

Tochmarc Étaíne

The Wooing of Étaín

Note to the reader

The Medieval Irish text in this presentation is based on the version of the saga in the Yellow Book of Lecan. In that version, one sentence in Section 1.24 and two lines of the poem in Section 3.10 are missing; in this presentation, these are inserted from the version of the saga in Leabhar na hUidhre. These insertions are indicated by the letter U.

Incipit do Thochmarc Edaine

Tosú Thochmhairc Éadaoine anseo

Here begins the Wooing of Étaín.

Section 1.1

Bai ri amra for Eirinn do T[h]uathaib De a
c[h]enel,

Eochaid Ollathar a ainm.

Ainm n-aill do dano an Dagda,

ar ba hé dognith na firta ocus conmidhedh na
sina ocus na toirthé doibh.

Ba head asbeirdis combo dé asberthe Dagda
fris.

Bhí rí uasal in Éirinn — de Thuathaibh Dé
Danann a chineál

agus Eochaidh Ollathair a ainm.

Ainm eile dó an Dá, *ar ndóigh,*

óir b'é sin a dheineadh na fearta agus a
rialáíodh na síonta agus na torthaí dóibh.

Dá bhrí sin deiridis go nglaoití an Dá air.

There was a famous king of Ireland of the race
of the Tuatha Dé,

Eochaid Ollathair his name.

He was also named the Dagda [i.e. good god],
moreover,

for it was he that used to work wonders for
them and control the weather and the crops.

Wherefore men said he was called the Dagda.

Bai ben la hEalcmhar an Broga .i. Eithne a hainm.	Bhí bean ag Ealcmhar an Bhrú — Eithne a hainm.	Elcmar of the Brug had a wife whose name was Eithne,
Ainm n-aill di Boand.	Ainm eile di an Bhóinn.	and another name for her was Boand.
Atacobair an Dagda dó a cairdeas collaidi.	Bhí sí ón nDá i gcairdeas colla.	The Dagda desired her in carnal union.
Aroét an ben on Dagda acht nibad oman Ealcmhaire, ar med a c[h]umachtaí.	Ghlacfadh an bhean leis an nDá mura mbeadh eagla Ealcmhair uirthi toisc méid a chumhachta.	The woman would have yielded to the Dagda had it not been for fear of Elcmar, so great was his power.
Faidis an Dagda iarum Ealcmhar n-uad for turus co Bres mac nEalathan co Mag nInis, ocus dogeine an Dagda tincheadla mora for Ealcmhar oc dul nuad, cona tisad i fairthi .i. a muichi, ocus diuchtrais dorcha n-aidchi aire, ocus argart gortai ocus itaid de. Dobert imorchora mora fair, co torchaidh .ix. mísa fri haenla.	Ina dhiaidh san do chuir an Dá Ealcmhar uaidh ar turas go dtí Breas mac Ealaíon i Má nInis agus do chuir an Dá geasa móra draíochta ar Ealcmhar agus é ag dul uaidh chun ná tiocfadh sé thar n-ais go luath agus do bhain sé dorchadas oíche de agus d’ainic ar ghorta agus ar thart é. Do chuir sé teachtaireachtaí móra air gur imigh naoi míosa thart in aon ló	Thereupon the Dagda sent Elcmar away on a journey to Bres son of Elatha in Mag nInis, and the Dagda worked great spells upon Elcmar as he set out, that he might not return betimes (that is, early) and he dispelled the darkness of night for him, and he kept hunger and thirst from him. He sent him on long errands, so that nine months went by as one day,

Fo bhith asbertsom conicfad ider lá agus aidchi dia thig afrithisi.	— mar dúirt sé go dtiocfadh sé thar n-ais idir lá agus oíche.	for he had said that he would return home again between day and night.
Luid an Dagda co mnai nEalcmair coléig	Chuaigh an Dá isteach go dtí bean Ealcmhair *idir an dá linn*	Meanwhile the Dagda went in unto Elcmar's wife,
co mbert mac dó .i. Aengus a ainm,	agus rug sí mac dó — Aonghas a ainm.	and she bore him a son, even Aengus,
ocus ba slán an bean dia galar ar cind Ealcmair,	Agus bhí an bhean slán dá seoladh ós comhair Ealcmhair	and the woman was whole of her sickness when Elcmar returned,
ocus nir airigistair fuirri a bine	agus níor bhraith sé a locht uirthi	and he perceived not her offence,
.i. teacht a coibligi an Dagdai.	.i. í tar éis bheith ina luí leis an nDá.	that is, that she had lain with the Dagda.

Section 1.2

Birt an Dagda a mac coleigh for altrom do tig Midir i mBrig Leith i Teathbai.	Rug an Dá a mhac leis ar altram go tigh Mhír i mBrí Léith i dTeafa *ag an am sin*.	The Dagda meanwhile brought his son to Midir's house in Brí Léith in Tethba, to be fostered.
Alta Aengus i ssuidiu co cend .ix. mbliadna.	Do hoileadh Aonghas ansan go ceann naoi mbliana.	There Aengus was reared for the space of nine years.
Cluichemag már la Midir i mBrig Leith.	Bhí mágh mhór chluiche ag Mír i mBrí Léith.	Midir had a great playing-field in Brí Léith.
Tri .l.a mac ann do maccaemaib thiri Erenn,	Bhíodh trí caogaid mhac ann de mhacaoimh thíre Éireann	Thrice fifty lads of the young nobles of Ireland were there

ocus tri .I.a ingin d'inginaib thiri Erenn.

Aengus bá toiseach doib uili

ar med a grada la Midir,

ar caime a delba ocus ar suíri a ceneoil.

Ainm do dano an Mac Ócc, a n-asbert a mathair:

“Is óc an mac doronad i tosach lae

ocus ro geinir etir ocus fescur.”

agus trí caogaid iníon d'iníona thíre Éireann.

Bhí Aonghas ina thaoiseach orthu go léir

ar mhéid a ghrá le Mír,

ar chaoimhe a dheilbhe agus ar shaoire a chineáil.

B'ainm dó ansan an Mac Óg mar dúirt a mháthair

“Is óg an mac a deineadh i dtosach lae

agus a rugadh idir é agus bruach nóna.”

and thrice fifty maidens of the land of Ireland.

Aengus was the leader of them all,

because of Midir's great love for him,

and the beauty of his form and the nobility of his race.

He was also called *in Mac Óc* (the Young Son), for his mother said:

“Young is the son who was begotten at the break of day

and born betwixt it and evening.”

Section 1.3

Fearais Aengus deabaid fri Triath mac Feabail nó Gobair do Feraib Bolc,	D'éirigh idir Aonghas agus Triath mac Feabhail (nó Gabhair) de na Fearaibh Bolg	Now Aengus quarreled with Triath son of Febal (or Gobor) of the Fir Bolg,
ba leaththuisseach don cluichi	a bhí ina leathtaoiseach don chluiche	who was one of the two leaders in the game,
ocus ba dalta do Midir.	agus ina dhalta ag Mír.	and a fosterling of Midir.
Nibo menma la Aengus a acal[l]aim do T[h]riath, co n-epert:	Níor mhaith le hAonghas go mbeadh Triath ag caint leis mar dúirt sé:	It was no matter of pride with Aengus that Triath should speak to him, and he said:
“As imnead dam mac an mogad dom acallaim”	“Is olc liom mac an mhogha a bheith ag caint liom,”	“It irks me that the son of a serf should hold speech with me,”
— ar doruimin Aengus co sin robo Midir a athair,	— mar cheap Aonghas go dtí san gurbh é Mír a athair	for Aengus had believed until then that Midir was his father,
ocus ba toich do rigi Breag Leith fadeisin,	agus gurbh í ríocht Bhrí Léith féin a oidhreacht	and the kingship of Brí Léith his heritage,
ocus ní fhidir a chairdeas frisin Dagda an tan sin.	agus ní raibh a fhios aige an t-am san gur chara gaoil dó an Dá.	and he knew not then of his kinship with the Dagda.

Section 1.4

Friscart Triath co n-epert:

“Ní ferr liumsa,” or se, “in t-amus dona fes mathair nó athair dom acallaim.”

Luid Aengus iarum for cai ocus dubai docum Midir

iarna athaisiugud do Triath.

“Cid sin?” ol Midir.

“Triath rom c[h]ain, ocus dorrubai frim eneach

nad fil mathair na hathair lium.”

“Is gó,” ol Midir.

“Ceist,” ol Aengus, “cia mo mathair, can dom athair?”

“Ní hanna.

Eochaid Ollathar do athair”, ol Midir,

Do fhreagair Triath agus dúirt:

“Ní fearr liomsa,” ar seisean, “an t-amhas gan a fhios máthar ná athar dó a bheith ag caint liomsa.”

Ina dhiaidh san chuaigh Aonghas le gol agus le dúchas chun Mír

agus aithis bainte as ag Triath.

“Cad é seo?” arsa Mír.

“Cháin Triath mé agus chaith suas im aghaidh

ná fuil máthair ná athair agam.”

“Is bréag san,” arsa Mír.

“Más ea,” arsa Aonghas, “cé hí mo mháthair agus cad as do m’athair?”

“Ní deacair é sin.

Is é Eochaidh Ollathair t’athair,” arsa Mír,

Triath made answer and said:

“I take it no less ill that a hireling whose mother and father are unknown should hold speech with me.”

Thereupon Aengus went to Midir weeping and sorrowful

at having been put to shame by Triath.

“What is this?” said Midir.

“Triath has defamed me and cast in my face

that I have neither mother nor father.”

“ ’Tis false,” said Midir.

“Who is my mother, from whence is my father?” *said Aengus.*

“No hard matter.

Thy father is Eochaid Ollathair,” said Midir,

“ocus Eithni ben Ealcmair an Broga do mathair.

Misi dot alt fó clith ar Ealcmair,

arnabad tocrad do denam dia chind.”

“Tairsu liumsa,” ol Aengus,

“conomm ardama m’athair,

arnach rabasa fo clith ba sire fo aithisib Fer mBolg.”

“agus is í Eithne bean Ealcmhair an Bhrú do mháthair.

Is mise a oil tú fé cheilt ar Ealcmhar

chun ná beadh sé cráite tusa a bheith déanta dá ainneoin.”

“Tair im theanntasa,” arsa Aonghas,

“go n-adhmaí m’athair mé

chun ná rabhad níos fuide i bhfolach fé aithisí na bhFear Bolg.”

“and Eithne, wife of Elcmar of the Brug, is thy mother.

It is I that have reared thee unknown to Elcmar,

lest it should cause him pain that thou wast begotten in his despite.”

“Come thou with me,” said Aengus,

“that my father may acknowledge me,

and that I may no longer be kept hidden away under the insults of the Fir Bolg.”

Section 1.5

Docomlai Midir iarum oculus a dalta leis do agallaim Eachach,

co mbadur i nUisneach Midi a medon Erenn,

ar ba hann bai teach nEachach,

daig ba comfadai uad for each leth ind Eiriu

Ansan d’imigh Mír agus a dhalta ina theannta chun a bheith ag caint le hEochaidh

go dtí gur shroiseadar Uisneach Mí i lár Éireann

mar is ansan a bhí tigh Eochaidh

ionnas go raibh Éire ar chomhfhad uaidh

Then Midir set out with his fosterling to have speech with Eochaid,

and they came to Uisnech of Meath in the centre of Ireland,

for ’tis there that was Eochaid’s house,

Ireland stretching equally far from it on every side,

fodeas ocus fotuaid, sair ocus siar.	ó dheas agus ó thuaidh, soir agus siar.	to south and north, to east and west.
Co fairnechtar Eochaid ara cind a ndail.	Fuairadar Eochaidh ar a gcionn i ndáil.	Before them in the assembly they found Eochaid.
Congair Midir in rí[g] leis for leith do agallaim in meic.	Ghlaoigh Mír an rí ar leith chuige chun go mbeadh sé ag caint leis an macán.	Midir called the king aside to have speech with the lad.
“Cid is ail don ogleach sa nach tainig riam?”	“Cad is áil leis an óglach so nár tháinig roimhe seo?”	“What does he desire, this youth who has not come until now?”
“Is ail do a aidide dia athair	“Is áil leis a admháil dá athair	“His desire is to be acknowledged by his father,
ocus ferand do tabairt do,” ol Midir,	agus fearann a thabhairt dó,” arsa Mír,	and for land to be given to him,” said Midir,
“ar ní comadais do macsu can ferann ocus tusa a ríghí nErenn.”	“mar ní ceart do mhacsa gan fearann agus tusa i ríocht Éireann.”	“for it is not meet that thy son should be landless while thou art king of Ireland.”
“Is fo chean dó,” ol Eochaid, “is mac dam.	“Mochean dó,” arsa Eochaidh, “is mac dom é.	“He is welcome,” said Eochaid, “he is my son.
An ferand dutracarsa dó ní folam fos.”	Ach ní folamh fós an fearann ba mhian liom a thabhairt dó.”	But the land I wish him to have is not yet vacant.”
“Cia ferand sin?” ol Midir.	“Cé’n fearann é sin?” arsa Mír.	“What land is that?” said Midir.
“An Brud fri Boind atuaid,” ol Eochaid.	“An Brú lastuaidh den Bhóinn,” arsa Eochaidh.	“The Brug, to the north of the Boyne,” said Eochaid.
“Cia fil i suidugud?” ol Midir.	“Cé tá ann?” arsa Mír.	“Who is there?” said Midir.

“Ealcmhar,” ol Eochaid, “in fer fil and.

Ni hail dam a crad ni bus mo.”

“Is é Ealcmhar an fear atá ann,” arsa Eochaidh,

“níorbh áil liom é a chrá níosa mhó.”

“Elcmar,” said Eochaid, “is the man who is there.

I have no wish to annoy him further.”

Section 1.6

“Ceist, cisi comairli doberi don mac sa?” ol Midir.

“Tatham dó,” ol Eochaid.

“Tiad dia Samna isin mBruig, agus tuicead gaisgead fair.

La side agus caincomraic sin la firu Erenn,

agus ni bi neach a fhuath a cheili and,

agus bíd Ealcmhar a Cnoc Shide an Broga cen gaisced fair

acht gablan findchuill ina laim,

agus a brat diabal imi,

agus dealg n-oir ina brutt,

“Cogair, cé’m chomhairle a thabharfaidh tú don mhacán so?” arsa Mír.

“Tá agam dó,” arsa Eochaidh.

“Téadh sé lá Samhna sa Bhrú agus bíodh airm aige.

Is é sin lá síochána agus cairdeasa d’fhearaibh Éireann

agus ní bhíonn éinne ann gur fuath leis a chéile.

Agus beidh Ealcmhar i gcnoc shí an Bhrú gan airm aige

ach gabhlán fionnchoill ina láimh

agus brat dúbalta uime

agus dealg óir ina bhrat

“Pray, what counsel dost thou give this lad?” said Midir.

“I have this for him,” said Eochaid.

“On the day of Samain let him go into the Brug, and let him go armed.

That is a day of peace and amity among the men of Ireland,

on which none is at enmity with his fellow.

And Elcmar will be in Cnoc Síde in Broga unarmed

save for a fork of white hazel in his hand,

his cloak folded around him,

and a gold brooch in his cloak,

ocus tri .I. isin cluichimuigh ara belaib oca cluichi,	agus trí caogaid sa mhá chluiche ós a chomhair ag a gcluiche.	and three fifties playing before him in the playing-field;
ocus teis Aengus chuici, ocus domaithi do dia marbad,	Agus téadh Aonghas chuige agus bagradh a mharú air.	and let Aengus go to him and threaten to kill him.
ocus is tacar do nin rubai <.i. nir gona> acht coro ingealla a réir dó,	Agus is beite gan é a mharú má gheallann sé a réir dó.	But it is meet that he slay him not, provided he promise him his will.
ocus bá[d] sí riar Aengusa rigi laí co n-aidchi isin Bruigh,	Agus gurab í réir Aonghasa ríocht lae go n-oíche sa Bhrú.	And let this be the will of Aengus, that he be king a day and a night in the Brug;
ocus ní leicisiu a ferand do Ealcmair co targha mo reirse,	Agus ná leigse an fearann d'Ealcmair nó go ngéille sé dom réirse.	and see that thou yield not the land to Elcmair till he submit himself (?) to my decision;
ocus bad ed tacra Aengusa iar tiachtain is i mbithdisli dorochair do a ferand ar anacal Ealcmair arnach ro marbad,	Agus gurab í tagairt Aonghasa tar éis teacht gur i mbithdhílse a thit an fearann dó ar anacal Ealcmhair gan é a mharú	and when he comes let Aengus' plea be that the land has fallen to him in fee simple for sparing Elcmair and not slaying him,
ocus is rigi laí co n-aidchi conatechoir, ocus" asbeirsom "is laib ocus aidchib dochaitear an doman."	agus is ríocht lae go n-oíche a d'iarr sé. Agus" ar seisean, "is i laethanta agus oícheanta a chaitear an saol."	and that what he had asked for is kingship of day and night, and" said he, "it is in days and nights that the world is spent."

Section 1.7

Dochomlai Midir iar sin dia crích ocus a dalta lais, ocus gabais Aengus gaisced immon Samain sin ar cind, ocus doluid isin mBruig, ocus foceird Aengus eisce im Ealcmhar co n-ingeall do dia anmain rigi lai co n-aidchi ina ferand. Anais in Mac Óc ann a lla n-isin fo cetoir agus in n-aidchi d'adhaig a rigi an tiri ocus muindter Ealcmair dia reir. Doluid Ealcmhar arabarach do faedredh a feraind don Mac Óc, ocus bages bada mora occa. Asbert in Mac Óc ní leicfed a ferann uad	Ina dhiaidh san d'imigh Mír go dtí a chríoch agus a dhalta ina theannta. Agus an chéad Shamhain eile rug Aonghas ar airm agus tháinig sa Bhrú agus do bhagair buille ar Ealcmhar nó gur gheall sé dó ar a anam ríocht lae go n- oíche ina fhearann. D'fhan an Mac Óg ann an lá san *fé chéadóir* agus an oíche *dar gcionn* i ríocht na tíre agus muintir Ealcmhair dá réir. Tháinig Ealcmhar arna mhárach chun a fhearann a éileamh don Mhac Óg agus do bhagair bagair mhóra air. Dúirt an Mac Óg ná leigfeadh sé an fearann uaidh	Then Midir sets out for his land, and his foster-son along with him, and on Samain following, Aengus having armed himself came into the Brug and made a feint at Elcmar, so that he promised him in return for his life kingship of day and night in his land. The Mac Óc straightway abode there that day and the following night as king of the land, Elcmar's household being subject to him. On the morrow Elcmar came to claim his land from the Mac Óc, and therewith threatened him mightily. The Mac Óc said that he would not yield up his land
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conid reilgedh a reir an Dagda ara mbelaib fer nErenn.

nó go gcaithfeadh sé i réir an Dá é ós comhair fear nEireann.

until he should put it to the decision of the Dagda in the presence of the men of Ireland.

Section 1.8

Fogellat iarum an Dagda.

Ina dhiaidh san do glaodar ar an nDá

Then they appeal to the Dagda,

Concertasidhe cor caich amal a indell.

agus dhleacht sé siúd cor cáich fé mar a bhí curtha ar inneall aige.

who adjudged each man's contract in accordance with his undertaking.

“Is lasin n-oclaech sa a feacht sa a ferand as da reir seo”, ol Ealcmar.

