

Echtra Cormaic i Tír Tairngirí

Cormac's Adventure in the Land of Promise

Note to the reader

This saga is part of the longer text edited by Stokes. In this presentation, §§1-30 correspond to §§25-54 of Stokes' edition.

Section 1

Cuach Cormaic fesin didiu .i. cuach oir bai lais.	*Cuach Chormaic, mar sin, cuach óir ab ea é a bhí aige.	Cormac's own Cup, then, was a cup of gold which he had.
Is amlaid didiu dofrith eiside on mud-sa.	An chaoi a bhfuarthas é, is amhlaidh seo a tharla sé:*	The way in which it was found was thus:
Laa n-æin dobai Cormac ua Cuind madan moch i cetamun	Ar maidin mhoch lá amháin sa Bhealtaine bhí Cormac ua Choinn	One day, at dawn in Maytime, Cormac, grandson of Conn, was
a ænur for Mur Tea hi Temraig.	ina aonar ar Mhúr Tea i dTeamhair.	alone on Múr Tea in Tara.
Conaca in t-æn oclach forosta findliath adochum.	Chonaic sé chuige óglach aosta fionnliath;	He saw coming towards him a warrior sedate (?), greyhaired.
Brat corcra corrtharach uime.	brat corcra cortharach uime;	A purple, fringed mantle around him.
Leni esnadach orsnáith hi custal a chnis.	léine shíogach órshnáith ar a chneas;	A shirt ribbed, goldthreaded next (?) his skin.
Da mæl-asa finddruine etir a troigthibh ocus talmhain.	dhá chúarán fhiondruine idir a throithe agus an talamh,	Two blunt shoes of white bronze between his feet and the earth.

Cræbh airgid co tri hublaib oir fria ais.	craobh airgid lena ais a raibh trí húill óir uirthi.	A branch of silver with three golden apples on his shoulder.
Ba leor peted ocus arpeatad immorro eistecht risin ceol dogníd in cræbh,	Ba leor de aoibhneas agus de áineas éisteacht leis an cheol a dhéanadh an chraobh.	Delight and amusement enough it was to listen to the music made by the branch,
a[r] rochoideoldais fir athgaiti	Do chodlóidís fir a bheadh gonta go mór,	for men sore-wounded,
nó mna siuil	nó lucht galair,	or women in childbed,
nó fialach galair		or folk in sickness
risin ceol dogníd sin	ón cheol a níodh an fear	at the melody which was made
intan docroitheadh in chræb.	nuair a chroitheadh sé an chraobh.	when that branch was shaken.

Section 2

Beandachais in t-oglach do Cormac.	Bheannaigh an t-óglach do Chormac	The warrior saluted Cormac.
Beannachais Cormac do somh.	agus bheannaigh Cormac dósan.	Cormac saluted him.

Section 3

“Can doluidh, a oclaigh?” ol Cormac.

“A tír nach bidh acht fíir,” ol se,

“ocus nach fuil æis nó ercra

nó duba na toirsi

nó tnuth nó formad

na miscais nó mordataidh.”

“Ní hamhlaid duind,” ol Cormac.

“Cest, a oclaigh,” ol Cormac, “in dingneam caradradh?”

“Maith lim a deanom,” ol in t-oglach.

Do[g]niad iarum caradradh.

“In craeb damsá,” ol Cormac.

“Dobér,” ol in t-oglach,

“Cá has a dtáinig tú *,a óglaigh *?” arsa Cormac.

“As tír ná bíonn inti ach an fhíirinne,” ar seisean,

“agus ná fuil inti aois ná urchóid,

dubhachas ná tuirse,

tnúth ná formad,

mioscáis ná mór-is-fiú.”

“Ní hamhlaidh dúinne,” arsa Cormac.

“Ceist agam ort, a óglaigh,” ar seisean, “an ndéanfaimid cairdeas le chéile?”

“Ba mhaith liom a dhéanamh,” arsa an t-oglach.

Rinne siad cairdeas le chéile ansin.

“Tabhair domsa an chraobh,” arsa Cormac.

“Bhéarfad,” arsa an t-oglach,

“Whence hast thou come, O warrior?” says Cormac.

“From a land,” he replied, “wherein there is nought save truth,

and there is neither age nor decay

nor gloom nor sadness

nor envy nor jealousy

nor hatred nor haughtiness.”

