

Aided Diarmada meic Fergusa Cerrbeoil

The Death of Dermot son of Fergus Cerrbeoil

Section 1

Dia mbúi Diarmait mac Fergusa ceirrbeoil for loingius ó Thuathal maelgarb	Tráth dá raibh Diarmaid mac Fhearghasa Ciorrbheoil ar díbert ag Tuathal Maolgharbh	It was when by Tuathal Maelgarb once Fergus Cerrbeoil's son Dermot was driven into banishment
for loch rib agus for Sinainn .	ar Loch Ríbh agus ar an tSionainn,	on Loch Ree and on Shannon: —
isin aimsir sin tra [<i>ms.</i> trath] do luid Ciarán mac in tshaoir	tháinig Ciarán mac an tSaoir an uair sin	Now in that same time it was that Ciarán mac an tSaoir came
	go Droim Tiobrad,	to Druim Tibrat
do gabáil a mainistrech		
co druimm tibrat		
áit a fil cluain macc Nóis inniudh.	mar a bhfuil Cluain Mhac Nóis inniu,	(the spot where Clonmacnoise stands to-day)
	chun a mhainistir a bhunú.	to found his monastery.
ochtar for loch do théigedh (.i. do chuaid) Ciarán	Bhí Ciarán ag teacht le hochtar ar an loch	With eight upon the loch Kieran travelled,
ocus dá chét déc for tír.	agus dhá chéad déag ar tír.	but with twelve hundred on land.

ataiter teni oc na cléirchib.

D'adaigh na cléirigh tine.

A fire is kindled by the clergy.

Section 2

Is ann búí Diarmaid ina loingius ic snám dá eon for Sinainn

Is é áit ina raibh Diarmaid, agus é ar díbirt, ag Snámh Dá Éan ar an tSionainn

Where Dermot in his banishment was just then was at Snámh Dá Én *on the Shannon*

.i. dá én ro marb Nár mac Finnchad micc Conaill cernaigh

(.i. dhá éan a mharaigh Nár mac Fionnchaidh mhic Conaill Chearnaigh

(that is to say: two birds that Nar son of Conall Cernach's son Finncha killed

for gualainn Eistine banfhéinnedha [*ms. b-fheinnighi*] ann

ar ghualainn Eistíne, banfhéinní, ansiúd

there on Eistine the Amazon's shoulder,

conad de ráiter snám dá én.

agus is dá bharrsan a thugtar Snámh Dá Éan air).

whence it is named Snámh Dá Én, i.e. 'two birds' swimming-place').

atbertsat a dráidhi fri Diarmait:

Dúirt a dhraoithe le Diarmaid:

Said his wizards to Dermot:

“in ní dia fataigter in teni út anocht ní báidfigter” ar siat.

“Tá a leithéid de chúis le hadú na tine seo anocht nach múchfar í choíche.”

“the purpose for which yon fire is kindled to-night is such that it never will be quenched.”

“bud hinross ón” or Diarmait

“Anois a dhéanfar sin,” arsa Diarmaid

“Verily it shall be even now [that the quenching will be done],” Dermot said,

oc tiachtain na luingsi co port ngrencha

agus an loingeas ag teacht go Port Greancha

as the boats came to Port-grencha,

áitt a bfuil tipra Fhingín andiu [*ms. innidh*].

mar a bhfuil Tiobra Fhinín inniu.

where Tipra Finghin is to-day.

Section 3

Is ann sin búi in clérech ic sádhud eculsa in tan sin.	Bhí an cléireach ag sá-bhunú eaglaise ansiúd ag an am.	There it was that the cleric was in act to plant a church.
“cissi hopair dogní?” or Diarmait.	“Cad tá ar siúl agat?” arsa Diarmaid.	“What is the work thou doest?” Dermot asked.
“eglais beg do chumtach” ol Ciarán.	“Ag tógáil eaglaise bige,” arsa Ciarán.	“To build a little church,” Kieran answered.
“cumma dono gid edh a hainm” ar Diarmait: “eclais bec.”	“Níor mhiste gurbh é sin, Eaglais Bheag, a hainm,” arsa Diarmaid.	“That might as well be its name: <i>Eglais Bheg</i> , i.e. ‘little church.’ ”
“sáid in cleith lium” ol Ciarán fri Diarmait:	“Sáigh an chleith liom,” arsa Ciarán le Diarmaid,	“Thrust in the upright with me,” Kieran said to Dermot,
“ocus léic mo lám uas do láim	“agus lig do mo lámh a bheith anuas ar do lámhsa	“and [<u>as we do it</u>] suffer my hand to be put over thine;
ocus biaid do lámhsa oclus do righi	agus beidh do lámhsa agus do réimeas	so shall thy hand and thy royal rule
for feraib Erenn sul bus tráthsa nach noirrther.”	ar fhir Éireann roimh an tráth seo amanathar.”	ere this time after to-morrow have been imposed on the men of Ireland.”
“cinnus dogéntar ón?” ar Diarmait:	“Conas a dhéanfar sin?” arsa Diarmaid,	“How will that be effected;
“ár atá Tuathal i righi nErenn	“mar tá Tuathal ina rí ar Éirinn	for Tuathal rules over Ireland
ocus atúsa for innarba.”	agus táimse ar ionnarba.”	and I am driven out?”
“is folaidh dia in nísín” ol Ciarán.	“Sin é gnó Dé,” arsa Ciarán.	Kieran replied: “that is a matter for God.”

luidh Mael mór ú hArgata comalta Diarmata	Chuaigh Maol Mór ua hArgada, comhalta Dhiarmada,	Dermot's foster-brother, Maelmór ú Argata, went [<u>at the time predicted</u>]
co hairmm immbúi Tuathal oc grellaigh eilti fri ross ech inairdes	mar a raibh Tuathal ag Greallach Eilte lastoir theas de Ros Each,	to the place where Tuathal was, at Grellach-eilte south-east of Ros-ech,
ocus ro sáidh in tsleg immbruinni Thuathail	agus sháigh a shleá in ucht Thuathail	and into Tuathal's breast drove a spear
co farcaib cin anmain .	agus d'fhág ar lár marbh é.	so that he left him lifeless:
marbtar dono Moel mór fó chétóir inn	Maraíodh Maol Mór ar an toirt;	a deed for which Maelmór is himself killed presently,
conad de ráiter echtra Máil móir .	is uaidh sin an scéal Eachtra Mhaoil Mhóir.	and hence the tale called <i>Echtra Mhaeilmhóir</i> , i.e. 'the romance of Maelmór'
do conallaib Murtemne dono Moel mór .	Ba de Chonaille Mhuirtheimhne, más ea, Maol Mór.	(now Maelmór was of the Hy-Conall of Murthemny,
rop é sin in tress comalta do Diarmaid	Ba dhuine de thriúr comhalta do Dhiarmaid é,	and third foster-brother to Dermot:
.i. Luchta átha ferna ocus Enna mac ú Laigsi in dá comalta ali.	Luchta Áth Fearna agus Éanna mocu Laoise an dá chomhalta eile.	Luchta of Ath-ferna and Enna mac ú Laighse were the others).
ro rígsat iarum fir Eirenn in tí Diarmaid siu ro bo cenn sechtmairi.	Rinne fir Éireann ansin Diarmaid a ríogadh sula raibh an tseachtain slán.	Hereupon, before it was a week's end, the men of Ireland inaugurated Dermot king.

Section 4

Dogníther mórdáil Uisnig la Diarmait ocus la firu Erenn um beltaine .	Tionáladh Mordháil Uisnigh le Diarmaid agus le fir Éireann um Bealtaine,	By Dermot and by the men of Ireland the great congregation of Usnach is held now at Beltane;
ár roptar iat trí harddála Erenn issin aimsir sin	mar ba iad trí ard-dála Éireann an t-am úd ná	for at that time Ireland's three high gatherings were these:
.i. dál Uisnig um beltaine .	Dáil Uisnigh um Bealtaine,	the congregation of Usnach, at Beltane;
ocus aenach Tailten im lugnassa .	Aonach Tailtean um Lúnasa,	the convention of Tailte, at Lammas;
ocus féiss Temrach im shamhuin .	agus Feis Teamhrach um Shamhain	the feast of Tara, at <i>samhain</i> [All-Hallows];
ocus cid bé no ticedh tairrsib sin ó feraib Erenn	agus cibé d'fhir Éireann a choillfeadh iadsan,	and whosoever of the men of Ireland should have transgressed these,
ba bidba báis in tí no milledh in cáin sin.	a bhrisfeadh an dlí sin, bhí breith bháis air.	the same [<u>I say</u>] that should have violated this their ordinance, was guilty of death.
ticc fiss ó Diarmait co Ciarán do techt isin dáil .	Chuir Diarmaid fios ar Chiarán teacht chun an tionóil,	From Dermot to Kieran comes a message procuring him to join the gathering,
ocus ticc féin co cnoc mBracáin ina agaid	agus tháinig sé féin go Cnoc Bracáin ina choinne	and the king himself proceeds to Cnoc-brecáin to receive him;
ocus búí i comnaide and .	agus rinne sos nó cónaí ann	there he made halt to wait,

conad de sin dogarar tilach na comnaide.	agus is uaidh sin atá Tulach na Cónaí mar aimn air.	whence Tulach na Comnaidhe [i.e. ‘hill of halting’] is denominated.
luid iarum Ciarán dia shaighid.	Chuaigh Ciarán chuige ansin.	Kieran repaired to him accordingly.
“cid fil and tra” ar Diarmait:	“Sea, anois, más ea,” arsa Diarmaid,	“Why, how now,” Dermot said:
“ár is ann so ro cétcomraicseam	“ós rud é gur anseo a chasamar ar a chéile don chéad uair	“since here it is that, for the first time
iar ngabáil ríghes damsa triat bennachtainsi	tar éis dom an ríocht a bhaint amach trí do bheannachtsa,	since I by thy benediction attained to the kingdom,
		we are met now;
in mag so amail atá	bíodh an machaire seo mar atá,	be this stretch of land as it is
cona damaib agus cona buaib duitse a fót fri haltóir.”	lena dhaimh agus lena bha, agat mar fhód altóra.”	(with its oxen and with its kine) made over to thee by way of ‘altar-sod.’ ”
bái náma do’n rígh isin magh	Bhí namhaid don rí ar an machaire	But in this same plain was one that was an enemy to the king:
.i. Flann find macc Díma	.i. Flann Fionn mac Dhíoma,	Flann *Find*, son of Dima
ó a ráiter telach Díma nó tilach Fhloinn .	ónar tháinig an t-ainm Tulach Dhíoma, nó Tulach Fhlionn.	(from whom Tulach Dhíma or Tulach Fhlainn is named).
loiscter a thech oc an rígh	Loisc an rí an teach	The king [<u>finding himself in the neighbourhood</u>] has <u>Dima’s</u> house burnt,

ocus gontar astigh é.	agus goineadh <u>Díoma</u> istigh ann;	and within it the owner is wounded sore;
luid in tóglaech i ndabaig fotraiccthi búi isin tigh	d'imigh an laoch isteach i ndabhach folctha a bhí sa teach	which warrior [<u>seeking to evade the flames</u>] gets into a bathing-vat that is in the dwelling,
conad innti fuair bás.	agus is inti a fuair bás.	and there expires.
“is luath tánacais tar do thimna” ar Ciarán fri Diarmait	“Is luath a choill tú do thiomna,” arsa Ciarán le Diarmaid,	“Right soon thou hast transgressed thy covenant,” Kieran said to Dermot,
“ár sárgud mun ferann tucais dúind .	“dár sárú maidir leis an bhfearann a thug tú dúinn.	“seeing that in the matter of the land thou grantedst us thou hast already done us violence.
cid fil ann tra” ar sé “acht ní benubsa nem ná talam fort féin ná for do clainn .	Ach, fág sin,” ar sé, “ní bhainfidh mé neamh ná talamh díot féin ná de do chlann,	Yet in any case,” he went on, “nor from thyself nor from thy children will I take either Heaven or Earth [<u>i.e. joys of the one, temporal possessions of the other</u>];
acht in aidhed [<i>ms. aig.</i>] do fuair sin letsa	ach an íde a fuair seisean uaitse,	but the violent death which he there hath gotten by thee,
bid sí sin aidhed do gébasa	gurb í sin an íde a gheobhaidh tusa	that shall be the very one which thou too shalt have:
.i. guin ocus bádud ocus losccad.”	.i. goin agus bá agus loscadh.”	to be wounded, and drowned, and burnt.”
“atagat a chlérigh” ar Diarmaid	“Tá scanradh orm, a chlérigh,” arsa Diarmaid,	“Cleric,” said Dermot, “I am terrified:

“do óighriar duit.”	“breith do bhéil féin duit.”	thine own assessment I award thee in satisfaction of the deed.”
“nító” ol in clérech: “in turchur tuccassa [<i>ms. tucusa</i>]	“Ní ghlacfaidh mé leis sin,” arsan cléireach. “An t-urchar a thugas,	“Nay,” the cleric answered: “the missile that I have delivered,
rotngona de mina tegba samlaid.”	gur de a ghoinfear mé mura dtarlaíonn amhaidh.”	by that same I may myself be hurt to death if it fall not out so.”
conad de do rat bás Diarmata amail ro tarrngairedh.	Uime sin a thug sé bás Dhiarmada chun críche mar a tairngreadh.	And hence it was that Dermot’s death was indeed brought about as had been promised.