“Is leis an óglach so an fearann feasta dá réir seo.”

“So then this land accordingly belongs henceforth to this youth,” said Elcmar.

“Is deithbir ón,” ol an Dagda;

“Is é go deimhin,” arsa an Dá.

“It is fitting,” said the Dagda.

“ro slecht do baegholsa o llo sidhe agus cáincomraic.

“Thitis i mbaol i lá síochána agus cairdeasa.

“Thou wast taken unawares on a day of peace and amity.

Tartais do ferann ar th'anacal,

Thugais t'fhearann ar t'anacal

Thou gavest thy land for mercy shown thee,

ar ba caime lat do ainim oldas do thír,

mar ba chaoimhe leat t'anam ná do thír.

for thy life was dearer to thee than thy land,

ocus rot biasu tír limsa chena

Mar sin féin beidh tír agat uaimse

yet thou shalt have land from me

nábó hingoiri duit oldas an Brug.”

nach mó a aimhleas duit ná an Brú.”

that will be no less profitable to thee than the Brug.”

“Cia hairm son?” ol Ealcmar.

“Cé'n áit é sin?” arsa Ealcmar.

“Where is that?” said Elcmar.

“Cleiteach,” ol an Dagda, “cusna trí tirib fil ime,	“Cleiteach,” arsa an Dá, “leis na trí tíortha atá móorthimpeall air,	“Cleiteach,” said the Dagda, “with the three lands that are round about it,
do macraid gach día isin Bruig ar do belaib oca cluichi,	do mhacáin gach lá sa Bhrú ós do chomhair ag a gcluiche	thy youths playing before thee every day in the Brug,
la hurthorad Boindi do thomailt duit asin ferann sa.”	agus toradh Bóinne le caitheamh agat as an bhfearann so.”	and thou shalt enjoy the fruits of the Boyne from this land.”
“Is maith,” ol Ealcmar, “dogentar samlaid,”	“Tá go maith,” arsa Ealcmar, “mar sin a dhéanfar.”	“It is well,” said Elcmar, “so shall it be accomplished.”
ocus beirthi i n-imirghi a Cleitech.	Agus chuaigh sé ar imirce go dtí Cleitech.	And he made a flitting to Cleitech,
Iar sin dognith dún and lais,	Ina dhiaidh san do dhein sé dún ann	and *after that* built a stronghold there,
ocus anais an Mac Óc isin Bruig ina ferand.	agus d’fhan an Mac Óg sa Bhrú ina fhearann.	and the Mac Óc abode in the Brug in his land.

Section 1.9

Iar sin doluid Midir dia bliadna do aithreos a daltaí don Bruig,	Ina dhiaidh san i gcionn bliana tháinig Mír ar cuairt chun a dhalta don Bhrú	Then Mider came on that day year to the Brug on a visit to his fosterling,
co fairnic an Mac Óc for дума Sidhe an Brogha a llau na Samna,	go bhfuair sé an Mac Óg ar lá Samhna agus é in airde ar tulach Shí an Bhrú	and he found the Mac Óc on the mound of Sí in Broga on the day of Samain,
ocus na dí macraid ara belaib oca cluichi isin Bruig,	agus an dá fhoireann mhacán ós a chomhair ag a gcluiche sa Bhrú	with two companies of youths at play before him in the Brug,

ocus Ealcmhar fora duma Cleitich alla andes oca ndeicsin.	agus Ealcmhar in airde ar tulach Cleitigh theas ag féachaint orthu.	and Elcmar on the mound of Cleitech to the south, watching them.
Astui debaid itir na macu issin Bruig.	D'éirigh idir na macáin sa Bhrú.	A quarrel broke out among the youths in the Brug.
“Nírod gluaisea,” ol Midir frisin Mac Óc, “fo dháig Ealcmair, arnara torbara a mmagh.	“Ná gluais,” arsa Mír leis an Mac Óg, “i dtreo ná beidh Ealcmhar ag teacht anuas sa mhá.	“Do not stir,” said Midir to the Mac Óc, “because of Elcmar, lest he come down to the plain.
Ragadsa do edargairi etaru.”	Raghadsa chun síocháin a tharrac eatarru.”	I will go myself to make peace between them.”
Luid iarum Midir, ocus níbó reidh dó a n-edarscarad.	Ansan do chuaigh Mír agus níor réidh dó síocháin a tharrac.	Thereupon Midir went, and it was not easy for him to part them.
Doleicidh bir cuilind do Midir, co tobert a lethshuil asa chind ocon edargairi.	Caitheadh bior cuilinn ar Mír gur bhain sé a leathshúil as a cheann agus é ag tarrac síochána.	A spit of holly was thrown at Midir as he was intervening, and it knocked one of his eyes out.
Doluid Midir ocus a lethshuil ina durn docom an Meic Óic, ocus asbert fris:	Tháinig Mír agus a leathshúil ina dhorn chun an Mhic Óig agus dúirt leis:	Midir came to the Mac Óc with his eye in his hand and said to him:
“Ní má tu[d]c[h]adhsa do fhis scel uait, conam fil fo athais,	“Ní maith a thánagsa chun fios do scéala a fháil go bhfuilim fé aithis <u>agus náire dá bharr</u>	“Would that I had not come on a visit to thee, to be put to shame,

<p>sech ní rochim fon ainim a tir dorocht do imchaisin,</p> <p>ocus a tir oa tu[d]chadh ní róas in fecht sa.”</p>	<p>mar leis an smál so ní éireoidh liom an tír gus a dtánag a fheiscint</p> <p>agus ní shroichfeadsa feasta an tír as a dtánag.”</p>	<p>for with this blemish I cannot behold the land I have come to,</p> <p>and the land I have left, I cannot return to it now.”</p>
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Section 1.10

<p>“Bidh gó son,” ol an Mac Óc.</p>	<p>“Nára fíor é sin,” arsa an Mac Óg,</p>	<p>“It shall in no wise be so,” said the Mac Óc.</p>
<p>“Raghasa có Dían Cecht co tudchaid dot íc,</p>	<p>“raghadsa go Dian Céacht go dtaga sé chun tú a íoc</p>	<p>“I shall go to Dian Cécht that he may come and heal thee,</p>
<p>ocus bid lat do ferand fodein ocus bid lat an ferand sa,</p>	<p>agus beidh t’fhearann féin agat agus beidh an fearann so agat leis</p>	<p>and thine own land shall be thine and this land shall be thine,</p>
<p>ocus bid slán do shuil cen athais cen ainim airi.”</p>	<p>agus beidh do shúil slán gan aithis gan aineamh uirthi.”</p>	<p>and thine eye shall be whole again without shame or blemish because of it.”</p>
<p>Luid an Mac Óc co Dian Cecht</p>	<p>Chuaigh an Mac Óg go Dian Céacht.</p>	<p>The Mac Óc went to Dian Cécht.</p>
<p>“co ndeachaidis liumsa,” ar sé, “do tesarcain mo aidi</p>	<p>“Tair im theanntasa,” ar seisean, “chun m’oide a theasargadh</p>	<p>“[. . .] that thou mayest go with me,” said he, “to save my foster-father</p>
<p>ro cailled dia Samna isin Bruig.”</p>	<p>a goineadh lá Samhna sa Bhrú.”</p>	<p>who has been hurt in the Brug on the day of Samain.”</p>
<p>Doluid Dían [Cecht] ocus icais Midir corbó slán.</p>	<p>Tháinig Dian Céacht agus d’íoc Mír go dtí go raibh sé slán.</p>	<p>Dian Cécht came and healed Midir, so that he was whole again.</p>

“Is maith mó turas ifeachtsa,” ol Midir, “o rom icad.”

“Bid fir ón,” ol in Mac Ócc.

“Ansu sund co ceand mbliadna

co n-aicter mo fialachsa agus mo muindtersa
ocus mo theglach agus mo ferand.”

Section 1.11

“Nocho n-anab,” ol Midir, “acht mina[m] bé a lógh airí.”

“Cid logh ón?” ol an Mac Óc.

“Ni hanna.

Carpad bus fiú .uiii. cumala,” ol Midir,

“ocus deichealt mo dingmala,

ocus ingen bus ailldem a nEirind.”

“Ata liumsa on,” ol an Mac Óc, “an carpat

ocus in deichealt bus dingmala duit.”

“Is maith é mo thuras feasta,” arsa Mír, “óir do híocadh mé.”

“Gura fíor é sin,” arsa an Mac Óg,

“fansa anso go ceann bliana

go bhfeicfear m’fhian agus mo mhuintir
agus mo theaghlach agus m’fhearann.”

“Ní fhanfad,” arsa Mír, “mura mbeidh luach agam air.”

“Cé’n luach é sin?” arsa an Mac Óg.

“Ní deacair a rá:

carbad is fiú seacht gcumhala,” arsa Mír,

“agus brat mo dhiongmhála

agus an cailín is áille in Éirinn.”

“Tá agamsa,” arsa an Mac Óg, “an carbad

agus brat do dhiongmhála.”

“Good is my journeying now,” said Midir, “since I am healed.”

“It shall surely be so,” said the Mac Óc.

“Do thou abide here for a year

that thou mayest see my host and my folk,
my household and my land.”

“I will not stay,” said Midir, “unless I have a reward therefor.”

“What reward?” said the Mac Óc.

“Easy to say.

A chariot worth seven *cumals*,” said Midir,

“and a mantle befitting me,

and the fairest maiden in Ireland.”

“I have,” said the Mac Óc, “the chariot

and the mantle befitting thee.”

“Atá dono,” ol Midir,	“Tá leis,” arsa Mír,	“There is moreover,” said Midir,
“inn ingen doroscáí di ingenaib Ereann ar chruth.”	“an cailín go sáraíonn a crot cailíní Éireann go léir.”	“the maiden that surpasses all the maidens in Ireland in form.”
“Cissi airm i tá?” ol an Mac Óc.	“Cá bhfuil sí siúd?” arsa an Mac Óg.	“Where is she?” said the Mac Óc.
“Atá la hUltaib,” ol Midir,	“Tá sí i gcúige Uladh,” arsa Mír,	“She is in Ulster,” said Midir,
“ingen Ailella, Edain Echraidí	“agus is í Éadaoine Eachraí í, iníon Oilealla,	“Ailill’s daughter Étaín Echraide,
ingen rí na raindí airtherthuaisceartaigh na hEreann,	rí oirthuaisceart na hÉireann,	daughter of the king of the north-eastern part of Ireland.
is í as cainem agus is minem agus is morailldem a nEreann.”	agus is í is caoine agus is míne agus is móraille in Éirinn.”	She is the dearest and gentlest and loveliest in Ireland.”

Section 1.12

Luid in Mac Óg dia cuinchidh co mbaí a Muigh Inis og tigh Ailella.	Chuaigh an Mac Óg dá fios nó go dtáinig sé chun tigh Oilealla i Mágh nInis.	The Mac Óc went to seek her until he came to Ailill’s house in Mag nInis.
Ferthai failti friss, agus anais teora haidchi and.	Cuireadh fáilte roimhe agus d’fhan sé trí hoíche ann.	He was made welcome, and he abode three nights there.
Raidhis a aitheasc agus sluinti ar cenel.	Dúirt sé a theachtairacht agus shloinn sé a chineál.	He told his mission and announced his name and race.

Asbert ba do chuindchid Edaine doluid.	Dúirt sé gur tháinig sé chun Éadaoin a iarraidh.	He said that it was in quest of Étaín that he had come.
“Nis tiber deit,” ol Ailill,	“Ní thabharfad duit í,” arsa Oilill,	“I will not give her to thee,” said Ailill,
“dáigh ní rochaim bá fort	“mar ní shroichim aon tairbhe ort	“for I can in no way profit by thee,
ar suiri do cheniul,	ar shaorgacht do chineáil,	because of the nobility of thy family,
ar med do cumachtai agus cumachta th’athar.	ar méid do chumhachta agus cumhacht t’athar.	and the greatness of thy power and that of thy father.
Cach a dénai frim ingin do meboil ní rochar fort itir.”	Pé meabhail a chuirfidh tú ar m’inín, ní fhéadfad í a dhíol ort.”	If thou put any shame on my daughter, no redress whatsoever can be had of thee.”
“Níba hedh ón,” ol an Mac Og,	“Ní mar sin a bheidh,” arsa an Mac Óg,	“It shall not be so,” said the Mac Óc.
“nois ciursa díttso fó chetoir.”	“mar ceannódsa uait í fé chéadóir.”	“I will buy her from thee straightway.”
“Rod bia son,” ol Ailill.	“Beidh san agat,” arsa Oilill.	“Thou shalt have that,” said Ailill.
“Findamni uaitsiu,” ol an Mac Og.	“Cloisimís agatsa é,” arsa an Mac Óg.	“State thy demand,” said the Mac Óc.
“Ni hanna,” ol Ailill.	“Ní deacair é sin,” arsa Oilill,	“No hard matter,” said Ailill.
“Dá magh dég do shlaidhi uaidsiu damsa im ferandsa	“dhá mhá dhéag i m’fhearann a fholmhú domhsa	“Thou shalt clear for me twelve plains in my land
do neoch fil fo dithraib agus fedaib,	de pé rud atá ann mar dhíthreabh agus choillte,	that are under waste and wood,

co rabad do grés fri geilt do ceithrib agus fri
trebad do dainib,

fri cluichi agus ceiti, fri dala agus dunadha
indtib.”

Section 1.13

“Dogentar,” ol in Mac Óg.

Dothaet dia thig, agus cáinis a imnead frisin
Dagda.

Dognither la suide .xii. mag do shlaidhi a n-
aenaidchi a ferand Ailella.

It e anmanda na muigi ann so .i.

Mag Macha, Mag Leamna,

Mag nÍtha, Mag Tochair,

Mag nDula, Mag Techt,

Mag Lí, Mag Liné,

Mag Murthemné.

go mbeidh siad i gcónaí mar ingealtas do
cheathra agus mar threabhadh do dhaoine,

i gcóir cluichí agus céidí, dála agus dúnta
iontu.”

“Déanfar é,” arsa an Mac Óg.

Tháinig sé abhaile agus do chaoin sé a
chruachás leis an nDá.

D’fholmhaigh sé siúd dhá mhá dhéag in aon
oíche amháin i bhfearann Oilealla.

Is iad so ainmneacha na má san ná

Mágh Macha, Mágh Leamhna,

Mágh nÍtha, Mágh dTochair,

Mágh nDula, Mágh dTeacht,

Mágh Lí, Mágh Line,

Mágh Muirtheimhne.

so that they may be at all times for grazing for
cattle and for habitation to men,

for games and assemblies, gatherings, and
strongholds.”

“It shall be done,” said the Mac Óc.

He returns home and bewailed to the Dagda
the strait he was in.

The latter caused twelve plains to be cleared in
a single night in Ailill’s land.

These are the names of the plains:

Mag Macha, Mag Lemna,

Mag nÍtha, Mag Tochair,

Mag nDula, Mag Techt,

Mag Lí, Mag Line,

Mag Murthemne.

O doronadh tra ind opair sin lasin Mac Óg,	Nuair a bhí an obair sin déanta ag an Mac Óg,	Now when that work had been accomplished by the Mac Óc
luid dochum Ailella do chuindchid Édaine.	chuaigh sé go hOilill ag iarraidh Éadaoine.	he went to Ailill to demand Étaín.
“Níis bera,” ol Ailill,	“Ní thabharfaidh mé í,” arsa Oilill,	“Thou shalt not obtain her,” said Ailill,
“co ruga da primusce déc asin ferand sa docum mara	“nó go mbéarfaidh tú as an bhfearann so go dtí an fharraige dhá phríomhuisce dhéag	“until thou draw out of this land to the sea twelve great rivers
do neoch fil a tibradaib agus mointib agus seiscnib,	atá i dtiobraidí agus móinte agus seiscinne,	that are in wells and bogs and moors,
do thabairt thoraid o muirib do thuathaib agus cenelaib,	chun toradh a thabhairt ós na farraigí do thuathaibh agus cineálaibh,	so that they may bring produce from the sea to peoples and kindreds,
do thirmugudh thiri agus talman.”	chun tír agus talamh a thiormú.”	and drain the earth and the land.”

Section 1.14

Doluidsido dono dochum an Dagda do chaíniud a imnid fris.	Tháinig sé ansan gus an nDá agus do chaoin sé a chruachás leis.	He came again to the Dagda to bewail the strait he was in.
Dognith la suidhi da primusce déc do dirghiudh dochum mara a n-aenaidchi iar sin.	Ina dhiaidh san dhein sé siúd dhá phríomhuisce dhéag a dhíriú chun na farraige in aon oíche amháin.	Thereupon the latter caused twelve great waters to course towards the sea in a single night.
Ní naicesa and riam co tici sin.	Ní fheacathas ann riamh go dtí san iad.	They had not been seen there until then.

It e anmanda na n-usce .i.	Is iad ainmneacha na n-uiscí sin ná	These are the names of the waters:
Find agus Modornn agus Sléna	Fionn agus Múdharn agus Sleana	Find and Modornn and Sléna
ocus Nas agus Amnas agus Oichén	agus Nas agus Amhnas agus Oichéan	and Nas and Amnas and Oichén
ocus Or agus Banda agus Samair	agus Or agus Banna agus Samhaoir	and Or and Banda and Samaír
ocus Lóche.	agus Lóiche.	and Lóche.
Ó ro scachadar tra na hopra sa,	Nuair a bhí deireadh leis na hoibreacha so,	Now when these works were accomplished
doluid an Mac Óg do acallaim Ailella do c[h]uindchid Etaine chuici.	tháinig an Mac Óg chun cainte le hOilill ag iarraidh Éadaoine.	the Mac Óc came to have speech with Ailill in order to claim Étaín.
“Niss bera conda dergle,	“Ní thabharfaidh mé í go dtí go gceannóidh tú í	“Thou shall not get her till thou purchase her,
ol niam biasa ní di maith na hingine	mar ní bheidh faic agam de mhaith an chailín	for after thou hast taken her,
iarna breith daitsiu	agus í tabhartha duitse	I shall have no profit of the maiden
acht a rrus fo cedoír.”	ach an méid a gheobhad fé chéadóir.”	beyond what I shall obtain forthwith.”
“Cid condaighi chucum a fecht sa?” ol an Mac Óg.	“Cad a iarrann tú orm feasta?” arsa an Mac Óg.	“What dost thou require of me now?” said the Mac Óc.

“Condaigim”, ol Ailill, “comthrom na hingine
damsa de ór agus argad,

ar [is] i sin mo chuid dia lóg;

an ndorignisiu co sé,

dia claind agus dia chenéol a torbai.”

“Dogentar,” ol in Mac Óg.

Fochres for lar thigh Ailella,

agus dobreth a cutromu airi dé ór agus argad.

Forfhacbad and índmasin la hAilill,

agus birt Mac Óg Edain lais dochum a thighi.

“Iarraim,” arsa Oilill, “cothrom an chailín
domhsa d’ór agus d’airgead,

ar is í sin mo chuid dá luach;

an méid a dheinis go dtí so,

is tairbhe é sin dá muintir agus dá cineál.”

“Déanfar é,” arsa an Mac Óg.

Cuireadh ar lár thigh Oilealla í

agus tugadh uirthi a cothrom d’ór agus
d’airgead.

Fágadh an t-ionnús san ag Oilill

agus rug an Mac Óg Éadaoin abhaile leis.

“I require,” said Ailill, “the maiden’s weight
in gold and silver,

for that is my portion of her price;

all thou has done up to now,

the profit of it goes to her folk and her
kindred.”

