

Aided Chonchobuir

The Death of Conchobar

Note to the reader

In Kuno Meyer's edition of this saga, he distinguishes four versions which he entitles Versions A, B, C and D. In this presentation, Sections 1 to 12 inclusive are taken from the corresponding Sections of Version A and Section 13 is taken from Section 5 of Version C.

Section 1

Bái mesca mór for Ulto fecht n-and i nEmain Macha.	Bhí meisce mhór ar na hUlaidh trá in Eamhain Mhacha.	Once upon a time the men of Ulster were greatly intoxicated in Emain Macha.
Docuridar didiu immarbága móra agus comrama eturro	Tharla dá bharr iomarbhánna móra agus comórtais eatarthu	Thence there arise great contentions and comparison of trophies between them,
.i. etir Chonall agus Coincúlaínd agus Lóegaire.	.i. idir Conall agus Cú Chulainn agus Laoire.	even between Conall and Cuchulinn and Loegaire.
“Tucaid dam-sa” ar Conall “inchind Me[i]ssgegra	“Tugaigí chugamsa,” arsa Conall, “inchinn Mheis Gheára	“Bring me,” said Conall, “the brain of Mesgegra,
co ro-acillur ócu na comram.”	le go labhróinn leis na laochra atá ag iomaíocht.”	so that I may talk to the competing warriors.”
Ba bés d’ Ultaib ind inbaid sin	Ba bhéas leis na hUlaidh an uair sin,	At that time it was a custom with the men of Ulster

cach curaid nomarbdaís ar galaib óenfhir nogatta a n-inchind assa cendaib	gach curadh a mharaídís i gcomhrac aonair, a n-inchinn a bhaint as a gceanna	to take the brains out of the head of every warrior whom they slew in single combat,
ocus commesct[h]a áel airthib co ndénad líathróite crúade díb.	agus aol a mheascadh leo i dtreo go ndéanfadh liathróidí crua díobh.	and to mix lime with them, so that they were made into hard balls.
Ocus intan nobítis i n-immarbáig nó chomramaib dobertis dóib co mbítis inna lámaib.	Agus nuair a bhídís in iomarbhá nó i gcomórtais thugtaí chucu iad agus bhídís acu ina lámha.	And whenever they were in contention or at comparison of trophies, these were brought to them, so that they had them in their hands.

Section 2

“Maith, a Chonchobuir,” ar Conall, “na co ndernat óic na comram écht fón innas-[s]a ar galaib óinfhir, nídat túalngi comram frim-sa.”	“Sea, a Chonchúir,” arsa Conall, “nó go ndéana na laochra atá i gcomórtas éacht den sort seo i gcomhrac aonair, níl siad ionchomórtais liomsa.”	“Well, O Conchobar,” said Conall, “until the competing warriors perform a deed like this in single combat, they are not capable of comparing trophies
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with me.”

“Is fir ón,” ar Conchobur.

“Is fíor sin,” arsa Conchúr.

“That is true,” said Conchobar.

Section 3

Doratad íarum forsin forud fora mbíd dogrés
ind inchind.

Cuireadh an inchinn ansin ar an bhforadh mar
a mbíodh sí de ghnáth.

Then the brain was put upon the shelf upon
which it was always kept.

Luid cách a lethi arnabárach dia cluchiu.

Lá arna mhárach d’imigh gach duine leis i
mbun a chluiche.

On the morrow every one went his own way
to his sport.

Dolluid dano Cet mac Matach do chúairt ectra
la Ulto.

Tháinig Cead mac Mách ar chuairt
eachtraíochta in Ulaidh.

Then Cet, the son of Matu, went upon a round
of adventures in Ulster.

Béist ass andsam robói i nHérinn in Cet.

Ba é an Cead céanna an péist ba dheacra in
Éirinn.

This Cet was the most troublesome pest that
was in Ireland.

Ised dolluid-side dar faidchi na hEmna

Mar seo a ghabh sé thar faiche na hEamhna —

This is the way he went, across the green of
Emain,

ocus tri láechcind leis do Ultaib.

agus cinn triúr laochra d’Ulaidh leis.

having with him three warriors’ heads of the
men of Ulster.