Section 5

Lotar diblínaib in rí ocus in clérech	Chuaigh siad araon, an rí agus an cléireach,	The two of them, king and cleric, repaired
i comdái fer nErenn co hUisniuch	go comhdháil fhir Éireann in Uisneach	to Usnach, joined the congregation of the men of Erin,
ocus bátur coicdighis ann.	agus bhí siad coicís ann.	and there they were for a fortnight.
dusfic tart mór dóib isin dáil	Tháinig triomach mór orthu sa tionól	In which meeting a mighty thirst [<u>i.e. drought</u>] afflicted them;
gur bo guasacht dá ndaoinib	i dtreo go raibh na daoine féin i mbaol mór	so that their human were in strait peril,
ocus gur bó marb a cetri co mór.	agus gur cailleadh a lán dá n-eallach.	and their four-footed perished largely.

lotar iarum a muinigin Chiaráin im fhurtacht dóib.	Ansin chuaigh siad i muinín Chiaráin le cabhair a fháil.	Then they had recourse to Kieran, to find them succour.
dogni Ciarán irnaigthe agus tic flechad ann sin	Rinne Ciarán guí agus tháinig báisteach ansin	Kieran made prayer, and there came then a wet [<u>i.e. rain</u>]
dofarcaib dá prímglaísi déc an Erinn i comarta na mírbaile .	rud a d'fhág dhá phríomhshruthán déag in Éirinn mar chomhartha na míorúilte.	that in token of the miracle left twelve main streams in Ireland;
conid de sin dlighis Chiarán in chána choitcinn fó Erinn.	Is dá bharr sin is dual do Chiarán an cháin choiteann ar fud Éireann.	whence it is that Kieran is entitled to a general cess throughout Ireland.
ro slécht Diarmait do Chiarán ann sin a fiadnaise fer nErenn	Shléacht Diarmaid do Chiarán ansin i bhfianaise fir Éireann	In presence of the men of Ireland there Dermot made obeisance to Kieran,
ocus do rat a maincine agus mainchini a chlainni do tré bithu.	agus thug a sheirbhís féin agus seirbhís a chlainne dó go brách.	and settled on him his own service and his children's for ever.

Section 6

Búi dono Ciarán i naenach Tailtén im lugnasa iar sin	Bhí Ciarán, más ea, in Aonach Tailtean um Lúnasa ina dhiaidh sin	Following which again at Lammastide Kieran was in the convention of Tailte,
ocus doróine firta imda ann agus mírbaili aidhble [<i>ms. aible</i>].	agus rinne a lán fearta agus míorúiltí móra ann.	where he worked wonders many, and miracles exceeding great.
is and sin imorro dorónad in firtsa	Is ansin freisin a rinne sé an mhíorúilt seo	There too it was that this prodigy was operated,

.i. duine tuc luigi néithig fó láim Ciaráin	.i. thug duine leabhar éithigh faoi láimh Chiaráin,	viz. a man that took a perjured oath *under Kieran's hand*:
co raibi bainne aillsi for a muinéil	agus tháinig ailse bhraonach ar a muineál	and in consequence there came a running ulcer in his neck,
condechaid a chenn de .	agus thit an ceann de;	whereby his head fell off him;
co mbái i fiadnaisi fer nErenn oc imtecht ocus sé gan chenn isindaenoch .	agus bhí sé ansiúd i radharc fhir Éireann agus é ag imeacht faoin aonach, gan ceann air.	so that in presence of the Men of Ireland he went about in the gathering and he without a head.
conad é sin in bacucc búi i gcluain fri tréimsi fota .i. fri ré secht mbliadan oc na manchaib.	Ba é siúd an bacach a bhí i gCluain ar feadh tamall fhada (.i. ar feadh seacht mbliana) ag na manaigh.	Which man was the <i>bacuc</i> whom for a length of time (for seven years, that is <u>to say</u>) the monks had in Cluain.
bói Diarmait iar sin i ríghi nErenn fri ré fota.	Bhí Diarmaid tréimhse fhada ina dhiaidh sin ina rí ar Éirinn,	After this, for a long period Dermot reigned in Ireland;
ocus ní tánic isna haimseraib sin rí	agus níor tháinig san am úd rí	neither came there in those times a king
bud áiniu ná bud óirdnigi	ba ghlórmhaire, b'onóraí,	that was grander, that was more revered,
ná bud ferr cruth nó delb nó ergna nó innseni nó ríge innás.	ná b'bhearr cruth nó deilbh nó eagna, nó urlabhra, nó réim ná é.	or that in figure and in face, in wisdom, in speech, in royal rule, was more excellent than he.

Section 7

Fechtas do Diarmait i Temraig oc fledugud .	Bhí Diarmaid tráth ag caitheamh fleá i dTeamhair.	It was once upon a time that Dermot feasted:—
Mugain ingen Concraidh mheic Duach do Eoghanacht chaissil for a láim	Bhí Mughain iníon Chonchraidh mhic Dhuach d'Eoghanacht Chaisil láimh leis;	Mughain, daughter of Concraidh mac Duach of the Eoganacht of Cashel, was at his hand
.i. máthair Aedha mheic Diarmata .	ba ise máthair Aodha mhic Dhiarmada,	— she that was mother of Dermot's son Aedh,
torrach annsin dono for Aedh sláine .	agus bhí sí ag iompar Aodh Sláine ag an am.	which same Aedh Slaine she carried at the time.
do lotar dono ammach forsín faithchi in líon ro bátar oc in ól dia ninnfhuaradh.	Amach ar an bhfaiche leo, a raibh ann díobh, ag ól, <u>is é sin</u> , á bhfionnuaradh féin.	They then, so many as had been at the carouse, stepped abroad upon the green to cool themselves
ambátar ann confhaccatar cucu [<i>ms.</i> qq] ua Diarmata isin faithchi .i. Suibne mac Colmain móir.	Agus iad ansiúd chonaic siad chucu ar an bhfaiche garmhac Dhiarmada .i. Suibhne mac Colmáin Mhóir.	and, as they were there, saw draw near them on the sward Dermot's nephew, Suibne son of Colman More.
cét marcach ro b'é a líon .	Céad marcach líon a shlua.	A hundred riders, that was his number:
tii dubglass[a] co lúbáin (<i>sic</i>) airccit imm leith in díorma	Bhí fallaingí dúghlasa le siogairlíne airgid ar leath an díorma,	dark grey mantles with clasps of silver wrapped one half of the troop,
ocus lenna corcra imman lith anaill co corrtaraib óir agus arcait .	agus brait chorcara le scothóga óir agus airgid ar an leath eile.	and about the other were crimson cloaks with fringes of gold and silver;

eich dubglasa fó leith in tslóig .	Eich dhúglasa faoi leath an tslua,	under one half of the band were dark grey horses,
gabra geala fó'n leith ale .	agus capaill gheala faoin leath eile;	and white under the other;
caeca mílcon co slapradaib créduma forro .	bhí caoga mílchú acu agus slabhraí créumha orthu;	fifty greyhounds they had with bronze chains on them,
scéith copradacha foruib uile.	sciatha cabhraíocha á gcosaint uile.	and all had bossy shields slung.
amail do riacht Suibne issin airecht	Agus Suibhne ag teacht isteach sa chomhthionól,	Even as Suibne entered the assembly,
géisis brú na mná .i. Mugaine	lig broinn na mná, .i. Mughain, béic aisti	the woman (Mughain namely) uttered a loud inarticulate cry
co clos fá'n airecht uili.	agus chualthas í faoin gcomhthionól go léir.	that was heard throughout all the company.
“cid so a ben?” ol Diarmaid:	“Cad é seo, a bhean?” arsa Diarmaid,	“Woman, what may this be?” Dermot asked:
“in ar an ngilla atá th' aire?”	“an ar an ógánach atá aird agat?”	“is it on the lad just come thy mind is bent?”
“ní tú in fáid” ol Becc mac Dé:	“Ní tú an fáidh,” arsa Beag Mac Dé,	Said Beg mac Dé: “thou art indeed no prophet;
“atá fáid occut.”	“ach tá fáidh agat.”	but thou hast a seer.”
“finntasa dono” ar Diarmaid “órot fáid.”	“Faighse amach, más ea,” arsa Diarmaid, “ós fáidh tú.”	“Discover the matter then, since thou art a prophet.”

“rotfetersa dono” or Becc: “in mac fil i mbroinn na mná

is é muirfius in gilla nucut.”

ba fíor son .

ro marb Aed sláini Suibne.

ro fhácaibsen mac .i. Conall mac Suibne

conad é sín ro marb Aed sláini doridisi .

is de ro chet in rann:—

“Ní fó airmirt in araile .
do na hócaib a tuirme;
Conall rombíth Aed sláini .
Aed sláini rombíth Suibne”

.i. Conall mac Suibni issé ro marb Aed sláine
oc loch semdidhe.

Aed gustan comalta Conaill

is é ro marb Aedh buidhe rí Teftha a mbuidin
dá choco ocus Aedh róin rí ua Foilghe i
noenló.

“Tá a fhios agam,” arsa Beag; “an mac atá i mbroinn na mná

is é a mharóidh an t-ógánach úd.”

B’fhíor dó.

Mharaigh Aodh Sláine Suibhne.

D’fhág sé mac .i. Conall mac Shuibhne

agus eisean a mharaigh Aodh Sláine arís.

Is faoi sin a canadh an rann:

“Ní fóna eagar an áirimh
A dhéanann cuid de na laochra;
Is é Conall a mharaigh Aodh Sláine;
Is é Aodh Sláine a mharaigh Suibhne.”

Is é sin gurb é Conall mac Shuibhne a
mharaigh Aodh Sláine ag Loch Seimhdí.

Aodh Gusdan, comhalta Chonaill,

is é a mharaigh Aodh Buí rí Theafa i mBruíon
Dá Choga agus Aodh Róin, rí Ua bhFailí san
aon lá amháin.

“I know it,” said Beg: “the son that the woman carries,

he it is that shall slay yonder stripling.”

That was true:

Aedh Slaine did [afterwards] kill Suibne,

who left a son (Conall mac Suibne)

and he again slew Aedh Slaine.

It was concerning this that a quatrain was uttered: —

“Not aright do some of the young men
cast up their accounts:
it was Conall that slew Aedh Slaine
because Aedh Slaine had slain Suibne.”

