

The Abbot of Drimnagh

Section 1

[A]roile hóclach ro baei a n-abduine
Druimenaigh

Bhí ógfhear áirithe ina ab ar Dhroimeanach

A certain young man who held the abbacy of
Drimnagh

tríallthar lais fled mórcaín móradh do dénam
do fritheólad na Cásc.

agus bheartaigh sé ar fhleá mhór
thaitneamhach a eagrú chun an Cháisc a
cheiliúradh.

decided that he would arrange a great festive
assembly to celebrate Easter.

Section 2

Íar n-ullmadhadh na fledhi,

Tar éis dó an fhleá a ullmhú,

After preparing the festivities,

téid an t-óglach amach asin mbruidhin

chuaigh an t-ógfhear amach as an mbruíon

the young man went out of the banqueting hall

ocus suidhidh for cnoc ardmór úraíbhind baí
os cinn [in] baile

agus shuigh sé ar úrchnoc ard aoibhinn a bhí
os cionn an bhaile

and sat down high on a beautiful and verdant
hill overlooking the settlement.

ocus is amlaidh ro buí an t-óclach

agus is mar seo a bhí an t-ógfhear gléasta:

Thus was the young man attired:

ocus at lánmaiseach lín 'ma cend

hata lánmhaiseach línéadaigh ar a cheann

a most luxuriant linen hat on his head

ocus léine don tsróll ríghdha re gustal a
gheilcnis

agus léine den sról ríoga lena ghealchneas
glanmhín,

and a smock of royal silk next to his strikingly
beautiful skin.

ocus inar súaichnech somaisech tairisín anechtair	ionar suaithinseach snáthgheal thairisín	Over that he wore an eye-catching, elegant tunic
ocus bratt don scarlóid dubhduinn ar tondghail ina timcill	agus brat den scarlóid dúdhonn go foluaineach ina thimpeall	and a flowing cloak of dark brown scarlet around him,
ocus cloidhemh órdhuirn inaonaigh ina láimh.	agus claíomh órdhoirn álainn ina láimh.	and in his hand he carried a splendid gold-hilted sword.
Ocus ar rochtain arin tulaigh dó, tuc a uille fri lár agus ro codail.	Agus ar shroicheadh an tulaigh dó, shín sé é féin ar an talamh, chuir a lámh faoina cheann agus thit codladh air.	And on reaching the hill, he rested his head on his arm and fell asleep.

Section 3

<i>Et</i> iar muscladh dó asa collud, an tan rob áil leis a chloidhimh do ghabáil, ní úair acht arm mná 'na inadh .i. cuigel,	Agus nuair a dhúisigh sé as a chodladh agus nuair ab áil leis breith ar a chlaíomh, ní bhfuair ach uirlis mhná ina ionad – cuigeal,	And when he awoke from his sleep and thought to take hold of his sword, he found only a woman's implement – a distaff – in its place;
<i>et</i> is amlaid ro buí agus scuir léine mná uime co talmain	agus is amhlaidh a bhí gúna mná air síos go talamh	he was dressed in a woman's frock that reached fully to the ground
ocus is ed baí ara cenn frithlacht mná	agus ar a cheann bhí ciabh mná:	and his hair had become like that of a woman,

.i. folt fada fathmandchaol forórdha fíormhaiseac fo cleith a cinn	folt fada, fathmhainnchaol, forórga, fíormhaiseach óna bhaithe anuas	for exquisitely beautiful, long, graceful, golden locks now adorned his head.
ocus an úair tuc lám tara oigedh,	Nuair a chuir a lámh lena aghaidh	When he felt his face with his hand,
ní úair finna n-ulchan ná fésóige fair	ní bhfuair ansin ulcha ná féasóg	he found no whiskers or beard,
ocus do-rad a lámh iter a shliastoibh	agus nuair a chuir a lámh idir a dhá shliasaid,	and when he put his hand between his thighs,
ocus fúair comartha bandachta ann.	fuair ansin comhartha na bandachta.	he discovered there the proof of womanhood.
Araí sin, nír creid an t-hóclach dona comarthaib égsamla sin	Fós, níor chreid an t-ógfhear fianaise na gcomharthaí éagsúla sin	For all that, the young man could not believe in these various signs
ar roba dóigh leis is fúathugadh agus draoidhecht ro himredh fair.	mar ba dhóigh leis gur de bharr draíochta a imríodh air a tharla an claochlú.	for he thought that it was a magic transformation that had been wrought on him.

