

Acallamh na Senórach

The Colloquy with the Ancients: Extracts

The story of Fiacha's spear and Find's defence of Tara (ll. 1654-1761)

Section 129 (ll. 1654-1673)

Is ansin tuc Ilbreac a láim secha suas,	Is ansin thug Ilbhreac a lámh seacha suas	Hereupon Ilbhrec reached up his hand
ocus tucastar gáí [nemnech — Fr. 27b] áith uillindglas da haidhlinn,	agus thug ga nimhneach áith uillinnglas dá haidhlinn	and from its rack took down a sharp blue-angled javelin *of deadly property*,
ocus tuc a láim Cáilti hí.	agus thug i láimh Chaoilte í:	which he put into Caeilte's hand, <u>saying</u> :
“Decha lat, a anum, a Cháilti, cia in tsleg sin,	“Féach leat, a anam, a Chaoilte, cén tsleá sin	“Caeilte, my soul, examine now what spear is that,
ocus cia d’fhiannaib Eirenn ica raibhi.”	agus cé d’Fhiannaibh Éireann ag a raibh.”	and which of the Fianna *of Ireland* he was that owned it.”
Ro benastar Cáilte a foirtcedh ocus a hincasnaidí don tsleig,	Do bhain Caoilte a foirtcheadh agus a hinchosnaí den tsleá,	Caeilte took from the javelin its shoe and its wraps,
ocus do bátar tricha semann d’ór thíre Araibe ar a (chró.	agus do bhíodar tríocha seam d’ór thíre Araibe ar a cró.	and there in its socket were thirty rivets of Arabian gold.

“Aithnimsi so,” bar Cáilte):	“Aithnámse seo,” arsa Caoilte.	*“I recognise this,” said Caeilte.*
“sleg Fiachach meic Congha,	“Sleá Fhiachach mhic Chongha;	“That is the spear of Fiacha mac Congha
(ocus is ón tsleigh-si) do ghabh Find mac Cumuill ríghi Fíann Eirenn [ocus Alban — Fr. 27b] artús,	agus is ón tsleá seo do ghabh Fionn mac Chumhaill ríge Fhiann Éireann agus Alban ar dtús,	. . . by means of which it was that at the first Finn son of Cumall acquired chief command of Ireland’s *and of Scotland’s* Fianna;
ocus a sídh fhéruaine Fhinnachaid tugad í,	agus a Sí féaruaine Fionnachaidh tugadh í;	and out of Finnachadh’s green-grassed <i>sídh</i> ’twas brought.
ocus Aillén mac Midhna do Thuathaib dé Danann	agus Oilleán mac Mhíona de Thuathaibh Dé Danann	For it was Aillén mac Midhna of the Tuatha Dé Danann
do tigidh ó Charn Fhinnachaid atuid co Teamraig,	do thagadh ó Charn Fionnachaidh aduaidh go Teamhraigh,	that out of Sídh Finnachaidh to the northward used to come to Tara:
ocus is amlaid ticedh, oculus timpan ciuil ’na láimh,	agus is amhlaidh thagadh, agus tiompán ceoil ina láimh,	the manner of his coming being with a musical <i>timpán</i> in his hand,
ocus do codlad gach nech atluinedh hé,	agus do chodlaíodh gach neach do chluineadh é,	the which whenever any heard he would at once sleep.
ocus do chuireadh ainn-sein cairche teined as a bheol,	agus do chuireadh ansin cairche tine as a bhéal;	Then, <u>all being lulled thus</u> , out of his mouth <u>Aillen</u> would emit a blast of fire.
ocus ticedh co Temhraigh i líthlaithi na samhna gacha bliadhna,	agus thagadh go Teamhraigh i líthló na Samhna gach bliain	It was on the solemn <i>samhain</i> -day he came *to Tara* in every year,
ocus do seinnedh a thimpan,	agus do sheinneadh a thiompan,	played his timpan,