That is to say: Conall mac Suibne, he killed
Aedh Slaine at Loch Sewdy;

Aedh Gustan, *Conall’s foster-brother,*

he in the one day slew Aedh Buie king of
Teffia, and Aedh Róin king of Offaly in
Bruidhen Dáchoga;

conid í cétfhingal clainni Colmáin ocus síl Aedha sláini ann sin	Sin é ansin céad fhionail chlann Cholmáin agus shíol Aodh Sláine	and this was the first fratricide of clan-Colman and of Aedh Slaine's seed,
.i. Aedh sláine do marbad a bráthar .i. Suibne mic Colmáin .	.i. Aodh Sláine a mharú a bhráthar .i. Suibhne mac Colmáin,	i.e. Aedh Slaine to kill his kinsman, Suibne son of Colman;
ocus mac Suibni .i. Conall dia marbad som ann sin.	agus mac Shuibhne .i. Conall á mharú-san dá bharrsan.	and Suibne's son Conall to kill him in lieu of it.

Section 8

In Becc mac Dé sin dana is é fáid as ferr báí ina aimsir .	Beag Mac Dé a luadh, ba é sin an fáidh is fearr a bhí ann lena linn.	Now that same Beg mac Dé, 'tis he was the best seer that was in his time;
is é adubairt frisin triar iar tiachtain dóib a dúnadh Themrach amach.	Is é a thug freagra ar an triúr ar theacht as Teamhair amach dóibh.	he too it was that to certain three just issued out of Tara said a cunning thing:
“maith thra” ol in triar:	“Sea, más ea,” ar siad triúr,	“good now,” the three had said,
“Becc chugainn amne .	“seo chugainn Beag.	“so hither Beg comes to us;
abéram fris .	Déarfaimid rud éigin leis.	we will e'en say something to him:
fochen a Bicc.”	Fáilte romhat, a Bhig.”	Beg, all hail.”
“maith” ar Becc.	“Gurab amhlaidh daoibh,” arsa Beag.	“Tis well,” quoth Beg.

“cia hairt beithir isin dúnad?” ol fer díob.	“Cé chomh fada is a bheidh cónaí ar dhaoine sa dún?” arsa fear díobh;	“How long will there be dwellers in the fort out of which we come?” asked the first man of them.
“cia doimne in abann?” ol araile.	“cé chomh domhain is atá an abhainn?” arsa fear eile.	“What is the river’s depth?” said the second.
“cia tige na sailli a mbliadna?” ol in tres fer.	“cé chomh ramhar is atá saill na muice i mbliana?” arsa an tríú fear.	“What is the thickness of bacon-fat this year?” asked the third man.
“pas go tóin amarach” ar Beg.	“Bás go tóin amárach,” arsa Beag.	“ <i>Pas go tóin amárach</i> ,” answered Beg.
is é ro aiglestar in naenmhur	An fear céanna a d’agaill naonúr	He it was that spoke with nine at once,
ocus dobert aenaitesc dóib	agus thug an t-aon fhreagra amháin orthu	and delivered them a single discourse
gonusicc na noe naithesca.	agus a d’fhreagair leis sin a naoi ráiteas.	that satisfied [<i>i.e. answered and resolved</i>] their nine discourses addressed to him.
is é dono ro ráidh fri Diarmait mac Cerpaill isin Temraig	Is é leis a labhair le Diarmaid mac Cearbhaill i dTeamhair	Yet again he it was that in Tara enunciated to Dermot son of Cerbhall
dia mbátar in taes admolta ag molad in righ agus a shídha agus a shobés .	nuair a bhí lucht a mhórtha ag moladh an rí agus a shíthe agus a shobhéas;	(what time the official panegyrist lauded the king, his peace and his good ways) as thus:
ro bóí Aed dubh mac Suibne mac rí g dál nAraidhi for bélaib Bic meic Dé .	bhí Aodh Dubh mac Shuibhne mac rí Dhál Araidhe os comhair Bhig Mhic Dé;	Black Aedh son of Suibne, i.e. son of the king of Dalaradia, was in front of Beg mac Dé
ocus Diarmait ro marb in Suibne sin	agus is é Diarmaid a mharaigh an Suibhne sin,	(now it was Dermot that had slain that Suibne,

ocus ro gab Diarmait in mac for altrum .i. Aedh dub mac Suibni .	agus thóg Diarmaid an mac ar altram .i. Aodh Dubh mac Shuibhne	and taken his son Aedh mac Suibne to rear),
condebairt Bec: “atchiusa in coin conamail loitfios in síd sainemil.”	agus dúirt Beag: “Feicim an cú conúil a loitfidh an sídhún sainiúil.”	and Beg said: “I see the gallant wolfdog that shall spoil the brilliant mansion.”
“a Bic cia cú?” ar Aodh.	“A Bhig, cén cú?” arsa Aodh.	“What hound is that, Beg?” asked Aedh.
“cú ruad cú áirithe bés is tú” ol Bec [<i>ms.</i> hipic ciæ quo araoth qur. quairie pes is tua alpec].	“Cú rua, cú áirithe — b’fhéidir gur tú,” arsa Beag.	“A <i>cú ruadh</i> [wolf] — some <i>cú</i> or other — it might well be thyself,” Beg replied.
“caide amae?” ol Diarmait.	“Conas sin?” arsa Diarmaid.	“How could that be?” queried Dermot.
“ní annsa. in lámna amne Aodha duib” ar Bec:	“Ní annsa. Lámh seo Aodha Dhuibh,” arsa Beag,	“Easily said: that hand of Black Aedh’s
“is é dobéra dhigh thondaigh it beola a tigh Banbáin brughaid	“is í a thabharfaidh deoch bháis i do bhéal duit i dteach Bhanbháin, brughaidh,	it is in sooth that in the house of Banbhan the hospitaller shall make a poisoned draught to enter thy mouth,
ocus léne oenroisni immut	agus beidh fallaing ó aon síol lín umat	there being about thee at the same time a shirt derived from a single flax-seed,
ocus bratt oenchaerach .	agus brat d’olann aon chaorach;	with a mantle produced from a single sheep;
ocus cuirmm oenghráinne it curn .	i do chorn beidh cuirmm aon ghráinne;	in thy horn: ale brewed from a single grain of corn;
ocus saill muicci ná ro genair for do méis .	agus saill muice nach rugadh riamh ar do phláta;	on thy plate: bacon of a pig that never was farrowed;

ocus issí ochtach in tighi .i. féicc thuitfios it chenn	agus is í maide mullaigh an tí, na frathacha, a thitfidh ar do cheann	while 'tis the main beam of the house — the ridgepole — that
iar th' airlech ód naimtib.”	tar éis do do naimhde eirleach a imirt ort.”	(after thy foemen shall have as good as done thee to death)
		shall fall on thy head.”
“Aedh Dub do marbad” or cách.	“Maraítear Aodh Dubh,” arsa cách.	“Black Aedh to the slaughter,” all cried out.
“nató” ol Diarmait: “acht dlomfaiater do as indErinn amach chena ocus ní taidheolla céin bám beosa.”	“Ná déantar,” arsa Diarmaid, “ach díbrítear as Éirinn amach é agus fad is beo dom ní thriallfaidh sé ar ais uirthi.”	“Not so,” said Dermot: “but be he removed forth out of Ireland, and so long as I live he shall not revisit it.”
cuirter iar sin Aedh dub i crích nAlban for innarba la Diarmait.	Ansin cuireadh Aodh Dubh ar ionnarba le Diarmaid go críoch Alban,	By Dermot thereupon Black Aedh is in exile relegated to the land of Scotland
ocus nír léiced indErinn iartain céin báí Diarmait i ríghi.	agus níor ligeadh ar ais go hÉirinn é ina dhiaidh sin fad a bhí Diarmaid i réim.	nor, so long as Dermot lived, was he re-admitted into Ireland.

Section 9

Báí tra cáin ocus smacht ocus recht Diarmata fó Erinn co coitchenn .	Bhí dlí agus smacht agus reacht Dhiarmada i bhfeidm ar fud Éireann go coiteann.	Dermot's tribute, and discipline, and law prevailed in Ireland generally:
bátar a maeir ocus a rechtaireda ocus a fhianna for coinmedh sechnón [<i>ms.</i> sethnon] Erenn.	Bhí a mhaoir, a reachtairí, agus a fhianna ar coinmheadh ar fud Éireann.	his stewards and his managers, also his regular soldiers in their billets, were throughout Ireland up and down.

lotar i crích Connacht in inbaid sin máir agus baccláim agus callaire [<i>ms.</i> cuallaire] in rígh i mailli fris .	Chuaigh sé, faoin am sin, agus maoir agus bacaigh, agus callaire an rí farais, go críoch Connacht;	At this particular time the king's stewards and sergeants accompanied him into Connacht;
ocus is éisidéin no bíodh [<i>ms.</i> bith] ic irfhógra rompo	an callaire a bhíodh rompu á fhógairt	also the king's herald, that used to precede them and to make proclamation
do'n tigh dia téighdís for oedhoighecht (<i>sic</i>) .	don tigh chuig a dtéidís ar aíocht.	to any such house at which in quest of guestly entertainment they arrived.
is amlaid dogníodh in callaire a irfógra	Is mar seo a dhéanadh an callaire a fhógra:	And thus it was that the crier heralded them,
.i. dorus in bali agus in chaisteoill a rachtáis a minugud rompu	doras an áitribh agus an chaisleáin ina rachaidís a leagan rompu	viz. to the effect that the town's gate, or the castle's, into which they had to pass must be demolished before them
ocus contoigeacht gáí Diarmata tarsno inn .	agus fad ga Dhiarmada a bheith de leithead ann.	so that Dermot's spear should pass in athwartwise;
ní lámtha la hómun indríg cin a dhénum sin rompo.	Ní leomhthaí, le eagla an rí, gan sin a dhéanamh rompu.	a thing which (for the king's fear) there was none dared but to perform before them.
diabal imorro is é ro ling isin challaire do fhasluch in uilcc sin fair	Diabhal, áfach, is ea a phreab sa challaire ag áiteamh an oilc sin air	But Diabolus — he it was that violently possessed [lit. 'jumped into'] the crier now to urge the following evil thing upon him,
ar dáigh cu ro fhásad olcc budh mó de.	le súil go bhfásadh olc níos mó as.	to the end evil greater yet should come of it.

Section 10

Lotar fecht ann do thegh Aedha guaire i crích Máine i Connachtaib	Chuaigh siad tráth go teach Aodh Ghuaire i gcrích Mhaine in gConnachta,	For they came once to Aedh Guaire's house in the land of Hy-Many in Connacht,
ocus rop égen a chaistiall sin do brisiud rempu ocus ria ngái in rí.	agus b'éigean a chaisleán a briseadh rompu agus roimh gha <u>Dhiarmada</u> .	whose castle must needs be breached before them and the king's spear.
rusgab iarum ferg in tí Aedh agus marbus gilla in gái .i. in callaire .	Tháinig fearg ansin ar <u>an rí</u> Aodh agus mharaigh sé giolla an gha .i. an callaire	Then anger took Aedh; he slew the 'lad of the spear' (the crier namely)
ocus do chóid for teichem Diarmata iar sin i crích Músgraidi	agus d'imigh ar a theitheadh ansin ó Dhiarmaid go críoch Mhúscraí	and anon, to escape Dermot, fled into the land of Muskerry
for comaircei espoic Senaigh .	ar choimirche an easpaig, Seanach;	and under protection of bishop Senach,
ár dá derbshiair máthair espoic Senaigh agus máthair Aedha guairi.	mar beirt deirféar ab ea máthair an easpaig, Seanach, agus máthair Aodh Ghuaire.	for the bishop's mother and Aedh Guaire's were two sisters.
tánicc espoc Senach leis iar sin co Ruadhán lotra	Tháinig an t-easpag Seanach leis *iar sin* go Ruán Lothra,	Subsequently Senach the bishop brought him to Ruadhan of Lorrha
ocus do rat ar chomairce Ruadáin é.	agus chuir faoi choimirce Ruáin é.	and committed him to his safeguard;
dá shiair ro bátar oc Ruadán .i. Coel agus Ruadhnat .	Beirt deirféar a bhí ag Ruán .i. Caol agus Ruanat.	for two sisters that Ruadhan had: Cael and Ruadhnait,
ocus is iat sin ro oil espoc Senach [<i>ms.</i> Senaith].	Iadsan a d'oil an t-easpag Seanach.	it was they that had reared bishop Senach.

