

Baile Binnbérlach mac Buain

Baile the Sweet-Spoken, son of Buan

Section 1

Trí huí Capha, mic Cinga, mic Rosa, mic Rúdhraighe .i. Monach, ocus Baile, [.i. Buan] ocus Fercorb, a quibus Dail mBuain, ocus Dáil Cuirb, ocus Monaigh Arad. Aon mac Buain, Baile,	Bhí trí huí ag Cabha mac Ciongha mhic Rosa mhic Rudhraighe, Monach, Baile agus Fercorb, ó n-ainmnítear Dál Buain, Dál Coirb, agus Monaigh Aradh. Ba é an Baile sin aonmhac Bhuain agus ba é sainghrá gach duine a chonaic é nó a chuala iomrá air, idir fhir agus mhná, ar a scéala.	The three grandsons of Capha, son of Cinga, son of Ros, son of Rudhraighe, were — Monach, and Baile [recte Buan], and Fercorb, <i>a quibus</i> Dál mBuain and Dál Cuirb, and the Monachs of Aradh. Buan's only son was Baile;
ba sainserc seom di Aillinn, ingen Lugdach mic Fergusa Fairge.	Ba eisean príomhshearc Ailinne iníon Lughdhach mac Feargasa Farraige	he was the specially beloved of Aillinn, the daughter of Lughaidh, son of Fergus Fairge

No dínghin Eóghain mic Dathi,

ocus ba sainserc do gach aon adcidh, ocus do
cluinedh,

edir firu ocus mná, ar a ursgélaib,

(nó iníon Eoin mhic Dháithí mar deir daoine eile).

(or [as some say] the daughter of Eoghan, the son of Dathi);

and he was the specially beloved of every one who saw or heard him,

both men and women, on account of his novel stories.

Section 2

coró dáilset cóir coinde

ag Ros na Righ,

occ Lann Maolduibh,

ar brú Boinne Breg.

Tainic in fer atuaigh dia torrachtain,

o Emain Macha tar Sliabh Fuaid,

tar Murthemme co Tráigh mBaile.

Rinne an bheirt, Baile mac Bhuain agus Ailinn, coinne leannántachta le chéile

ag Ros na Rí,

ag teach Mhaolduibh

ar bhruach na Bóinne i Máigh Bhreá.

Tháinig Baile aduaidh in airchis Ailinne

ó Eamhain Mhacha tar Sliabh Fuaid

agus tar Mhuirtheimhne go Tráigh Bhaile.

And they [himself and Ailinn] made an appointment to meet

at Ros na Righ,

at Lann Maolduibh,

on the [south] brink of the Boinn [Boyne] in Bregia.

The man [Baile] came from the north to meet her,

from Emain Macha, over Sliabh Fuaid,

over Muirtheimhne to Tráigh mBaile [Dundalk].

Ro turnait a carpat,
ro curit aneich for ér ingelt,
do gniset aines ocus aibhnes.

Scoradar na capaill ó na carbaid,
chuireadar ag iníor ar an bhféar iad
agus bhíodar ag déanamh áineasa agus
aoibhnis.

Here they unyoked their chariots,
sent their horses out to graze,
and turned themselves to pleasure and
happiness.

Section 3

Ambatar ann,
conaccatar elpait uathmar éndaine cuctha
andes,
ba dian a chéim ocus a cruaid imthecht,
meite lais na raitéd in talmain
amail sige séig di aill,
no gaoth di glas muir.
A clé fri tír.

Le linn dóibh bheith san áit sin
chonaiceadar chucu aneas arrachtach uafásach
fir.
Ba mhear-dhian a chéim agus a imeacht.
Ba chosúil a réim thar an talamh
le ruaig sheabhaic de aill
nó le gaoth fan dromchla na mara.
A chlé le tír.

While there,
they saw a horrible spectral personage coming
towards them from the south.
Vehement was his step and his rapid progress.
The manner in which he sped over the earth
might be compared
to the darting of a hawk down a cliff,
or to wind from off the green sea.
His left was towards the land [he was coming
from the south along the shore].