“It shall be done,” said the Mac Óc.

She was placed on the floor of Ailill’s house,

and her weight of gold and silver was given
for her.

That wealth was left with Ailill,

and the Mac Óc brought Étaín home with him.

Section 1.15

Ferais Midir failti frissin daim sin.	Chuir Mír fáilte roimh an mbuíon sin.	Midir made that company welcome.
Foidh Etaín la Midir in oidchi sin,	Chodail Éadaoin in aon leabaidh le Mír an oíche sin	That night Étaín sleeps with Midir,
ocus dobreath dechelt a dingmala agus a carpad do arabarach	agus tugadh brat a dhiongmhála agus an carbad dó arna mhárach	and on the morrow a mantle befitting him and a chariot were given to him,
ocus [ba] buidech dia dalta.	agus bhí sé buíoch dá dhalta.	and he was pleased with his foster-son.
Anais iarum bliadain lain isin Bruig a fail Aengusa.	Ina dhiaidh san d’fhan sé bliain lán sa Bhrú i dteannta Aonghasa.	After that he abode a full year in the Brug with Aengus.
Dochoid Midir dia c[h]rich dia bliadna do Brigh Leith,	I gcionn bliana chuaigh Mír dá chríoch féin do Bhrí Léith	On that day year Midir went to his own land, to Brí Léith,
ocus birt Edaín leis.	agus rug sé Éadaoin leis.	and he brought Étaín with him.
Asbert an Mac Óg fri Midir in la luidhi uadh:	Dúirt an Mac Óg le Mír an lá a chuaigh sé uaidh:	On the day he went from him the Mac Óc said to Midir
“Faitchius duit frisin mnai na mbere lat	“Faire amach ar an mbean a bheireann tú leat	“Give heed to the woman thou takest with thee,
fo diach na mná uathmairi amaindsi fil ar do chind	toisc na mná fuathmhaire meangaí atá ar do chionn	because of the dreadful cunning woman that awaits thee,

co meid fis agus éolus agus cumachtaí feib ro ngab a ceneal,” ol Aengus.	agus leis an bhfios agus eolas agus cumhacht a ghaibh a cineál,” arsa Aonghas,	with all the knowledge and skill and craft that belongs to her race,” said Aengus,
“Sech ata mo briatharsa agus mo comairghí frí ar Tuatha Dé Danann”	“seach atá mo bhriatharsa agus mo chomairce léi ar Tuatha Dé Danann.”	“also she has my word and my safeguard before the Tuatha Dé Danann,”
.i. Fuamnach bean Midir	.i. Fuamnach bean Mhír	that is, Fuamnach wife of Midir,
di clainn Beothaig meic Iardanel.	de chlainn Bheothaigh mhic Iardhainéil.	of the progeny of Beothach son of Iardanél.
Ba gaeth agus ba trebar	Bhí sí gaeth agus treabhar	She was wise and prudent
agus ba heolach hi fis agus cumachtaí Tuath De Danann,	agus eolach i bhfios agus i gcumhacht Tuath Dé Danann	and skilled in the knowledge and magic power of the Tuatha Dé Danann,
ar bá Bresal drui rod[a] alt	mar is é Bresal draoi a d’oil í	for the wizard Bresal had reared her
co n-arnas do Midir.	go dtí gur nascadh le Mír í.	until she was betrothed to Midir.

Section 1.16

Feraisi failti fria a fer .i. fri Midir, ocus raidis an ben már di brian friú.	Chuir sí fáilte roimh a fear .i. roimh Mír agus dúirt an bhean a lán de phlámás leo.	She made her husband welcome, that is Midir, and the woman spoke much of . . . to them.
“Tairsiu, a Midir,” ol Fuamnach, “coro thaispenar duit do tech agus do thechta feraind coná dá cathair ingen in rig dom aithis.”	“Tair, a Mhír,” arsa Fuamnach, “go dtaispeánfaidh mé duit do thigh agus do theachta fearainn chun ná feictear iníon an rí do m’aithis.”	“Come, O Midir,” said Fuamnach, “that I may show thee thy house and thy meed of land . . .”
Dorochell Midir la Fuaimnig a ferand n-uili, co tarfaid do a dlíged agus do Edain, ocus dobert Édain dorisi fri Fuaimnigh iar sin.	Chuaigh Mír timpeall a fhearainn go léir i dteannta Fuamnaí agus thaispeáin sí a dhlí dó agus d’Éadaoin. *Agus thóg sé Éadaoin arís chuig Fuamnach ina dhiaidh san.*	Midir went round all his land with Fuamnach, and she showed his seizin to him and . . . to Étaín. And after that he brought Étaín again to Fuamnach.
Luidh Fuamnach reimib isa teach cotalta i codlad, ocus asbert fri hEdain: “Suide somna i tudchadh.”	Chuaigh Fuamnach rompu sa tigh codalta mar a gcodlaíodh agus dúirt le hÉadaoin: “Thángaís go suí mná maithe.”	Fuamnach went before them into the sleeping chamber wherein she slept, and she said to Étaín: “The seat of a good woman hast thou come into.”

Amal dofeisigh Edain isin cathair for lar an taigi	Nuair a shuigh Éadaoin sa chathaoir ar lár an tí	When Étaín sat down on the chair in the middle of the house,
nos ben Fuamnach co fleisce caerthinn corcraí	bhuail Fuamnach í le fleasc chaorthainn chorcra	Fuamnach struck her with a rod of scarlet quickentree,
co nderna lind n-uscí dí for lar in tighi,	gur dhein sí linn uisce dí ar lár an tí.	and she turned into a pool of water in the middle of the house;
ocus dothaed Fuamnach coa haite, co Bresal,	Tháinig Fuamnach go dtí a oide, go Breasal,	and Fuamach comes to her fosterfather Bresal,
ocus do leic Midir in tech don usciú dorigní do Édain.	agus leig Mír an tigh don uisce a deineadh d'Éadaoin.	and Midir left the house to the water into which Étaín had turned.
Baí Midir iar sin cen mnaí.	Ina dhiaidh san bhí Mír gan bhean.	After that Midir was without a wife.

Section 1.17

Doghni tes in tened ocus ind aeir ocus combruith na talman imfortacht ind usci	Dhein teas na tine agus an aeir agus bruth na talún fortacht do'n uisce	The heat of the fire and the air and the seething of the ground aided the water
co ndernai cruim din lind ro baí for lar in tighi,	gur deineadh cnuimh den linn a bhí ar lár an tí	so that the pool that was in the middle of the house turned into a worm,
ocus dogní iar sin cuil corcraí don chruim sin.	agus ina dhiaidh san dhein cuileog *chorcra* den chnuimh sin.	and after that the worm became a purple fly.
Ba meid ceand fí as chaineam ro baí isin tír.	Bhí sí chomh mór le ceann fí ba chaoine do bhí sa tír.	It was as big as a man's head, the comeliest in the land.

Ba bindi cuselendaib agus crotaib agus cornairib	Ba bhinne ná cuisleanna agus cruiteanna agus corna	Sweeter than pipes and harps and horns
fuaim a foghair agus easnad a heiti.	fuaim a foghair agus easna a heití.	was the sound of her voice and the hum of her wings.
Doaitnidis a suili amal lega loghmara isnaib reib doirchib.	Thaitníodh a súile mar léaga luachmhara sna réithe dorcha.	Her eyes would shine like precious stones in the dark.
Arghaireadh itaidh agus gortaidh do neoch a boladh agus a blath	Bhaineadh a boladh agus a bláth tart agus gorta den té	The fragrance and the bloom of her would turn away hunger and thirst from any one
ima teighedh.	go dtéadh sí ina thimpeall.	around whom she would go.
No ícadh	Leigheasadh	
	drúcht na mbraon a chaitheadh sí dá heití	The spray of the drops she shed from her wings
		would cure
saetho agus gallra agus teadmanda	saothar agus galar agus támh	all sickness and disease and plague
fursitin na mbraen foiceirded dia heitib		
dinni imma theighedh.	do'n té go dtéadh sí ina thimpeall.	in any one round whom she would go.
Coneitged agus imthiged la Midir sechnoin a feraind amal no téiged.	Chomhriaradh agus imíodh sí le Mír nuair a théadh sér ar fud a fhearainn.	She used to attend Midir and go round about his land with him, as he went.

Arbiathad sluagu i ndalaib agus airechta i ndunadaib	Ba bhiatú do shluaite i ndálaibh agus d'oireachtais i ndúntaibh	To listen to her and gaze upon her
clostecht frihae agus a deicsiú.	í a chloisint agus féachaint uirthi.	would nourish hosts in gatherings and assemblies in camps.
Rofidir Midir rop si Etain ro boi isin richt sin,	Bhí a fhios ag Mír gurbh í Éadaoin a bhí sa riocht san	Midir knew that it was Étaín that was in that shape,
ocus ni thuc mnai	agus níor thóg bean	
cen ro boi an chuil sin ina comaidect,	an fhaid is a bhí an chuileog san ina chuideachtain.	and so long as that fly was attending upon him,
ocus arambiath[ad]som a deicsiu.	Agus bhiataíodh a feiscint é.	he never took to himself a wife,
Contuiled fria fogur,	Chodlaíodh sé lena foghar	and the sight of her would nourish him.
ocus dofusced	agus dhúisíodh sí é	He would fall asleep with her humming,
in tan dotheighedh chuici nech nachad caradh.	nuair a thagadh chuige duine nar chara dó.	and whenever any one approached who did not love him,
		she would awaken him.

Section 1.18

Doluid Fuamnach do athreos Midir iar tanaib,	I gcionn tamaill tháinig Fuamnach ar cuairt chun Mír	After a time Fuamnach came on a visit to Midir,
ocus dolodar na tri dei Danand lé dia comairghi	agus tháinig na trí déithe Danann ina teannta mar urraí	and along with her as sureties came the three gods of Dana,
.i. Lugh ocus Dagda ocus Oghma.	.i. Lú agus an Dá agus Oghma.	namely Lug and the Dagda, and Ogma.
Ferais Midir athcosan mor fri Fuamnaig,	Chaith Mír achasán mór ar Fuamnaigh	Midir reproached Fuamnach exceedingly
ocus asbert fria na ragadh uadh	agus dúirt léithi ná raghadh sí uaidh	and said to her that she should not go from him
mane beith nert na comairghi dodoucsat.	murach neart na n-urraí a thug í.	were it not for the power of the sureties that had brought her.
Asbert Fuamnach nabad aithrech le in gnim doghene,	Dúirt Fuamnach nárbh aithreach léithi an rud a dhein sí	Fuamnach said that she did not repent of the deed she had done,
ar ba ferr lé in gnim maith di fein oldás dia seitché,	mar b'fhearr léithi gníomh maith di féin ná dá drifiúr	for that she would rather do good to herself than to another,
ocus cebedh si maigen a nÉre a mbeith,	agus pé áit in Éirinn a bheadh sí	and that in whatsoever part of Ireland she might be
ni biadh acht oc aimles Édaine cen no mbeith a mbíu,	ní bheadh sí ach ag déanamh aimhleasa d'Éadaoin an fhaid is a bheadh sí beo,	she would do naught but harm to Étaín so long as she lived,

ciabadh hé richt a mbeith.	pé riocht ina mbeadh sí.	and in whatsoever shape she might be.
Dobertsi dicelta mora ocus tecosca ... ndé o Bresal Edarlam on drai	Thug sí breachta móra agus draíochta daingne ó Bhreasal Eadarlámh, ón ndraoi,	She brought powerful incantations and . . . spells from Bresal Etarlam the wizard
do indarba ocus focraí Edaine o Midir,	chun Éadaoin a ionnarba agus a fhógra ó Mhór	to banish and warn off Étaín from Midir,
air rofhidirsi an chuil chorcra ro baí ic airfidedh Midir rob sí Édain,	mar bhí a fhios aici gurbh í Éadaoin an chuileog chorcra a bhí ag déanamh oirfididh do Mhír	for she knew that the purple fly that was delighting Midir was Étaín herself,
fo dhaigh ná rochar Midir mnaí in tan atchidh an chuil corcraí,	mar ní raibh grá ag Mír ar bean an fhaid is a chíodh sé an chuileog chorcra	for whenever he saw the scarlet fly, Midir loved no other woman,
ocus níba sam ceól na hól na longadh	agus ní bhaineadh sé pléisiúr as ceol ná ól ná ithe	and he found no pleasure in music or in drinking or eating
in tan nach aicedh ocus nach cluinedh a ceol ocus a foghar.	nuair ná feiceadh sé í agus ná cloiseadh sé a ceol agus a foghar.	when he did not see her and hear the music of her and her voice.
Fogluaisi Fuamnach gaeth n-ammais ocus druidechta	Chuir Fuamnach gaoth amais agus draíochta	Fuamnach stirred up a wind of assault and magic
co tarfaided Édain o Brig Leith,	gur séideadh Éadaoin ó Bhrí Léith	so that Étaín was wafted (?) from Brí Léith, and for seven years
cona hédadh barr na bili na tulach na dingna forsa n-airsed i nÉire	chun nár fhéad sí barr ná bile ná tullach ná dionn a fháil in Éirinn ar a suíodh sí	she could not find a summit or a tree or a hill or a height in Ireland on which she could settle,

co cend .uii. mbliadna,	go ceann seacht mbliana	
acht for cairgib mara agus for trethnaib tonn	ach bhíodh sí ar carraigreacha mara agus ar treathanaibh tonn	but only rocks of the sea and the ocean waves,
ocus imsnam an aeoir,	agus ag snámh tríd an t-aer	and (she was) floating through the air
conda tarla dia .uii. mbliadna	nó gur tharla sí i gcionn seacht mbliana	until seven years from that day when she lighted
for ibel i n-ucht an Meic Oic	ar imeall in ucht an Mhic Óig	on a fringe (?) on the breast of the Mac Óc
for дума an Broga.	ar tulach an Bhrú.	as he was on the mound of the Brug.

Section 1.19

As i airm asbert in Mac Óg:

.r. “Fo chen Edain
imtechach imnedhach
adrualaidh mórgaibthiu
la gaithi Fuaimnighi.
ní fuair fos
na subae do thaebu tairisi
fri Midir muindteras
me fein fomruair gnimach
co sluagaib sochaidhi
slige dithrebé
diupa ná domna
imorchraid n-indbaissa
Aillella ingini is digbal dimuin
conid do dibel truag
domainig iar tain
fo chean”

f.o.c.e.n.

Is ansan adúirt an Mac Óg:

“Mochean Éadaoin
imeachtach inníoch
a fuair mórbhaolta
le gaois Fhuamnaí.
Ní bhfuairis fôs
aon áthas de thaobha tairise
le muintearas Mhír.
Fuair sé mé féin gníomhach
le sluaite sochraide,
folamhú dithreibhe,
tochailt na doimhne,
iomarca ionnúis
agus díobháil díomhaoin iníon Oilealla
gur tháinig sí chugamsa ina dhiaidh san
agus í balbh agus truaigh.
Mochean.”

There it was that the Mac Óc said,

“Welcome, Étaín,
wanderer careworn,
thou that hast encountered great dangers
through the cunning of Fuamnach.
...”

Section 1.20

Ferais an Mac Óg failti frisin n-ingin .i. frisin cuil corcraí ocus dosnimthasa i llai a broit fria bruindé. Nó beir docom a thaige agus a grianain co seinistrib soillsib fri teacht as agus ind, ocus dobreth tlacht corcraí uimpi, ocus no himchuire in grianán sin lasin Mac Óg cach leth no theigedh, ocus ba hand contuiled cach n-aidchi oca comaidecht do airic menman, conda táinic a sult agus a feth, ocus no línta an grianan sin o luibib boladh máraib ingantaib, combo dhe do forbredsi do bolad agus blath na luibhi sainemla loghmairi sin.	Chuir an Mac Óg failte roimh an gcailín .i. roimh an gcuil chorcra agus chruinnigh i mothall a bhrait ar a bhruinn í. Rug sé chun a thí í agus chun a ghrianáin le fuinneoga soilse le dul amach agus teacht isteach agus cuireadh tlacht corcra uimpi. Agus d'iomparaíodh an Mac Óg an grianán san pé áit a dtéadh sé agus b'ann a chodlaíodh sé gach oíche ina cuileachtain agus é a fortacht a meanman nó gur tháinig a sult agus a dath chúichi agus gur líonadh an grianán san le luibheanna boladh mhara iontacha gur tháinig a forbairt le boladh agus bláth na luibheanna sainiúla luachmhara san.	The Mac Óc made the girl welcome, that is, the purple fly, and gathered her to his bosom in the fleece of his cloak. He brought her to his house and his sun-bower with its bright windows for passing out and in, and purple raiment was put on her; and wheresoever he went that sun-bower was carried by the Mac Óc, and there he used to sleep every night by her side, comforting her, until her gladness and colour came to her again. And that sun-bower was filled with fragrant and wondrous herbs, and she throve on the fragrance and bloom of those goodly precious herbs.
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Section 1.21

Adcuas do Fuamnaig a ngrad agus an miadh
doradad di lasin Mac Óg.

Asbert Fuamnach fri Midir:

“Congarar deit do dalta
co ndernta corai frib dib línaib,
ocus co ndechas for iarair Édaine.”

Dothaed techt co Mac nÓc o Midir,

ocus luidis dia acallaim,

ocus doluid Fuamnach timcheall colleic

co mbaí isin Bruigh,

ocus dobert an athaig cedna fo Édain

condo bert asan grianan

foran imluamain forsa roibe ríam,

Dúrtas le Fuamnaigh an grá agus an miadh
a thug an Mac Óg di.

Dúirt Fuamnach le Mír:

“Cuirtear fios ar do dhalta chugat
go ndéanadh sibh cóir don bheirt agaibh
agus rachaidh mé ar lorg Éadaoine.”

Chuaigh teachtaire ó Mhír go dtí an Mac Óg

agus chuaigh sé chun cainte leis

agus do ghaibh Fuamnach an timpeall *idir an
dá linn*

nó go raibh sí sa Bhrú

agus do chuir sí an ghaoth amais chéanna fé
Éadaoin

a rug as an ngrianán

ar an scinniúint a bhí uirthi roimhis

Fuamnach was told of the love and honour
that was bestowed by the Mac Óc on Étaín.

Said Fuamnach to Midir,

“Let thy fosterling be summoned
that I may make peace between you both,
while I myself go in quest of Étaín.”

A messenger comes to the Mac Óc from
Midir,

and he went to speak to him.