Section 4

Asa haithle sin, tic secha aroile ben mór agus sí éidighi imodhur,	Ina dhiaidh sin, tháinig ina threo bean mhór in éide catha	Afterwards, along came a certain big woman clad in armour
úrgrándha ina harrocht ghrendach, glaisliath, glendshúilech agus is edh ro ráidh:	agus í ina harracht buí, urghánna, guaireach, glasliath, gleannsóileach agus dúirt sí:	and altogether sallow and ugly, a bristly greyish apparition she was with deep-set eyes, and she said:
“Cidh duit, a ingen mín, macdhachta, mongbhuidhe,	“Cad faoi deara dhuit, a iníon mhín mhánla mhongnhuí,	“How is it, o gentle golden-haired young maiden,

beth a t'aonur arin tulaig so hi fescur laoi agus a n-úrtoisac oidhchi?"	bheith i d'aonar ar an tulach seo i ndeireadh lae agus in urthosach oíche?"	that you are alone on this hill, as night is falling?"
<i>Et</i> ba dubach dérach dobrónach baí-simh dona scéloib sin agus a-dubairt iar sin:	Agus ba dhubhach dheorach dhobrónach a bhí an duine eile mar gheall ar ar tharla agus dúirt ansin:	And the other who was depressed, tearful and sad over all that had happened said then:
"Ní fedar festa cidh rachad nó créid do-dén.	"Ní fheadar feasta cá rachad ná cad a dhéanfad.	"I do not know now where I shall go nor what I shall do.
Uair cia dom-tigh [de] dhechar, ní tipraid mo muintir aithne form ocus mad imtecht do-ner, is baogal d'aon m[n]aí imthecht ina hénar.	Mar cibé anachain a rinneadh orm, séanfaidh mo mhuintir mé, agus ó tá sé i ndán dom imeacht le fuacht is le fán, is dainséarach an ní d'aon bhean bheith ag taisteal ina haonar.	For whatever change has come over me, my people will disown me and, destined as I am to wander henceforth, it is dangerous for any woman to travel about alone.
Araí trá, is edh is ferr damh dol fon domun, co ruca Dia breith form, ór is hÉ ro sháobh mo chruth agus mo delbh ocus dom-rad a n-héccruth agus a n-aindricht.	Mar sin féin, is fearr dom imeacht romham faoin domhan go dtabharfaidh Dia breith orm, mar is É a d'fhág orm saobhchruth agus malairt deilbhe is a chuir as mo chló agus as mo riocht mé.	Nevertheless, it is best that I journey forth through the world, so that God may pass judgement on me, for it is He who has altered my appearance and form, and has so marred and disfigured me.

Acht chena, cía dom-rad Dia a n-aitherruch hécaisc,	Ach cé gur chuir Dia as mo chruth ceart mé,	But, though God has transformed my appearance,
do-beirim fom' bréithir a bhfhíadhnaisi an Dúilim	dearbhaím i bhfianaise an Chruthaitheora	I give my word in the sight of the Creator
nár crochus duine ocus nár fhellus araon	nár chroch mé duine agus nach ndearna mé feall ar éinne	that I never hanged anyone, I never wronged anyone,
ocus nac tucus sár ar cloc iná ar mind iná ar bhachail,	agus nár sháraigh mé riail an chloig ná na corónach ná na bachaille,	I never violated the rule of bell, crown or crozier,
ocus nár cráidhius cill	nach ndearna mé éagóir ar aon eaglais	I never persecuted any church,
ocus nach dubart olc fri nech	agus nár labhair mé olc as mo bhéal le duine ar bith	I never spoke evil to anyone,
ocus nac dechaid aoidhigh dímdhach óm' treiph iná óm' teghdhus ríam."	agus nach ndeachaigh aíonna díomách riamh ó mo threibh ná ó mo theaghlach."	and guests never went away disappointed from my kin or from my household."
Ro éirigh íar sin don cnoc ocus don tulaig taitnemaigh taobhálaind	Ansin, d'imigh sé ón gcnoc agus ón tulach taitneamhach taobhálainn,	Then he went from the beautiful brow and sweet slopes of the hill,
ocus do-rinne núallghubha neimélach ocus caoi trom tuirsech	agus é ag géarghol agus ag osnaíl go trom agus ag caoi go crua,	lamenting piteously and crying sorely
ocus is ed ro ráidh, ac éirghe don cnuc:	agus is é a dúirt, agus é ag imeacht ón gcnoc:	and saying, as he went:

“Trúagh”, ar sé, “nach súighinn talam na
tulcha-sa misi isin tan-so,
ar ní fedar cidh do-dén.”