Section 4

Intan bátar na ónmite 'co cluchiu do inchind Me[i]sgegra, issued atbert ind ónmit fri araile.	Agus na hóinmhídí ag imirt le hinchinn Mheis Gheára, dúirt óinmhid le hóinmhid eile <u>gurb í a bhí acu</u> .	While the jesters (<u>of Emain</u>) were at play with the brain of Mesgegra, this is what one jester said to the other.
Rocluinedar Cet aní sin.	Cloiseann Cead é sin.	Cet hears that.
Ethaid side in n-inchind al-láim indala n-áiocus berid leiss, ó rofitir Cet robói i tarngere do Messgegra a dígail iarna écaib.	Snapann sé an inchinn as láimh duine díobh agus beireann leis í, mar bhí a fhios ag Cead go raibh sé sa tairngreacht Meas Gheára á dhíolt féin tar éis a bháis.	He snatches the brain out of the hand of one of them, and carries it off; for he knew that it had been foretold of Mesgegra that he would avenge himself after his death.
Cach cath agus each irga[l] nobíd do Chonnachtaib fri Ulto	I ngach cath agus iorghal a bhíodh ag Connachta le hUlaidh,	In every battle and in every combat which the men of Connaught had with those of Ulster,
dobered Cet in n-inchind inna chriss dús in tetarthad écht n-amra	thugadh Cead an inchinn leis ina chriss féachaint an rithfeadh leis éacht cáiliúil a dhéanamh	Cet used to carry the brain in his girdle to see whether he could compass a famous deed
d' Ultaib do marbad dí.	agus Ultach a mhárú léi.	by slaying a man of Ulster with it.

Section 5

Fecht and didiu dolluid-seom intí Cet sair co tuc tánai mbó a Feraib Ross.	Ghabh Cead soir uair agus rug táin bó leis ó Fhir Ros.	Once then Cet went eastwards until he took a drove of cows from the men of the Rosses.
Donarraid i n-íarmóracht Ulaid ina diaid.	Tháinig na hUlaidh suas leis sa tóir air.	The men of Ulster overtook him in pursuit after him.
Doriachtatar dano Connachtaí dond leith aile dia thessarcain-seom.	Tháinig Connachta ón taobh eile á theasargan.	Then the men of Connaught came up from the other side to rescue him.
Fechair cath eturro.	Troideadh cath eatarthu.	A battle is fought between them.
Dolluid Conchubur féin issin cath.	Chuaigh Conchúr féin sa chath.	Conchobar himself went into the battle.
Conid andsin gádatar mná Connacht do Conchobur tuidecht for leith	Is ansin a d'impigh mná Chonnacht ar Chonchúr teacht i leith	And it was then that the women of Connaught begged Conchobar to come aside
do déscin a delba dóib.	le go bhfeicidís a chló.	so that they might see his shape.
Fobíth ní rabi for talmain delb duini amail deilb Conchobuir	Óir ní raibh ar talamh cló duine mar chló Chonchúir	For there was not on earth the shape of a human being like the shape of Conchobar,
.i. etir chruth agus deilb agus dechelt,	.i. idir chruth agus chló agus éide,	both for beauty and figure and dress,

etir mét ocus córe ocus cutrummae,	idir mhéid agus chóracht agus chothroime,	for size and symmetry and proportion,
etir rosc ocus fholt ocus gile,	idir shúil agus fholt agus ghile,	for eye and hair and whiteness,
etir gáis ocus álaig ocus erlabra,	idir ghaois agus shuáilce agus urlabhra,	for wisdom and manners and eloquence,
etir erriud ocus áne ocus écosc,	idir fheisteas agus ghlóir agus dhealramh,	for raiment and nobleness and equipment,
etir arm ocus immad ocus orddan,	idir arm agus raidhse agus dhínit,	for weapons and wealth and dignity,
etir gnáis ocus gaisced ocus chenél.	idir ghnása agus ghaisce agus chine.	for bearing and valour and race.
Nírbo lochtach tra intí Conchobur.	Ní raibh locht, más ea, ar Chonchúr.	That Conchobar was faultless indeed.
A comairli immorro in Cheit	Ar chomhairle Cheid, áfach,	However, it was by the advice of Cet
rogabsat na mná ailgis do Chonchobur.	a chrom na mná ag achainí ar Chonchúr.	that the women importuned Conchobar.
Luid iarum for leth a óinur dia déscin dona mnáib.	Chuaigh sé i leataoibh ina aonar ansin le go bhfeicfeadh na mná é.	Then he went aside alone to be seen by the women.