“It is not so with us,” says Cormac.

“A question, O warrior: shall we make an alliance?” *says Cormac.*

“I am well pleased to make it,” says the warrior.

Then (their) alliance was made.

“The branch to me,” says Cormac.

“I will give it,” says the warrior,

“acht co taraigher damsá na trí haiscedha
conaiuib a Temraig ina cumain.”

“Dobérthar,” ol Cormac.

Naiscis in t-oglach iarum,

ocus facbha[i]s in cræbh, oculus teid ass la
sodain,

ocus ní fídir Cormac c[i]a leth in roluidh.

Section 4

Tindtai Cormac isin rítheagh.

Machtnaigset in teaghlach in cræbh.

Crotha[i]s Cormac ríu hí,

cor[us] cuir a súan

on trath co ’roili.

“má tugtar dom ina comaoín as Teamhair na
trí haiscís a iarraidh mé.”

“Bhéarfár,” arsa Cormac.

Naisc an t-oglach ansin comhlíonadh a
ghealltanais ar Chormac,

d’fhág an chraobh aige agus d’imigh as
láithreach

i slí ná feadair Cormac cé an treo a ndeachaigh
sé.

D’fhill Cormac isteach sa rí-theach.

Bhí an teaghlach ag déanamh iontais den
chraoibh.

Chroith Cormac dóibh í

gur chuir sé ina suan iad

ón tráth sin go dtí an tráth céanna arna
bhárach.

“provided the three boons which I shall ask in
Tara be granted to me in return.”

“They shall be granted,” says Cormac.

Then the warrior bound (Cormac to his
promise),

and left the branch, and *then* goes away;

and Cormac knew not whither he
had gone.

Cormac turned into the palace.

The household marvelled at the branch.

Cormac shook it at them,

and cast them into slumber

from that hour to the same time on the
following day.

Section 5

Tic in t-oclach a cind bliadne i n-airis [a] dala,	I gceann bliana tháinig an t-óglach <u>a lorg ar gealladh dó.</u>	At the end of a year the warrior comes into his meeting
ocus cuindchis ar Cormac cumain a cræbhi.	D'iarr sé ar Chormac comaoín a chraoibhe.	and asked of Cormac the consideration for his branch.
“Doberthar,” ol Cormac.	“Bhéarfai sin <u>duit</u> ,” ar Cormac.	“It shall be given”, says Cormac.
“Berad Aillbi [lim tra] andiu,” ol se.	“Bhéarfaidh mé Ailbhe liom inniu,” arsa <u>an t-óglach.</u>	“I will take (<u>thy daughter</u>) Ailbe today,” says <u>the warrior.</u>
Beris leis [iarum] in ingin.	Rug sé leis <u>Ailbhe, iníon Chormaic</u> , ansin.	So he took the girl with him.
Doberaid banntrocht [na Temrach] trí gartha foraird indegaid ingine righ Erenn.	Lig bantracht na Teamhrach trí gártha os ard le cumha i ndiaidh iníon rí Éireann.	The women of Tara utter three loud cries after the daughter of the king of Erin.
Crotha[i]s Cormac in craebh friu	Chroith Cormac an chraobh dóibh, ámh,	But Cormac shook the branch at them,
co ruscar ria toirsi uili	nó gur scar sé uile ón bhrón iad	so that he banished grief from them all
ocus cor' cuir 'na suan íat.	agus gur chuir ina suan iad.	and cast them into sleep.

Section 6

Tic dia mis	Mí ón lá sin tháinig sé <u>arís</u>	That day month comes <u>the warrior</u>
ocus beridh Carpre Lifeachair les.	agus rug leis Cairbre Lifeachair, <u>mac Chormaic</u> .	and takes with him Carpre Lifeachair (<u>the son of Cormac</u>).
Ni roan didiu caí no dogra isin Temraig día es in meic,	Níor stopadh den chaoi ná den chaoineadh i dTeamhair i ndiaidh an mhic,	Weeping and sorrow ceased not in Tara after the boy,
ocus nír' loingid ocus nir' suanadh in n-aidchi-sin indti,	níor caitheadh bia ná níor chuathas chun suain an oíche sin ann	and on that night no one therein ate or slept,
ocus badar a mbron ocus i nduba dermair.	agus bhíothas i mbrón agus i ndubhachas go han-mhór.	and they were in grief and in exceeding gloom.
Crotha[i]s Cormac in craebh ríu	Chroith Cormac an chraobh dóibh	But Cormac shook the branch at them,
co ruscarsad fri dogra.	agus scaip sé <u>a</u> mbrón.	and they parted from (<u>their</u>) sorrow.