ocus do chodladais cách risin ceol sídhi doníth,	agus do chodlaídís cách leis an gceol sí do níodh;	and to the fairy music that he made all hands would fall asleep.
ocus do shéidedh a anáil fon cairche teined,	agus do shéideadh a anáil fán gcairche tine	With his breath he used to blow up the flame
ocus no loiscedh Temhair cona turrscar gacha bliadna amlaid sin fri ré trí mbliadan fichet.	agus do loisceadh Teamhair gona turscar gach bliain amhlaidh sin le ré trí bliana fichead;	and so, during a three-and-twenty years' spell, yearly burnt up Tara with all her gear.
Ocus ba sí sin aimser a tucad cath Cnucha,	agus ba í sin aimsir a tugadh cath Chnucha,	That was the period when the battle of Cnucha was fought,
ocus do thuit Cumull mac Trénmhóir and,	agus do thit Cumhall mac Thréanmhóir ann	in which fell Cumall son of Trenmor.
ocus do fhácaibh ben torrach da éis	agus d'fhág bean torrach dá éis,	Now he left after him a pregnant wife:
.i. Muirne Munchaemh ingen Taidg meic Nuadat."	.i. Muirne Mhuinchaomh iníon Thaidhg mhic Nuadhat."	Muirenn smooth-hair, daughter of Teigue mac Nuadat."

Section 130 (ll. 1674-1685b)

“Ar ndíth Chumhaill	“Ar ndíth Chumhaill,	“Cumall being gone
tugad ríghfhéinnidhecht Eirenn do Gholl mórghlonnach mac Morna,	tugadh rífhéinníocht Éireann do Gholl mórghlonnach mac Mhorna,	the Fian-chiefry was made over to Goll mac Morna *of the mighty deeds*,
ocus do bí deich mbliadna aigi.	agus do bhí deich mbliana aige.	who held it for ten years.
Rucad iarum mac do Chumhall .i. Finn,	Rugadh iaramh mac do Chumhall, .i. Fionn,	But a son had in due course been born to Cumall, which was Finn;
ocus do bhí ar foghuil ocus ar díbhfheirg cu cenn a dheich mbliadan.	agus do bhí ar foghail agus ar díbheirg go ceann a dheich mbliana;	and up to the age of ten years he was [perforce] a marauder and an outlaw.
Ocus dorónad feis na Temra isin dechmad bliadain le Conn Céthachathach,	agus do rinneadh feis na Teamhrach sa deichiú bliain le Conn Céadchathach;	In this his tenth year Tara’s Feast was made by <u>the king</u> : Conn Cédchathach or ‘of the hundred battles’;
ocus amail ro bátar fir Eirenn ag ól ocus ag áibhnes i Tigh mor Midchuarda	agus amhail do bhíodar fir Éireann ag ól agus ag aoibhneas i dTigh mór Meáchuarta,	and as all Ireland drank and enjoyed themselves in the great House of the Midchuart,
nír’ rathaisget ní nogu riad in maccamh óg ildealbach cucu,	níor rathaíodar ní nó gur ráinig an macaomh óg ildealbhach chucu,	they never noticed anything until among them appeared there [<i>lit.</i> ‘until there arrived to them’] one that was quite a stripling, and of varied aspect
[a cind a deich mbliadna — Fr. 27b],	*agus é ina deichiú bliain,*	*and in his tenth year*.

ocus ro shuidestar a bhfhianaise Cuind Chétchathaig, ocus Ghuill meic Morna,	agus do shuigh i bhfianaise Choinn Chéadchathaigh agus Ghoill mhic Mhorna,	In presence of Conn of the Battles and of Goll mac Morna he sat down,
cu maithib Fian Eirenn uime isin tig,	go maithibh Fhiann Éireann uime, sa tigh;	having Ireland's nobles round about him in the house.
ocus ba do bhuadaibh feisi na Temra	agus ba de bhuaibh fheise na Teamhrach	Note that one of the prerogatives attaching to the Feast of Tara was
na lamadh nech fala ná frithfala do thabairt	nach leomhadh neach fala ná frithfhala do thabhairt	
fri ré caeicdigis ar mhís airté bíte ag ól — nó do chaithim — feisi na Temra.	le ré coicise ar mhí oiread bhítí ag ól nó do chaitheamh fheise na Teamhrach.	that for the space of six weeks [<i>lit.</i> ‘a fortnight plus a month’] — so long that is to say as men were busied with the Feast of Tara —
		none might dare to broach either feud or cross- feud.
Ro dhech rí Eirenn in macamh,	D’fhéach rí Éireann an macaomh,	The king of Ireland looked at the youth;
doigh nir’ aithnidh dho hé ná do nech eli da raibhi isin bruidin [bruigin, Lism.].”	dóigh níobh aithnid dó é ná do neach eile dá raibh sa bhruín.	for whether to him or to any other that was in the <i>bruidhen</i> the same was unknown.