Meanwhile Fuamnach came by a circuitous
way

until she was in the Brug,

and she sent the same blast on Étaín,

which carried her out of her sun-bower

on the very flight she had been on before

co cend .iii. mblíadna fo Erin,nn,	go ceann seacht mbliana fé Éirinn.	for the space of seven years throughout Ireland.
conda timart athach gaithi ar troige agus lobrai	Rug an ghaoth amais ag triall ar truaighe agus ar lobhra í	The blast of wind drove her along in misery and weakness
ocus conda chorastar for cleithe thighe la hUlltu i mbatar ic ól,	nó gur chuir ar cleith tí i gcúige Uladh í ina rabhadar ag ól	until she alit on the rooftree of a house in Ulster where folk were drinking,
co torchair issin n-airdigh n-óir ro baí for laim mna Édair	gur thit sí sa chuaich órga a bhí ar láimh bhean Éadair,	and she fell into the golden beaker that was before the wife of Étar
in cathmiled o Inbér Chichmaine	caithmhíleadh ó Inbhear Chíochmhaine	the champion from Inber Cíchmaine,
a coiced Concobuir,	i gcúigeadh Chonchúir,	in the province of Conchobar,
condo sloicsidhe lassin dig bai isin lestar	gur shloig sí leis an ndeoch a bhí sa lestar í	so that she swallowed her with the liquid that was in the beaker,
coimperta di shuide foa broind	agus toirchíodh mar sin í	and in this wise she was conceived in her womb
combo hingen iar tain.	agus rugadh ina hinín di ina dhiaidh san.	and became afterwards her daughter.
Dobreth ainm dí .i. Edain ingen Édair.	Tabharthas ainm di .i. Éadaoin iníon Éadair.	She was called Étaín daughter of Étar.
Di bliadain déc ar mili tra	Do bhí dhá bhliain déag ar míle ansan	Now it was a thousand and twelve years
o gein tuiseach Edaine o Ailill	ó chéad-ghein Éadaoine ó Oilill	from the first begetting of Étaín by Ailill

cosin ngein déigenach o Edar.

go dtí a gein deiridh ó Éadar.

until her last begetting by Étar.

Section 1.22

Alta iarum Édain óc Inbiur Chichmuine la hEdar

Ina dhaidh san d’oil Éadar Éadaoin ag Inbhear Cíochmhaine

After that Étaín was brought up at Inber Cíchmaine by Étar,

ocus .l.a ingen impe di ingenaib tuisseach,

agus caoga cailín ina teannta d’iníonacha taoiseach

and fifty daughters of chieftains along with her,

ocus ba heiseom nodo biathad ocus no eidedh ar comaidecht Édaine do grés.

— agus dob’ é sin a thugadh bia agus éadaí dóibh le bheith i gcónaí i dteannta Éadaoine.

and he it was that fed and clothed them to be in attendance on Étaín always.

La n-and doib a n-ingenaib uilib isind inbiur oca fothrucadh

Lá amháin tharla do na cailíní go léir bheith san inbhear á bhfolcadh

On a day it befel that all the maidens were bathing in the estuary

co n-acadar in marcach isin magh chucu don usciu.

go bhfacadar an marcach sa mhachaire chúchu ón uisce.

when they saw from the water a horseman entering the plain towards them.

Ech dond tuagmar forran forlethan casmongach caschaircheach foa suidé.

É ina shuí ar capall donn stuamhar forránach foirleathan casmhongach caiseireaballach.

He was mounted on a broad brown steed, curvetting and prancing, with curly mane and curly tail.

Sidhalbrat uaine i filliud immé,

Bhí sí-bhrat uaine i bhfillleadh uime

Around him a . . . green mantle in folds,

ocus lene fo deirgindledh uime,

agus léine fé dheirgbhreachadh uime

and a red-embroidered tunic,

ocus eó oir ina brat

agus biorán óir ina bhrat

and in his mantle a golden brooch

rosaidhed a gualaind for each leth.	a shroich a ghuala ar gach leith.	which reached to his shoulder on either side.
Sciath airg[d]idhi co n-imiul oir imme fora muin.	Sciath airgid le himeall óir uime ar a dhrom	A silvern shield with rim of gold slung over his back,
Sciathrach airgid and, ocus tul n-oir fair,	agus sciathrach airgid inti agus bocóid óir uirthi.	and a silver strap to it and boss of gold thereon.
ocus slegh coicrind co fethan oir impé o irlonn co cro ina laim.	Agus bhí sleá le cúig reanna agus ceangail óir uimpi ó urlainn go cró ina láimh.	In his hand a five-pronged spear with bands of gold round about it from haft to socket.
Folt findbuide fair co edan.	Bhí folt fionnbhuí air go héadan	Bright yellow hair he had reaching to his forehead.
Snithi oir fria édán	agus filléad óir ar a éadan	A fillet of gold against his forehead
conna teilgeadh a fholt fo aghaidh.	chun ná beadh a fholt ag titim ar a aghaidh.	so that his hair should not fall over his face.
Assisithar sist forsin purt oc déigsin na hingine,	Stad sé neomat ar an bport ag féachaint ar an gcailín	He halted a while on the bank gazing at the maiden,
ocus ro charsad na hingena uile.	agus bhí grá ag na cailíní go léir air.	and all the maidens loved him.
Conad ann asbertsom in laid seo:	Ansan dúirt sé an laoi seo:	Thereupon he uttered this lay:

Section 1.23

“Etain andiu sund amné.
óc Sídh Ban Find iar nAilbe.
eter macu beca dí.
for bru Indbir Chichmaini.

Is í ro ícc suil an rígh.
a topor Locha Dá Licc.
is si asibedh sin digh.
la mnaí Edair a hairdigh.

Is tria hagh dosib in ri.
inna eonu di Theathbaei.
ocus baidfidh a dha each.
i lind Locha Da Airbreach.

Biat imda coicthe ili.
triat agh for Echaidh Midhi
beidit togla for sidhib.
ocus cath for ilmilib.

Is i ro laigedh is tír.
is si arcosnai in rígh.
is i Be Fhind friss doghair.
is i ar nEdain hí iar tain.”

E. t. ain.

“Tá Éadaoin anso inniu gan dabht
ag Sí Bhan bhFionn iar nAilbhe
idir maca beaga di
ar bhruach Inbhir Chíochmhaine.

Is í d’íoc súil an rí
i dtobar Loch Dá Lí;
is í d’ól bean Éadair
sa deoch as a cuach.

Is dá muin a sheilgfidh an rí
an éanlaith de Theafa
agus a bháifidh a dhá chapall
i linn Loch Dá Airbhreach.

Is mó cogadh a bheidh ann
ded mhuin ar Eochaidh Mí;
beidh toghlacha ann ar síthe
agus cath ar ilmhíle.

Is í do luíodh sa tír,
is í do chosain an rí,
is í gurbh ainm di Bé bhFionn,
is í ár nÉadaoin í ina dhiaidh san.”

“This is Étaín here to-day
at Sídh Ban Find west of Ailbe,
among little boys is she
on the brink of Inber Cíchmaine.

She it is who healed the King’s eye
from the well of Loch Dá Lí;
she it is that was swallowed in a drink
from a beaker by Étar’s wife.

Because of her the King shall chase
the birds from Tethba,
and drown his two steeds
in the pool of Loch Dá Airbrech.

Full many a war shall be
on Eochaid of Meath because of thee;
there shall be destruction of elfmounds,
and battle against many thousands.

’Tis she that was sung of (?) in the land;
’tis she that strives to win the King;
’tis she . . . Bé Find,
She is our Étaín afterwards.”

Dochuaid uaidib in t-oclaech iar tain,
ocus ní fhedadar can dodechaidh nó cid
dochoidh iarum.

*D'imigh an t-óglaigh uathu ansan
agus ní fheadradar cad as a dtáinig sé nó cár
chuaigh sé ina dhiaidh san.*

The warrior departed from them after that,
and they knew not whence he had come or
whither he had gone *after that*.

Section 1.24

O rainic an Mac Óc do acallaim Midir
ní fornic Fuamnach ara chind Midir,
ocus asbert fris:

“Bréc dorat an bean imond,

ocus dia n-ecastar di Etain do bith i nEre

ocus raghaidh do denum uilec fria.”

[“Domuiniur is dóig bid fír,” ol Mac Óc U.]

“Ata Etain isin Bruigh ocom thighse o cíanaib

isin deilb a tarfas uaitsiu

Ó tháinig an Mac Óg chun cainte le Mír,
ní bhfuair sé Fuamnach ina chionn.

Dúirt Mír leis

“Thug an bhean bréag umainn

agus má ndéarfad léithi Éadaoin a bheith in
Éirinn,

rachaidh sí chun olc a dhéanamh di.”

*[“I mo thuairimse, is dócha go bhfuil sé sin
fíor,” arsa an Mac Óg.]*

“Tá Éadaoin sa Bhrú im thighse ó chianaibh

sa deilbh inar tógadh uaitse í

When the Mac Óc came to confer with Midir,
he did not find Fuamnach there,
and he (Midir) said to him:

“The woman has played us false,

and if she be told that Étaín is in Ireland

and she will go to do her ill.”

[“Methinks 'tis likely so,” said the Mac Óc.]

“Étaín has been at my house in the Brug since
a little while

in the shape in which she was wafted (?) from
thee,

ocus bes as chuici forobairt an bean.”

agus b’fhéidir go bhfuil an bhean ag triall uirthi siúd.”

and perhaps it is she that the woman is making for.”

Section 1.25

Dothaet an Mac Óc dia thigh fora chulu

Tháinig an Mac Óg thar nais go dtína thigh

The Mac Óc returns home

co fairnic a grianan glainidhi cen Édain and.

agus fuair an grianán gloiní gan Éadaoin ann.

and finds the crystal sun-bower without Étaín in it.

Imsoi an Mac Óc for slicht Fuamnaigi,

D’iompaigh an Mac Óg ar lorg Fuamnaí

The Mac Óc turns upon Fuamnach’s traces

co tarraidh for Aenach Bodbgnai

gur tháinig sé suas léithi ar Aonach Bodhbhghna

and came up on her at Aenech Bodbgna

og tigh Breasail Edarlaim in druadh.

i dtigh Bhreasail Eadarlámh an draoi.

at the house of the druid Bresal Eterlám.

Fosnopair an Mac Óg oculus benaid a cenn dí,

Thug an Mac Óg fóbairt fúithi gur bhain a ceann di

The Mac Óc attacked her and shore off her head,

ocus dobert lais an ceand sin co raibi for brú an Brogha.

agus rug leis an ceann san nó go raibh sé ar bhruach an Bhrú.

and he brought that head with him until he was on the brink of the Brug.

Section 1.26

Acht cena is ed islicht a n-inud aili

conadh la Manandán ro marbsat a ndís

.i. Fuamnach agus Midir, a mBrig Leith,

dia nd-ebradh:

Fuamnach baeth bá bean Midir.

Sigmall is brig co mbilib.

a mBrig Leith, ba lathar lán.

ro loiscet la Manannán.

F.I.N.I.D.

Ach cheana deirtear i sliocht in áit eile

gurbh é Manannán a mharaigh an bheirt acu

.i. Fuamnach agus Mír i mBrí Léith,

dá ndúrthas:

Dob'í Fuamnach bhaoth bean Mhír

— Sioghmhall is brí le bilibh;

i mBrí Léith, ba láthar lán,

loisceadh iad le Manannán.

FINIT

Howbeit, this is the version elsewhere,

that they were both slain by Manannán,

namely Fuamnach and Midir, in Brí Léith,

whereof was said:

Fuamnach the foolish one was Midir's wife,

Sigmall, a hill with ancient trees,

in Brí Léith, 'twas a faultless arrangement,

they were burned by Manannán.

FINIT

Tochmarc Edaine and seo beos

Tochmharc Éadaoine anseo arís

The Wooing of Étaín this again.

Section 2.1

Gabais Eochaidh Airium rigi nErenn.

Do ghaibh Eochaidh Oireamh ríocht Éireann.

Eochaid Airem took the kingship of Ireland.

Airgiallsat coic coicidh Erenn do .i. ri cach coicidh.

Ghéill cúig cúigí Éireann dó agus rí gach cúigidh.

The five Fifths of Ireland submitted to him, that is a king of each Fifth.

Batar hé a rígh an tan sin

B'iad so a ríthe an t-am san ná

These were their kings at that time:

.i. Concobar mac Nesa

Conchúr mac Neasa

Conchobar son of Nesa

ocus Mes Geghra

agus Meas Geaghra

and Mess Gegra

ocus Tigernach Tédbandach

agus Tiarnach Téadbhannach

and Tigernach Tétbannach

ocus Cu Rui

agus Cú Raoi

and Cú Ruí

ocus Ailill mac Mata Muirisci.

agus Oilill mac Mada Muirisce.

and Ailill son of Máta Murisc.

Batar eat duine Ehdach

B'iad dúnta Eochaidh

Eochaid's strongholds were

.i. Dun Fremand a Midiu

Dún Freahainn i Mí

Dún Frémainn in Meath

ocus Dun Fremand a Teathbai.

agus Dún Freahainn i dTeafa.

and Dún Frémainn in Tethba.

Fremand Thethbai ba hinmaine lais do duinib Erenn.

B'ansa leis de dhúntaibh Éireann Dún Freahainn Teafa.

Frémainn in Tethba was the one most dear to him of the strongholds of Ireland.

Section 2.2

Airfoccarar o Eochaid for firu Erenn feis Temra do denum an bliadain iar ngabail righi	Fógraíodh ó Eochaidh ar fearaibh Éireann feis Teamhra a dhéanamh an bhliain tar éis dó ríocht a ghabháil	Eochaid, the year after he became king, commanded the men of Ireland to hold the Festival of Tara,
fri comus a mbesa ocus a císa doib co ceann .u. mbliadna.	chun a mbéasa agus a gcíosa a mheas dóibh go ceann cúig mbliana.	in order to assess their tributes and taxes for five years.
Ba hinand aithesc la firu Erenn fri hEochaid.	B' é aitheasc fear Éireann go léir	The men of Ireland made the same reply to Eochaid,
Ni theclomdais feis Temra	ná déanfaidís feis Teamhra	that they would not convene the Festival of Tara
do rig cen rigain lais,	do rí gan bhanríon leis,	for a king that had no queen:
ar ní raibi rigan i fail Echach an tan do gab flaithius.	mar ní raibh banríon ag Eochaidh nuair a ghaibh sé flaitheas.	for Eochaid had no queen when he took the kingship.
Faidis Eochaid techta cach coicidh uadh fa Erinn	Chuir Eochaidh teachtairí gach cúigidh uaidh ar fud na hÉireann	Thereupon Eochaid dispatched envoys to every Fifth throughout Ireland
do chuindchid mna nó ingine bad aildeam no beith a nEre do.	chun na mná nó an chailín dob' áille in Éirinn a lorg dó	to seek out for him the fairest (woman or) maiden in Ireland.
Al asbert ní biad ina fharradh	mar dúirt sé ná beadh ina theannta	For he said that none should be his wife

acht bean nad fesai fer do feraib Erenn riam.	ach bean nár chomhlaigh léithi fear d'fhearaibh Éireann riamh.	save a woman that none of the men of Ireland had known before him.
Fofrith dó oc Inbir Chichmaine	Fuarathas dó ag Inbhear Cíochmhaine	There was found for him at Inber Cíchmaine,
.i. Édain ingen Edair,	.i. Éadaoin iníon Éadair.	Étaín daughter of Étar,
ocus dosbert Eochaid iarom,	Agus thóg Eochaidh í ansan	and Eochaid wedded her then,
ar ba comadhais dó	mar d'oir sí dó	for she was his match
ar cruth ocus deilb ocus cenel,	ar crot agus deilbh agus cineál,	in beauty and form and lineage,
áine ocus oitidh ocus aerdarcus.	áine agus óige agus oirearcas.	in splendour and youth and fame.

Section 2.3

It é trí meic Find meic Findlogha	B'iad trí mic Fhinn mhic Fhionnlogha	The three sons of Find son of Findlug,
meic na rigna	mic na banríona	the queen's sons,
.i. Eochaid Feidlech	ná Eochaidh Feidhleach	were Eochaid Feidlech
ocus Eochaid Airem	agus Eochaidh Oireamh	and Eochaid Airem
ocus Ailill Anguba.	agus Oilill Anghubha.	and Ailill Ánguba.
Carais Ailill Anguba iarom Etain ic feis Temrach	Ansan do thit Oilill Anghubha i ngrá le hÉadaoin ag feis Teamhra	Then Ailill Ánguba came to love Étaín at the Festival of Tara,

iar feis dí la hEochaid.	tar éis d'Eochaidh comhlúí léithi	after she had lain with Eochaid,
Fo dhaig dognith apairt dia sirshilliudh,	mar dhein sé nós de bheith ag sírfhéachaint uirthi	for it was his wont to gaze at her continually,
uair is deascaidh seirci sirshillidh.	agus is comhartha grá sírfhéachaint.	and such gazing is a token of love.
Cairigis a menma Ailill don gnim sin dogéne	D'aifir a mheanma an gníomh san d'Oilill	His heart reproached Ailill for the deed that he had wrought,
ocus niba cabair dó.	agus níorbh aon chabhair dó é.	but it availed him in no wise.
Ba treisi tol aicnidh.	Bhí toil níos treise ná aigne.	Desire was stronger than character.
Focheird Ailill a sirg dé fo dhaigh nara thubaidhi fri nech	Do thit Oilill i dtinneas déithe chun ná beadh toibhéim air	Ailill fell into a decline lest his honour should be stained,
ocus nach erbart frisin mnaí fodeisin.	agus ná dúirt leis an mbean féin é.	nor had he spoken of it to the woman herself.

Section 2.4

		When he expected death,
Dobreth Fachtna liaig Echach dia imchaisiu	Rugadh Fachtna lia Eochaidh chun breathnú a dhéanamh air	Fachtna, Eochaid's physician, was brought to see him.
an tan ro gab céill for écaib.	nuair a cuireadh i gcéill a bháis é.	
Asbert fris in liaig:	Dúirt an lia leis:	The physician said to him,

“Acht nechtar na da idhan marbtha duine nath
ícad legho .i. ida sheirce ocus idu eoid, it é fil
indusú.”

Ní árdamar Ailill do, ar ba mebal lais.

Foracbad iarom Ailill a Fremaind Teathbai fri
bás,

ocus luid Eochaid for cuaird nErenn,

ocus foracbadh Édain hi fail Ailella

co nderndais a thiugmaine lé

.i. cora clasta a fert,

coro hagtha a guba,

coro hortha a chethrai.

“Ceann den dá íon maraithe duine ná híocfadh
lia .i. íon ghrá agus íon éada, atá ortsa.”

Níor admhaigh Oilill dó mar bhí náire air.

Ansan fágadh Oilill le bás i bhFreamhainn
Teafa

agus chuaigh Eochaidh ar cuairt Éireann

agus fágadh Éadaoin i dteannta Oilealla

chun a thiughmhaine a dhéanamh

.i. a uaigh a bhaint,

a chaoineadh a dhéanamh,

a eallach a mharú.

“One of the two pains thou hast that kill man
and that no physician can heal, the pain of
love and the pain of jealousy”.

Ailill did not confess to him, for he was
ashamed.

Then Ailill was left in Frémainn Tethba dying,

and Eochaid went on a circuit of Ireland.

And Étaín was left with Ailill

that his last rites might be paid by her

— that is, his grave dug,

his lamentation made,

his cattle slain.

Section 2.5

An tech a mbith Ailill a ngalar dotheigead
Étain each dia dia athreos,

ocus ba lugaide a galarsom ón do suidiu,

ocus cein no bith Édain isin maigin sin

no bithsom oca deicsin.

Rathaighis Edain anni sin

ocus focheird a menmain aire.

Asbert Edain frissom

la n-and a mbatar ina tigh dib línaib,

cid día mbai fochonn a galair do Ailill.

“Ata dit seircsiu,” ol Ailill.

“Dírsan a fhad co n-erbort,” or sisi.

An tigh go mbíodh Oilill i ngalar, théadh
Éadaoin ann gach aon lá chun a bheith ag
caint leis

agus bhíodh a ghalarsan níos lú dá bharr

agus an fhaid is a bhíodh Éadaoin san áit sin,

bhíodh sé siúd ag féachaint uirthi.