Section 7

Tig in t-oglach cétna dorísi.	Tháinig an t-óglach céanna arís.	The same warrior comes again.
“Cid connaigi aniu?” ol Cormac.	“Caidé tá uait inniu?” arsa Cormac.	“What askest thou today?” says Cormac.
“Do banchele-siu,” ol se	“Do bhainchéile-se,” ar seisean.	“Thy wife”, saith he,
.i. Eithne Tæbhfhada	“Eithne Thaobhfhada,	“even Ethne the Longsided,

ingen Dunlaing rí[gh] Laighean.

Beridh les iarum in mnai.

iníon Dhúnlaing Rí Laighean.”

Rug sé leis ansin an bhean.

daughter of Dunlang king of Leinster.”

Then he takes away the woman with him.

Section 8

Ni rodamair tra do Cormac inní sin.

Luid inandiaid.

Teit cach didiu anadiaidh Cormaic.

Tucad ceo mor for lar in maighi sonnaich doibh.

Focerd Cormac a magh mor a ænur.

Dun mor ar lar in maighi.

Sonnach credhumæ uime.

Teag findairgid isin dun

ocus se lethtuighthi do eitib en find.

Níor fhulaing Cormac an gníomh sin.

Chuaigh sé i ndiaidh an óglaigh

agus chuaigh a raibh i dTeamhair ansin i ndiaidh Chormaic

ach thit ceo trom orthu i lár na máighe sconsaí.

Tharla Cormac ansin ar mháigh mhór ina aonar.

Bhí dún mór ar lár na máighe

agus sconsa cré-umha uime.

Bhí teach fionn-airgid laistigh den dún

agus a leath dá dhíon déanta de eítí fionn-éan.

That thing Cormac endured not.

He went after them,

and every one then followed Cormac.

A great mist was brought upon them in the midst of the plain of the wall.

Cormac found himself on a great plain alone.

There was a large fortress in the midst of the plain

with a wall of bronze around it.

In the fortress was a house of white silver,

and it was half-thatched with the wings of white birds.

[Marcsluag side oc tathaiged in tigi	<u>Bhí</u> marcshlua sí chun an tí agus uaidh,	A fairy host of horsemen (<u>was</u>) haunting the house,
ocus utlaigi] do eitib en fínd ina n-ochtaibh do thuighi in tighi.	lán baclainne de eítí fionn-éan leis an teach a dhíonadh in ucht <u>gach duine acu siúd a bhí ag teacht</u> .	with lapfuls of the wings of white birds in their bosoms to thatch the house.
Ticeadh athach gaíthi chuici beous,	Thagadh séideán gaoithe i gcónaí *chuige*, ámh,	A gust of wind would still come to it,
ocus gach ní dotuighthi de	agus an méid a bhíodh díonta acu	
dobereadh in ghæth as beous.	bheireadh an ghaoth léi é *, ámh*.	and still the wind would carry away all of it that had been thatched.
Section 9		
Atchi didiu fear ind ic atód teneadh,	Chonaic sé fear ansin ag fadú tine.	Then he sees a man therein kindling a fire,
ocus docuired in omna bunreamur bun barr fair.	Chuireadh an fear stacán ramhar darach bun barr <u>ar an tine</u>	and the thick-boled oak was cast upon it, top and butt.
Intan ticeadh dorisi ocus omna aili leis	agus nuair thagadh sé arís agus stacán eile leis	When the man would come again with another oak
tairgidh loscudh na cetomna.	bhíodh deireadh dóite ag an chéad cheann.	the burning of the first oak had ended.

