light that comes before the dawn, and the tingle that precedes the presence of the Ever-living Ones, is the Mystery of Draíocht. This is the elusive state that we all will achieve in one form or another during our lives. One such time is the moment of birth. Another is in the ecstasy of our love. **Mysteries** of Life.

Word Ogham of Mac ind Óic: None given. The God of Love and Dreams owes his own creation to the union of The Dagda and Undying Bóann in the ‘Bed of the Couple.’ He was conceived at dawn and born before nightfall at the Brugh of the White Way in the center of the World. It is around the pole star that the Great Bear turns the Plough of the Fields. It is through the navel string of the Mac ind Óic that the Sun is reborn. It is at the White Brugh of Bóann that all Draíocht is united. It exists within both time and no-time, for ‘a night and a day are all of

Ogham Divination

time,' that the structure and the truth of Life, Time, space and Being all come together. **Cycles of Time.**

AE



**Mor, Emancoll (The Sea, Witch Hazel)
“Rewards”**

**The Fate of the Land
Past, Present, and Future Meanings:
Journeys to Ancestors
Mysteries of Life
Cycles of Time**

The Nine Dúile of Emancoll:

*Journeys to Roots: **Honoring**,
Honoring of Earth: **Ancestors**,
Ancestors of Sensation: **Mysteries**,
Mysteries of Blood: **Sacrifice**,
sacrifice of Spirit: **Offerings**,
Offerings of Moon: **Cycles**,
Cycles of stars: **Ages**,
Ages of Sun: **Existence**,
Existence of Power: **Destiny**.*

Tales to Read and Study:

“The Voyage of Mael Duin’s Boat”
“The Voyage of Bran Mac Febal”
“Cath Maige Tuired”
“Cad Goddeu”



Chapter 18

The Ogham - Dúile Correspondence Tables

Aicme Beith

Birch	Rowan	Alder	Willow	Ash
Fasting	Beliefs	Guarding	Shape	Examination
Cleansing	Lessons	Alliances	Image	Testing
Baptism	Increase	Protection	Discovery	Challenge
Initiation	Quickening	Sheltering	Feelings	Defiance
Being	Animation	Rescuing	Touching	Aggression
Manifestation	Intuition	Preservation	Awareness	Assaults
Beginnings	Instinct	Defending	Alertness	Attacks
Consciousness	Viewpoint	Assertions	Wariness	Contests
Will	Perspective	Contentions	Resistance	Hardihood

Aicme Huath

Hawthorn	Oak	Holly	Hazel	Apple
Likeness	Generosity	Tradition	History	Unions
Similarity	Abundance	Custom	Tales	Encirclings
Compatibility	Bounty	Energy	Survival	Arousals
Agreement	Reward	Potency	Inheritance	Excitement
Acceptance	Dedication	Purity	Heritage	Ecstasy
Encompassing	Strength	Essence	Creativity	Passions
Containing	Clarity	Elements	Revelation	Radiance
Fortunes	Distinction	Fundamentals	Inspiration	Warmth
Opportunity	Preeminence	Principles	Wonder	Harmony

Aicme Muin

Vine	Ivy	Reed	Blackthorn	Elder
Obstacles	Values	Solidarity	Instability	Blemish
Desires	Appreciation	Communion	Deception	Distortion
Bindings	Fulfillment	Peace	Turmoil	Conflict
Oaths	Satisfaction	Stability	Upset	Disturbance
Vehemence	Control	Wholeness	Despair	Curses
Fierceness	Ambition	Health	Mistrust	Argument
Intensity	Attainment	Soundness	Dilemma	Discussion
Power	Information	Sanity	Accuracy	Determination
Law	Knowledge	Modesty	Clarity	Balance

Aicme Ailm

Silver Fir	Gorse	Heather	Aspen	Yew
Lessons	Support	Burial	Veneration	Collapse
Study	Maintaining	Decompose	Respect	Release
Learning	Sustaining	Humus	Achievements	Surrender
Sacrifice	Determination	Seeds	Intensity	Freedom
Dedication	Focusing	Blessings	Exaltation	Liberty
Science	Shaping	Germination	Guidance	Service
Logic	Persuasion	Illumination	Deductions	Meditation
Observations	Expression	Consideration	Rulings	Insight
Teachings	Eloquence	Reflection	Judgement	Mastery

The Forfedha

Grove	Spindle	Pine	Honeysuckle	Sea
Assembly	Purpose	Requests	Study	Honoring
Weaving	Joining	Protocol	Research	Ancestors
Community	Making	Testing	Discovery	Mysteries
Family	Healing	Fitness	Well Being	Sacrifice
Fosterings	Chanting	Quality	Ordering	Offerings
Blessings	Wishing	Excellence	Direction	Cycles
Attunement	Delight	Validity	Spiraling	Ages
Alignment	Pleasure	Rightness	Transforming	Existence
Centering	Primacy	Initiation	Completeness	Destiny