Thug Éadaoin fé ndeara an rud san

agus smaoinigh sí ina meanma é.

Lá amháin go raibh an bheirt acu ina tigh,

d’fhiafraigh Éadaoin de

de cad ba chúis dá ghalar.

“Tá sé ód ghrása,” arsa Oilill.

“Is trua an fad go ndúraís é,” ar sise,

Every day Étaín used to come to the house
wherein Ailill lay sick to speak with him,

and thus his sickness was alleviated,

and as long as Étaín remained there

he would be gazing at her.

Étaín observed this,

and pondered the matter.

One day as they were together in her house,

Étaín asked him

what was the cause of his sickness.

“It is from love of thee,” said Ailill.

“Pity that thou has been so long without
telling it,” said she.

<p>“Ropsat slan o chianaib dia fesmais.”</p>	<p>“dá mbeadh a fhios againn, is ó chianaibh a bheifeása slán.”</p>	<p>“Had we but known, thou shouldst have been healed a while ago.”</p>
<p>“Cid andib badam slansa mad ail duitsiu,” ol Ailill.</p>	<p>“Fiú amháin inniu bheinnse slán dá mba mhian leat é,” arsa Oilill.</p>	<p>“Even this day shall I be whole again if thou be willing.”</p>
<p>“Bid ail ecin,” or si.</p>	<p>“Is mian gan dabht,” ar sise.</p>	<p>‘I am willing indeed,” said she.</p>
<p>Section 2.6</p>		
<p>Doteged iar sin cach dia do folcad a c[h]ind</p>	<p>Ina dhiaidh san thagadh sí gach lá chun a cheann a fholcadh</p>	<p>Every day then she would come to bathe his head</p>
<p>ocus do tinbi a c[h]odach dho</p>	<p>agus chun a chuid fheola a ghearradh dó</p>	<p>and to carve his meat</p>
<p>ocus do urgabail usce fora lamaib.</p>	<p>agus chun uisce a dhoirteadh ar a lámhaibh.</p>	<p>and to pour water on his hands.</p>
<p>Día teóra nomad iarom ba slan Oilill.</p>	<p>I gcionn míosa bhí Oilill slán.</p>	<p>After thrice nine days Ailill was healed.</p>
<p>Adbertsom fri hEdain:</p>	<p>Dúirt sé le hÉadaoin:</p>	<p>He said to Étaín:</p>
<p>“Ocus a testo dom icca cuin rom bia?”</p>	<p>“Agus cathain a bheidh agam an méid a theastaíonn dem ícse?”</p>	<p>“And when shall I have from thee what is still lacking to cure me?”</p>
<p>“Rod bia amarach,” ol si,</p>	<p>“Beidh sé agat amárach,” ar sise,</p>	<p>“Thou shalt have it to-morrow,” said she;</p>

<p>“acht niba isin tsosudh na firflatha dogentar an col.</p> <p>Dotuisiu ambarach am dailseo cusan tulaigh uasin liss.”</p>	<p>“ach ná déantar an col i sosadh na fíorflatha.</p> <p>Tairse chugam amárach go dtí an tulach ós cionn an leasa.”</p>	<p>“but not in the prince’s dwelling shall he be put to shame.</p> <p>Come to me tomorrow on the hill above the court.”</p>
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Section 2.7

<p>Bai Ailill ac frithaire na haidche.</p> <p>Contuili trath a dala.</p> <p>Ni dersaig co trath teirt ara barach.</p> <p>Luid Etain ina dailseam,</p> <p>co n-acai in fer ara cind co cosmailis crotha Ailella,</p> <p>ocus cáinis inlobrai a galair.</p> <p>A n-aithesc rop ail do Ailill iss ed ro raidseom.</p> <p>Dofusce Ailill trath teirti.</p>	<p>Bhí Oilill ag friothaire an oíche.</p> <p>Chodail sé ag am a dhála.</p> <p>Níor dhúisigh sé go dtí teirt lá arna mhárach.</p> <p>Chuaigh Éadaoin chuige</p> <p>go bhfaca sí an fear ar a cionn a bhí cosúil le hOilill</p> <p>agus a cháin lobhra a ghalair.</p> <p>Dúirt sé an chaint ba mhian le hOilill.</p> <p>Dhúisigh Oilill um theirt.</p>	<p>Ailill watched throughout the night.</p> <p>But at the hour of his tryst he fell asleep,</p> <p>and did not wake until the third hour on the morrow.</p> <p>Étaín went to meet him,</p> <p>and saw a man awaiting her like unto Ailill in appearance,</p> <p>and he lamented his weakness due to his ailment.</p> <p>The speech that Ailill would have wished that is what he spoke.</p> <p>At the hour of tierce Ailill awoke.</p>
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Fota fécais for toirrsi trath dodeochaid Etain isa teach.	Is fada chrom sé ar tuirse a dhéanamh nuair a tháinig Éadaoin sa tigh.	He began to be sorrowful for a long while (?) when Étaín came into the house.
“Cid dodgni toirrsich?” or si.	“Cad a dhein tuirseach thú?” ar sise.	“Why are thou sad?” said she.
“Do faidiud duitsiu am dailsi,	“Bhí coinne agam leatsa	“That I should have sent thee to a tryst with me
ocus ní ranac ar do cind,	agus níor thánag chugat	and was not there to meet thee.
ocus dorochair codlad form,	mar thit codladh orm	For sleep fell upon me,
conam earracht anos.	nár éiríos ach anois.	and I am only now arisen.
Is suachnid ní rodchadh mo iccsa.”	Is soiléir nár shroiseas m’íoca.”	It is manifest that I have not yet attained (?) my cure.”
“Ní ba son,” ol Etain, “ata la i ndegaid aloili.”	“Is cuma san,” arsa Éadaoin, “bíonn lá i ndiaidh a chéile.”	“That matters not,” said Étaín, “one day follows another.”
Gaibthi frithaire na haidc[h]e sin	<u>Leis sin</u> bhí sé ag friothaire an oíche sin	He watched that night
ocus teine mór ara belaib	agus tine mhór ar a bhéalaibh	with a huge fire in front of him
ocus usce na fharrad da tabairt fora shuilib.	agus uisce ina fharradh le tabhairt ar a shúilibh.	and water by his side for bathing his eyes.

Section 2.8

Trath a dala dotaet Etain ana dhail	Ag am a dála tháinig Éadaoin chuige	At the hour of her tryst Étaín comes to meet him
co n-acai an fer cedna amal Ailill.	go bhfaca an fear céanna cosúil le hOilill.	and saw the same man like unto Ailill.
Luid Etain dia tigh.	Chuaigh Éadaoin abhaile.	Étaín returned home.
Fecais Ailill oc cai.	Chrom Oilill ar gol.	Ailill fell to weeping.
Doluid Etain co fo tri	Tháinig Éadaoin trí huair	Three times Étaín came
ocus ní fairnicc Ailill a dail.	agus níor tháinig Oilill chúichi.	and Ailill did not keep his tryst.
Co forneci an fear cedna.	Fuair sí an fear céanna.	She found <u>ever</u> the same man.
“Ní fritsu,” ar si, “ro dalasa.	“Ní leatsa,” ar sise, “a bhí dáil agam.	“ ’Tis not with thee that I have trysted,” said she.
Ciasu tu dodeac[h]aid im dail?	Cé hé tú féin a tháinig chugam?	“Who art thou that hast come to meet me?
An fer frisro dalusa	An fear go raibh dáil agam leis,	The man with whom I have made a tryst,
ni ar c[h]ul nó aimleas tiacht ara c[h]ind,	ní raibh teacht chuige ar chol nó ar aimhleas	’tis not for sin or hurt that the tryst has been made with him,
acht as ar cúis tesairgne domnai rig Erenn don galar fotrubai.”	ach chun damhna rí Éireann a shábháil ón ngalar a thit air.”	but that one fit to be king of Ireland might be saved from the sickness that has fallen upon him.”

“Ba tocha duid toidheacht cucamsa, ol an tan rupsa Etain Echraidhe ingen Ailella ba misi do cetmuidter ocus ba iar do sharlugaib do primmuigib Erenn ocus uiscib ocus or ocus airget co tici do chutruma do facbail dar [th’]eis.”	“B’oiriúnaí duit teacht chugamsa, mar nuair ba Éadaoin Eachraí iníon Oilealla tú, bhíos féin it fhear céile agus b’in tar éis sárluach príomhmánna agus uiscí Éireann agus ór agus airgead go dtí do chothrom a fhágaint id dhiaidh.”	“ ’Twere more fitting for thee to come to me, for when thou wast Étaín Echraide, daughter of Ailill, ’tis I that was thy husband. I had paid thy huge brideprice in great plains and rivers of Ireland, and had left in place of thee thy weight of gold and silver.”
“Ceist,” ol sise, “cia h’ainmsiú?”	“Ceist agam ort,” ar sise, “cad is ainm duit?”	“Tell me,” said she, “what is thy name?”
“Ní hanna, Midir Brig Leith,” ol sé.	“Ní deacair a rá: Mír Brí Léith,” ar seisean.	“No hard matter, Midir of Brí Léith,” said he.
“Ceist,” ol sise, “cid rodn édarscar?”	“Ceist ort,” ar sise, “cad a scar sinn?”	“Tell me,” said she, “what was it that parted us?”
“Ní hanna, fithnaisi Fuamnaige ocus brechtai Breasail Edarlaim.”	“Ní deacair a rá: draíocht Fhuamnaí agus breachtraíocht Bhreasail Eadarláimh.”	“No hard matter, the sorcery of Fuamnach and the spells of Bresal Etlám.”
Asbert Midir fri hEdain: “An ragasu liumsa?”	Dúirt Mír le hÉadaoin: “An rachaidh tú liomsa?”	Midir said to Étaín, “Wilt thou go with me?”
“Nitó,” ol sí. “Noco ririub ri[g] nErenn	“Ní raghad,” ar sise, “ní mhalartód rí Éireann	“Nay,” said she, “I will not barter the king of Ireland

ar fer na fedar clainn na cenel dó.”	ar fear ná fuil a fhios agam clann ná cineál dó.”	for a man whose kindred or race I know not.”
“Is misí em,” ol Midir, “dorat for menmain Ailella do sheircsiu	“Is mise áfach,” arsa Mír, “a chuir do ghrá i gcroí Oilealla	“It was I, *indeed*,” said Midir, “that put love for thee into Ailill’s mind,
co torchair a fuil agus a feoil dé,	i dtreo gur thit a fhuil agus a fheoil de	so that his flesh and blood fell away from him.
ocus is m[e]si thall cach n-ocobar collaidhi n-aire,	agus is mise a bhain gach aon mhian chollaí de	And it was I that took from him all carnal desire,
na beith milliud einich duitsiu and.	chun ná beadh cailliúint oinigh ort ann.	so that thine honour might not suffer therein.
Acht teisiu liumsu dom c[h]rich	Ach tair liomsa dom chríoch	But come to my land with me
día n-apra Eochaid fritt.”	má deireann Eochaidh leat é a dhéanamh.”	if Eochaid bids thee.”
“Maith lium,” ol Édaín.	“Is maith liom,” arsa Éadaoin.	“Willingly,” said Étaín.

Section 2.9

Tig iarom dia tig.	Ansan tháinig sí abhaile.	Then she comes to her house.
“Is maith ar comrac”, or Ailill;	“Is maith ár gcomhrac,” arsa Oilill,	“We are well met”, said Ailill.
“sech rom ícadsa in fechtsa,	“ní hamháin táim leigheasta feasta	“Now am I healed,
ní fil implot n-einig duitseú and.”	ach ní aon lot oinigh duitse ann.”	and yet thine honour had not suffered *therein*.”

“Is amra amlaidh,” ol Édaín.

Tainic Eochaid día chuaird iar tain,

ocus atlaigestar beathaid a brathar

ocus buidighthe fri hEdaín co mór

a ndóirgné co tainicsom.

“Tá san go breá mar sin,” arsa Éadaoin.

Ina dhiaidh san tháinig Eochaidh abhaile óna chuairt

agus ghairdigh sé a dheartháir a fháil ina bheathaigh

agus tugadh buíochas mór d’Éadaoin

ar son an méid a dhein sé go dtí gur tháinig sé abhaile.

“It is well thus,” said Étaín.

After that Eochaid returned from his circuit,

and rejoiced that his brother was alive,

and Étaín received *much* thanks

for what she had done until he had come again.

Tochmarc Etaine beos

Tochmharc Éadaoine arís

The Wooing of Étaín again.

Section 3.1

Fechtas n-aili

Uair amháin eile

Another time

asraracht Eochaid Aiream ri Teamrach

d'éirigh Eochaidh Oireamh rí Teamhra

Eochaid Airem king of Tara arose

la n-alaind a n-aimsir tsamrata,

lá álainn in aimsir shamhrata

ocus fosrocuib for tsosta na Teamrach

agus dhreap in airde ar shosta na Teamhra

and climbed the terrace of Tara

do imchaisiu Muighi Breg.

chun féachaint ar Mágh Brea.

to gaze over Mag Breg.

Bai fó a ile oclus fo blath cach datha.

Ba breá a lí agus í fé bhláth gach aon datha.

It was radiant with bloom of every hue.

A n-imracachai n-imbé

Nuair a d'fhéach sé timpeall

As Eochaid looked round him

co n-acca in occláech n-ingnad forsín tsosadh
inna c[h]omair.

chonaic sé an t-óglach anaithnid in airde ar an
sosadh ós a chomhair.

he saw a strange warrior on the terrace before
him.

Fuan corcra imbé,

Bhí fuan corcra uime

A purple tunic about him,

ocus mong orbuide fair co brane a dha imdáe.

agus mong órbhuí air go braine a dhá
ghualann,

and golden yellow hair on him to the edge of
his shoulders.

Rosc caindleach glas ina chind.

súil choinnleach ghlas ina cheann,

A shining blue eye in his head.

Sleg coicrind ina laim.	sleá le cúig reanna ina láimh,	A five-pointed spear in one hand,
Sciath tuilgel ina laim	sciath le tul geal ina láimh	a white-bossed shield in the other,
co ngemaib oir furri.	agus geamanna óir uirthi.	with golden gems thereon.
Sochtais Eochaid,	Shocht Eochaidh	Eochaid was silent,
ar ní fhidir a bith isin Temraig in aidchi riam,	mar ní raibh a fhios aige é a bheith i dTeamhair an oíche roimhis	for he was unaware of his being in Tara the night before,
ocus ní foslaici an lis an trath sin.	agus níor osclaíodh fós na leasanna ag an am san.	and the courts had not been opened at that hour.

Section 3.2

Doluid ar inchaib Echach iar sin.	Tháinig sé ar ionchaibh Eochaidh ina dhiaidh san.	Thereupon he came up to Eochaid.
Asbert Eochaid iar sin: “Fó c[h]en don ócláech nad athgenamar”.	Ansan dúirt Eochaidh: “Mochean don óglach ná haithnímid.”	Then Eochaid said, “Welcome to the warrior whom we do not know.”
“Is ed dorochtamair,” ar in t-ócláech.	“Is chuige sin a thángamar,” arsa an t-óglach.	“ ’Tis for that we have come,” said the warrior.
“Nit athgenamar,” ol Eochaid.	“Níl aithne againn ort,” arsa Eochaidh.	“We know thee not,” said Eochaid.
“Atotgénsa chedus,” ol in t-ocláech.	“Ach tá aithne agamsa ort,” arsa an t-óglach.	“I know thee, however,” replied the warrior,

“Cía th’ainmsiu?” ol Eochaid.	“Cad is ainm duit?” arsa Eochaidh.	“What is thy name?” said Eochaid.
“Ní hairdire son,” ol sé, “Midir Breg Léith.”	“Níl sé oirirc,” ar seisean, “Mír Brí Léith is ainm dom.”	“Not famous,” said he, “Midir of Brí Léith.”
“Cid dotróacht?” ol Eochaid.	“Cad chuige a thángaís?” arsa Eochaidh.	“What has brought thee?” said Eochaid.
“D’imbirt fidchilli fritsó,” ol sé.	“Chun ficheall a imirt leatsa,” ar seisean.	“To play chess with thee,” said he.
“Am maithsi eim,” ol Eochaid, “for fidchill.”	“Go deimhin táimse go maith chun fichille,” arsa Eochaidh.	“Of a truth I am good at chess,” said Eochaid.
“A fromadh dún,” ol Midir.	“Bainimís triall as,” arsa Mír.	“Let us make trial of it,” said Midir.
“Ata,” ol Eochaid, “an rigan ina codladh.	“Tá an bhanríon ina codladh,” arsa Eochaidh.	“The queen is asleep,” said Eochaid,
Is lé in tech ata ind fidhell.”	“Is léithi an tigh go bhfuil an clár fichille.”	“and it is in her house that the chess-board is.”
“Ata sund chena,” ol Midir, “fidhell nad mesum.”	“Tá anso cheana,” arsa mír “clár fichille nach measa.”	“I have here,” said Midir, “a chess-board that is not inferior.”
Ba fir ón,	Bhí san fíor:	That was true:
clar n-airgid agus fir óir,	clár airgid agus fir óir	a silver board and golden men,
ocus fuursundadh cacha hairdi furri di líc logmair,	agus soilsiú gach cúinne air le cloch luachmhar	and each corner thereof lit up by a precious stone,
ocus ferbolg di fighi rond credumae.	agus fearbholg de ronnaí cré-umha fite fuaite trí chéile.	and a bag for the men of plaited links of bronze.

Section 3.3

Ecraidh Midir ind fhidchill iar sin.

“Imbir,” ol Midir.

“Ní immeór acht dí giull,” ol Eochaid.

“Cidh geall bías and?” ol Midir.

“Cuma lium,” ol Eochaid.

“Rod bia limsa,” ol Midir,

“madh tú beras mó thoceall

.l. gabar ndubglas, it é ceindbreca croderca
biracha

bruindlethain bolgroin

cosháela combrasa faeburdha femenda

urarda aigneacha shostaide shogabaltai,

cona caecaib n-all cruanmoithni.

Chuir Mír eagar ar an bhfidchill ansan.

“Imir,” arsa Mír.

“Ní imreod ach ar gheall,” arsa Eochaidh.

“Cé’n geall a bheidh ann?” arsa Mír.

“Is cuma liom,” arsa Eochaidh.

“Beidh agamsa duit,” arsa Mír,

“más tusa a bhéarfaidh an bhua orm,

caoga capall dúghlas agus iad ceann-bhreaca
craoraga cluas-bhioracha

broinn-leathain bolg-shróin

cos-chaola comhbhrasa faobhracha
feimheanna

urarda aigeanta seasta soghabhála

lena gcaogaid srianta cróna.

Thereupon Midir arranges the board.

“Do thou play,” said Midir.

“I will not play save for a stake,” said
Eochaid.

“What shall the wager be?” said Midir.

“It is all one to me,” said Eochaid.

“Thou shalt have from me,” said Midir,

“if thou win my stake,

fifty dark grey steeds with dappled blood-red
heads pointed-ears,

broad-chested, with distended nostrils,

slender limbs, mighty, keen . . . ,

huge, swift (?), steady, easily yoked

with their fifty enamelled reins.