Section 6

Dolluid Cet immorro co mbúi etir na mná immedón.	Ach chuaigh Cead ar aghaidh nó go raibh sé i lár slí idir na mná.	Cet, however, went until he was in the midst of the women.
Nosindlethar Cet inchind Mesgegra isin tábaill	Chuir sé inchinn Mheis Gheára i bhfearas ina	He adjusts the brain of Mesgegra in the sling,

	chrann tabhaill	
ocus nosteilc conidtarla immullach Conchobuir	agus chaith í gur bhuaill Conchúr i mullach a chinn	and throws it so that it hit the crown of Conchobar's head,
co mbáatar a dá trían inna chind	i dtreo go ndeachaigh dhá dtrian di isteach ina cheann	so that two-thirds of it entered his head,
ocus co torchairseom isa cend, co tarla fri lár.	agus gur thit sé i ndiaidh a chinn ar lár ar an talamh.	so that he fell upon his head forward to the ground.
Focherddat Ulaid chuci	Rith na hUlaidh chuige	The men of Ulster ran towards him,
conidrucsat ó Chet.	agus rug leo é ó Chead.	and carried him off from Cet.
For brú Átha Daire Dá Báeth is and dorochair Conchobar.	Ar bhruach Áth Dhoire Dá Bhaoth a thit Conchúr.	On the brink of the ford of Daire Dá Báeth it was that Conchobar fell.
Atá a lige and baile i torchair	Tá a uaigh ansiúd mar ar thit sé,	His grave is there where he fell,
ocus corthe fria chend	lia ag a cheann,	and a pillar-stone at his head,
ocus corthe fria chossa.	agus lia ag a chosa.	and another at his feet.

Section 7

Maidid tra for Connachta co Sciaig Aird na Con.	Cuireadh Connachta i raon madhma go Sceach Ard na gCon.	The men of Connaught are then routed to Scé Aird na Con.
Dobertar Ulaid sair doridisi co Áth Daire Dá Báeth.	Ach tiomáineadh Ulaidh soir arís go hÁth Doire Dhá Bhaoth.	The men of Ulster are driven eastwards again to the ford of Daire Dá Báeth.
“Mo brith-se ass!” ar Conchobur.	“Tugtar mise as seo!” arsa Conchúr.	“Let me be carried out of this!” said Conchobar.
“Dobér ríge nUlad do neoch nombéra connici mo thech.”	“Tabharfaidh mé ríocht Uladh d’aon duine a bhéarfaidh mé chun mo thí.”	“I shall give the kingship of Ulster to anyone who will carry me as far as my house.”
“Notbér-sa,” ar Cend Berraide, ar a gilla fadéin.	“Béarfaidh mise liom thú,” arsa Ceann Bearraide, a ghiolla féin.	“I will carry thee,” said Cenn Berraide, his own attendant.
Dobeir-side lomain imme	Chuir seisean téad ina thimpeall	He puts a cord around him,
ocus nombeir for a muin co Arddachad Slébe Fuáit.	agus thug leis é go hArdachadh Shliabh Fuaid.	and carries him upon his back to Ardachad of the Fewes.
Maidid a chride isin gillu.	Bhris an croí sa ghiolla.	The attendant’s heart broke within him.
Conid de sin atá ‘ríge Cind Berraide for Ultaib’	Is uaidh sin atá <u>an nath</u> : ‘Ríocht Chinn Bhearraide ar Ulaidh,’	Hence is <u>the saying</u> ‘Cenn Berraide’s kingship over Ulster,’

.i. in rí for a muin leth ind láí.

is é sin an rí ar a mhuin ar feadh leth an lae.

to wit, the king upon his back for (only) half the day.