Section 10

Atchi didiu dun ríghda romór aile, ocus sondach credhumæ [aili] uime sidhi. Ceithri tighi isin dun. Luidh-sium isin dun. Atchi in ríghtheagh romor, ocus a chleatha sidhe do credumæ, ocus a cæl d'airgid, ocus a thuighi do eitib én find.	Chonaic sé ansin dún ríoga ró-mhór eile agus sconsa eile cré-umha uime sin. Bhí ceithre tithe sa dún. Chuaigh sé isteach ann agus chonaic sé <u>roimhe</u> an rí-theach ró-mhór. Bhí cliatha <u>creatlaigh</u> an tí déanta de chré- umha agus na buinneáin chaola déanta d'airgead agus ba de eití fionn-éan an tuí <u>sa díon</u> .	Then he sees another fortress, vast and royal, and another wall of bronze around it. There were four houses therein. He entered the fortress. He sees the vast palace with its beams of bronze, its wattling of silver, and its thatch of the wings of white birds.
--	---	--

Section 11

Atchi didiu topur taitneamach isin lis, ocus coíc srotha ass, ocus na sloigh imaseach ic ol usci na sroth.	Chonaic sé ansin tobar soilseach i lios <u>an tí</u> agus cúig srutha as agus na sluaite ag ól uisce <u>an tobair agus uisce</u> na sruth um á seach.	Then he sees in the garth a shining fountain, with five streams flowing out of it, and the hosts in turn a drinking its water.
Nai cuill buana oscind in tobuir.	Naoi gCoill Bhuana <u>ag fás</u> os cionn an tobair.	Nine hazels of Buan <u>grow</u> over the well.
Focerdaidh andsin na cuill corcarrda a cnaí isin topur	Ligeadh na coill chorera dá gcnóite titim <u>uathu</u> sa tobar	The purple hazels drop their nuts into the fountain,
conus-tennat na coíc eicne filead isin topur, co curtar a mbolga for na srothaibh.	agus na cúig bradáin a bhí sa tobar <u>bheiridís</u> <u>orthu</u> , phléascadís iad agus chuiridís a mblaosca <u>ar snámh</u> ar na srutha.	and the five salmon which are in the fountain sever them and send their husks <u>floating down</u> the streams.
Fuaim eassa na sroth sin didiu, ba bindi na cach ceol a cantais.	Fuaim na sruth sin at titim ba bhinne é ná gach ceol <u>ar bith</u> a cantar.	Now the sound of the falling of those streams is more melodious than any music that (<u>men</u>) sing.

Section 12

Luidh iarsin isin rightheach.

Oen lanamain is[in] tigh forachind.

Ba derscai[g]theach dealb in oclaig

ar ailli a crotha,

ar chaine a dealbha

ocus ar ingantus a ecoisce.

Ingen immorro macdachta mongbhuidhi,

fo barr ordha,

fa haillim do mnaib in betha,

ina fharradh.

Dogníter a fosaic can rathugud.

Chuaigh Cormac ansin isteach sa rí-theach.

Fuair sé aon lánúin amháin sa teach roimhe.

Ba dheárscnaithe é deilbh an óglaigh díobh

ar áilleacht a chrutha,

ar chaoine a chuma

agus ar iontas a dhéanaimh.

Bhí ógbhean aibidh mhongbhuí

ina theannta,

folt órga gruaige uirthi,

agus ba í ab áille de mhná an domhain.

Bhí a cosa á ní gan neach ar bith do thabhairt chúraim dóibh.

He entered the palace.

There was one couple inside awaiting him.

The warrior's figure was distinguished

owing to the beauty of his shape

and the comeliness of his form

and the wondrousness of his countenance.

The girl

along with him,

grown-up, yellow-haired,

with a golden helmet,

was the loveliest of the world's women.

Her feet are washed without being observed.

Fotracud forsín clárudh cen tincur o dhune	<u>Bhí dabhach</u> fothragtha ar thaoibh an tí <u>agus an t-uisce ann te de shíor</u> gan duine bheith ina chúram	(<u>There was</u>) bathing on the partition without attendance of any one,
acht na clocha ind agus ass.	ach na clocha <u>teo</u> ann agus as <u>uathu féin</u> .	but the (<u>heated</u>) stones (<u>of themselves went</u>) into and (<u>came</u>) out (<u>of the water</u>).
Dogníd Cormac a fatracud íarsin.	Dhein Cormac é féin d'fhothragadh ann.	Cormac bathed himself thereafter.

Section 13

A mbadar and íar trath nona conacadar æn fear chucu isin teach.	Le linn dóibh bheith ansin tráthnóna <u>an lae sin</u> chonaiceadar an fear chucu isteach.	As they were there after the hour of none they saw a man coming to them into the house.
Tuag connaidh ina laim deis, ocus lorg ina laim chlí, ocus muc ina díaid.	Bhí tua le haghaidh connadh <u>a ghearradh</u> ina láimh dheis aige, cleith ailpín ina láimh chlé agus muc ina dhiaidh aniar.	A wood-axe in his right hand, and a log in his left hand, and a pig behind him.