“Ara cind,” ar Baile,
“confiarfaige de cid téd

“Chuige linn,” arsa Baile,
“go bhfiafraímid de cá bhfuil a thriall

“Let him be met,” said Baile,
“to ask him where he goes,

no canas tainic,

no cia faith a tinnenuis.”

nó cá has a dtáinig

nó caidé fáth a dhithnis.”

and where he comes from,

and what is the cause of his haste.”

Section 4

“Di Tuagh Inbher teigim arais uothuaig anosa

o Shliab Suidhe Laighen,

ocus ni fuil do sgélaib lium

acht ingen Lugdach mic Fergus

tuc grád di Baile mac Buain,

ocus tainic dia coinde,

co rucsat óig Laighen furri,

ocus marbait in ro fostad,

amail ro gellsat draidhe, ocus degfháide dóib,

“Go Tuaigh Inbhir atáim ag dul,” arsa an t-arrachtach, “ar ais ó thuaidh anois

ó Shliabh Suidhe Laighean,

agus níl de scéala liom

ach iníon Lughdhach mhic Fheargasa

a thug searc do Bhaile mac Bhuaín

agus a bhí ag teacht chun coinne leis,

gur rug ógánaigh Laighean uirthi

agus gur mharaíodar í,

i gcomhlíonadh ar gealladh don bheirt sin ó na draoiithe agus ó na dea-fháidhe

“To Tuagh Inbher [the Mouth of the River Bann] I go back, to the north, now,

from Sliabh Suidhe Laighen [‘now Mount Leinster’];

and I have no news

but of the daughter of Lughaidh, son of Fergus,

who had fallen in love with Baile mac Buain,

and was coming to meet him,

until the youths of Leinster overtook her,

and she was killed by the forcible detention [i.e., lost her life for having been detained];

as it was promised [foretold] by druids and good prophets for them,

na comraicdis ambethaig,
ocus conricfadis iar na mbás,
ocus nach scerdais tria bithu.

Isiat sin mo scéla.”

Ocus mustéide uaib,
mar sige gaithe tar glas muir,
ocus, niptar cuimgech a fostad.

Section 5

Ot cuala Baile ansin
do fuit marb cin anmain,
ocus claidhter a fert, agus a Ráith,
ocus saiter a lia,
ocus digníther a aonach gubha la hUlu.

ná buailfidís uma chéile ina mbeatha dóibh
ach go dteagmhóidís le chéile tar éis a mbáis
agus ná scarfaidís ó chéile go brách ina
dhiaidh sin.

Is iad sin mo scéala.”

D’imigh sé uathu ansin
mar shéideadh gaoithe thar mhuir ghlas,
agus níor fhéad siad é chosc.

that they would not meet in life,
and that they would meet after their deaths,
and that they would not part for ever after.

This is my news.”

And he darted away from them
like a blast of wind over the green sea,
and they were not able to detain him.

Nuair chuala Baile an ní sin
thit sé marbh gan anam.
Tochladh a uaigh agus a ráith,
sáitheadh a lia sa talamh
agus fearadh a chluiche caointe leis na
hUltaigh.

When Baile heard this,
he fell dead without life,
and his tomb was raised and his *Ráith*;
and his tombstone was set up,
and his fair of lamentation [assembly for
games, etc., in honour of a deceased
personage] was held by the Ultonians.

Acus asaigh Iphur tria na lige,

comba reil fuath, agus delbh cind Baile for a barr,

unde Tráigh mBaile.

Agus d'fhás crann iúir trína uaigh

agus ba shóiléir dealbh agus déanamh cinn Bhaile ar bharr an iúir.

Is de sin a tugtar Tráigh Bhaile ar an áit.

And a yew grew up through his grave,

and the form and shape of Baile's head was visible on the top of it,

unde Tráigh mBaile.

Section 6

Iarum musla budhes in fer cedna

co hairm a mbí an ingen, Aildenn,

ocus dicing isin Grianan.

“Can tic in tí natgenumar?” ar in ingen.

Ansin d'imigh an fear céanna ó dheas

go dtí an áit a raibh an ógbhean Ailinn

agus chuaigh sé sa ghrianán isteach chuici.

“Cá has a dtagann an fear nach aithnid dom?” arsa an ógbhean.

Afterwards the same man went to the south

to where the maiden Ailinn was,

and went into the *gríanán* [sunny chamber].