Section 131 (ll. 1685c-1694)

“Is ann sin do riacht a chorn dála gu righ Eirenn,	“Is ansin ráinig a chorn dála do rí Éireann,	“His horn of state was brought to the king *of Ireland* then,
ocus tuc a láimh in macaeimh é.	agus thug i láimh an mhacaoimh é.	and he put it into the lad’s hand.
[As ann sin adubairt rí Érenn: ‘Táí, a fhiru Érenn!’	Is ansin adúirt rí Éireann: ‘Taígí, a fheara Éireann!’	*Then the king of Ireland said: ‘Silence, men of Ireland!’
ocus ro táietar ríghrad co táí tostadach fria guth in uasail ocus in ardrigh .i. Cuind — Fr. 27b].	Agus do thaíodar ríora go taoi tostach le guth an uasail agus an ardrí, .i. Choinn;	And then the nobles stayed mute and silent for the voice of the nobleman and the high-king, i. e. Conn.*
Ocus do fíarfaig iarsin cuich in macaemh?	agus d’fhiafraigh iar sin cé an macaomh.	He enquired of him *then*: ‘whose boy is this?’
‘As misi Finn mac Cumaill,’ ar an macaem,	‘Is mise Fionn mac Chumhaill,’ arsa an macaomh,	‘I am Finn mac Cumall,
‘mac don óclach oca mbái rígi na Féinne annallana,	‘mac don óglach ag a raibh ríge na Féinne anallód,	son to the warrior that formerly had the Fianna’s command in chief
ocus tánac do dhénum mu mhuinnterais ritsa, a rí Eirenn.’	agus thánag do dhéanamh mo mhuintearais leatsa, a rí Éireann.’	and, king of Ireland, I am come to procure my friendship with thee [<u>i. e. to be reconciled with thee and to enter thy service</u>].’
‘Mac carut ocus fir grádha thu, a mhacaeim’, (ar Conn).	‘Mac carad agus fir ghrádha thú, a mhachaoimh,’ arsa Conn.	Conn said: ‘boy, thou art a friend’s son and son of a man of trust.’

Ocus do éirigh in macaem	Agus d'éirigh an macaomh	Then the lad rose
ocus dorinne a cora(igecht ocus a mhuinteras fri) rígh Eirenn,	agus do rinne a choraíocht agus a mhuintearas le rí Éireann,	and as towards the king of Ireland made pact of service and of fealty.
ocus gabus Conn ar lethláim hé,	agus do ghabh Conn ar leathláimh é,	Conn took him by one hand,
ocus tic ar gualainn Airt meic Cuinn,	agus tháinig ar ghualainn Airt mhic Choinn	placed him at the shoulder of [<u>i. e. next to</u>] Art mac Conn,
ocus do gabsat ag ól ocus ag áibnes re hedh is re hathaid.”	agus do ghabhadar ag ól agus ag aoibhneas le hea is le hatha.”	and for a space and season they devoted themselves to quaff and to enjoy themselves.

Section 132 (ll. 1695-1703)

“Is ann sin adracht rí Eirenn re beinn
mbláthcháin mbuabhaill do bhí ’na láim, agus
adubairt:

‘Da bhfhaghainn aguibh, a fhira Eirenn,

nech do choimétfaidh Temair gu tráth éirghi
do ló amárach

gan a loscad d’Aillén mac Midhna

dobhérainn a dhúthchus do, gémad beg,
gémad mór hé.’

Do éistetar immorro fir Eirenn co tá
tostadhach rissin,

uair no choidelduis mná co n-idhnaib agus
laeich letairthe

risin ceol sírrechtach sídhi

“Is ansin d’éirigh rí Éireann le binn
mbláthchaoín mbuabhaill do bhí ina láimh,
agus adúirt:

‘Dá bhfaighinn agaibh, a fheara Éireann,

neach do choimeádfadh Teamhair go tráth
éirithe de ló amárach

gan a loscadh d’Oilleán mac Mhíona,

do bhéarfainn a dhúchas dó, cémadh beag
cémadh mór é.’