Section 14

“IS mithigh urgnam astigh,”

ol in t-oglach,

“daig ata aighi uasal ann.”

“Is mithid dúinn déanamh réidh istigh

ó tá aoi uasal tar éis teacht chugainn,”

arsa óglach an tí le fear na muice.

“ ’Tis time to make ready within,”

says the warrior;

“because a noble guest is here.”

Section 15

Buailis in fer in muic cor’ marbh,

ocus scoiltis a luirg co robadar tri gnuidh do
lea[th]scoilteach les.

Laiter in mu[i]c isin choiri.

Bhuail an fear an mhuc agus mharaigh í.

Scoilt sé ansin an chleith ailpín nó go raibh trí
bheart de chipíní connaidh aige.

Chaith sé an mhuc isteach sa choiri.

The man struck the pig and killed it.

And he cleft his log so that he had three sets
(?) of half-cleavings.

The pig is cast into the caldron.

Section 16

“IS mithigh [a] impod libh,” ol in t-oglach.	“Is mithid duit é iompó,” arsa an t-óglach.	“It is time for you to turn it,” says the warrior.
“Ni heigin,” ol in luchtairi,	“Ní haon mhaith sin a dhéanamh,” arsa an friothálaí,	“That would be useless,” says the kitchener;
“or ní bha bruithi tria bithu sir in mucc co n-indistar fir cachá ceatramhan dí.”	“mar ní bruithfear an mhuc go brách go dtí go n-instear <u>scéal</u> fíor in aghaidh gach ceathrú dhi.”	“for never and never will the pig be boiled until a truth is told for each quarter of it.”

Section 17

“Indis duin didiu,” for in t-oglach, “artus.”	“Aithris dúinn, thusa, mar sin ar dtús,” arsa an t-óglach.	“Then”, says the warrior, “do thou tell us first.”
---	--	--

Section 18

“La da rabba-sa ic cuartugud in feraind,” ol se,	“Lá dá rabhas ag tabhairt chuairt timpeall <u>mo chuid</u> fearainn,” arsa <u>an freastalaí</u> ,	“One day,” says he, “when I was going round the land,
“fuaruss bu fir aile im ferand, ocus doradus lium a ngobhang.	“fuair mé ba fir eile ar mo thalamh féin agus thug mé liom go dtí an póna iad.	I found another man’s cows on my land, and I brought them with me into a cattle-pound.
Tainic tigerna na mbo amdeaghaidh,	Tháinig an fear ar leis na ba im dhiaidh	The owner of the cows followed me

ocus aspert doberedh log dam ara bu do leigean ass.	agus dúirt sé <u>liom</u> go dtabharfadh sé luach saothair dom ar a bha a ligint leis.	and said that he would give me a reward for letting his cows go free.
Dobert-sa do a bhu.	Thugas dó na ba	I gave him his cows.
Dorat-son damsa mucc agus tuag agus lorg:	agus thug seisean dom muc agus tua agus cleith ailpín:	He gave me a pig and an axe and a log,
in muc do marbad don tuaig gach n-aidhchi,	an mhuc a mharú gach oíche leis an tua,	the pig to be killed with the axe every night,
ocus in lorg do scailteadh dí,	an chleith ailpín a scoilteadh léi <u>freisin</u>	and the log to be cleft by it,
ocus bidh daithin bruithi na muici do chondudh and,	agus go mbeadh <u>ansin</u> dóthain bruite na muice de chonnadh ann	and there will (<u>then</u>) be enough firewood to boil the pig,
ocus dæthain in righthighi olcheana,	agus dóthain an rí-thí *chomh maith* <u>sa mhuc</u> ,	and enough for the palace besides.
ocus didiu is beo in mhuc iar maidin,	agus ansin is beo an mhuc <u>arís</u> ar maidin	And, moreover, the pig is alive on the morning after,
ocus is lan in lorg,	agus is slán an chleith ailpín	and the log is whole.
ocus ataid fon samla sin o sin cusaníu.”	agus is amhlaidh sin atá siad agam ó shoin go dtí inniu.”	And from thence till today they are in that wise.”