Section 8

Conócbad trá in debaid ón tráth co araile dar éis in rí.

Coimeádadh an troid ar siúl ón tráth go céile tar éis don rí imeacht.

However, the fight was kept up after the king from one hour of the day to the same hour on the next day,

Co ráimid for Ulto íarsin.

Briseadh ar na hUlaidh ansin.

after which the men of Ulster were routed.

Section 9

Doberar tra a liaig co Conchobar .i. Fingen.

Tugadh a lia .i. Finín, go Conchúr.

In the meantime his physician was brought to Conchobar, even Fingen.

Iss éside nofhinnad don díaid nothéiged don tig

Eisean a d'fhionnfadh ón deatach a thagadh ón teach

'Tis he who would know from the smoke that arose from a house

in lín nobíd i ngalur 'sin tig

an líon duine a bhíodh easlán ann,

how many were ill in the house,

ocus cech galar nobíd and.

agus gach galar a bhíodh ann.

and every disease that was in it.

“Maith,” or Fingen, “dia taltar in chloch as do chind

“Sea,” arsa Finín, “má thógtar an chloch as do cheann,

“Well,” said Fingen, “if the stone is taken out of thy head,

biat marb fo chétóir.

Mani tucthar ass immorro,

not-ícfaind

ocus bid athis duit.”

“Is asso dún” ar Ulaid “ind athis oldás a écsom.”

beidh tú marbh ar an toirt.

Mura dtógfaí as í, áfach,

dhéanfainn thú a leigheas

ach beidh sí ina haithis ort.”

“Is fusa linn an aithis ná a bhás,” arsa na hUlaidh.

thou wilt be dead forthwith.

If it is not taken out, however,

I would heal thee,

but it will be a blemish for thee.”

“It is easier for us,” said the men of Ulster, “to bear the blemish than his death.”

Section 10

Ro-íccad iarum a chend

ocus rofúaged co snáth óir,

ar ba cumma dath fuilt Conchobuir agus dath inn óir.

Ocus asbert in liaig fri Conchobar

co mbeth i fomtin .i. ar ná tísad a fherg dó

ocus ná digsed for ech

Leigheasadh a cheann ansin,

agus fuadh é le snáth óir,

mar ba chuma nó dath an óir dath foilt Chonchúir.

Agus dúirt an lia le Conchúr

a bheith ar a aire nach dtiocfadh fearg air,

agus gan dul ar each,

His head was then healed;

and it was stitched with thread of gold,

for the colour of Conchobar’s hair was the same as the colour of gold.

And the physician said to Conchobar

that he should be on his guard lest anger should come on him,

and that he should not mount a horse,

ocus ná etraigid mnái	agus gan luí le bean,	that he should not have connexion with a woman,
[ocus ná rocaithed biad] co anfeta	agus gan bia a chaitheamh le hampla,	that he should not eat food greedily,
ocus ná rethed.	agus gan rith.	and that he should not run.

Section 11

Robói dano isin chuntabairt sin céin robo beó .i. secht mbliadna	Bhí sé sa chontúirt sin fad ba bheo dó .i. seacht mbliana	In that doubtful state, then, he was as long as he lived, even seven years;
ocus nírbo engnamaid,	agus gan é inghníomha	and he was not capable of action,
acht a airisium inna shuidi nammá	ach ag fanacht ina shuí amháin,	but remained in his seat only,
.i. naco cúala Críst do chrochad do Iudaidib.	nó gur chuala sé gur chéas na Giúdaigh Críost ar chrois.	until he heard that Christ had been crucified by the Jews.
Tánic and side crith mór forsna dúli	Ansin tháinig crith mór ar na dúile	At that time a great trembling came over the elements,
ocus rochrithnaig nem oculus talam	agus chrith neamh agus talamh	and the heavens and the earth shook
la mét in gníma darónad and	le huafás an ghnímh a rinneadh ansin	with the enormity of the deed that was then done,

.i. Ísu Críst mac Dé bí do chrochad cen chinaid.

“Cráet so?” ar Conchobur fria drúid.