D’éisteadar, iomorra, fir Éireann go taoi
tostach leis sin,

óir níor shoirbh le haon díobh ab eolach ar
Oilleán an t-imchoimhéad sin do ghabháil lena
ais,

óir do chodlóidís mná go h-iodhnaibh agus
laoich leadartha

leis an gceol síreachtach sí

“Then with a smooth and polished drinking-
horn that was in his hand the king of Ireland
stood up and said:

‘if, men of Ireland, I might find with you [i. e.
among you]

one that until the point of rising day upon the
morrow should preserve Tara

that she be not burnt by Aillen mac Midhna,

his rightful heritage (were the same much or
were it little) I would bestow on him.’

To this the men of Erin listened mute and
silent however,

for they knew that

at the ever-entrancing fairy strain

ocus risin ngadan [*leg.* gothán] nglésta
nguithbinn

do chanad in fer soinemail sídhi no loiscedh
Temair gacha bliadna.”

agus leis an nguthán ngléasta nguthbhinn

do chanadh an fear sainiúil sí do loiscedh
Teamhair gach bliain.”

and at the subtle sweet-voiced notes

produced by the wondrous elfin man that
yearly used to burn Tara,

women in the pangs and warriors gashed
about would fall to sleep.”

Section 133 (ll. 1705-1710)

“Is ann sin do eirig Finn ocus adubairt re rígh Eirenn:	“Is ansin d’éirigh Fionn, agus adúirt le rí Éireann:	“Finn rose now and to the king of Ireland said:
‘Créd bus cuir ocus bus tennta damsa tar do cheann im a chomhall sin?’	‘Céard bhus coir agus bhus teannta domsa thar do cheann um a chomhall sin?’	‘who will in thy behalf go security and be sureties to me for the fulfilment of this?’
‘Cóicedaig Eirenn,’ ar Conn,	‘Cúigigh Éireann,’ arsa Conn,	Conn answered: ‘the provincial kings of Ireland,
‘ocus Cithruadh [mac Fir cóecat — Fr. 28a] cona dráithib.’	‘agus Cithrúa mac Fhir Chaogad gona dhraoithibh.’	and Cithruadh *son of Fear Chaogad* with his magicians.’
Ocus tugaid uili isin coraighecht [coraidecht, Lism.],	Agus thugadar uile sa choraíocht,	They all of them enter into the bond,
ocus gabus Finn do láim	agus do ghabh Fionn de láimh	and Finn takes in hand
Temair cona turrscar do coimét gu trath éirighi arnamhárach.	Teamhair gona turrscar do choimhéad go tráth éirithe arna mhárach;	to safeguard until the morrow’s daybreak Tara with all her substance.
Ocus do bhí óclach grádha do Chumhall a comhuidecht rígh Eirenn	agus do bhí óglach grádha do Chumhall <u>mac Thréanmhóir</u> an tan sin i gcoimhdeacht rí Éireann,	Now in the king of Ireland’s retinue was one that to Finn’s father Cumall had been a young man of trust:
.i. Fiacha mac Conga.”	.i. Fiacha mac Chongha.”	Fiacha mac Congha,”

Section 134 (ll. 1711-1720)