Section 19

“Is fíor, tra, in scéal sin,” ol in t-oglach.

“Scéal fíor, go deimhin, an scéal sin,” arsa an t-oglach.

“True, indeed, is that tale,” says the warrior.

Section 20

Rohindtódh in muc

hIompaíodh an mhuc

The pig was turned (in the caldron),

ocus ní frith acht ceathramhe bruithi indti.

agus ní bhfuarthas ach a ceathrú bruite dhi.

and only one quarter of it was found boiled.

Section 21

“Indister scél fíor eile againn,” ol siad.

“Instear scéal fíor eile linn,” arsa siad go léir.

“Let us tell another tale of truth”, say they.

Section 22

“Indeodsa-sa,” ol in t-oglach.

“Ineodsa ceann,” arsa an t-oglach.

“I will tell one,” says the warrior.

“Tainic amm treabhtha ocaind.

“Tháinig aimsir threafa againn,” ar sé.

“Ploughing-time had come.

Intan rob ail in gort sin amuigh do threabadh

“An t-am a chuathas leis an ghort sin amuigh a threabadh

When we desired to plough that field outside,

is and dofrith silta foirseo treabhtha é do cruthneacht.

fuarthas treafa fuirsithe é agus síolta le cruithneacht.

then it was found ploughed, harrowed and sown with wheat.

Intan rob ail teacht da bhuaín
is and frith ina cruach isin gurt hé.

Antan rob ail a imfheadain isin leth sin amuigh
is and frith ina ænchruaich thuighthi isin les
he.

Atathar ica hithi o sin cusanú,
acht ní mo, ní lugu acach hí.”

Section 23

Rohimpod in muc
ocus frith cetraume aili bruithi indti.

Nuair chuathas á baint
fuarthas ina cruach sa ghort í.

An uair chuathas á tarraingt isteach go dtí an
áit sin amuigh
fuarthas in aon chruach amháin díonta sa lios
í.

Táthar á hithe ó shoin go dtí inniu
ach ní mó ná ní lú riamh í.”

hIompaíodh an mhuc
agus fuarthas ceathrú eile bruite dhi.

When we desired to reap it,
then (the crop) was found stacked in the field.

When we desired to draw it into that side out
there,
it was found in the garth all in one thatched
rick.

We have been eating it from then till today;
but it is no whit greater nor less.”

Then the pig was turned (in the caldron),
and another quarter was found to be cooked.

Section 24

“Leamsa in scel anois,” for in ben.

“Liomsa an scéal anois,” arsa an ógbhean.

“It is now my turn”, says the woman.

“Atat .uii. mba ocus .uii. cærich limsa,” for sí.

“Tá seacht mba agus seacht gcaoirigh agamsa,” ar sise.

“I have seven cows”, says she, “and seven sheep.

“Bidh dæthain luchta Tiri Tairnghiri do lucht na .uii. mbó.

“Tá dóthain mhuintir Thír Tairngire i mbainne na seacht mbó sin

The milk of the seven cows is enough for the people of the Land of Promise.

Tic a furthain d’edach d’olaind na .uii. cærach.”

agus faightear a ndóthain d’édach olla as olann na seacht gcaorach.”

From the wool of the seven sheep comes all the clothing they require.”

Section 25

Ba bruithi didiu in treas cethroime don sceol-sin.

Fuarthas an treas ceathrú den mhuc bruite den scéal sin.

At this story the third quarter (of the pig) was boiled.

Section 26

“Leat so in scel anois,” ar siad fria Cormac.

“Leatsa an scéal anois,” arsa siad le Cormac.

“It is now thy turn,” they say to Cormac.

Section 27

Ro indis didiu Cormac amal tucad a ben agus a mac agus a ingean uadh,

ocus amal tainic fein 'na n-farmoracht

co toracht in teach ut.

Bu bruithi didiu in muc uile la sodhain.

D'aithris Cormac ansin cé mar tugadh a bhean agus a mhac agus a iníon uaidh

agus cé mar tháinig sé féin ina ndiaidh

gur shroich sé an teach úd ina raibh sé.

Fuarthas an mhuc uile bruite láithreach.

So Cormac related how his wife and his son and his daughter had been taken from him,

and how he himself had pursued them

until he arrived at yonder house.

So with that the whole pig was boiled.

Section 28

Roindtear acco iarum

ocus tucad a cuid a fiadhnaisi Cormaic.