“Whence comes the man that we do not know?” said the maiden.

Section 7

“A tuaiscert lethe Erenn,

o Tuaigh Inber

ocus seacho seo co Sliabh Suidhe Laighen.”

“Sgéla let?” ar in ingen.

“As tuaisceart na hÉireann,

ó Thuaigh Inbhir,” ar seisean,

“ag dul dom thar an áit seo go Sliabh Suidhe Laighean.”

“Bhfuil aon scéala leat?” arsa an ógbhean.

“From the northern half of Erin,

from Tuagh Inbher,

and [I go] past this place to Sliabh Suidhe Laighen.”

“Have you news?” said the maiden.

“Ni fuilet sgéla as cainte sunna,	“Níl scéalta is inchaointe liom,” <u>arsa an fear</u> ,	“I have not news worth relating now,
acht Atconnarc Ulltu ag aonach gubha,	“ach go bhfaca mé na hUltaigh ag fearadh cluiche caointe	but that I have seen the Ultonians holding a fair of lamentation,
ocus ac claidhedh Rátha,	agus ag tochailt rátha	and raising a <i>Ráith</i> ,
ocus ic saghadh lia,	agus ag sáitheadh lia <u>i dtalamh</u>	and erecting a stone,
ocús ag sgríobhadh a anma	agus ag scríobh ainm	and writing his name,
Baili mic Buain,	Bhaile mhic Bhuain,	to Baile mac Buain,
Ríghdamna Uladh	rídhamhna Uladh,	the <i>Rígh-dhamhna</i> [royal heir] of Ulster,
	a d’ég	
do taob Trágha Baile	in aice Thráigh Bhaile	by the side of Tráigh Bhaile,
[noch do ég],		[who died]
isé ag torachtain Lennáin agus mná seirce	agus é ag teacht in airchis leannáin agus mná seirce	whilst he was coming to meet a favourite and beloved woman
dia tuc grádh,	a ndearna sé coinne léi,	to whom he had given love;
ar ní fuil andán dóib	mar níl i ndán dóibh	for it is not destined for them
co ristais a mbethaigh,	go mbuailfidís le chéile ina mbeatha dóibh	that they should reach each other alive,

no nech dib dfaicsin diaraile ina mbiú.”

Diling amach iar nindill in mísceóil.

Section 8

Do fuit Aillenn marb cin anmuin,

ocus claiter a fert, ocus araile.

Ocus ásaid aphall tria na lige,

ocus ba gesga mór i cinn secht mbliadhan,

ocus delb cinn Aillenne for a uachtar.

ná go bhfeicfidís a chéile beo.”

Bhíog sé amach ar chríochnú an mhíscéil dó.

Thit Ailinn marbh gan anam

agus tochladh a huaigh.

D’fhás crann úll trína huaigh

agus ba chrann mór é i gceann seacht mbliana

agus bhí dealbh chinn Ailinne ar a uachtar.

or that one of them should see the other alive.”

He darted out after telling the evil news.

Aillinn fell dead without life,

and her tomb was raised, etc. [as before in the case of Baile].

And an apple-tree grew through her grave,

and became a great tree at the end of seven years,

and the shape of Aillinn’s head upon its top [that is, the top, as in Baile’s case, took the shape of Aillinn’s head and face].

Section 9

I cinn secht mbliadhan	I gceann na seacht mbliana	At the end of seven years,
tescaidh filidh agus faide agus fisidh in tIbur	do ghearr na laoiach agus na fáidhe agus na saoiithe an crann iúir	poets and prophets and visioners cut down the yew
bóí os Baile,	a bhí os uaigh Bhaile	which was over the grave of Baile,
ocus musgníit Taball Filidh de,	agus rinneadar táibhle file dhe	and they made a poet's tablet [<i>Taball Filidh</i>] of it,
ocus sgríboit físe	agus scríobhadar ann físe	and they wrote the visions
ocus fese agus serca	agus feise agus searcscéalta	and the espousals and the loves
ocus tochmarca Uladh inti.	agus tochmarca Uladh.	and the courtships of Ulster in it.
		<u>[The apple-tree which grew over Aillinn was also cut down and]</u>
Fon fiú cetna sgríbtar tochmarca Laiged intisi.	Ar an chuma chéanna scríobhadh tochmarca Laighean sa táibhle	in the same way, the courtships of Leinster were written in it.
	<u>a rinneadh den chrann úll a bhí os cionn uaigh Ailinne.</u>	