ro hidhnaiccedh imorro Aedh guaire la Ruadán co Bretnu	Sheol Ruán, áfach, Aodh Ghuaire go dtí an Bhreatain	By Ruadhan Aedh Guaire was bestowed among the Britons however,
ár ní ro fhét beith indErind la Diarmait.	mar nár fhéad sé fanacht in Éirinn le Diarmaid.	for by reason of Dermot he might not be anywhere in Ireland.
bái iarum do méd smachta Diarmata agus a neirt for chách co nár fhét beth in Albain ná i mBretnaib oca .	Ach, *faoi dheoidh,* bhí an oiread sin smachta agus cumhachta ag Diarmaid ar chách nár fhéad sé fanacht in Albain ná sa Bhreatain dá bharr.	But such was Dermot's influence and power over others that because of him <u>Aedh</u> ultimately could not be either in Scotland or with the Britons;
co táníc indErinn doridissi co Ruadán gur foilgedh i talmain oc Ruadán.	Tháinig sé go hÉirinn arís go Ruán agus chuir Ruán i bhfolach sa talamh é.	so that he returned to Ireland to Ruadhan, who had him hidden under ground.
is ann búi Ruadán in tan sin áit a fuil poll Ruadáin innidh.	Is é áit ina raibh Ruán an uair sin mar a bhfuil Poll Ruáin inniu.	Where Ruadhan was then was at the spot in which Poll Ruadháin [i.e. 'Rudhan's Pit'] is to-day.
ro hinnised do Diarmait Aedh guaire do toigeacht co hErinn doridisi agus a beith i bhfoluch i talmain oc Ruadán.	Inseadh do Dhiarmaid Aodh Ghuaire a theacht arís go hÉirinn agus a bheith a bhfolach sa talamh ag Ruán.	It was told to the king that Aedh Guaire was come to Ireland again, and that Ruadhan held him concealed in the earth.

Section 11

Luid Diarmait iarum do shaighid Ruadán iar sin	Chuaigh Diarmaid ansin ar thóir Ruáin iar sin	Then Dermot repaired to Ruadhan,
ocus ro chuir a ara carpaít uadh do thabairt Aedho guairi ar écin amach ó Ruadán .	agus chuir sé a ara carbaid uaidh le hAodh Ghuaire a bhreith ar éigean amach ó Ruán.	and despatched his charioteer to recover Aedh Guaire from him forcibly.
do chóid imorro in gilla isin regles agus berar a ruscc uadh fó cétóir.	Chuaigh an giolla isteach sa séipéal agus baineadh a radharc de ar an toirt.	The young man entered into the sanctuary, but on the instant was deprived of his eyes.
rosgab ferg imorro in rí de sin	Tháinig fearg, más ea, ar an rí dá bharrsan	The king being now wroth at this,
ocus tánicc féissin co hairm ambúi Ruadán	agus tháinig féin mar a raibh Ruán	he came to Ruadhan
ocus ro fiarfaig do Ruadán	agus d’fhiafraigh de Ruán	and enquired of him
cia hairm ambúi Aedh guaire .	cá raibh Aodh Ghuaire,	
ár ro fhidir ná habrad Ruadán brég.	mar bhí a fhios aige nach n-inseodh Ruán bréag.	(for he knew that Ruadhan would not tell a lie)
		where was Aedh Guaire.
“ní fhetarsa” or Ruadán “cia hairmm atá	“Ní fheadar cá bhfuil sé,” arsa Ruán,	Ruadhan made answer: “verily I know not where he is,
acht minab fil fout áit atái.”	“mura bhfuil sé fút mar a bhfuil tú.”	if he be not under thee even where thou art.”

do chóid in rí ass in regles amach iartain ocus ní tard dia óidh andébairt in clérech.	D'imigh an rí as an séipéal amach ansin gan aird a thabhairt ar a ndúirt an cléireach.	The king departed out of the sanctuary then, nor any more heeded that which the cleric had said;
ro athchuidinn ann sin ina menmain andébairt Ruadán	Ach ina dhiaidh sin rinne sé athmhachnamh ina aigne ar a ndúirt Ruán	but in his mind afterwards he recalled to memory Ruadhan's utterance,
ocus forfetair conad i talmain fóir ro búi Oed guaire.	agus bhí a fhios aige gur sa talamh faoi a bhí Aodh Ghuaire.	and recognised that in the ground under him where he had stood Aedh Guaire was.
táinig Diarmait doridisi issin regles	Tháinig Diarmaid arís isteach sa tséipéal	*Dermot returned to the sanctuary,
ocus atchonnairce in choinnill for adhnad issin talmain fóir	agus chonaic sé an choinneal ar lasadh faoi sa talamh	and he saw a lighted candle beneath him in the ground
áit ambúi Oedh guaire.	mar a raibh Aodh Ghuaire.	where Aedh Guaire was.*
ocus ro chuir Diarmait fer dia muir .i. Donnán a ainm do shaigid Aedha .	Chuir Diarmaid duine dá mhuintir, dárbh ainm Donnán, ag triall ar Aodh	He deputed a man of his people (Donnan was his name) to go down to Aedh,
ocus ro gab for tochuilt in talman fair	agus chrom seisean ar an talamh a thochailt os a chionn	over whose head the same fell to dig away the earth;
ocus ro benad a sedh fó chétóir as a lámhaib.	ach baineadh a neart as a lámha ar an toirt.	but his arms were reft of their power presently.
táinig co Ruadán iar sin ocus ro shlécht dó	Tháinig sé chun Ruáin ansin agus shléacht dó	Thereupon he came to Ruadhan and made obeisance to him;

ocus ro slécht in fer do dallad remi .	agus shléacht an fear a dalladh roimhe sin dó;	the man also that previously was blinded made obeisance,
ocus ro bátar a fail Ruadáin iar sin	d' fhanadar ina dhiaidh sin fara Ruán,	and thenceforth they abode with Ruadhan:
ocus is iat ata naeim a poll Ruadáin inidh.	agus is iadsan na naoimh atá (<u>faoi onóir</u>) i bPoll Ruáin inniu.	which two it is that to-day are reputed saints at Pollruane.
tánic dono Diarmait féisin issin rigles .	Ach tháinig Diarmaid féin chun an tséipéil	Now came Dermot himself into the church
ocus do rat féin Oedh guairi as in talmain	agus rug sé féin Aodh Ghuairi leis as an talamh	and took Aedh Guaire out of the hole in the ground,
ocus is é sin poll Ruadáin aniud.	ar a dtugtar Poll Ruáin inniu.	which to-day is called Pollruane.
ruetha laisin rígh Oedh a forcomul co Temraig	Thug an rí Aodh i ngeimhlibh leis go Teamhair	By the king Aedh was brought in bonds to Tara,
co ro crochta oca é isin glés doróine.	le go gcrochfaidís é in éiric na cleasaíochta a rinne sé.	where in recompense of all his contrivance Dermot would have had him hanged.

Section 12

Do chóidh Ruadhán co Brénainn mbirra ar sin	D'imigh Ruán ansin go Bréanann Bhiorra	Ruadhan in the mean time had sought out Brendan of Birr
dia breth i ndeoidh a chomaircci	lena bhreith leis ar lorg an té a bhí faoina choimirce.	for the purpose of taking him with him to retrieve his protégé,

ocus lotar diblínaib co Temraig .	Chuaigh siad araon go Teamhair.	and the pair went on to Tara.
báatar iar sin ac iarair a comairci ar in rígh .	Bhí siad ansin ag lorg an té a bhí faoin gcomairce ar an rí.	There they demanded of the king to have him whose safety <u>Ruadhan</u> had guaranteed;
ispertsom nár dlecht do'n eglais comairce do dénum forsín tí no millfed in recht ríghda .	Dúirt seisean nár chóir don Eaglais comairce a thabhairt don té a mhillfeadh reacht an rí,	but Dermot answered that to him who should have infringed royal law the Church had no right to extend immunity,
ár búí sárugud dé ocus daoine ann.	mar gur bhain sárú Dé agus daoine leis sin.	for that in so doing a violation of right both human and divine was inherent.
ro gabsat na cléirigh iar sin salmu escaine	Ghabh na cléirigh ansin sailm na mallacht	The clerics chanted psalms of commination now,
ocus ro bensat a cluco forsín rígh.	agus bhuaíl a gcloig in aghaidh an rí.	and rang their bells against the king.
atbathatar dá mac rígh déc i noenuair i Temraig indoidhce sin .i. dá dalta déc do'n rígh .	Fuair dháréag mac rí, dháréag dalta leis an rí, bás san aon uair i dTeamhair an oíche sin.	That night, and in the one instant, died in Tara twelve sons of chiefs that were twelve in pupilage to the king;
táncatar a naidedha do shaidin na cléirech ocus báatar ocá [<i>ms. oco a</i>] nertugud im tathbeoghugud na mac.	Tháinig a n-oidí chun na gcléireach agus bhí siad á ngríosadh na hóganaigh a athbheoú.	whose respective guardians came to the clergy and with persistence exhorted them to resuscitate the youths.
rogníset irnaighthi ocus ro tathbeogadh na micc.	Rinne siadsan urnaí agus tháinig an t-anam arís sna h-óganaigh.	The saints prayed, and the lads were recalled to life.

Section 13

Bliadain lán dóib iar sin oc escaini Diarmata	Chaith siad bliain iomlán ina dhiaidh sin ag eascainí ar Dhiarmaid	For a full year after this they anathematised Dermot
ocus oc imirt mírbul fair .	agus ag déanamh míorúiltí ina aghaidh,	and plied him with miracles,
ocus dobeired Diarmait firt for araile dóib.	agus thugadh Diarmaid feart ar fheart dóibh.	he giving them back prodigy for prodigy.
nír chuimgiset iarum nach ní dó	Níor fhéad siad aon lámh a dhéanamh air *faoi dheoidh*	But in the long run they prevailed nothing over him
nó cor gellsat nem do'n ferthigis	nó gur gheall siad neamh don stíobhard	until to the house-steward,
conaprad fria Diarmait na cléirig do chaithem [ms. chathaim] a cotach.	ach go ndéarfadh sé le Diarmaid gur chaith na cléirigh a gcuid bia.	by way of procuring him to tell the king that now at last the clergy partook of a refecton, they made promise of Heaven.
luid in feirtighis co Diarmait	Chuaigh an stíobhard go dtí Diarmaid	The house-steward went to Dermot
ocus innisid dó na cléirig ac caithem a cota .	agus inseann dó go raibh na cléirigh ag caitheamh a gcoda,	and told him that the clergy ate a meal,
conad amlaid sin fuaratar boeghal troiscci fair.	agus ar a tslí sin fuair siad buntáiste troscaidh air.	so that in this wise [<u>for it was not true</u>] they in the matter of fasting won an advantage over him.
atchí Diarmait aislingthi in oidhce sin	Feiceann Diarmaid aisling an oíche sin	That night Dermot saw a dream:
.i. crann mór do beith i Temraig	.i. crann mór a bheith i dTeamhair	that in Tara was a great tree,

ocus a barr do rochtain co neola nime	agus a bharr ag sroicheadh néalta neimhe	the top of which reached to the clouds of heaven
ocus a fhoscudh tar Erinn uili.	agus a scáth thar Éirinn uile.	and its shade over all Ireland.
atchí caecait [<i>ms.</i> .l.] ngall agus dá gall aireghda atorro ac tescad in croinn .	Feiceann sé caoga Gall, agus beirt Ghall uasal ina measc ag teascadh an chrainn.	Fifty foreigners he saw (and among them two leading strangers) that felled the tree,
ocus cach ní no bendáis de no ícadhsom fó cétóir	Agus gach a dteascadís de cuireadh seisean ar ais slán ar an toirt;	but all that which they chopped from it was continually made good again *by him* forthwith;
cur chuirset [<i>in</i>] oenfecht eisim ó'n chrann ocus cur trascurset é .	ach chuir siad, le chéile, ón gcrann é agus threascair an crann,	*together* they put him from the tree and laid it prostrate,
conad é fuaim in chroinn ac tuitim ro dúisig eisim.	agus ba é fuaim an chrainn ag titim a dhúisigh é.	so that it was the falling tree's crash that awoke him.
“fíor ón” ol Diarmait: “misi in crann	“Is fíor seo,” arsa Diarmaid. “ Mise an crann	“Even so,” Dermot said: “I am the tree;
ocus is iat na gaill oca letradh na cléirigh oc timdibe mo shaegail .	agus is iad na cléirigh ag giorrú mo shaoil na Gaill ag letradh an chrainn.	the foreigners that chop it are the clergy cutting short my life,
ocus is leo ro thuitessa [<i>ms.</i> thuitisa].”	Agus is leo a thitfidh mé.”	and by them also am I fallen.”