Tairgebat am trath teirti arna barach.”	Sroichfid am teirte amárach.”	They shall be here at the hour of tierce to-morrow.”
Atbert Eochaid an cetna frisium.	Dúirt Eochaid an rud céanna leis.	Eochaid said the same to him.
Imrid iar sin.	Ina dhiaidh san d’imríodar.	Thereupon they play.
Berar tochell Midir.	Rugadh bua ar Mhír.	Midir’s stake is taken.
Téid uad ocus beris a fidcheall lais.	Chuaigh sé uaidh agus rug a chlár fichille leis.	He goes off taking his chess-board with him.
A n-asracht Eochaid arabarach	Nuair a d’éirigh Eochaidh lá arna mhárach	When Eochaid arose on the morrow
doluid for sostai na Temrach im turcabail ngréine,	tháinig sé ar sosta na Teamhra le héirí na gréine	he came on to the terrace of Tara at sunrise,
co n-acca a cheile chuicé iarsind tsosad ina arrud cheana.	go bhfaca a chompánach cheana chuige ar an sosadh ina fharradh.	and he saw his opponent close by coming towards him along the terrace.
Ni fhidir cidh dochuaid nó can dodeochaid,	Ní raibh a fhios aige cár chuaigh sé nó cad as gur tháinig sé,	He knew not whither he had gone or whence he had come,
co n-acca in .l. n-ech ndubglas cona srianaib cruamaithe friú.	go bhfaca sé an caoga capall dúghlas agus na srianta crónta leo.	and he saw the fifty dark grey steeds with their enamelled reins.
“Indraic sin,” ol Eochaid.	“Tá san go hionraic,” arsa Eochaidh.	“This is honourable,” said Eochaid.
“Is fiach ní dlomthar,” ol Midir.	“Is fiach rud má ghealltar,” arsa Mír.	“What is promised is due,” said Midir.

Section 3.4

“In imberum fidcheall?” ol Midir.

“Maith lium,” ol Eochaid, “acht ro be gell and.”

“Rod bia liumsa,” ol Midir,

“.l. torc trichem, at é casbreca

foliath forglasa,

co cruib eich foraib,

ocus lothar draigin fordo talla uile.

In fecht n-aili .l. claidem n-ordoirn.

In fecht n-aili .l. bó find n-oderg

co laegaib findaib odergaib leó

ocus nasc credumae for cach laeg dib.

In fecht n-aile .l. molt nglas ceindderg trichenn trebennach.

“An imreoimid ficheall?” arsa Mír.

“Ba mhaith liom,” arsa Eochaidh “ach bíodh geall ann.”

“Beidh agamsa duit,” arsa Mír,

“caoga torc agus trí bliana slánaithe acu agus iad cas-bhreaca

bolg-liatha drom-ghlasa,

le crúba capaill orthu

agus lothar draighin ina gcuirtear iad go léir.

An uair eile caoga claíomh órdoirn.

An uair eile caoga bó fhionn cluas-dhearg

agus laonna fionna cluas-dhearga acu

nasc cré-umha ar gach lao díobh.

An uair eile caoga molt glas ceann-dearg tricheannach tríbheannach.

“Shall we play at chess?” said Midir.

“Willingly,” said Eochaid, “so it be for a stake.”

“Thou shalt have from me,” said Midir,

“fifty young boars, curly-mottled,

grey-bellied, blue-backed,

with horse’s hooves to them,

together with a vat of blackthorn into which they all will fit.

Further, fifty gold-hilted swords,

and again fifty *white* red-eared cows

with white red-eared calves

and a bronze spangle on each calf.

Further, fifty grey wethers with red heads, three-headed, three-horned.

In fecht n-aili .l. colg ndéd.	An uair eile caoga colg déid.	Further, fifty ivory-hilted swords.
In fecht n-aile [.l.] brat breiclighach.	An uair eile caoga brat lí breice.	Further, fifty speckled cloaks,
Acht ba cach .l. díb a lá.”	Ach gach caoga díobh agus a lá féin.”	but each fifty of them on its own day.”

Section 3.5

Frithcomraic a aidi inti Eochaid, ocus asbert fris can dombert a marindmas.	Chuir a oide altrama ceist ar Eochaidh agus d’fhiafraigh de cad as gur thóg sé a mhórshaibhreas.	Eochaid’s fosterfather questioned him, and asked him whence he had brought his great wealth.
Asbert fris, “Amin, insceoil inní sin.”	Dúirt sé leis, “Am baist, ana-scéal an rud san.”	He said to him, “That is indeed fit to relate (?).”
“Amné eim. Is beite duit menma fris, as fer mórcumachtaí dotainic.	“Go deimhin, is beite duit faire amach air.	“Verily indeed. Thou must take heed of him; it is a man of magic power that has come to thee,
A macain, tabair decraí mora foraib <nó fair>” ol se.	Cuir deacrachtaí móra air, a mhic ó,” ar seisean.	my son, lay heavy burdens on him.”
Is iarum dothaet a ceili chuice	Ina dhiaidh san tháinig a chompánach chuige	After that his opponent came to him,

ocus forruirim Eochaid fair na mórcheستا
urdharca

.i. dichlochadh Midhi,

luachair tar Tethbai,

tochar tar Moin Lamraide,

fid tar Bréifne.

Conad de sin asbert an fili na rundu sa:

Is hé seó in ceatharda
adroega Eochaid Airem.
for ilar ndrong ndreachardha
co lín sciath agus claidem.

Tochar dar Moin Lamraidhi
fidh dar Breifne cen decraí
dichlochadh mas mórMidi
ocus luachair tar Tethbai.

agus do chuir Eochaidh na
mórcheisteanna oirirce air

.i. díochlochadh Mí,

luachair thar Teafa,

tóchar thar Móin Lámhraí,

coill thar Bréifne.,

gonadh aire sin a dúirt an file na ranna
so:

Is iad so na ceithre rudaí
a chuir Eochaidh Oireamh
ar iolar drong dreachúil
le lín sciath agus claíomh:

Tóchar thar Móin Lámhraí,
coill thar Bréifne gan deacracht,
díochlochadh mas mórMhí
agus luachair thar Teafa.

and Eochaid laid upon him the famous great tasks,

namely to clear Meath of stones,

to put rushes over Tethba,

a causeway over Móin Lámraige,

and a wood over Bréifne.

Concerning which the poet uttered the followings
staves:

These are the four things
that Eochaid Airem imposed
on many a manly-visaged throng
with many a shield and spear:

A causeway over Móin Lámraige,
a wood over Bréifne, without difficulty,
a clearing of stones from the hillocks of great Meath,
and rushes over Tethba.

Section 3.6

It e sin tra gealla agus áchessa foruirmithé and.

“Romór a ndobeiri orm,” ol Midir.

“Ní denaim chena,” ol Eochaid.

“Rom bithsa itghe agus ailghes uait iarom.

Nach ní rosia do cumachtai,

ni roib ben na fer and fria tech anechtair co turcbail ngreine ambarach.”

“Dogentar,” ol Eochaid.

Nis n-imdhechaid duine in monai sin riam.

Is iad san na geallta agus na deacrachtaí a cuireadh air ansan.

“Tánn tú ag cur an iomarca orm,” arsa Mír.

“Nílim mhuis,” arsa Eochaidh.

“Bíodh achainí agus logha agam uait más ea.

An fhaid is a shroicheann do chumhacht,

ná bíodh bean ná fear ann lasmuigh dá dtigh go dtí fáinne an lae amárach.”

“Déanfar,” arsa Eochaidh.

Níor shiúil éinne an mhóin sin roimhis.

These then are the pledges and the hardships that were imposed.

“Thou layest too much upon me,” said Midir.

“I do not indeed,” said Eochaid.

“Then do thou grant me a request and a boon.

As far as thou holdest sway

let no man or woman be out of doors until sunrise to-morrow.”

“It shall be done,” said Eochaid.

No one had ever trodden that bog before.

Section 3.7

Erpais Eochaid iar sin a reachtaire	D'earb Eochaidh ansan ar a reachtaire	Then Eochaid commanded his steward
fri deiscin ind feadma dobertatar do dénam an tochair.	féachaint ar an bhfeidhm a chuireadar i ndéanamh an tóchair.	to watch the effort they put forth in making the causeway.
Luid dí in rechtairi issin monai.	Mar sin chuaigh an reachtaire sa mhóin.	The steward *then* went into the bog.
Anndár leis batar fir betha o turcbail greine co fuinedh tancadar in monai.	Dar leis b'iad fir an domhain ó éirí na gréine go dtí luí na gréine a tháinig sa mhóin.	It seemed to him as though all the men in the world from sunrise to sunset had come to the bog.
Dogensat uile oendumae dia n-édaigib, ocus luid Midir forsin dumae sin.	Dheineadar go léir aon tulach dá gcuid éadaí agus chuaigh Mír in airde ar an dtulaigh sin.	They all made one mound of their clothes, and Midir went up on that mound.
In fhidbadh cona bun agus cona fremaib, is ed sin doberdis a n-ichtar an tochair.	Do chuiridís an choill lena bun agus lena préamhacha in íochtar an tóchair.	Into the bottom of the causeway they kept putting a forest with its trunks and roots,
Midir ina sesum ag gresacht an tsloigh for cach leth.	Bhí Mír ina sheasamh ag greasáil an tsluaigh ar gach leith.	Midir standing and urging on the host on every side.
Andar lat batar fir betha adaigdis breisim foé.	Dar leat bhí fir an domhain ag déanamh fothraim mhóir féna bhun.	One would think that below him all the men of the world were raising a tumult.

Section 3.8

Iar sin doberar uir agus grian agus clocha
forsin monai.

Ina dhiaidh san cuireadh úir agus grean agus
clocha ar an móin.

After that, clay and gravel and stones are
placed upon the bog.

Fri hetnu dam dano batar fedmanda la firu
Erenn cusin n-aidchi sin.

Go dtí an oíche sin bhíodh fir Éireann ag cur
teinne ar éadan damh

Now until that night the men of Ireland used
to put the strain on the foreheads of oxen,

Co n-aices la lucht an tsídha fora formnaib.

go dtí go bhfacadar lucht an tsí á chur ar a
bhformna.

(but) it was seen that the folk of the elfmounds
were putting it on their shoulders.

Dognith samlaid la hEochaid,

Dhein Eochaidh mar sin é

Eochaid did the same,

conid dé ata dosom Eochaid Airem,

agus is de sin a tugadh Eochaidh Oireamh air

hence he is called Eochaid Airem [i.e.
ploughman],

ar is aice toisech tucad chuing for muinealaib
dam do feraib Erenn.

mar is é an chéad duine d'fhearaibh Éireann a
chuir cuing ar muineál daimh.

for he was the first of the men of Ireland to
put a yoke upon the necks of oxen.

Is ed dono and focal ro baí a mbelaib an tsluaig

Is iad so na focail a bhí i mbéal an tsluaigh,
áfach,

And these were the words, *however,* that
were on the lips of the host

o[c] denum an tochair:

agus é ag déanamh an tóchair:

as they were making the causeway:

.r. “Coire a laim,
tochra i laim,
urdhaire damrudh,
trathaib iar fuin,
fortrom ailges,
ní fes cuich les
cuich aimles
de thochar dar Moin Lamruide.”

Ní biad isin bith tochar bud ferr

mina beithi oca deiscin.

Forfhacbad de lochtaib ann iarom.

Iar sin doluid in reachtaire co hEochaid

ocus adfed scela dó in morfedma atconnairc
fiadai,

ocus isbert nad roibé for fertais an betha
cumachtaib doraisce de.

“Cuir i láimh,
cuir anso i láimh,
oirire damhraidh,
tráthanna iar bhfuinneadh,
róthrom áilíos,
ní fios cé leis an leas,
cé leis an t-aimhleas
de thóchar thar Móin Lámhraí.”

Ní bheadh ar an ndomhan tóchar a b'fhearr

mura mbeifí ag féachaint air.

Fágadh lochtanna ann ina dhiaidh san.

Ansan chuaigh an reachtaire go hEochaidh

agus d'inis dó scéala na mórfeidhme a
chonaic sé ós a chomhair

agus dúirt ná raibh ar fearsaid an bheatha
chumhacht a sháródh é sin.

“Put in hand,
throw in hand,
excellent oxen,
in the hours after sundown;
overhard is the exaction;
none knoweth whose is the gain,
whose the loss,
from the causeway over Móin Lamraige.”

There had been no better causeway in the
world,

had not a watch been set on them.

Defects (?) were left in in then.

Thereafter the steward came to Eochaid

and brings tidings of the vast work he had
witnessed,

and he said there was not on the ridge of the
world a magic power that surpassed it.

Section 3.9

A mbatar fora mbriathraib co n-accadar Midir chucu.	Nuair a bhíodar ag caint, chonacadar Mír chúchu.	While they were speaking they saw Midir coming towards them,
Ardchustal agus drochgné fair.	Bhí ard-ghustal air agus droch-chuma.	his loins girt (?) and an evil look on him.
Atraigestair Eochaid agus ferais failte fris.	Baineadh geit as Eochaidh agus chuir sé fáilte roimhis.	Eochaid was afraid, but bade him welcome.
“Iss ed dorochtamar,” ol Midir.	“Chuige sin a thángamar,” arsa Mír.	“ ’Tis for that we have come,” said Midir,
“Is torcdo agus is dicheill nó taí frim mórdhecraí agus mórainchasa do thobairt form.	“Is allta agus is díchéillí a tánn tú liom mórdheacrachtaí agus mórainchasa a chur orm.	“It is fierce and unreasonable of thee to lay such hardship and infliction upon me.
Atethaínd ní badh maith lat chena	Dhéanfainn rud ba mhaith leat fós	I would have wrought something else to please thee,
acht is bairnech mo menma frit.”	ach tá mo mheanma báirneach leat.”	but my mind is inflamed against thee.”
“Ní bara fri buiri daitsiu ón,	“Ní báirneacht le búireanna duitse é sin,	“Thou shalt not get wrath in return for thy rage;
dogighnestair do menma,” for Eochaid.	ceansófar do mheanma,” arsa Eochaidh.	thy mind shall be set at ease,” said Eochaid.
“Gebthar dí,” ol Midir.	“Géabhthar más ea,” arsa Mír.	“It shall be accepted then,” said Midir;
“In imberum fidchill?” for Midir.	“An imreoimid ficheall?” arsa Mír.	“Shall we play at chess?” said Midir.

“Cidh geall bias ann?” for Eochaid.	“Cé’n geall a bheidh ann?” arsa Eochaidh.	“What shall the stake be?” said Eochaid.
“Gell adc[h]obra cechtar dá lína,” for Midir.	“Geall is mian le ceachtar de’n bheirt againn,” arsa Mír.	“The stake that either of us shall wish,” said Midir.
Berar tochell nEchada an lá sin.	Buadh ar Eochaidh an lá san.	That day Eochaid’s stake is taken.
“Rucais mó tochell,” for Eochaid.	“Bhuais orm,” arsa Eochaidh.	“Thou hast taken my stake,” said Eochaid.
“Madh ail dam do beraind o cíanaib,” ol Midir.	“Dá mba mhian liom is fadó bheadh buaite agam ort,” arsa Mír.	“Had I wished I could have taken it before now,” said Midir.
“Ceist, cid adcobrai formsa?” for Eochaid.	“Ceist, cad ba mhian leat uaimse?” arsa Eochaidh.	“What wouldst thou from me?” said Eochaid.
“Di laim im Étaín agus póc dí,” ol Midir.	“Dhá láimh timpeall ar Éadaoin agus póg di,” arsa Mír.	“My arms around Étaín and a kiss from her,” said Midir.
Sochtais Eochaid la sodhain, agus isbert:	Shocht Eochaidh leis sin agus <u>ansan</u> a dúirt:	*Thereupon* Eochaid was silent. *And he said:*
“Tís dia mís oniú; doberthar duit aní sin.”	“Tair mí ó’n lá inniu agus tabharfar duit an rud san.”	“Come a month from to-day and that shall be given thee.”

Section 3.10

In bliadain ria tiachtain do Midir co hEochaid do imbirt na fídhille	An bhliain sarar tháinig Mí go hEochaidh chun fícheall a imirt,	The year before Midir came to play chess with Eochaid
baí oc tochmarc Édaine, agus nís n-édadh leis.	bhí sé ag tochmharc Éadaoine agus níorbh fhéidir leis í a ghnóthú.	he was wooing Étaín, but he could not win her.
Is ed ainm dobered Midir dí Bé Fhind,	Is é an ainm a thugadh Mír di ná Bé bhFionn	The name by which Midir called her was Bé Find,
conid [de] isbert fria	go ndúirt sé léithi:	and he spake to her:
“A Bé Fhind, in ragha lium. a tír n-ingnadh i fil rind. is barr sobairci folt and. is dath snechta for corp slim.	“A Bé bhFionn, an rachaidh tú liom i dtír iontach ina bhfuil rionn, is barr sabhaircín folt ann agus dath sneachta ar corp slim.	“O Bé Find wilt thou come with me to the wondrous land wherein harmony is, hair is like the crown of the primrose there, and the body smooth and white as snow.
Is ann nád bí muí na tuí. gel ded and dubai a brai. is lí sula lín ar sluag. is dath síon and gach gruadh.	Is ann ná bíonn is liomsa ná is leatsa. Geal fiacail, dubh fabhra is lí súile líon ár slua, is dath sian sléibhe ann gach grua.	There, is neither mine nor thine, white are teeth there, dark the brows. A delight of the eye the number of our hosts, every cheek there is of the hue of the foxglove.
Is corcair muighi cach muín. is lí sula ugaí luin. cidh cain deicsiu Muighe Fail. anam iar ngnais Muigi Mair.	Is pincín gach muin, is lí súile uibheacha loin; cé gur breá féachaint ar Mágh Fáil, annamh é tar éis gnás Mhágh Móir.	A gillyflower (?) is each one's neck, a delight of the eye are blackbirds' eggs, Though fair the prospect of Mag Fáil, 'tis desolate after frequenting Mag Már.

Cidh caín lib coirm Insi Fáil,
is mescu cuirm Thiri Mair.
amrai tíre tír asber.
ní théid óc ann ré sén.

Srotha téith milli tar tír.
rogha dé midh ocus fín.
daine delgnaide cen ón.
combart cen pecadh cen chol.

Atchiam cach for cach leath.
ocus nícon aice nech.
teimel imorbuis Adaim
dodonarcheil ar araim.

[A ben día ris mo thuaith tind
is barr oir bias fort chind U.]
mil fín laith lemnacht la lind
rod bia lium and, a Bé Fhind.”

a.B.é.F.

Asbert Édaín:

“Matumchotaise om aiththighi

ragasa chucad;

minam édaí, ní ragh.”

Cé gur breá libh coirm Inis Fáil,
is meisce coirm Thíre Móire,
is tír amhra an tír a deirim;
ní imíonn óige ann roimh aois.

Sruthanna teo milse thar tír,
rogha de mhíodh agus fíon,
daoine maorga ann gan on,
coimpeart gan pheacadh gan chol.

Chímíd gach éinne ar gach leith
agus ní fheiceann éinne sinn;
teimheal iomarbhas Ádhaimh
a chuir cosc ar sinn a áireamh.

[A bhean, má shroicheadh tú mo thuath anumhal,
is barr óir a bheidh ar do cheann;]
mil, fíon, laith, leamhnacht le líonn,
a bheadh agat liomsa ann, a Bhé bhFíonn.”

Dúirt Éadaoin:

“Má fhaghann tú ó m’fhear céile mé,

raghadsa chugat;

mura bhfaghann tú, ní raghad.”

Though choice you deem the ale of Inis Fáil,
more intoxicating is the ale of Tír Már.
A wondrous land is the land I tell of;
youth departs not there before eld.