“Ni caithi[m]sa proind dogres,” ol Cormac, “can cæcait am chuibrind.”

Canais in t-oglach dord dho

cor' cuir a suan.

Dichrais iar suidhiu,

conacca in .L. oglach

Roinneadh an mhuc ansin

agus tugadh a chuid féin di i bhfianaise Chormaic.

“Ní chaithimse proinn riamh,” arsa Cormac, “gan caoga im chuideachta.”

Chan an t-oglach dord ceoil dó ansin

nó gur chuir sé ina chodladh é.

Dhúisigh sé i gceann tamaill

agus chonaic sé caoga óglach

Then they carve the pig,

and his portion is placed before Cormac.

“I never eat a meal,” says Cormac, “without fifty in my company.”

The warrior sang a burden to him

and put him asleep.

After this he awoke

and saw the fifty warriors,

	ina láthair	
ocus a mac agus a ben agus a ingean	agus a bhean agus a mhac agus a iníon <u>in éineacht leo</u> .	and his son and his wife and his daughter,
ina fharradh.		along with him.
Ba nert les a menma iar suidhiu.	Chuir sin ardú meanman air.	Thereupon his spirit was strengthened.
Rodaileadh lind agus biadh doib iarum	Dáileadh bia agus deoch dóibh ansin	Then ale and food were dealt out to them,
co mbadar subhaigh soforbailig.	nó go rabhdar súch suáilceach.	and they became happy and joyous.
Tucadh cuach oir il-laim in oiglaigh.	Tugadh cuach óir ansin i lámh an óiglaigh.	A cup of gold was placed in the warrior's hand.
Bai Cormac ic machtadh in chuaich	Bhí Cormac ag déanamh iontais den chuaich	Cormac was marvelling at the cup,
ar imad a delbh		for the number of the forms <u>upon it</u>
ocus ar ingantus a denmha.	ar áilleacht a chuma	and the strangeness of its workmanship.
	agus ar iomad na ndealbh <u>a bhí greanta air</u> .	
“Ata ní as inganta and,” ol in t-óglaich:	“Tá ní is iontaí ná sin ag baint leis,” arsa an t-óglaich.	“There is somewhat in it still more strange,” says the warrior.
“teora briathra breigi do radha foa	“Má abartar trí bréaga ina fhianaise	“Let three words of falsehood be spoken under it,

ocus meabus a trí.

Teora coibsená fíra dídíú do radhá fáí

ocus congáigeand dorísi fon samáil cétna.”

Dobeir in t-oclach teora briathra breigi foa,

ocus maidhidh i trí.

“IS fearr fíir do radh and,” ol in t-oglach,

“fodhaigh slánaigthi in chuaich.

Doberim mo chabhais, a Chormaic,” ol se,

“nach faicid do bhean na h’ ingen gnúis fhir scail

o tucad a Temraig uaid íad

gusaníú,

ocus nach faicid do mac gnúis banscaili.”

brisfidh sé ar trí.

Trí ráite fíora a aithris ina láthair ansin

agus táithfidh sé ina chéile arís slán.”

D’inis an t-óglach trí bréaga ansin

agus bhris an cuach ar trí.

“Is fearr an fhírinne a chanadh anois,” arsa an t-óglach,

“le go slánófar an cuach.

Bheirim mo bhriathar, a Chormaic,” ar seisean,

“nach bhfaca do bhean ná do iníon gnúis fíir

ó tugadh ó Theamhair uait íad

go dtí inniu,

agus nach bhfaca do mhac gnúis mhná.”

and it will break into three:

Then let three true declarations be under it,

and it unites (?) again as it was before.”

The warrior says under it three words of falsehood,

and it breaks into three.

“It is better to utter truth there,” says the warrior,

“for sake of restoring the cup.

I make my declaration, O Cormac,” saith he,

“that until today

neither thy wife nor thy daughter has seen the face of a man

since they were taken from thee out of Tara,

and that thy son has not seen a woman’s face.”

Ba slan in cuach iarum dhe sin.

Ba shlán iomlán an cuach láithreach de sin.

The cup thereby became whole.