Section 10

Dia ruacht in tSamoin iarsuithe	Tháinig an tSamhain ansin	When the November-eve (<i>Samhain</i>) had arrived, (<u>long</u>) afterwards,
ocus do gnither a feis la hArt mac Cuinn.	agus rinneadh Feis <u>na Teamhrach</u> le hArt mac Choinn.	and its festival was made by Art, the son of Conn,
Tancatar filid agus aos gacha dána fon feis sin	Tháinig na filí agus aos gach dána do dtí an Fheis	the poets and the professors of every art came to that feast,
amail ba bes,	mar ba ghnáth	as it was their custom,
[ocus do ratsat a taibli leó,]	agus thugadar a dtáibhle leo,	and they brought their tablets with them.
ocus tiagatsum,	*agus chuadar.*	And <u>these Tablets also</u> came <u>there</u> ,
ocus dus cí Art,	Chonaic Art an dá tháibhle	and Art saw them,
ocus ót connarc	agus ó chonaic	and when he saw them
muscomairc,	d'iarr sé iad.	he asked for them;
ocus tucad cuige in dá thabold	Tugadh cuige an dá tháibhle	and the two tablets were brought,
co mbatar ina lámhaib	go rabhadar ina lámha aige	and he held them in his hands
aghaidh fri aghaidh.	aghaidh in aghaidh.	face to face.

Section 11

Imusling in tabold for araile dib,

cur imnaised

amail fheithlinn im urslait,

ocus nir cumgeadh a nimsgarad.

Ocus batar amail cach séd asin

[is an] taisced hi Temraig

curos loisc Dunlang mac Enda

.i. diar ort in ningenraid i Temraig.

Ling an dá tháibhle chun a chéile

nó gur snaidhmeadh ina chéile iad

mar bheadh féithleann timpeall craoibhe.

Níorbh fhéidir iad a scaradh ó chéile

agus bhíodar i dteannta na seoda eile

sa taisce i dTeamhair,

nó gur loisc Dúnlaing mac Éanna iad

an uair mharaigh sé na hógmhnaí i dTeamhair.

Suddenly the one tablet of them sprang upon
the other,

and they became united

the same as woodbine around a twig,

and it was not possible to separate them.

And they were preserved like every other
jewel

in the treasury at Tara,

until it was burned by Dúnlang, the son of
Enna,

namely, at the time that he burned the
princesses at Tara.

Section 12

Ut dicitur:

Aball Aillinni arda,
Ibar Baile bec forba,
Cia de berait i Laighibh,
Nis tuicit doeine borba.

Ocus atbert ingen Cormaic hui Cuind [.i. Ailbe]:

Is fris samlaim Aluime,
Fri hIbur Rátha Baile,
Fris conbaraim araile,
Fris in Abaill a Aille.

Fland Mac Lonain dixit:

Deisid Cormac um ceil cóir,
Conid fris Format in tsluaig,
Tabrad dia aire, naomh nar,
In chraobh do Thráig Baile Buain

Fos buirr bile, buidnib reb,
Rolla a delb, trumib tor,
Diar celgadh, ro celgait fir,
Amlaid sin ro celgait Cor.

Cormac dixit:

Ut dicitur:

The apple tree of noble Aillinn,
The yew of Baile, — small inheritance, —
Although they are introduced into poems,
They are not understood by unlearned people.

And [Ailbhe] the daughter of Cormac, the grandson of Conn, said:—

What I liken Aluime to,
Is to the yew of Ráith Baile;
What I liken the other to,
Is to the apple tree of Aillinn.

Flann Mac Lonan *dixit*:—

Let Cormac decide with proper sense,
So that he be envied by the hosts;
Let him remember, — the illustrious saint, —
The tree of the strand of Baile Mac Buain.

There grew up a tree under which companies could sport,
With the form of his face set out on it's clustering top;
When he was betrayed, truth was betrayed,—
It is in that same way they betray Cormac.

Cormac *dixit*:—

Sunn do claidedh mac Buain báin.

Here was entombed the son of White Buan.