Warm sweet streams flow through the land,
the choice of mead and wine.
Stately (?) folk without blemish,
conception without sin, without lust.

We see everyone on every side,
and no one seeth us.
It is the darkness of Adam’s transgression
that hath prevented us from being counted.

[O Woman, if thou come to my proud folk,
a crown of gold shall be upon thy head]
honey, wine, ale, fresh milk, and drink,
thou shalt have with me there, O Bé Find.”

“I will go to thee,”

said Étaín,

“if thou obtain me from my husband,

if thou obtain me not, I will not go.”

Section 3.11

Is iar sin doluid Midir co hEochaid ocus damair a thocheall fo céadóir, co mbeith folo ocai do Eochaid.	Ina dhiaidh san tháinig Mír go hEochaidh agus lig dó buachtaint air fé chéadóir, chun go mbeadh ábhar conspóide aige do Eochaidh.	After that Midir came to Eochaid, and he yielded his stake at once in order that he might have a ground of quarrel with Eochaid.
Is aire ro íc na comadha mora, ocus is aire is fó anfis conatigh a ghell, conadh iarsin ngiull adrubradh.	B'in é an chúis gur íoc sé na cumhaí móra agus b'in é an chúis gur fé ainbhíos a d'iarr sé a gheall go ndúrthas tar éis an ghill é.	Therefore it was that he fulfilled the onerous conditions, and it was for that reason he stipulated an unnamed pledge, so that it was afterwards it was named.
An tan tra ro baí Midir cona muintir óc íc comadh na haidchi .i. tochar tar Moin Lamraide ocus dichlochadh Midhi ocus luachair tar Teathbai ocus fid tar Breifne ocus is e seó and foclai bai oca muindtir	Ansan nuair a bhí Mír lena mhuintir ag íoc cumha na hoíche .i. tóchar thar Móin Lámhraí agus díchlochadh Mí agus luachair thar Teafa agus coill thar Bréifne, is iad so na focail a bhí ag a mhuintir	When Midir and his people were carrying out the terms of the night, i.e. the causeway over Móin Lámraige, and the clearing away the stones from Meath, and putting rushes over Tethba, and the wood over Bréifne, these are the words his people were saying,

amal atbeir Lebor Droma Snechta:

fé mar a deir Leabhar Droma Sneachta:

according to the Book of Druim Snechta:

Section 3.12

.r. “Cuirthe i lland
tochre i lland
airderg damrudh
trom an coibden cluinitar fir
ferdi buidne
balcthuim crandchuir
forderg saire fedhar
sechuib slimprib snithib
sciathu lama indrochad cloena
fó bith oenmna
duib in digail
duib an tromdam
tairthim flatho
fer ban fomnis
in fer mbraine cerpai fomnis
diadh dergae fer arfeidh solaid
fri ais eslind fer bron fort ier techta in delmnad
o luachair for di Teithbi
dichlochad Midi
indracht
coich les
coich aimles.”

“Cuir i lann,
cuir anso i lann,
oirirc damhraidh,
trom an choibhdhean a chloiseann fíor,
fearga buíonta,
balcthroma crannchuir,
...

sciótha lámha in droichead claona
ar son aon mhná,
díbh an díoghail,
díbh an tromdhámh,
toirchim flatha
...

ó luachair ar dhá Theafa,
díochlochadh Mí
...
cé leis an leas,
cé leis an t-aimhleas.”

R. * * *

Section 3.13

Dailis Midir día mís.	Shocraigh Mír dáil i gcionn míosa.	Midir made a tryst for a month from that day.
Fochiall stair <i. ro tinoil> im[murgu] Eochaid formná laech nErenn co mbatar a Temraigh,	Ach thionóil Eochaidh formna laoch Éireann go rabhadar i dTeamhair	But Eochaid mustered the flower of the warriors of Ireland to Tara,
ocus an robo deach do fhiannaib Erenn,	agus is chuid dob' fhearr d'fhiannaibh Éireann,	and the best of the war-bands of Ireland,
cach cuaird im araili im Temraig	gach cuairt timpeall a chéile um Theamhair,	each encircling the other around Tara,
a medhón ocus aneachtair ocus istigh,	i lár agus lasmuigh agus laistigh,	in the midst, without and within,
ocus in rí ocus an righan i meadhón an taighe,	agus an rí agus an bhanríon i lár an tí	and the king and queen in the middle of the house,
ocus in lis iatai fo glasaib,	agus na leasa iata fé ghlas	and the courts locked,
ar rofedadar co ticfad fer in márcumachtaí.	mar bhí a fhios acu go dtiocfadh fear na mórchumhachta.	for they knew that the man of great magic power would come.
Edaín baí ocon dail in n-aidchi sin forsna flaithe,	Bhí Éadaoin ag dáil di an oíche sin do na flaithibh	Étaín was serving the lords on that night,
ar ba sain dí disi dail.	mar ba shaincheird di deoch a dháil.	for the serving of drink was a special gift of hers.

Section 3.14

A mbatar iarom fora mbriathraib co n-accotar Midir chucu for lar an rigthaighe.	Ansan nuair a bhí comhrá ar siúl acu chonacadar Mír chúchu ar lár an ríthí.	Thereafter as they were speaking they saw Midir coming towards them in the midst of the royal house.
Ba cáinsom do gress; ba cáine dono in aidchi sin.	Ba mhas an duine é i gcónaí ach bhí sé níos maise fós an oíche sin.	He was fair at all times, but on that night he was fairer.
Tosbert i immod na sluag[u] adconnaire.	Chuir sé uamhan ar na sluaite a chonaic sé.	The hosts were astonished.
Sochtsat uile iarom, ocus ferais an rí failti fris.	Bhíodar go léir ina dtost ansan agus do chuir an rí fáilte roimhis.	Then silence fell upon *all of* them, and the king bade him welcome.
“Is ed dorochtamar,” ol Midir.	“Is chuige sin a thángamar,” arsa Mír.	“ ’Tis that we have come for,” said Midir;
“An ro gellad damsa,” ol sé, “tucthar dam.	“Tugtar dom an rud a ghealladh dom,” ar sé.	“what has been pledged to me,” said he, “let it be given to me.
Is fiach ni atgeltair.	Is fiach rud má ghealltar.	What is promised is due.
An ro gelladh tucus duitsiú.”	Thugas duitse an rud a gealladh.”	What was promised, I have given thee.”
“Ní imrordusa,” for Eochaid, “anní sin co sé.”	“Níor smaoiníos ar an rud san go dtí so,” arsa Eochaidh.	“I have not thought further of that until now,” said Eochaid.
“Atrogell Édaín fén damsa,” ol Midir, “tiacht uaitsiú.”	“Gheall Éadaoin féin domhsa,” arsa Mír, “go dtiocfadh sí uaitse.”	“Étaín herself promised me that she would come away from thee,” said Midir.

Imdhergthair im Édaín la sodhain.	Imdheargadh Éadaoin leis sin.	Thereupon Étaín blushes.
“Nat imdergthair, a Édaín,” for Midir.	“Ná bíodh náire ort, a Éadaoin,” arsa Mír.	“Do not blush, O Étaín,” said Midir.
“Ni drochbanas duitsiú.	“Ni drochbhanúlacht duitse é.	“It is not unwomanly for thee.
Atusa,” ol sé, “bliadain ac do (chuingid)	Táimse,” ar seisean, “tar éis bliain a	I have been a year,” said he, “seeking thee
co maínib ocus sédaib at ail[d]em a nEre,	chaitheamh ad iarraidh	
	leis na maoinibh agus seodaibh is áille in	with gifts and treasures the most beautiful in
	Éirinn.	Ireland,
ocus ní thucussa comad co(m)arlecudh do	Agus níor thógas tú ach le moladh Eochaidh.	nor did I take thee until I had Eochaid’s leave.
Eochaid.		
Ní tria déoas damsa cé dodchotaind.”	Trí dhéineacht ní bhfaghainn tú.”	It is not through any . . . though I should win
		thee?”
“Atrubartsa fritso,” ol si,	“Dúrta leat,” ar sise,	“I have told thee,” said she,
“conom riré Eochaid nít rís.	“ná raghainn chugat go dtí go ndíolfadh	“that I will not go to thee until Eochaid sell
	Eochaidh mé.	me.
Atometha lat ár mó chuit fén dianom riri	Mar liom féin, beidh mé agat má dhíolann	As for me, thou mayst take me if Eochaid sell
Eochaid.”	Eochaidh mé.”	me.”

Section 3.15

“Nid ririubsa im[murgu],” for Eochaid,	“Ní dhiolfad tú mhuis,” arsa Eochaidh	“I will not sell thee indeed,” said Eochaid,
“acht tabrad a di laim umut for lár an tighi amal ro gabais.”	“ach cuireadh sé a dhá láimh umat i lár an tí fé mar a tánn tú.”	“but let him put his arms round thee in the middle of the house as thou art.”
“Dogentar,” ol Midir.	“Déanfar,” arsa Mír.	“It shall be done,” said Midir.
Ateta a gaisced ina laim clí, ocus gabais án mnaí fô lethoxail deis, ocus fochoislé for forles an tighi.	Ghaibh sé a ghaisce ina láimh chlé agus an bhean féna ascaill dheis agus rug leis trí forléas an tí í.	He takes his weapons in his left hand, and the woman he took under his right arm, and bore her away though the skylight of the house.
Conerghed in tsluaig imón rí[g] iar melacht forro.	D’éirigh na sluaite i dteannta an rí agus méalacht orthu	The hosts rose up in shame around the king.
Co n-accadar in da éla timchell na Temra.	go bhfacadar an dá eala timpeall na Teamhra.	They beheld two swans in flight round Tara.
Is ed ro gabadh do Sidh ar Femun, ocus luid Eochaid co formna fer nErenn ime	B’ é a dtriall go Sí ar bhFeimhean agus chuaigh Eochaidh agus formna fear Éireann ina theannta	And the way they went was to Sí ar Femuin, and Eochaid went with the flower of the men of Ireland around him
do Sidh ber Femin .i. Sidh Ban Find.	go Sí ar bhFeimhean .i. Sí na mBan bhFionn.	to Sí ar Femuin, that is Sí Ban Find.
Ba sí comairli fer nErenn	B’ í comhairle fear Éireann	And this was the counsel of the men of Ireland,

fochlade cach sidhe baí a nEre
co tisadh a bean do uaidib.

tochailt gach sí dá raibh in Éirinn
nó go dtiocfadh an bhean amach chuige.

to dig up every elfmound in Ireland
until his wife should come thereout to him.

Section 3.16

Foechladar Sidh Ban Find,
ocus dóet nech chuca ass,
ocus isbreth fris nó friu nabú ann baí a mben.
“Rí sidhe nErenn an fer robarfainic.

Thochlaíodar Sí na mBan bhFionn
agus tháinig duine amach as chúchu
agus dúirt leo nach ansan a bhí a mbean.

They dug up Sí Ban Find,
and a certain person comes forth *to them*
and told them that the woman was not there.
“The king of the elfmounds of Ireland, he is
the man who came to you.

Ata dono ina rigdún laisin n-ingen.

Is amhlaidh atá sé ina dhún ríoga leis an
gcailín.

He is in his royal stronghold with the young
woman *however*.

Eirgidh do co risidh.”

Éirígí chuige go dtiocfaidh sibh ann.”

Set out thither until ye come to it.”

Tiagaid bothuaid.

Chuadar ó thuaidh.

They go northwards.

Gabsad tochailt an tsidhe.

Thosnaíodar ag tochailt an tsí.

They began to dig up the elfmound.

Tri mís for bliadain doib occo.

Bhíodar chuige sin bliain is ráithe.

They were a year and three months at it.

A ndothochlaidis andú ba comlan arnabarach.

An méid a thochlaídís inniu bhíodh sé
comhlán lá arna mhárach.

What they would dig up one day would be
restored on the morrow.

Lodar da fiach finda chuco asin tsidh,	Chuadar dhá fhiach fhionna chúchu as an sí	Two white ravens went forth from the mound to them,
ocus dolodar da choin .i. Scleth agus Samair.	agus thángadar dhá mhadra .i. Scleath agus Samhair.	and there came two hounds, Scleth and Samair.
Lotar fodes aitherrach do Sid Ban Find.	Chuadar ó dheas arís go Sí na mBan bhFionn.	They went south again to Sí Ban Find.
Gabsad claide in tsidhe.	Chromadar ar an sí a thochailt.	They began to dig the elfmound.
Tic nech chuco afrisi as, agus asbert fríu:	Tháinig duine chúchu arís as agus dúirt leo	One comes forth to them again and said to them,
“Cid nó taí dún, a Eochaid?” or sé.	“Cad tá agat inár gcoinne, a Eochaidh?” ar seisean.	“What hast thou against us, O Eochaid?” said he.
“Ní tucsam do mnaí.	“Ní rugamair do bhean.	“We have not taken thy wife.
Ní fóruachad frit.	Níor deineadh aon díobháil duit.	No injury has been done thee.
Ní lamathar ní bus aimles do rí do epert.”	Seachain rud a bheadh ina aimhleas do rí a rá.”	Beware of saying aught that may be harmful for a king.”
“Ní ragasa uaibsi,” for Eochaid,	“Ní raghadsa uaibhse,” arsa Eochaidh,	“I will not go hence,” said Eochaid,
“co n-erbaraid frium cia cruth rosis mo mnaí.”	“go ndéarfaidh sibh liom conas a shroichfidh mé mo bhean.”	“till ye tell me how I may attain my wife.”
“Beir dallchuilena lat agus dallchato, agus fosnacaib.	“Beir leat coileáin dalla agus cait dalla agus fág iad.	“Take blind welps with thee, and blind cats, and leave them.

Iss ed in opair dogné each día.”

Sóaid ass iarom ocus dognither leo inní sin.

Conid samlaid lotar aire.

Is í sin an obair a dhéanfair gach aon lá.”

D’fhilladar ansan agus dheineadar an rud san.

Agus is mar sin a thugadar fé.

That is the work thou must do every day.”

They turn away *then*, and that is done by them.

And in this manner they set about it.

Section 3.17

A mbatar and oc tochailt Sídh Breg Leith

co n-acatar Midir chucu.

“Cid nó tai dam?” ol Midir.

“Is anfir a ndoghni frim.

At móra do decraí form.

Ro renais do mnaí frim.

Nachim forraig ta[i]ris,” ol sé.

“Ní bia ocud,” for Eochaid.

“Ní bía,” ol Midhir.

“Erg do[t] tigh.

Nuair a bhíodar ann ag tochailt Sí Brí Léith

chonacadar Mír chúchu.

“Cad tá agat im choinne?” arsa Mír,

“is éigeart a dheineann tú orm.

Tánn tú ag cur deacrachtaí móra orm.

Dhíolais do bhean liom.

Ná gortaigh a thuilleadh mé,” ar seisean.

“Ní bheidh sí agat,” arsa Eochaidh.

“Ní bheidh,” arsa Mír.

“Téir abhaile.

As they were there razing Sídh Brí Léith

they beheld Midir coming towards them.

“What has thou against me?” said Midir.

“Thou dost me wrong.

Thou hast put great tribulations upon me.

Thou didst sell thy wife to me.

Injure me no more,” said he.

“She shall not be with thee,” said Eochaid.

“She shall not,” said Midir.

“Get thee home.

Roticfa do ben trath teirti ambarach.	Tiocfaidh do bhean ag am teirte amárach.	Thy wife shall reach thee at the third hour tomorrow.
Fír na cetnai agus na n-irradh,” ol Midir.	Fíor na gcéanna agus na n-iorradh,” arsa Mír.	. . . ,” said Midir.
“Nacham forais atherrach, madh slán do menma lat don chur sa uaim.”	“Ná gortaigh a thuilleadh mé má tánn tú sásta liom an babhta so.”	“Injure me not again if thou are contented with me this time.”
“Atumo” <i. faemaim> for Eochaid.	“Faomhaim,” arsa Eochaidh.	“I accept,” said Eochaid.
Naiscis Midir a curu, agus téid uaidib.	Nasc Mír a choir agus d’imigh uathu.	Midir bound his covenants and departs from them.
A mbatar ann trath teirti arnabarach	Nuair a bhíodar ann am teirte arna mhárach	As they were there at the third hour on the morrow,
co n-accadar in .l. mban a n-aendeilb agus i n-aenécosc uile fri hÉdaín.	chonacadar an caoga bean ar aon deilbh agus ar aon éagasc go léir le hÉadaoin.	they saw fifty women all of like form and raiment as Étaín.
Sochtsat iarom in tsluaig.	Thit na sluaite ina dtost ansan.	Silence fell on the hosts *then*.
Bai gast glastliath remib.	Bhí drabóg ghlasliath rompu.	There was a grey slut before them.
Asber[a]t [fri] Eochaid: “Togai do mnai din chur sa,	Deirid le hEochaidh: “Tóg do bhean an babhta so	They say to Eochaid, “Choose thy wife now,
no apair fri mnaí díb anadh lat.	nó abair le bean díobh fanacht id theannta.	or bid one of the women to abide with thee.
Is toich duinde ascnam diar tigh.”	Tá sé in am againne filleadh abhaile.”	It is meet that we set out for home.”

Section 3.18

“Cid dogenaidh,” for Eochaid fri firu Erenn,	“Cad a dhéanfaidh sibh,” arsa Eochaidh le fearaibh Éireann,	“What will ye do,” said Eochaid to the men of Ireland,
“dón ainches doforfainicc?”	“den aincheas atá tagtha oraibh?”	“because of the doubt that has come upon you?”
“Nochon ta comairle de cia dingnium,” for fir Erenn.	“Níl aon chomhairle againn cad a dhéanfaimid,” arsa fir Éireann.	“We have no resolve as to what we shall do,” said the men of Ireland.
“Atá liumsa,” for Eochaid.	“Tá agamsa,” arsa Eochaidh,	“I have,” said Eochaid.
“Mo bensa as deach oc dáil a nEre.	“is í mo bheansa an bhean is fearr a dháileann deoch in Éirinn.	“My wife is the best at serving drink in Ireland.
Atagensa ocon dail.”	Beidh aithne agam uirthi ón ndáil.”	I shall recognize her by her serving.”
Tochorastair a coic .xx. it a leth thighi inonn,	Do cuireadh a cúig is fiche sa taobh anonn den tigh	Twenty-five were placed at that side of the house
ocus a .u.xx.it a leth a tighi illé,	agus a cúig is fiche sa taobh anall den tigh	and twenty five at this,
ocus tucad lestar co lind for lár an tige.	agus cuireadh lestar leanna ar lár an tí.	and a vessel filled with liquor was placed in the midst of the house.
Dothiced iarom ben disiu ocus ben anall,	Ansan thagadh bean anonn agus bean anall	Then a woman would come from this side and from that,
ocus ni fuairseom Etain ann beos.	agus ní bhfuair sé Éadaoin ann fós.	and still he did not find Étaín.