“‘Maith a mhacaeim,’ ar Fiacha:	“‘Maith, a mhacaoimh,’ arsa Fiacha,	“and: ‘good now, my lad,’ he said,
‘cá luaighidhecht dobértha damsa	‘cá luaíocht do bhéarfá domsa	
da fagainn sleg neimhnech [áith uillendglas — Fr. 28a] duit,	dá bhfaighinn sleá nimhneach áith uillinnglas duit,	‘suppose that I furnished thee a certain *sharp blue-angled* spear of deadly property,
ocus nír’ dibraicedh urchar n-imraill dhi?’	agus níor diúracadh urchar iomraill riamh di?	and with which no devious cast was ever made, what guerdon wouldst thou give me?’
‘Gá luagh chuingi oram?’ ar Finn.	‘Cá luach achainír orm?’ arsa Fionn.	‘What fee demandest thou of me?’
‘Gid beg mór do rath ghéba do lámh dheas [a trian] damsa	‘Cé beag mór de rath ghabhfaidh do lámh dheas, a thrían domsa,	“Whatsoever prosperous result thy right hand wins at any time, one-third of it to be mine;
ocus trian do chocair ocus do chomairli.’	agus trian do chogair agus do chomhairle.’	a third part moreover of thine innermost confidence and privy counsel [<u>i. e. of thy three most privy counsellors I to be one</u>].’
‘Raghaidh dhuit,’ ar Finn,	‘Rachaidh duit,’ arsa Fionn,	‘It shall pass for thee [<u>i. e. thou shalt have it</u>],’ Finn said,
ocus do naidm air fo a bréithir.	agus do shnaidhm air fána bhriathar.	and under his word took on him the obligation.

As ann do ráidh Fiacha: ‘Mar atluinfe in ceol [sirrechtach — Fr. 28a] síde	Is ann do ráigh Fiacha: ‘Mar do chluinfir an ceol síreachtach sí	Then Fiacha prescribed: ‘whenever thou shalt hear the *ever-entrancing* fairy melody:
ocus an timpan téitbhinn agus an fedán fogurbinn,	agus an tiompán téadbhinn agus an feadán fogharbhinn,	sweet-stringed timpan and dulcet-breathing tube,
ben a cumhdach do chenn na cráisighi,	bain a chumhdach de cheann na craoisí	from the javelin’s head strip its casing
ocus tabuir redt édan nó re ball eli dot ballaib,	agus tabhair le d’éadan nó le ball eile de do bhallaibh,	and apply the weapon whether to thy forehead or to some other of thy parts;
ocus ní léicfe gráin na sleigi neme codlad fort.’”	agus ní ligfidh gráin na sleá nimhe codladh ort.’”	so shall <u>the point of the spear</u> forbid that sleep fall on thee.’”

Section 135 (ll. 1721-1732)

“Is ann sin do éirig Find i fiadhnaisi fher nEirenn do choimét Temrach,	“Is ansin d’éirigh Fionn i bhfianaise bhfear nÉireann do choimhead Teamhrach,	“Then in presence of all Ireland Finn rose to ward Tara;
ocus tuc Fiacha mac Congha sciath agus sleg dhó	agus thug Fiacha mac Chongha sciath agus sleá dó	
gan fhís do mhacuibh Morna ná do neoch eli dá raibe a tigh Themra,	gan fhios do mhacaibh Mhorna ná do neach eile dá raibh i dtigh Teamhrach,	unknown to the sons of Morna or to any other that was in Tara’s mansion
		Fiacha mac Congha gave him shield and spear,
ocus táinic roime mar sin i timcheall na Temra,	agus tháinig roimhe mar sin i dtimpeall na Teamhrach;	and he made the complete circuit of Tara.
ocus nír’ chian dó gu cuala in ceol sirrechtach,	agus níor chian dó gur chuala an ceol síreachtach,	He was not long before he heard an ever- entrancing strain,
ocus tuc slinn na sleigi agus a forgraín re a éadan,	agus thug slinn na sleá agus a forghráin lena éadan;	and to his forehead he held the flat of the spear-head and its point.
ocus gabhaidh Aillén ac seinm a thimpain	agus do ghabh Oilleán ag seinm a thiompáin	Aillen began and played his timpan
nogur’ chuir cách ’na codladh mar do chleacht,	nó gur chuir cách ina gcodladh mar do chleacht;	till (as his use was) he had lulled every one <u>else</u> to sleep,
ocus léicidh iarsin a chairce teined asa bheol do loscadh na Teamhrach,	agus do lig iar sin a chairche tine as a bhéal do loscadh na Teamhrach;	and then to consume Tara emitted from his mouth his blast of fire.

[ocus do condaicc Find sin, — **Fr. 28a**]

ocus chuireas Find in brat corcra corrtharach
búi ime a n-againn in cairce,

ocus tuitit anuas asin aier,

co ruc cairche in brat ceithirfhillti sé láma
fichet a talmain.