Section 29

“Ber-siu do muntir didiu,” ol in t-oglach,

“Tabhair leat do mhuintir anois,” arsa an t-oglach,

“Take thy family then,” says the warrior,

“ocus beir in cuach corob fri etirgleodh fira
ocus goa agud,

“agus beir an cuach leat go mbí sé agat le
dealú na fírinne ón bhréag

“and take the Cup that thou mayst have it for
discerning between truth and falsehood.

ocus bidh agud in craebh fri ceol agus fri
hairfideadh,

agus bíodh agat freisin an chraobh chun ceoil
agus seanma.

And thou shalt have the Branch for music and
delight.

ocus berthar uaid íad uile in la fogeba bas.

Bhéarfai uait uile iad an lá a gheobhaidh tú
bás.

And on the day that thou shalt die they all will
be taken from thee.

Misi Manandan mac Lir,” ar se,

Mise Manannán Mac Lir,” ar seisean,

I am Manannan son of Ler”, says he,

“rí Thírí Tarrngiri,

“rí Thír Tairngire,

“king of the Land of Promise;

ocus is aire doradus alle d’ fhechsain Tírí
Tarrngire.

agus is é fáth thugas anseo thú le go bhfeicfeá
Tír Tairngire.

and to see the Land of Promise was the reason
I brought (thee) hither.

IS e in marcsluag atconnarcas ic tuighi in
tighi,

An marcshlua a chonaic tú ag díonadh an tí is
iad sin

The host of horsemen which thou beheldest
thatching the house are

æs dana Erenn annsin

aos dána na hÉireann

the men of art in Ireland,

ag tinol cruith agus cethri, agus teit ar neimhthní ass.	ag cnuasach stór agus maoin a théann ar neamhthní as.	collecting cattle and wealth which passes away into nothing.
IS e in fear atcon[n]arcais ic fadod na teinedh, oigtigerna andsin,	An fear a chonaic tú ag fadú na tine, óg-thiarna é sin	The man whom thou sawest kindling the fire is a young lord,
ocus icais asa treabadh cach ní chaitheas.	agus é ag caitheamh lena thiarnas gach a bhfaigheann sé as.	and out of his housekeeping he pays for everything he consumes.
As e in topur adcon[n]arcais	An tobar a chonaic tú	The fountain which thou sawest,
cusna coic srothaibh ass	agus na cúig srutha as,	with the five streams out of it,
.i. topur in fis.	tobar an fheasa é sin	is the Fountain of Knowledge,
IS iad na cuic cétfadha triassa tarrthaitear in fis,	agus is iad <u>na cúig srutha</u> na cúig céadfaí trína dtarraingítear an fios	and <u>the streams</u> are the five senses through the which knowledge is obtained (?).
ocus didiu ní bia dan lais	agus ní bhíonn dán ag aon duine	And no one will have knowledge
nach ní na hiba dig asin tobur fesin	ná hólann deoch as an tobar *féin*	who drinketh not a draught out of the fountain itself
ocus asna srothaibh.	nó as na <u>cúig sruthu sin</u> .	and out of the streams.
Lucht na n-illdan is iad eabhus estib diblínaib.”	An mhuintir a ólann as an dá cheann is iad lucht na n-ildhán iadsan.”	The folk of many arts are those who drink of them both.”

Section 30

Antan tra atracht Cormac isin maidin
arnamharach

is and bai for faith[ch]i na Teamrach,

a ceathrar,

ocus a craebh agus a chuach oca.

Ba he sin didiu Cuach Cormaic iartain,

ocus is e nodeiligid firindi agus gaí i[c]
Gædhealu,

acht cheana

nir' mharthanach dareis Cormaic he

amal rogeallad dho.

Nuair dhúisigh Cormac an mhaidin arna
bhárach

is é an áit a bhfuair sé é féin ar fhaiche na
Teamhrach,

an ceathrar acu,

agus an chraobh agus an cuach acu.

Ba é Cuach Chormaic ainm an chuaich ina
dhiaidh sin

agus is é a dhealaíodh an fhírinne ón bhréag
ag na Gaeil.

Faoi mar gealladh dó, ámh,

níor mharthanach é i ndiaidh Chormaic.

Now on the morrow morning, when Cormac
arose,

he found himself on the green of Tara,

with his wife and his son and daughter.

and having his Branch and his Cup.

Now that was afterwards (called) 'Cormac's
Cup',

and it used to distinguish between truth and
falsehood with the Gael.

Howbeit, as had been promised him [by
Manannan]

it remained not after Cormac's death.