Tainic de cosin di mnai deidencho.	Tháinig sé go dtí an bheirt bhan déanacha.	It came to the last two women.
Dalais indala n-ai a tossach.	Duine acu a dháil ar dtúis.	One of them poured out first.
Adbert Eochaid: “Etain and so, ocus ni si fodhein.”	Dúirt Eochaidh: “Is í seo Éadaoin agus ní hí féin.”	Said Eochaid, “This is Étaín, and it is not herself.”
Is iarum ba comairli leo uili.	Ansan ba chomhairle leo go léir.	Then they all took counsel.
“Anais Etain,” ar iat, “cen cop sí a dal.”	“D’fhan Éadaoin,” ar siadsan, “bíodh is nach í seo a dáil.”	“Truly it is Étaín, though it is not her serving.”
Lodar ass na mna arcena.	D’imíodar na mná eile go léir.	The rest of the women departed.
Mor a imt[h]oltain la firu Erenn in gnim sin dogenosom,	Ba mhór an sásamh d’fhearaibh Éireann an gníomh san a dhein sé	That deed which he did was a great satisfaction to the men of Ireland,
ocus na mordrechta na damraidhe do denam leo,	agus móréacht na damhraí a dheineadar	and the high feats the oxen had done,
ocus tesoirgne na mna do feraib sidhe.	agus teasargan na mná ó na fearaibh sí.	and the rescue of the woman from the men of the elfmounds.

Section 3.19

Atraracht Eochaid la n-alaind, ocus bai agus a righan a n-imagallaim for lar an lis, co n-acadar Midir cuco. “Maith, a Eochaid,” ol Midir. “Maith,” ol Eochaid. “Ni hindraic ro ba frim,” or sé, “na hairddecraí do fuirmiu[d] form ocus a mbith for do cul ocus a ndodnucuiss do cuingid cucum. Ni baí ni nachim tomnathá.” “Niro renus frit mo mnaí,” for Eochaid. “Ceist, in tinci do c[h]ubus frim?” ol Midir. “Noco tegma a n-aill do imgeallad,” ol Eochaid, “ni tincubh.”	D’éirigh Eochaidh lá álainn agus bhí seisean agus a bhanríon ag comhrá ar lár an lis nuair a chonacadar Mír chúchu. “Tá go maith, a Eochaidh,” arsa Mír. “Tá go maith,” arsa Eochaidh. “Ní hionraic a bhís liom,” ar seisean, “na hárdeacrachtaí d’imirt orm agus a mbeith ar do chúl agus a dtugais de chuinge chugam. Ní raibh rud ná cuirfá fém thuairim ann.” “Níor dhíolas mo bhean leat,” arsa Eochaidh. “Ceist agam ort, an dteilgeann tú do chúis liom?” “Ní theilgfead,” arsa Eochaidh, “nó go dtarlóidh duit geall eile a chur.”	One fine day Eochaid arose, and as he and his queen were conversing in the middle of the court, they saw Midir coming towards them. “Well, Eochaid,” said Midir. “Well,” said Eochaid. “Thou has not played me fair with the hardships thou hast inflicted on me, considering the backing thou hadst and all that . . . to demand from me (?). There was naught that thou didst not suspect me of.” “I did not sell thee my wife,” said Eochaid “Answer, dost thou consider thy conscience in regard to me?” said Midir. “Until thou proffer another pledge, I will not consider it,” said Eochaid.
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“Ceist, an fallán do meanma lat?” ol Midir.	“Ceist agam ort, an folláin do mheanma leat?” arsa Mír.	“Answer, is thy mind at ease?” said Midir.
“Fallan,” for Eochaid.	“Folláin,” arsa Eochaidh.	“It is,” said Eochaid.
“Samhlaid damsá,” for Midir.	“Is mar a gcéanna domhsa,” arsa Mír.	“So also is mine,” said Midir.
“Torrach do bean an tan rodnucad uait,” for Midir,	“Bhí do bhean torrach nuair a rugadh uait í,” arsa Mír,	“Thy wife was pregnant when she was taken from thee,
“ocus ingen ronuc, ocus is si fil it c[h]omair.	“agus rug sí iníon agus is í sin atá id theannta.	and she bore a daughter, and it is she who is with thee.
Ata dono do bean lium, ocus dotainic condara leicis uait aitherroch.”	Agus tá do bhean im theanntasa, áfach, agus tharla duit í a leigint uait an tarna huair.”	Thy wife, moreover, is with me, and it has befallen thee to let her go a second time.”
Téid iar sin.	Ina dhiaidh san d’imigh sé.	Thereupon he departs.

Section 3.20

Nir lamair iarom Eochaid tochailt sida for
Midir dorís,

ar boi arach fris.

Focerd Eochaid i ces a ben do eludh

ocus coiblighi a ingine fris,

ocus ba torrach sidhe uadhasum, ocus bert
ingean do.

“A dee eimh,” for Eochaid,

“nimmanaicigi damsa fri hingin m’ ingine.”

Teid diass dia muindtir dia cor a cuithe co
piastaib.

Adellat leo cu teach Findlama buachalla na
Teamra bai a Sliab Fuait

i mmedon dithruib.

Ní bai neach isin tigh.

Cathsit biad n-and.

Ina dhiaidh san ní raibh sé de mhisneach ag
Eochaidh sí a thochailt ar Mír arís

mar bhí árach air.

Tháinig ceas croí ar Eochaidh ó éaló a mhná

agus óna chomhluí féin lena iníon.

Bhí sí siúd torrach uaidh agus rug iníon dó.

“A dhéithe,” arsa Eochaidh,

“ní fhéachfaimíd ar a chéile, mise agus iníon
m’ iníne.”

D’imigh beirt dá mhuintir chun í a chur i
gclais leis na péisteanna.

Thugadar cuairt ar tigh Fhionnlámha buachaill
na Teamhra a bhí i Sliabh bhFuaid

i lár díthreibhe.

Ní raibh éinne sa tigh.

D’itheadar bia ann.

After that Eochaid did not dare to dig again an
elfmound of Midir’s,

for there was a bond against him.

It grieved Eochaid that his wife had eloped

and that his own daughter had lain with him.

And she was with child by him and bore him a
daughter.

“O ye gods,” said Eochaid,

“I and my daughter’s daughter shall never
look on one another.”

Two of his household go to throw her into a
pit among beasts.

They visit the house of Findlám the herdsman
of Tara in Sliab Fuait,

in the midst of a wilderness.

There was no one in the house.

They ate food therein.

Focerdat in ingin don tsaid cona cuilenaib	Chaitheadar an cailín don tsoith lena coileáin	<u>Then</u> they threw the girl to the bitch with her welps
ro bai issin cru isin tig.	a bhí sa chró sa tigh.	that was in the kennel in the house.
Tiagaid as doridisi.	D'imíodar arís.	They go away again.
Tic in buachaill dia tig agus a seitig	Tháinig an buachaill agus a bhean abhaile	The herdsman and his wife return home
co n-acadar istig in blaicne ngel isin cru.	go bhfacadar istigh an garlach geal sa chrú.	and saw within the fair infant in the kennel.
Dosbert i mmod inni sin.	Chuir an rud san ionadh orthu.	They were amazed at that.
Dosberat asan cru.	Rugadar amach as an gcró í.	They take her out of the kennel.
Ros n-altsad, cen co fetatar can dí,	D'oileadar í gan a fhios a bheith acu cad as di.	They brought her up without knowing whence she had come,
ocus ba maith a forbairt dí, amal ba hingen rig ocus rigna.	Ba mhaith an fhorbairt a tháinig uirthi mar b'iníon rí agus banríona í.	and she waxed strong, moreover, being the daughter of a king and queen.
Ba druiniu cach mnai.	Is mó druine a bhíodh aici ná ag aon bhean.	She surpassed all women at embroidery.
Ni faicdis a suili ni nad edais a lama dhi dhruine.	Ní fheiceadh a súile rud ná féadadh a lámha a dhruine.	Her eyes saw nothing that her hands could not embroider.
Alta iarum fon samhail sin la Findlamh agus a bainceili,	Do hoileadh ansan ar an nós san ag Fionnlámh agus ag a bhean	In that wise then she was reared by Findlám and his wife,
conda acadar muindtir Eidirsceoil la n-and,	nó go bhfaca muintir Eidirsceoil í lá amháin.	until one day Etarscél's people saw her

ocus cor indisiter don ri[g],	D'insíodar don rí é	and told the king,
ocus co tucadh ar eicin la hEidirsceol hi as,	agus thóg Eidirsceól ar éigin as í	and she was taken away forcibly by Etarscéol,
ocus bai ocai iar sin di bainceili.	agus as san amach bhí sí aige mar bhean.	and was with him after that as his wife.
Conad sissidhe mathair Conaire meic Eidirsceoil.	Agus b'í siúd máthair Chonaire mhic Eidirsceoil.	So she is the mother of Conaire son of Etarscéol.

Section 3.21

Bai Eochaid Oiream iar sin hi Fremaind Tethbai	Ina dhiaidh san bhí Eochaidh Oireamh i bhFreamhainn Teafa	After that Eochaid Airem was in Frémainn of Tethba
iar n-easbaidh Etaíne,	agus Éadaoin in easpa uaidh	after he had lost Étaín,
ocus ba scith leis a menma.	agus ba scith leis a mheanma.	and his mind was troubled.
Tainic Sigmall Cael ua Midir	Tháinig Sioghmhall Caol ó Mír	Sigmall Cael, grandson of Midir,
.i. mac ingine Midir	(.i. mac iníon Mhír	that is, the son of Midir's daughter,
.i. Oicnia a hainm sidhe,	.i. Oicnia a hainmse)	Oicnia was her name,
ocus ro loisc Dun Fremaind for Eochaid,	agus loisc Dún Freamhainn ar Eochaidh	came and burned Eochaid's Dún Frémainn,
ocus dorochair Eochaid leis,	agus do thit Eochaidh leis	and Eochaid fell by him,

ocus rucad a cend la Sighmall co Sit[h] Nendta	agus rugadh a cheann le Sioghmhall go Sí Neanta	and his head was brought by Sigmall to Sí Nennta
a ndighail einig a senathar .i. Midir.	i ndíoghail oineach a sheanathar .i. Mír.	in vengeance for the honour of his grandfather, even Midir.
Acht cena ni fir sin,	Ach ní fíor san áfach	This is not so, however,
ar dorochair Sigmall ocus Fuamnach ben Midir	mar thit Sioghmhall agus Fuamnach bean Mhír	for Sigmall and Fuamnach the wife of Midir had fallen
la Manandan a mBri Leith re cian roime sin	le Manannán i mBrí Léith tamall fada roimhis sin	at the hands of Manannán in Brí Léith long before that
a flaitheas Tuath De Danann,	i bhflaitheas Tuath Dé Danann,	in the reign of the Tuatha Dé Danann,
dia n-ebairt an fili:	dá ndúirt an file:	whereof the poet said:
.r. Fuamnach baeth ba ben Midir. Sigmall as bri co mbilib. a mBri Leith, fa lathair lan. do loiscead la Manandan.	Dob'í Fuamnach bhaoth bean Mhír — Sioghmhall is brí le bilibh; i mBrí Léith, ba láthar lán, loisceadh iad le Manannán.	R. Fuamnach the foolish one, was Midir's wife, Sigmall, a hill with ancient trees in Brí Léith, 'twas a faultless arrangement, they were burned by Manannán.

Section 3.22

Is amlaidh seo im[murgu] forcaemnacair bas Echach Oireaman, amal asberat eolaig an tsencasa.	Is mar seo áfach a tharla bás Eochaidh Oireamh fé mar a deireann eolaigh an tseanchais.	It is in this wise however that the death of Eochaid Airem came about, as the learned in ancient lore say:
Bai Eochaid a Fremaind Tethbai amail ro raidsium, ocus is inti no bídh a dunaras ocus a domghnas fo deoid.	Fé mar a dúramair bhí Eochaidh i bhFreamhainn Teafa agus is ansan a bhíodh a dhúnáras agus a dhomhnas fé dheoidh.	Eochaid was in Frémainn of Tethba, as we have said, and it is there was his mansion and his ancestral domain towards the end.
Ro fas desidhe daerchis fognama co trom ocus co dirim for lucht na criche ocus ind fearaind desidhe tria bith in rígh co gnathach forru,	De sin d'fhás daorchíos fónaimh go trom agus go dírimh ar lucht na críche agus an fhearainn mar bhíodh beatha an rí orthu de ghnáth	Hence there arose hard tribute of service beyond telling on the people of the district and the land, because the sustenance of the king usually fell on them,
conad de dogarar seachtmad Erenn Tethba, ar ro tuit sechtmad rand cisa ocus biata in rig forro.	gonadh aire sin a ghlaotar seachtú Éireann ar Teafa, mar do thit an seachtú cuid chíosa agus biadhtha an rí orthu.	wherefore Tethba is called the seventh part of Ireland, for the seventh part of the tribute and the maintenance of the king fell on them.
Fir Cul im[murgu] do Luignib Temra is siatt bai a Tet[h]bai in tan sin,	Más ea, bhí Fir Chúl de Luighnibh Teamhra i dTeafa ag an am san	The Fir Chúl of the Luigne of Tara were in Tethba at this time, *however,*

ocus is forro doratad in cis sin.	agus is orthu do cuireadh an cíos san.	and on them that tribute was laid.
Mormael is e ba ri for Feraib Cul an tan sin	B'é Mórmhaol a bhí ina rír ar Fearaibh Cúl ag an am san	Mórmael was king of the Fir Chúl then
ocus ba rechtaire a Fremaind.	agus a bhí ina reachtaire i bhFréamhainn.	and he was the steward in Frémainn.
Mac máthar doside Sighmall mac Brestine meic Midir ri Bendtraige.	Mac máthar dósan ab ea Sioghmhall mac Breistine mhic Mhír rí Beantraí.	His mother's son was Sigmall son of Brestine son of Midir king of Bentraige.
Imfor genair iarom comaide leo, is iss ed arrícht leo Eochaid do marbad.	Dheineadar comhairle eatarru ansan agus is é an rud a chomhairlíodar ná Eochaidh a mharú.	A plot was then hatched by them, and what they resolved on was the slaying of Eochaid.

Section 3.23

Lotar iarom dib linaib	D'éirigh an bheirt acu amach ansan	Then they both set out,
.i. Beandtraige im Sighmall	.i. Beantraí fé Shioghmhall	the Bentraige under Sigmall
ocus Fir Cul iman Mormael,	agus Fir Chúl fé Mhórmhaol,	and the Fir Chúl under Mórmael,
ocus gabsat Dun Fremand for Eochaid,	agus ghabhadar Dún Freamhainn ar Eochaidh	and they took Dún Frémainn, Eochaid's stronghold,
ocus ro loiscsid in dun fair, agus ro mar[b]sat Eochaid ann.	agus loisceadar an dún air agus mharaíodar Eochaidh ann.	and burned it, and slew him there.

Dochodar i Connachtaib iar sin la n-echtaib	Chuadar i gConnachta ansan agus a bhfoghail acu	After that they went to Connacht with their spoils,
ocus rucsat ceand Echach leo	agus rugadar ceann Eochaidh leo	and bore Eochaid's head along with them
co Sith Nennta iar n-uscí,	go Sí Neannta ar nUisce,	to Sídn Nennta iar nUsciú (west of the water),
conid dia chuimnigudh in gnima sin asbert an senchaid ann so sis:	gonadh do chuimhniú an ghnímh sin a dúirt an seanchaí na ranna so thíos:	so that to commemorate that deed the historian uttered the following:
Eochaid Oiream sairgeal seang. airdri oireagda Erenn. sreathais a cis calma cruaidh. ro siacht fon mBanba mbratruaidh.	Eochaidh Oireamh sárgeal seang ardrí aireaghdha Éireann — shrathaigh sé a chíos calma cruaidh a shrois fé Bhanbha bhratrua.	Eochaid Airem, noble, fair and graceful, eminent high-king of Ireland, extended his bold hard tribute, it spread throughout Banba of the brown cloaks.
Tuatha Tetfa na treas teann. fuaradar cís rig Erenn. tug an rí reachtmar ros rom an sechtmad orra a n-aenur.	Tuatha Teafa na dtreas teann — fuaradar cíos rí Éireann. Chuir an rí reachtmhar a thromaigh iad an seachtú orthu a n-aonar.	The folk of Tethba of the stubborn fights got the tribute of the king of Ireland. The lawgiving king who . . . them, put the seventh (part) on them alone.
Tainic toirrsi theand an tsloig. risin reacht n-adbal n-egoir. fearg ro hadnad tretha de. gur marb[ad] Eocha Oiream	Tháinig tuirse theann an tsluaigh leis an reacht ábhal éagóir. Do hadhnadh fearg tríothu de gur maraíodh Eochaidh Oireamh.	Heavy sorrow of the host came because of the monstrous unjust law, anger was kindled among them because of it, until Eochaid Airem was slain.
Tuatha Tetfa fa tren tall. ro marbsad Eochó Fremand. nirbo neart gen adbar doib risin r[e]acht n-adbal n-egoir.	Tuatha Teafa a bhí tréan thall — mharaíodar Eochaidh Fréamhann; níorbh é neart gan ábhar dóibh leis an reacht ábhal éagóir.	The Folk of Tethba, mighty of yore, slew Eochaid of Frémaind. 'Twas not strength without cause on their part, because of the monstrous unjust law.

Mormael riam ba hainm don righ.
lasa ndearrnad an morgnám.
Fir Chul ainm Fer Teatfa toir.
da ndeachas dar Dun Fremann.

Cia adberar Sigmall na sleag
guru marb Eocho Aiream.
taisce adbath re reim na cend.
se fein na Eochaid Fremand.

Adbath Sigmall na sleg n-aig.
la dreich mingil Manandain.
[e]ad cian anbail gen tlas tair.
ria mbas d'agbail do Eochaid.

Da thSigmall Side Nennta.
calma a traig tren a teannta
Sigmall mac Cairpre na cath.
Sigmall ro bai ag bas Eachach.

Sigmall mac Breistine buain.
ri Benntraigí gu morbuaid.
ocus Mormael mor don muig.
is leo do baebaid Eochaid.

E.O.C.H.A.ID.

Mórmhaol ab ainm ar dtúis don rí
a dhein an mórgníomh;
Fir Chúl ab ainm d'Fhearaihbh Teafa
thoir a tháinig thar Dún Fréamhann.

Cé deirtear gurbh é Sioghmhall na
sleánna a mharaigh Eochaidh Oireamh,
is túisce a fuair seisean bás i réim na
gceannairí ná Eochaidh Fréamhann.

Cailleadh Sioghmhall na sleánna
cathacha le dreach mhín gheal
Mhanannáin tamall áibhéil fada gan tlás
thoir sara bhfuair Eochaidh bás.

Dhá Shioghmhall Sí Neannta,
calma a dtroigh, tréan a dteannta,
Sioghmhall mac Cairpre na gcath,
Sioghmhall do bhí ag bás Eochaidh.

Sioghmhall mac Breistine bhuaín
rí Beanntraigí le mórbhuaidh
agus Mórmhaol mór ón má,
is leo súd a cailleadh Eochaidh.

Mórmáel was the name of the king at first
by whom the great deed was done,
Fir Chúl the name of the men of Tethba in the east
when Dún Frémainn was overwhelmed.

Though 'tis said that Sigmall of the spears
slew Eochaid Airem,
he died himself prior to Eochaid of Frémaind
in the succession of leaders (?)

Sigmall of the battling spears died
by the smooth bright face of Manannán;
a vast long time in the east, without weakness,
before Eochaid met his death.

The two Sigmalls of Síd Neannta,
intrepid their feet, mighty their prowess,
Sigmall son of Coirpre of the battles,
Sigmall who was at Eochaid's death.

Sigmall son of Brestine of lasting [memory],
king of Bentraige with great triumph,
and great Mórmáel from the plain,
by them Eochaid perished.