Conadh Ard na teinedh ainm in aird,

ocus conidh Glenn an brait ainm an ghleanna.”

agus do chonaic Fionn sin,

agus do chuir Fionn an brat corcra cortharach
do bhí uime in aghaidh an chairche,

agus do thit anuas as an aer,

gur rug an cairche an brat ceathairfhillte sé
lámha fichead i dtalúin;

gonadh Ard na Tine ainm an aird

agus gonadh Gleann an Bhrait ainm an
ghleanna.”

And Finn observed that.

But to this Finn opposed the crimson and
fringed mantle which he wore,

so that [instead of speeding horizontally on its
mission] the flame fell down [perpendicularly]
through the air,

carrying with it the fourfold mantle a twenty-
six spans’ depth into the earth;

whereby Ard na Teinedh or ‘fire hill’ is the
name of that eminence,

and Glenn an Bhruit or ‘the mantle glen’ that
of the glen adjacent.”

Section 136 (ll. 1733-1741)

“Mar do rathaigh Aillén mac Midhna a dráidhecht do mhilled uime,	“Mar do rathaigh Oilleán mac Mhíona a dhraíocht do mhilleadh uime,	“When Aillen mac Midhna was aware that his magical contrivance was all baffled,
tainic tar a ais d’innsaigid Sídhá Findachaid ocus gu mullach Sléibi Fuait.	tháinig ar a ais d’ionsaí Shí Fionnachaidh agus go mullach Shléibhe Fuaid;	he returned to Sídh Finnachaidh on the summit of Sliabh Fuaid.
Ocus leanus Find hé co Carn Finnachaid,	agus do lean Fionn é go Carn Fionnachaidh,	Thither Finn followed him
ocus mar do bhí Aillén ac dul tar dorus in tsídha anunn	agus mar do bhí Oilleán ag dul thar dhoras an tsí anonn,	
tuc Find mér a suaineamh na sleigi,	thug Fionn méar i suaineamh na sleá	and, putting his finger into the spear’s thong as Aillen passed in at the <i>sídh</i> ’s door,
ocus tuc urchar ádhmhar urmaisnech,	agus thug urchar ámhar urmhaiseach,	delivered a fortunate and successful throw
co tarla a mullach a droma a n-Aillén,	go dtarla i mullach a dhroma in Oilleán,	that entered Aillen in the upper part of his back,
gur’ chuir a chraidhi ’na lia dubhfhola tar a bhél.	gur chuir a chroí ina lia dúfhola thar a bhéal;	and in form of a great flood of black blood drove his heart out through his mouth.
Ocus ros-díchenn Find hé,	agus do dhícheann Fionn é	Finn beheaded him,
ocus tuc in cenn for cúla co Temraig,	agus thug an ceann ar gcúla go Teamhraigh	carried the head back to Tara,
ocus do chuir ar cuailli bhadhbhdha,	agus do chuir ar chuaille badhbha,	fixed it upon a warlike stake,

ocus do bhí ann co héirgi gréine

agus do bhí ann go héirí gréine

and there it remained until rising of the sun
aloft

ós airdibh oculus ós innberaibh an talman.”

os airdibh agus os inbhearaibh an talún.”

over the heights and invers of the land.”

Section 137 (ll. 1742-1751)

“Táinic iarum a máthair co hAillén,
ocus tuc treas ar thoirrsi,
ocus do chuaidh d’iarraid leagha dhó.

‘Toir-che a bainnliagh Amhartha
do gaet Aillén mac Midhna
do shleigh Fiacha meic Conga
don brat bodh[b]dha, don birgha!

Uchán adrochair Aillén!
táncatar a trí tonna,
atá sunn fuil a chraidhi
maraen is smir a dhroma.

Uchan adrochair Aillén
sídhaidi Benne Boirche,
anois tairnic a mhaill-néill
a Boirche a bainnliagh toir-che.

Uch ba suaire
Aillén mac Midhna a sléib Fuait,
cuma náí ro loisc Temair
ar gach n-arbhlaid ba hí a chuairt.”

“Tháinig iaramh a mháthair go hOilleán,
agus thug dreas ar thuirse,
agus do chuaigh d’iarraidh leá dó.”