“Cia olc mór dogníther isind lathiu-sa indiú?”

“Is fir ón ém,” ar in drúí.

“Is mór in gním sin,” ar Conchobur.

“In fer sin dano” ar in drúí

“i n-óenaidchi rogein ocus rogenis-[s]iu

.i. i n-ocht calde Enair

cen cop inund bliadain.”

.i. Íosa Críost Mac Dé a chéasadh ar chrois gan chion air.

“Cad é seo?” arsa Conchúr lena dhraoi.

“Cén t-olc mór atá á dhéanamh an lá seo inniu?”

“Is fíor dhuit,” arsan draoi.

“Is mór an gníomh é sin,” arsa Conchúr.

“An fear sin anois a céasadh,” arsan draoi,

“rugadh é an oíche chéanna leat féin

.i. an t-ochtú lá roimh chaileann Eanáir,

cé nárbh ionann bliain.”

even Jesus Christ, the Son of the living God, to be crucified without guilt.

“What is this?” said Conchobar to his druid.

“What great evil is being done on this day?”

“That is true, indeed,” said the druid [who then tells the story of the Crucifixion].

“Awful is that deed,” said Conchobar.

“That man, now,” said the druid,

“was born in the same night in which thou wast born,

even on the eighth before the calends of January,

though the year was not the same.”

Section 12

Is andsin rochreiti Conchobar.

Ocus issé sin indara fer

rochreti do Día i nHéirinn ría tiachtain creitmi
é

.i. Morand in fer aile.

Is ansin a chreid Conchúr.

Ba dhuine é den bheirt

a chreid i nDia in Éirinn roimh theacht an
chreidimh.

Morann an fear eile ...

It was then that Conchobar believed.

And he was one of the two men

that had believed in God in Ireland before the
coming of the Faith,

Morann being the other man.

Section 13

Ocus as iarsin asbert Conchobar:

“Rofeasdais fir in beatha

mo cumang ac cathugud fri hIudaidhibh

tre crochad Críst

dia mbeinn a comfógus dó.”

Is iarsin attraacht ocus rosgobh forsín deargail

Dúirt Conchúr ansin:

“Bheadh a fhios ag fir an domhain

cad é mo chumas ag cur catha ar na Giúdaigh

de bharr Críost a chéasadh

dá mbeinn ina chóngar.”

Is ansin a d'éirigh sé agus a thug faoin gcoill
daraí

And thereupon Conchobar said:

“The men of the world would know

what I can do in fighting against the Jews

for the sake of the crucifixion of Christ,

if I were near Him.”

Then he rose and made the onslaught,

cur'sceinn incinn Mesgeagra as a cinn	nó gur léim inchinn Mheis Gheára as a cheann	until Mesgegra's brains jumped out of his head,
ocus conearbailt Concubur fochétóir.	agus go bhfuair Conchúr bás ar an toirt.	so that Conchobar died forthwith.
Conadh [d]esin adber[a]t na Gæidhil	Is dá bharrsan a deir na Gaeil	Hence the Gaels say
conadh hé Concubur céatgintide docóidh docum neimhi a nÉirinn,	gurb é Conchúr an chéad pháganach in Éirinn a chuaigh ar neamh,	that Conchobar was the first pagan who went to Heaven in Ireland,
fobíth robo baithis dó in fuil dobidg as[a] cinn.	mar gurbh ionann agus baisteadh dó an fhuil a bhrúcht as a cheann.	for the blood that sprang out of his head was a baptism to him.
Et as annsin rucadh ainim Concobuir a n-ifrinn	Tugadh anam Chonchúir go hifreann	And then Conchobar's soul was taken to hell
gu comraiced Críst fria ac te:uir na broide a hifrinn,	go dtí gur bhuaile Críost leis agus é ag breith na creiche as ifreann,	until Christ encountered her as He brought the captive host out of hell,
co tuc Críst leis anim Concabair docum neimhi. Finid.	agus gur rug Críost anam Chonchúir leis chum neimhe. *Finit.*	so that Christ took the soul of Conchobar with Him to Heaven. <i>Finit.</i>