Section 14

Atracht in rí iarna mórach agus do chóid co hairmm a rabatar na cléirigh.

“olc a ndernsabair” ar sé

“mo fhlaithessa [*ms. fhlaithiusa*] do lot ar bithin dam oc díten na fírinni.”

“cid fil ann” ar Diarmait

“corop sí cétfairche millter indErinn t’fhairchese a Ruadain . agus do mhanaig dot fhácbál!”

“gu rab scíth lim co luath ar do ríghise” ar Ruadán.

“bud fás do chathairse a Ruadain” ar Diarmait .

“ocus toichélaít mucca a reilci.”

“bud fás Temair dono” ol Ruadán

“ocus ní bia áitreab co bráth innti.”

“go rab aithis for do chorpsa” ol Diarmait .

D’éirigh an rí lá arna mhárach agus chuaigh mar a raibh na cléirigh.

“Is olc a rinne sibh,” ar sé,

“mo fhlaithes-sa a lot toisc mé a bheith ag cosaint na córa.

Cibé scéal é,” arsa Diarmaid,

“gurab i d’fhairche-se, a Ruáin, an chéad fhairche a mhillfear in Éirinn, agus go dtréige do mhanaigh thú!”

“Gura luath do réim ar feo liom,” arsa Ruán.

“Beidh do mhainistirse folamh, a Ruáin,” arsa Diarmaid,

“agus déanfaidh muca a reiligí a thóch.”

“Beidh Teamhair tréigthe, más ea,” arsa Ruán,

“agus ní bheidh áitreabh inti go brách.”

“Go raibh aithis ar do chorpsa,” arsa Diarmaid,

On the morrow the king rose and went to the place where the clergy were:

“ill have ye done,” he said,

“to undo my kingdom for that I maintained the righteous cause.

At all events,” he went on,

“be thy diocese the first one that is ruined in Ireland and, Ruadhan, may thy monks desert thee!”

The saint retorted: “may thy kingdom droop speedily.”

Dermot said: “thy see shall be empty,

and swine shall root up thy churchyards.”

“Tara shall be desolate,” Ruadhan said,

“and therein shall no dwelling be for ever.”

Dermot said: “may shameful blemish affect thy person,”

ocus ro mebaidh lethroscc Ruadán fó cétóir.	agus phléasc leathshúil Ruáin ar an toirt.	and straightway one of Ruadhan’s eyes burst.
“go ro cirrtar do chorpsa ó naimdib” ar Ruadán .	“Ciorrú ar do chorpsa ag naimhdibh,” arsa Ruán,	Ruadhan said: “be thy body mangled by enemies,
“ocus co ro scáilter do boill ó chéile co ná fagbaiter i noeninad.”	“agus go scaiptear do bhaill ó chéile i dtreo nach bhfaighfear san aon áit iad.”	and thy limbs disintegrated so that they be not found in the one place.”
“go tí torc allaid dono” ar Diarmait	“Go dtaga torc allta, más ea,” arsa Diarmaid,	Dermot said: “may there a wild boar come
“co ro thochla in tilaig inadnadhnaiccfiter	“an tulach ina gcuirfear thú go dtócha sé,	that he grub up the hill on which thou shalt be buried,
co ro scáilter do thaissi .	go scaiptear do thaisí;	and that thy relics be scattered;
ocus co rab conuall con allta fót reilic gach nóna ocus éigem gacha etarthratha innti .	agus go raibh conuall con allta ar fud do reilige gach nóin, agus béiceach gach eadartha inti;	also at nones continually be there in thy churchyard howling of ‘wild hounds’ [<u>i.e. wolves</u>], and the alarm-cry every evening;
ocus nárab [<i>ms.</i> nar rab] iat a manaig féin áitrebait innti.”	agus nárbh iad a manaigh féin a bheidh ag áitreabh inti.”	neither be they its own monks that shall dwell in it.”
“in glún ná ro tócbadh remomsa dono” ar Ruadán	“An ghlúin seo nár ardaíodh romhamsa,” arsa Ruán,	Ruadhan said: “the knee that was not lifted in reverence before me,
“ná ro hadhnaicter frit chorpsa é.”	“nár adhlactar le do chorp í.”	be not the same sepulchred with thy body.”
is ann sin atchuingid Ruadán in dubthemell isin tellaig	Ansin ghuigh Ruán an dúscamall ar an teallach	Then upon the royal hearth Ruadhan imprecated the blackness of darkness:

co ná bia dé do chlethi i Temraig co bráth.	ionas nach mbeadh deatach de mhaide mullaigh i dTeamhair go brách.	that nevermore in Tara should smoke issue from roof-tree.
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Section 15

Is ann sin ro báí Diarmait oc déchsain chleithi in tighi.	Ansin díreach bhí Diarmaid ag féachaint ar mhaide mullaigh an tí.	Just then it was that Dermot looked at the ridgebeam *of the house*.
“is bidba duit in cleithe úcut ciadonéchnagtar” or Ruadán:	“Is namhaid duit an maide mullaigh úd, cé go bhfuil tú ag féacaint air,” arsa Ruán;	“That beam is hostile to thee;
“is é in cleithe sin dobibar it étan	“is é an maide mullaigh seo a bhuaifear san éadan ort	that roof-tree it is that shall yet be hurled upon thy face
iar do chláidedh do allmarchaib.”	ar do theascadh lena gclaimhte ag allúraigh.”	as thou lookest up at it, after that by them from over sea thou shalt have been stricken down.”
“t’óigriar duit a chléirig” ar sé.	“Breith do bhéil féin duit, a chléirigh,” ar sé.	“Cleric, take all thy will,” the king cried.
lecar in cimid dóib ass iar sin ocus dogniat síd.	Ligtear an cime saor leo ansin agus rinne siad síocháin	Then their prisoner is enlarged for them, and both parties make peace;
conad ann aspert Diarmait in so:—	go ndúirt Diarmaid ansin mar a leanas:	whereupon Dermot said this: —

“Mairg thochrus fri cléirchib cell .
mairg nó iarrann tenn i tenn;
biaid Temair de co fás fán .
dom thocharsa agus Ruadhán”

“Mairg a throideann cléirigh na gceall,
Mairg a lorgann déine comhraic;
Beidh Teamhair go fás ar fán,
Ó mo chointinn-se le Ruán.”

“Alas for him that to the clergy of the churches showeth fight;
woe to him that would contend, with giving cut for cut;
through this — through my dissension and Ruadhan’s —
Tara shall be desolate and clean swept.”

Section 16

“Olc a ndernsabair a chliarcha” ar sé

“Is olc a rinne sibh, a chléireacha,” ar sé,

He went on: “evil is that which ye have
worked, clerics

“mo fhlaithessa do milliudh.

“mo fhlaithes-sa a mhilleadh,

— my kingdom’s ruination;

ár ní bia Eire issna haimseraib déidhencha
[*ms.* déigenco] ní bus ferr anás amaíl ro búí
anossa .

óir ní bheidh Éire sna haimsirí déanacha níos
fearr ná mar a bhí go dtí anois.

for in the latter times Ireland shall not be
better off than at this present she will have
been.

acht cidh fíl ann” ar sé

Cibé scéal é,

But in any wise

“acht co ndernat drochríga agus rígdamnada
[*ms.* domno] agus cuitchetharna

níl i gceist ná go ndéanfadh drochríthe agus
rídhamhnaí, agus tiarnaí i bhfreasúra,

may it be so that bad chiefs, their heirs-
apparent, and their men of war

coinmed for bar cellaibse ann sin .

coinmheadh ar bhur gcealla ansin,

shall quarter themselves in your churches
then;

ocus gurab iat féin benfus a mbróga díob in
bar tighib

agus gurb iadsan féin a bhainfidh a mbróga
díobh i bhur dtithe

and be it their own [*i.e.* the inhabitants] selves
that in your houses shall pull off such people’s
brogues for them,

ocus ní raibe do chumang acaib a gcur uaib.” agus nach mbeadh sé ar bhur gcumas agaibh iad a chur uaidh.” ye being the while powerless to rid yourselves of them.”

Section 17

Lotar na cléirig dia tigh agus a cimidh leo Abhaile leis na cléirigh ansin agus a gcime leo The clergy (their prisoner with them) started for home,

co ráncatar poll Ruadain . nó go dtáinig siad go Poll Ruáin. and so to Pollruane;

ocus atchiat trícha ech ndubghlass co ndealbaib derrscaighthecha forro oc tiachtain ass in muir cucu Chonaic siad *ag teacht* chucu as an muir tríocha each dúghlas i gcló dearsnach; but first they perceived thirty dark-grey horses, super-excellent in shape, that issued from the sea and came towards them.

ocus do radsat do'n righ iat . thug siad don rí iad; These they presented to the king;

ocus ro fromad iat imm a rith promhadh iad maidir lena rith their running was tried [against his other horses]

ocus robtar luatha iat . agus fuarthas mear iad. and they proved the speedier;

ocus do chótar na heich issin riocht cétna doridissi bail as a táncatar. Ach d'imigh na heich, sa riocht céanna ina raibh siad, ar ais go dtí an ball as ar tháinig siad. but said horses then re-assumed the identical form [which they had worn in the sea] and so returned to the same place out of which at first they came.

batar sídaigh iar sin Diarmait agus na cléirig. Bhí síocháin idir Diarmait agus na cléirigh ansin. After which Dermot and the clergy were at peace.