Agus adúirt Caoilte:

“‘Toirche, a bhanlia amhra,
goineadh Oilleán mac Mhíona
de shleá Fhiacha mhic Chongha,
den bhrat badhbha, den bhiorgha!

Ochón! Do thorchair Oilleán!
Thángadar a thrí tonna:
atá sonn fuil a chroidhe
mar aon is smior a dhroma.

Ochón! Do thorchair Oilleán,
síogaí Bhinne Boirche;
anois thairnig a mhallnéil;
a Boirche, a bhanlia, toirche.

Och! Ba shuaire
Oilleán mac Mhíona a Sléibh Fuaid,
go mba naoi do loisc Teamhair —
ar gach ardbhlaidh ba í a chuairt.”

“To Aillen then his mother came
and, after giving way to great grief,
went to seek a leech for him:—

‘Come hither, O she-leech of Amartha,
by Fiacha mac Congha’s spear
— by the fatal mantle and by the pointed javelin —
Aillen mac Midhna is slain!

Ochone, Aillen is fallen!
three jets have spurted from him:
here is his heart’s blood,
together with the marrow of his back.

Ochone, Aillen is fallen,
fairy chief of Benn Boirche:
now are the numbing death mists come upon him
— out of (Benn) Boirche, O she-leech, come hither.

Ochone but he was joyous, and ochone but he was blithe,
was Aillen son of Midhna of Sliabh Fuaid,
nine times he burnt up Tara,
and to gain high fame was his constant endeavour.”

Section 138 (ll. 1752-1755)

“Is and sin do éirghetar fir Eirenn uili um a rígh	“Is ansin d’éiríodar fir Éireann uile um a rí	“Then with their king all Ireland came
ar faithchi [faighthe, Lism.] na Temhrach airm a mbúi Find.	ar fhaiche na Teamhrach, airm a raibh Fionn.	upon Tara’s green where Finn was,
‘Atchí sin, a rí’, ar Find, ‘cenn an fir do loisced Temair,	‘Do chír sin, a rí,’ arsa Fionn, ‘ceann an fhir do loisceadh Teamhair,	and he said: ‘King, thou seest that man’s head that used to burn Tara;
ocus a fheadán ocus a thimpan ocus a chairchi ciuil,	agus a fheadán agus a thiompan agus a chairche ceoil,	his pipe also, his timpan and all his music;
ocus dar leam ro saeradh Temair cona turrscair.’”	agus dar liom do shaoras Teamhair gona turscar.’	I opine therefore that Tara with all her stuff is saved.’”
	<u>‘Is deimhin go ndearnais!’ arsa cách i gcoitinne.</u>	

Section 139 (ll. 1756-1761)

“Is and sin do línadh láthair leo,	“Is ansin do líonadh láthair leo	“Hereupon the place <u>of assembly</u> was filled by them,
ocus do cruthaighedh comhairli,	agus do cruthaíodh comhairle,	and a course of action proposed;
ocus as í comairle do críchnaighedh acu,	agus is í comhairle do críochnaíodh acu,	the plan finally adopted being
ríghfhéinnidhecht Eirenn do tabairt d’Find.	rífhéinníocht Éireann do thabhairt d’Fhionn.	to confer Ireland’s Fian-command-in-chief on Finn.
‘Maith, a anam, a Ghuill mheic Morna,’ ar Conn Céthcathach,	‘Maith, a anam, a Ghoill mhic Mhorna,’ arsa Conn Céadchathach,	‘Good now, my soul, Goll mac Morna,’ said Conn of the Hundred Battles,
‘(do ro)gha duit, Eire d’fhacbáil	‘do rogha duit: Éire d’fhágáil	‘what is thy choice: whether to quit Ireland,
nó do lámh do thabairt i láim Find.’	nó do lámh do thabhairt i láimh Fhinn.’	or to lay thy hand in Finn’s.’
‘(Dar mu b)réithir,’ ar Goll, ‘as í mu lámh dobér i láim Find.’”	‘Dar mo bhriathar,’ arsa Goll, ‘is í mo lámh do bhéarfad i láimh Fhinn!’”	Goll made answer: ‘I pledge my word that ’tis my hand I will lay in Finn’s [<u>rather than take the alternative</u>].’”