Section 18

A mbúi Diarmait i narali oidhce agus atchí dias dia shaighid.	Bhí Diarmaid ansiúd óiche agus feiceann sé beirt chuige.	It was when Dermot was of a night, and he sees two draw near him:
andar leiss écosc cléirigh forsin dara fer	Measann sé go raibh dealramh cléirigh ar dhuine acu	the one man, as he deems, wears a cleric's semblance;
ocus écosc láich for araile.	agus dealramh tuata ar an duine eile.	the other one a layman's.
tecait dia shaigid agus benait a miond rí de	Tagann siad chuige agus baineann siad a choróin rí de	They come up to him, take off his king's diadem,
ocus dogniat mionn cehtar de .	agus déanann siad coróin an duine di;	make of it a diadem apiece
ocus búi a leth o[c] cach fíor díb agus rannat atorro amlaid sin .	bhí a leath ag gach fear díobh agus roinneann siad eatarthu mar sin í.	(either man of them having one half, for so they divide it between them),
tiaghait uadh la sodhain.	D'imigh siad uaidh ansin.	and with that depart from him.
diuchrus Diarmait as a chotlud iar sin agus innissid a fhís.	Dhúisigh Diarmaid as a chodladh ansin agus inseann a fhís.	Dermot starts out of his sleep then, and tells his vision.
“fíor” ol Bec mac Dé agus ar Cáiridh mac Finnchaeime .i. fili Diarmato:	“Fíor dhuit,” arsa Beag Mac Dé agus arsa Cáiridh mac Fionnchaoimhe (.i. file Dhiarmada):	“Just so,” said Beg mac Dé and said Cairidh son of Finnchaemh [<u>his mother</u>] that was Dermot's poet:
“atá lindi breth th'aislingi duit .	“tá ciall do thaibhrimh againn duit;	“thy dream's interpretation we have for thee:

táirnic do fhlaithes” ar sé “ocus is deired dot righe	tá do fhlaithes thart agus tá deireadh le do ríogacht;	Thy kingdom is determined, of thy reign there is an end,
ocus do bíth do greimm flatha festo for Erinn	tá do ghreim flatha ar Éirinn teasctha feasta;	and for the future thy princely grasp of Ireland is cast off:
.i. roinn etir chill ocus tuaith issedh bias ann festa .	roinn idir cill is tuath, is é sin a bheidh ann feasta.	division between Church and Lay namely, that is what shall subsist now;
ocus issedh tirchanus roinn do minn rígsa	Agus is é a thairngríonn roinnt do chorónach rí-se	and that which thy royal diadem’s partition forbodes
.i. roinn fhlaithesa [ms. ruinnd flaithisa] Erenn etir thuaith ocus eaglais .	.i. roinnt flaitheas Éireann idir tuath agus Eaglais.	is even such another apportioning of Ireland’s sovereignty betwixt Church and State.”
acht chena” ar sé “tiuccfo aimser bus doer eglais do thuaith	Ach,” ar sé, “tiochfaidh an t-am nuair a bheidh an eaglais ina daor ag an tuath	He proceeded: “a time will come when Church shall be enslaved by State,
co ná bia neimtheas egulsa	i dtreo nach mbeidh pribhléid fearann cille ann	and when privilege of church-lands shall not exist;
acht a beith fo chuinnmedh cáich .	ach é a bheith ag teacht faoi choinmheadh cáich.	but they shall be obnoxious to free quartering at the hands of all.
tiuccfa dono olcc do’n tuaith ann sin	Leanfaidh drochiarsma as sin ar an tuath	In lieu of this, however, evil shall overtake the State:
co commuirfí do’n mac ocus do’n athair ocus do’n bráthair fri araili	i dtreo go maróidh mac athair agus bráthair gaoil a chéile	so that the son, the father, the kinsman [<u>of what degree soever</u>], shall kill each other,

coma[dh] derga airmm cáich as a fuilib .	agus beidh arm gach duine dearg as créachta a chéile;	and every man's weapon be red with another's blood.
conbebaid talam agus mess crann agus torad uisci tria ainfhíor cáich.”	tré éagóir chách millfear talamh agus meas na gcrann agus toradh an uisce.”	By perfidy of all men [<u>fruits of</u>] the earth shall perish, and mast of trees, and produce of the waters.”

Section 19

Dogníter féiss Temrach la Diarmait iarsin.	Comórtar Feis Teamhrach le Diarmaid ina dhiaidh sin.	Tara's festival is held by Dermot now:
marbaid Curnán mac Oedho mic Echach tirmcharna	Curnán mac Aodha mhic Eachach Thirmcharna	at the actual banquet Curnan (son of Aedh son of Eochaid Tirmcharna,
ó [a] fuilit síol Máilruain la Connachto	— óna dtagann Síol Mhaoilruain i gConnachta —	<i>a quo</i> Síol Maeilruain in Connacht)
duine ocon fleidh .	mharaigh sé duine ag an bhfleá,	kills a man,
ocus luid for comairce dá mac Muirchertaigh mic Ercca .i. Fergus agus Domnall.	agus chuaigh faoi choimirce bheirt mhac Mhuirheartaigh mhic Earca .i. Fearghas agus Dónall.	and places himself under protection of Muirchertach mac Erca's two sons: Fergus and Donall,
cuirit sin ar comairce Choluim chilli é.	Cuireann siadsan faoi choimirce Cholm Cille é.	who in turn put him under Columbkil's guarantee.
marbthar oc an rígh é a cinaidh a écóra.	Maraítear ag an rí é in éiric a éagóra.	The king has him slain in expiation of his misdemeanour,

sóait Connachtaig for Diarmait a cinaid mic in rígh do marbadh .i. Churnáin.	D'iompaigh Connachta ar Dhiarmaid in éiric mac an rí a mharú .i. Curnán.	and Connacht turns on Dermot: impleading him for slaughter of their king's son Curnan.
luid Diarmait do innrad Connacht	D'imigh Diarmaid ag ionradh ar Chonnachta	Dermot proceeds to ravage Connacht,
co ránicc cúil sibrinne .i. a ngar do dreimne.	gur tháinig go Cúil Sibhrinne i gcóngar Chúil Dreimhne.	and reaches Cúil Sibrinne hard by Cúil Dreimne.
tinólaid Colum cilli ú Néill ín tuaisceirt	Tionólann Colm Cille Uí Néill an tuaiscirt	
do dighail a chomairci for Diarmait.	chun a té a bhí faoina choimirce a dhíolt ar Dhiarmaid.	In order to avenge on Dermot his violated guarantee,
	Tagann leis go Connachta, más ea,	Columbkil gathers clan-Neill of the North.
tecait leis dono Fergus agus Domnall dá mac Muirchertaigh mic Erca.	Fearghas agus Dónall, beirt mhac Mhuirchertaigh mhic Earca,	Along with him Fergus and Donall (Muirchertach mac Erca's two sons),
agus Ainmire mac Sédna rí chiniuil Conaill .	agus Ainmhire mac Shéadna, rí Chinéil Chonaill,	Ainmire son of Sedna king of Kinel-connell,
agus Nindidh mac Duach .	agus Ninnidh mac Dhuach,	Muiredach mac Duach,
agus Aed mac Echach tirmcharna	agus Aodh mac Echach Thirmcharna.	and Eochaid Tirmcharna's son Aedh,
co Connachtaib laiss.		proceed into Connacht.

dogní tra Fraechán mac Tenesáin drái
Diarmata airbri druadh etir in dá shluagh .

is ann atbert Colum cilli:

“a dia cid nach ndingma itir in ceo ciachsa in
Erind ar líon in tslóigh do boing bretha
díob?”:—

“Slóigh do ching a timchioll chainn .
's macán bithi nodusmairn;
is é mo drái ní méra .
mac dé is ferr nach congéna

Is álainn ferus alluag .
gá [mbíth] Baetán rissin sluag;
fola Baetán fuilt buidhi .
bérad a héraic fuirri”

Déanann, áfach, Fraochán mac Thineasáin,
draoi Dhiarmada, fál druadh idir an dá shlua.

Ansin is ea a dúirt Colm Cille:

“A Dhia, cumá nach gcosnaíonn tú an slua ar
an gceo seo in Éirinn trína ndiúltaítear ceart
dóibh?”

“Téann slóite timpeall cairn
Is ógánach básaithe a bhraitheann siad;
Is é mo dhraoi nach mairfidh;
Is fearr nach gcabhródh Mac Dé.

Is álainn a bhaineann sé éiric
As Baothán a mharú ag an slua;
Béarfaidh mé éiric ar a son,
Créachta Bhaotháin fhoilt bhuí.”

But between the two armies Frechan son of
Tenesan (Dermot's wizard) set up 'a magic
barrier,'

and then it was that Columkill uttered:—

“Wherefore, O God, dost Thou not fend off
from us *this mist in Ireland through which
justice is denied them?”

“A throng circles around a grave;
it is a dead youth that they see;
it is my magician that will not live;
it is better that God's Son would not help.

It is beautiful how he exacts reparation
for Baetán's murder by the throng;
I will exact reparation for her,
the wounds of Baetán of the yellow hair.”*

Section 20

Ticc Tuatán mac Dímáin mac Sharáin mic Chormaic mic Eogain mic Néill	Tháinig Tuatán mac Dhíomháin mhic Sharáin, mhic Cormaic, mhic Eoghain, mhic Néill	Tuatán (son of Dímán son of Sarán son of Cormac son of Eoghan son of Niall) comes then,
ocus cuiridh in airbri ndruadh tar a chiond	agus cuireann an fál druadh tóin thar ceann	capsizes the barrier
ocus lingid tairsi .	agus léimeann thairis,	and clears it at one jump;
ocus benaiss in gáí do'n leth anaill inn agus marbtar é .	ach bhuail ga ón taobh thall isteach ann agus maraítear é.	but on the other side a spear meets him, enters him, and he is killed.
Ocus is hé oeinfer namá ránicc bás do muir Choluim chilli.	Is é amháin, áfach, de mhuintir Cholm Cille a fuair bás.	Now of all Columbkil's people he was the only man whom death reached.
muidhidh for Diarmait iar sin.	Briseadh ar Diarmaid ansin.	Then Dermot is defeated.
“isfri féine ndremain” ar Colum cilli .	“Is in aghaidh féinní dhreamhain é,” arsa Colm Cille.	“It is <i>fri féinnidh ndremain</i> , i.e. a case of [<u>a barrier</u>] opposed to a warrior that would not be denied,” said Columbkil;
conad de ro lil in ainm ann .i. cúil dremne nó dreimféne.	Is uaidh sin a lean an t-ainm ann .i. Cúil Dreimhne nó Dreimhfhéinne.	whence the name Cúil Dreimne, otherwise Cúil Dreimhfhéinne, has prevailed.

Section 21

Luidh Diarmait co Temraig agus aspert fri
Beg doridisi:

“a fhios deimin cissi haidhed nombérad.”

aspert Beg: “ní cunntabairt sòn:—

Cichse a Temair .
tar fert .
a fert fogamraig .
a fód . a muir .
for iláthaib Bóinne .
seoch lecco mic Mani .
for Sadhb .
for Sadhbrann .
seoch Fhorbrech .
for carnn dreimni .
for Dollad .
for Daboll .
for Daiblíne .
for Callainn .
for Macho .
for Tórainn .
for Aiss .
for Foidhne .
etir Challainn agus loch .
do fomna Déissi .

Chuaigh Diarmaid go Teamhair agus dúirt le
Beag arís:

“Bíodh a fhios go deimhin agam cén oidhe a
sciobfaidh léi mé.”

Dúirt Beag: “Níl amhras faoi sin:

Céimneoidh tú as Teamhair,
Thar feart,
As feart torthúil
As fód, as muir,
Ar thuamaí na Bóinne,
Seach Leaca Mhic Mhaine,
Ar Shadhbh,
Ar Shadhbrann,
Seach Forbhreach
Ar Charn Dreimhne
Ar Dholladh
Ar Dhabholl,
Ar Dhaibhlíne
Ar Challainn
Ar Mhacha
Ar Thórainn
Ar Ais
Ar Fhoidhne
Idir Callainn agus Loch
Do fhomna Déise.

Dermot went to Tara and again said to Beg:

“let me have certain knowledge what manner
of death it is that shall carry me off.”

Beg said: “that is not matter of doubt:—

*Thou wilt go from Tara,
across a mound,
from a fertile mound,
from land, from sea,
on the graves of the Boyne,
past Leca mic Maine,
on Sadb,
on Sadbrann,
past Foibrech,
on Carn Dreimne,
on the river Dollad,
on the river Daboll,
on the river Daibline,
on the river Callan,
on Armagh,
on the river Torrent,
on Aiss,
on Foidne
between Callan and
Loch Dofomna Déise.

do lith áinfir .
foilcfid Macha do chenn .
atcifi bu bairne .
íba dhigh do duirb .
génaid fer dub tuathchaech muicc nduib a
ceandaib muc .
cichsi domni .
atcí éclaind fò mindaib .
íba brachdig oenghráinne a ráith Bic .

ann notcurthar a Diarmait.”

Mar shéan aonair
Nífidh Macha do cheann.
Feicfidh tú ba Bhoirne.
Ólfair deoch de chruimh.
Maróidh fear dubh ar leathshúil chlé muc
dhubh as príomh-mhuca.
Céimneoidh tú doimhne.
Feiceann tú díbheargach faoi chorónacha.
Ólfair deoch bracha aonghráinne i Rath
Bheag.
Is ann a chuirfear thú, a Dhiarmaid.”

For a solitary omen,
Macha will wash thy head.
Thou wilt see the cows of Burren.
Thou wilt drink a drink with a worm in it.
A dark one-eyed man will kill a black pig
from the best of pigs.
Thou wilt plumb depths.
Thou seest a brigand under a crown;*
in Beg's rath thou shalt drink a malt-drink of a
single grain;
and there it is that thou shalt be laid, Dermot.”

Section 22

“Mo fhlaith dom éisi cia cruth ambia?” ol
Diarmait.

Is ann cachain Bec so:—

“Mo ríocht i mo dhiaidh — cén chaoi ina
mbeidh sí?” arsa Diarmaid.

Is ansin a chan Beag é seo:

“My kingdom after me — after what fashion
shall it be?” asked Dermot;

and then it was that Beg enunciated this: —

“Olc bith aromthá .
daera fir .
saera mná .
mess fás .
fidh cáin .
olcc bláth .
ili gáith .
samh fliuch .
ith nglass .
immat buar .
terc ass .
midhbuidh tromm in gach tír .
caeil tuirec .
uilcc rí .
fíor nolcc .
guin gnáth .
bith críon .
líon ráth .
atíat flaithi dodufiucfat .
ó Níall co Níall .
ó bruidhi co bruidhi .
Níall i muir .
Níall i nguín .
Níall i tein .
Níall dia .
Níall fuba in cach naidhigh .
iar coscradh Ailigh.”

“Is olc an saol atá chugam;
Beidh fir daor,
Mná saor,
Meas crann folamh,
Coill caoin,
Bláth olc,
Gaotha iomadúil,
Samhradh fliuch,
Arbhar glas,
Iomad bó,
Bainne tearc.
Beidh muirir trom i ngach dúiche,
Toirc seang,
Ríthe olc,
Ceart éagórach.
Beidh bású ina ghnás.
Beidh an bhith ar feo.
Beidh rátha líonmhar.
Is iad na ríthe a shroichfidh í i do dhiaidh:
Ó Níall go Níall,
ó fhearann go fearann,
Níall i muir,
Níall i mbású,
Níall i dtine,
Níall i ndé.
Níall le fogha gach oíche
ar thoghail Ailigh.”

“An evil world is now at hand:
in which men shall be in bondage,
women free;
mast wanting,
woods smooth,
blossom bad;
winds many,
wet summer,
green corn;
much cattle,
scant milk;
dependants burdensome in every country,
hogs lean,
chiefs wicked;
bad faith,
chronic killing;
a world withered,
raths in number.
These be the princes that shall succeed thee: —
[The kingdom shall revolve] from Níall to Níall,
from land to land:
a Níall by sea;
a Níall in slaying;
a Níall in fire;
a Níall by day;
a Níall to hew down in every night,
after the wrecking of Ailech.”

Section 23

“Tabar chucainn ár ndráithe [<i>ms. ndraidhiu</i>]” ar Diarmait	“Tabhair chugainn ár ndraoithe,” arsa Diarmaid	“Be our magicians brought to us,” Dermot said,
“co finnam an inann ní contirchanat dúinn ocus Becc.”	“féachaint an ionann a dtairngreacht dúinn agus tairngreacht Bhig.”	“that we ascertain whether it be the one thing that they and Beg forbode for us.”
“amarus dogní foromsa” ol Becc.	“Tá amhras air fúmsa,” arsa Beag.	“He doubts me does he,” says Beg;
luidh Bec as iarum tria luinne ocus ainnseirrg ó Diarmait .	D’imigh Beag leis ó Dhiarmaid ansin faoi fhearg agus faoi fhíoch	and thereupon in great anger and in vindictive dudgeon goes out from Dermot,
sluag mór ina deoidh oc cuincid fháistine fair .	agus slua mór ina dhiaidh ag iarraidh fáistine air,	having after him a great crowd that begged of him a prophecy,
conacca Colum cilli ar a chionn .	nó go bhfaca sé Colm Cille as a chomhair.	and so on until he saw Columkill that awaited him.
bennachais dó.	Bheannaigh dó.	He saluted him,
“is amra in fháistine” ar Colum cilli:	“Is iontach í an fháistine,” arsa Colm Cille,	and Columkill said: “it is a marvellous prophecy;
“is ó dia atá in fios mórsa tucad duit.”	“is ó Dhia an fios mór seo a tugadh duit.”	from God comes this great foreknowledge that is vouchsafed thee.”
“atlóchamar do Dia” ol Becc.	“Beirimid a bhuíochas le Dia,” arsa Beag.	“God we thank for the same,” Beg answered.

<p>“in fetarais lá do báis féin?” ar Colum cille.</p>	<p>“An bhfeadar tú lá do bháis féin?” arsa Colm Cille.</p>	<p>Columkill enquired then: “knowest thou thine own death’s day?”</p>
<p>“rotfetar ám a chléirig” ar Bec: “atát secht mbliadna dom shoegal.”</p>	<p>“Tá a fhios sin agam, a chléirigh,” arsa Beag, “tá seacht mbliana de mo shaol agam.”</p>	<p>“Cleric, I know it well,” quoth Beg: “there are yet seven years of my life.”</p>
<p>“is amra sin” ar Colum cilli “dia ndéntar friss . má fíor dono” or Colum cilli.</p>	<p>“Is iontach sin,” arsa Colm Cille, “don té dá ndéantar amhlaidh leis, más fíor sin go deimhin,” arsa Colm Cille.</p>	<p>“That is a grand thing for him to whom it is so done; if indeed it be true,” said Columkill.</p>
<p>“ní fíor” or Bec: “ní fil acht secht míosa dom shaegul.”</p>	<p>“Ní fíor,” arsa Beag, “níl ach seacht mí de mo shaol agam.”</p>	<p>“It is not true,” Beg said: “there are but seven months of my life.”</p>
<p>“iss maith más fíor” or Colum cilli.</p>	<p>“Is maith más fíor,” arsa Colm Cille.</p>	<p>“Good again, if it be true,” said Columkill.</p>
<p>“ní fíor” ar Bec: “ní fil acht secht nuair in láí dom shaegul .</p>	<p>“Ní fíor,” arsa Beag, “níl ach seacht n-uair an lae de mo shaol agam.</p>	<p>“It is not true,” Beg said: “there are of my life but seven hours of the day</p>
<p>comman ocus sacarbic dom co luath!”</p>	<p>Comaoineach agus sacraimint dom go luath!”</p>	<p>— speedily let me have communion and the sacrifice!”</p>
<p>is iar sin ro berr in cléirech é ocus do rat commun ocus sacarfic do ocus do chuaid dochum nimi.</p>	<p>Ansin thug an cléireach bearradh baithis dó, agus thug comaoineach agus sacraimint dó agus d’imigh sé ar neamh.</p>	<p>Then the cleric tonsured him, gave him communion and sacrifice, and he went [<u>presently</u>] to Heaven.</p>

ro bóí i tarrngairiu do Bhiuc trí góa [<i>ms.</i> do big .3. ^a goo] do radha ria techt do écaib .	Bhí sé i dtairngreacht do Bheag trí bréaga a rá roimh dul in éagaibh,	Now it had stood prophesied for Beg that before he attained to death he must utter three falsehoods [<u>as above</u>];
ar nidébairt gaoi riam gusan uair sin.	mar ní dúirt sé bréag riamh go dtí an uair sin.	for up to that hour he never had told a lie.
ar oenlus iarum do dechaid Colum cilli ar a chionnsom .	Tháinig Colm Cille d'aonghnó ina choinne	For the same reason also it was that Columkill sought him out,
ár ro fhitir a ég isin ló sin fó chétóir.	mar bhí a fhios aige go raibh sé ag fáil bháis ar an toirt an lá sin.	for he knew that in that day he had to die incontinently.

Section 24

Tuccaid iar sin a dráithe gu Diarmait	Tugadh a dhraoithe ina dhiaidh sin go Diarmaid	His magicians [<u>as aforesaid</u>] were *then* brought to Dermot,
ocus ro fhiarfaig díob cissi bás no ragad.	agus d'fhiafraigh sé dóibh cén bás a gheobhadh.	and he enquired of them what manner of death he should encounter.
“marbodh” ol in cétna drái:	“Bású,” arsan chéad draoi,	“Slaughter,” said the first magician:
“ocus léne oenroisne	“agus is fallaing d'aon síol lín,	“and 'tis a shirt grown from a single flax-seed,
ocus brat d'olainn oenchoerach	agus brat d'olann aon chaorach	with a mantle of one sheep's wool,
bias umat a naidhci do báis.”	a bheidh umat oíche do bháis.”	that on the night of thy death shall be about thee.”

“uruso lium a sechna” ol Diarmait.	“Is furasta dom é sin a sheachaint,” arsa Diarmaid.	“A light matter it is for me to evade that,” Dermot said.
“bádhud” ol in drái ali:	“Bá,” arsan dara draoi,	“Drowning,” said the second magician:
“ocus cuirmm oengráinde rusfáidfe in adhaigh sin.”	“agus is corm aon ghráinne a sheolfaidh <u>anonn</u> thú an oíche sin.”	“and it is ale brewed of one grain of corn that thou shalt despatch that night.”
“losccud” ol in tress drái:	“Loscadh,” arsan tríú draoi	“Burning,” quoth the third wizard:
“ocus saill muicci ná ro genair issedh bias for do méis.”	“agus is saill muice nach rugadh a bheidh ar do phláta.”	“and bacon of swine that never was farrowed — that is what shall be on thy dish.”
“is écsamail [<i>ms. exsamail</i>] sin” ar Diarmait.	“Ní dócha sin,” arsa Diarmaid.	Dermot said: “all this is unlikely.”

Section 25

Luid Diarmait iar sin for a cuairt rígi deissil Erenn .	D’imigh Diarmaid ina dhiaidh sin ar a chuairt rí deiseal Éireann,	Then on his regal circuit Dermot [<u>set out and</u> travelled right-handed [<u>i.e. south and west about</u>] round Ireland,
ár iss amlaid no caithedh rí Temrach Erinn	óir is mar seo a chaitheadh rí Teamhrach féile Éireann	*for thus it was that the king of Tara toured Ireland,*
.i. a Temraig illaighnib .	.i. ó Theamhair go Laighin,	that is to say: from Tara into Leinster;
ocus a sidéin a Mumain .	agus as sin go Mumhain,	thence into Munster;

ocus as sin i Connachtaib .	agus as sin go Connachta	thence into Connacht,
ocus for cóicedh Uladh fó deoidh .	agus i gCúige Uladh faoi dheoidh	and *finally* athwart Ulster's province;
contoirched co Temraig i gcionn úidhe na bliadna forsín samfuin	nó go sroicheadh Teamhair i gclabhsúr thuras na bliana um Shamhain	so that at the end of a year's progress he would by <i>samhain</i> again reach Tara
do fritháilim na samhna agus fer nErenn im féiss Temrach.	le freastal ar Shamhain agus ar fhir Éireann um Fheis Teamhrach.	in time to perform his <i>samhain</i> -tide office and to meet the men of Ireland at Tara's festival.

Section 26

Dia mbái Diarmait laa nann forsinn cuairt sin	Lá dá raibh Diarmaid ar an gcúairt sin,	One day then as Dermot was on this circuit,
confaco in laech cuice issintech.	chonaic sé an laoch chuige isteach.	he saw a warrior enter the house to him
“can do dechais?” or Diarmait.	“Cad as a tháinig tú?” arsa Diarmaid.	and: “whence comest thou?” he asked.
“ní do chéin” ar sé.	“Ní ó chéin,” ar sé.	“Not from any distance,” he replied:
“tair liumsa” ol in tóglaech “co tórmala adhaigh noeghoidhechta lium.”	“Tar liumsa,” arsan t-óglach, “go gcaithfidh tú oíche aíochta liom.”	“come along and spend with me a night of guestly entertainment.”
“maith” ol Diarmait: “abair fri Mugain.”	“Tá go maith,” arsa Diarmaid, “abair <u>sin</u> le Mugain.”	“Good,” said Dermot, “tell Mugain.”
“nitó” ar Mugain:	“Ní hamhlaidh a bheidh,” arsa Mugain,	“Not so,” she answered:

“ní raghatsa [*ms.* radhatso] for cuireadh [*ms.* cuirith] céin bam beo .

ocus is tar mo shárughad dia nísairsi (*sic*)

ár is drochscéal duit tocht for cuireadh.”

Section 27

Téit Diarmait la Banbán do ráith bicc.

ó ro deissedar ann issin tigh

confaccatar ógmnáí gcoeim co nerrad nderrscailthe istech.

“can do’n mnái?” ol Diarmaid.

“inghen damsá” ol Banbán

“ocus fáidfidh latsa innocht ar ulcaib ri Mughain [*ms.* ria Mumain] ór ná tánic liumsa.”

“is maith lium” or Diarmait.

“ní rachaidh mé ar cuireadh fad is beo dom.

Agus má chaitheann tusa béile, is do mo shárú-sa a dhéanfaidh tú sin,

mar is drochscéal duit dul ar cuireadh.”

Chuaigh Diarmaid le Banbán go Ráth Bheag.

Nuair a shuigh siad chun boird ann sa teach,

chonaic siad ógbhean chaomh in éide dhearsnach chucu isteach.

“Cad as don bhean?” arsa Diarmaid.

“Iníon domsa,” arsa Banbán,

“agus luífidh sí leatsa anocht mar olc ar Mhughain mar nár tháinig sí liomsa.”

“Tá go maith,” arsa Diarmaid.

“so long as I live, never will I go on an invitation;

and if thou eat [with him], it is in my despite:

for to go upon an invitation will [so ’tis prophesied] have an ill event for thee.”

With Banbhan [that bade him] Dermot goes to Rathbeg,

and when they were set down in the house

they saw a graceful young woman enter, with raiment that was rarely fine.

“Whence the woman?” Dermot queried.

Banbhan made answer: “a daughter to me she is

and, to spite Mughain because she came not with me, the girl shall this night be thy wife.”

“I am well pleased,” quoth the king.

dergaiter [*ms.* degoiter] leabaidh dóib co róisc taisealbadh bíd.

Cóiríodh leaba dóibh nó gur réitíodh bia os a gcomhair.

Pending the preparation of meat a bed was made for them, and [the meal being now ready]

Section 28

“Maith a ben” ol Banbán fria a ingin: “in fil étach lat do’n rígh?”

“Sea, a bhean,” arsa Banbhán lena iníon, “an bhfuil éadach agat don rí?”

Banbhan said *to his daughter*: “Well, girl, hast thou brought raiment for the king?”

“fil” ol indingen.

“Tá,” arsan iníon.

“I have,” she said,

dobeir léne as in crieol (*sic*) agus [bra]t .

Thóg sí fallaing agus brat as a ciseán

and handed shirt and mantle,

agus nusgaib in rí uimmi.

agus chuir an rí an fhallaing uime.

which the king took and put on.

“is maith in léne” or cách.

“Is maith í an fhallaing,” arsa cách.

“Tis a good shirt,” said all.

“is dingbhála [*ms.* dinmalo] duit” ol Banbán “in léne oenruaisni .

“Fallaing do dhiongbhála,” arsa Banbhán, “is ea an fhallaing aon ghráinne lín seo.

“It is one worthy of thee,” said Banbhan, “being the shirt of one flax-seed:

ingen imtholtanach lium inningen uccut .

Iníon dúilmhear liom an iníon úd.

a fanciful girl is that one there,

issí dorinne [inn]oenróissne do chur co nderna scuab de .

Ise a chuir an t-aon ghráinne lín go ndearna punann de;

and she it was that sowed a single seed of flax and made a strike of it,

comlán immaire eiséin.”

lán iomaire é sin.”

which then became a ridge-full.”

“is maith in brat” or cách.

“Is maith é an brat,” arsa cách.

“Tis a good mantle,” cried all.

“is maith” ol Banbán: “d’olainn oenchaerach dorónad.”

“Is maith,” arsa Banbán, “d’olann aon chaorach a rinneadh.”

“Good it is,” said Banbhan: “of a single sheep’s wool ’tis made.”

Section 29

Tucad iar sin biadh agus lionn dóib.

Tugadh bia agus lionn dóibh ansin.

Then meat and liquor were supplied to them,

“is maith in tsail [ms. in shail] muici nad ro genair” or Banbán.

“Is maith í sail na muice nár rugadh riamh,” arsa Banbhán.

and said Banbhan: “the bacon that never was farrowed is good.”

“cinnus?” or Diarmait.

“Conas?” arsa Diarmaid.

“How so?” asked Dermot.

“ní annsa . muc[a] ainighi ro gabtha scena dóib

“Ní ansa. Muca troma ar imríodh sceana orthu

“*Easily said.* It was pigs that were with young: they took knives to them

co tucta a noircce eistip até beoa

gur tugadh a mbanbhaí astu beo

so that their piglings (and they alive) were extracted from them,

ocus gurro biata.”

agus gur beathaíodh iad.”

and fattened afterwards.”

“is maith in choirm” ar cách.

“Is maith í an chuirm,” arsa cách.

“Tis good ale,” said all.

“iss maith” or Banbán: “is coirimm oengráindi.

“Is maith,” arsa Banbhán, “is cuirm aon ghráinne í.

“Good it is,” said Banbhan, “ale brewed of a single grain of corn:

laa do chuadassa [ms. chódasao] amach do deiscin m’arathair agus ro marbas ferán eighinn

Lá dá ndeachaigh mé amach ag féachaint ar m’ithir, mharaigh mé colúr;

it was one day that I went out to survey my tillage, and I killed a ringdove;

fríth grainne ina egán ocus ní fess cid arbar.	fuarthas gráinne <u>síl</u> ina eagán, ach níorbh eol cén t-arbhar é.	in whose crop was found one grain, but of what cereal was unknown.
ro laad i cionn imaire co tucadh serrmír de .	Cuireadh in iomaire é agus baineadh lán corráin de.	It was committed to a ridge however, and its yield was a sickle-full.
ro cuireadh iarum conad é a arbar ocus a chuirmm in so [<i>ms.</i> ann so].”	Cuireadh arís é ionas gurb é seo a ghrán agus a chuirmm.”	This again was sown, and this is its produce in the shape of ale” [<i>lit.</i> ‘this is its corn and its ale.’]

Section 30

Ro déch iar sin Diarmait suas.	D’fhéach Diarmaid in airde ansin.	After this Dermot looked upwards,
“is nua íochtar in tighi” ar Diarmait “ocus ní hóg a uachtar.”	“Is nua íochtar an tí,” arsa Diarmaid, “ach ní óg a uachtar.”	and said: “the lower part of the house is new, but its upper-work is not recent.”
“fechtas do chuamarne [<i>ms.</i> comarne]” ar Banbán “i curchaib do gabáil éisc	“Chuamar tráth,” arsa Banbhán, “i gcurach ag gabháil éisc	Banbhan answered: “it was once upon a time that in currachs we went to take fish,
conaccamar cleithe in tige cugainn do’n fairge .	agus chonacamar maide mullaigh tí chugainn de dhroim na farraige.	and we saw towards us the ridgebeam of a house that floated on the sea.
dorónad liumsa ar a ingantus tech de.”	Le barr iontais faoi, rinnead teach de liumsa.”	For the curiosity of the thing I had a house made with it.”
“is fíor” olse Diarmaid: “dobretha fáistini Big ocus na ndruidh dom oidhidse ocus dobretha aithrigi co léir .	“Is fíor,” arsa Diarmaid, “mar a tugadh fáistine Bhig agus na ndruidh faoi m’oidhe-se, agus tá athríogadh déanta go cruinn.	Dermot said now: “truthfully was Beg’s prophecy *and that of the druids concerning my death and the end of my rule* uttered.

is é so mo techsa” ar Díarmait .	Is é seo mo theachsa,” arsa Diarmaid.	*This is the house appointed for me,” said Dermot.
“amach dún a óga” ol sé.	“Amach linn, a laochra,” ar sé.	“Out of the fort, warriors,” he said,*
lais sin [<i>ms. laisin</i>] lingidsium féisin do dul amach.	Leis sin cuireann sé féin léim as le dul amach.	and with that *he himself* sprang to get out.
“Acc! is í so do shlige [<i>ms. shligid!</i>]” ar Aed dub a ndorus in tighi	“Féach! Is é seo an tslí!” arsa Aodh Dubh i ndoras an tí	“*No!* This is thy way!” said Black Aedh in the doorway *of the house*,
ac tabairt in gáí ina bruinni co ro éimid a druim tríd.	agus é ag cur ga ina ucht gur bhris a dhroim tríd.	giving him at the same a spear in the breast that pierced him through and so broke his spine.
sóaidh issin tech iar sin .	D’iompaig <u>Diarmaid</u> ar ais isteach sa teach;	Then <u>Dermot</u> turns back into the house;
gabsat Ulaid amuig immon tech	thimpeallaigh Ulaidh an teach lasmuigh	on the outside, Ulster surrounds the dwelling,
ocus loiscter iarum in tech forru .	agus loisceadh ansin an teach sa mhullach orthu.	and the same is burnt upon them [<u>that are in it</u>].
luidsium in tí Diarmaid issin dabaigh chormma co ro thuit féicce in tighi ina chionn [<i>ms. cn.</i>] comba marb de.	Chuaigh Diarmaid isteach so dabhach cuirme gur thit maide mullaigh an tí ar a cheann agus d’fhág sin marbh é.	Dermot himself [<u>seeking refuge from the flames</u>] entered the ale-vat, and anon the mansion’s roof-tree fell on his head so that he died [<i>lit.</i> ‘so that he was dead of it.’]

Section 31

Marbtar agus loisctear corp in rígh ann a négmáis a chind.	Maraítear agus loisctear ansiúd corp an rí, seachas a cheann.	Thus perished the king; and his body was consumed all but the head,
dobretha iar sin a chend agus a thaissi co cluain mac Nóis	Tugadh a cheann agus a thaisí go Cluain Mhac Nóis	which with his relics was carried to Clonmacnoise
cor hadhnaicedh isin chlaoin ferta nó isin céiti .	agus adhlacadh iad sa Claonfhearta, nó sa Chéide,	and buried in [<u>the slope called</u>] the Claen Ferta or otherwise the Céite;
ár is ann ro thogh féin a adnacal	mar is ansin a thogh sé féin é a adhlacadh	for there it was that he
in tan do throiscc i neglais bicc	nuair a throisc sé san Eaglais Bheag	(what time he fasted in Eglais Bheag,
dia ro híccadh do'n chengalur	arna leigheas ón ngalar cinn	whereby he was healed of his head-sickness
iar fertain a throscaí fri noemaib Erenn	tar éis dó a throscaí a dhéanamh in aghaidh naoimh Éireann	after he had done his fasting against the saints of Ireland,
agus iar néimded a ícca co riacht sin.	agus gur díúltaíodh a leigheas gur tháinig ansin.	his cure having previously been denied him)
		had elected to be laid.
is do'n aidhid so ro canadh so:—	Is den oidhe seo a canadh é seo:	Concerning which death it was that this was pronounced:—

“Indóin dítin i ráith Bic .
díth Diarmata fa muiric;
díbdath flatha ilar cath .
mairg faircefi a imbrath.”

Conid í aidhed [*ms. ag.*] Diarmata mic
Cerbhaill in so

.i. cerrball .i. cerrbeol .i. bél cerr.

.Finit.

“Ar an aoine i Ráth Bheag,
Díthíodh Diarmaid ba cheannaire;
Íde flatha — iolar cath —
Mairg a sholáthróidh a mhórbraith.”

Gurab é sin oidhe Dhiarmada mhic
Cearbhaill

.i. cearr bhall .i. cearrbheol .i. réal cearr.

Finit.

“The spell of shelter in Rathbeg
— loss of Dermot that was . . .
— extinction of a prince — abundance of battles —
alas for him that shall contrive his utter destruction.”

And this is the death of Dermot son of Cerbhall

(which is as much as to say *cerrbhall*, i.e. *ceirrbheol*,
i.e. *bél cerr*).

Finis.