“Is trua”, ar sé, “nach súfadh talamh an chnoic
seo síos anois mé
mar ní fheadar cad a dhéanfad.”

“It is a pity”, said he, “that the ground of this
hill would not swallow me now,
for I do not know what I shall do.”

Section 5

Ro imidh roimpe íar sin tar fán an cnuic síar
co riacht faithchi Croimghlinne
.i. cell ro buí fri Druimenaigh aníar.

Ansin d’imigh sí roimpi leaca an chnoic siar
gur shroich sí faiche Chromghlinne,
is é sin le rá cill a bhí ar an taobh thiar de
Dhroimeanach.

She went away then westward along the
hillside
until she came to the green of Crumlin,
that is to say the monastery west of Drimnagh.

Tecmaidh íar sin aroile hóclach mór mílita dhi
ar faithchi an baile

Ansin bhuaill sí le hógfhear mór míleata ar
fhaiche an bhaile

Then on the green of the settlement she met a
certain tall young man of military bearing,

ocus tuc an t-óclach grádh díchra dofolachta di

agus thug an t-ógfhear grá diachrach daingean
di nárbh fhéidir a cheilt.

and that young man conceived an intense love
for her that could not be hidden.

ocus ro gabh fora guidhe agus ní gabh úaithe

Níor stad sé de bheith ag impí uirthi

He started to entreat her and did not desist

co ndeachaid ina gnáis agus ina caomhthach

go dtí gur ghlac sise leis mar leannán agus mar
chompánach grámhar

until she accepted his affections and his
company

ocus íar feis dóibh,

agus, tar éis dóibh luí le chéile,

and, after they had made love,

ro fhíarfaidh an t-óclach don ingen gá crích asa táinic	d'fhiafraigh an t-ógfhear den bhean óg cárbh as í	the young man asked the young woman what country she came from
ocus cía hí féin d'folaidecht nó anúaisle an domuin.	agus cerbh í féin d'fholaíocht uasal nó anuasal an domhain.	and who she was, whether of noble or lowly birth.
Do ráidh an ingen fris nac fuigbed a fhis-sin úaithe	Dúirt an ógbhean nach bhfaigheadh sé a fhios sin uaithi,	The young woman said that he would not get that information from her,
dámad cían gairid dóibh a bhfhochair aroile.	ba chuma fada nó gearr iad i bhfochair a chéile.	however long or short a time they might be together.
“Misi,” ar in t-óclach, “do-dén mo shlonnadh dut-si,	“Cuirfidh mise mé féin in aithne duitse, áfach,” arsa an t-ógfhear,	“It is I,” said the young man, “who will introduce myself to you,
ór is mé aircinnech na cilli-si darbo comainm Croimglend	“mar is mise airchinneach na cille seo ar a dtugtar Cromghlinn	for I am the erenagh of the monastery which bears the name of Crumlin,
ocus testa mo bhen dá bliadain úadha	agus cailleadh mo bhean dhá bhliain ó shin	I lost my wife two years ago
ocus bidh tusa mo céile cubaid comaísi.”	agus beidh tusa agam mar bhean phósta; táimid ar comhaois agus mairfimid go socair sásta.”	and you will be my beloved wife as we are well-matched in age.”

Section 6

<i>Et do-chúadur maraon iar sin do thigh an oirchinnigh</i>	Agus chuadar araon ansin go teach an airchinnigh,	And then they went together to the erenagh's house
ocus ro feradur muintir an tighé fáilti midhcuir muintremhail fria-si	d'fháiltigh muintir an tí roimpi siúd go caoin cneasta	and the household afforded her a kindly and warm welcome,
ocus baí secht mbliadna aige ina mnaí agus ina baincéile	agus bhí sí mar bhean chéile aige ar feadh seacht mbliana	and she lived with him as his wedded wife for seven years
ocus móirsheisir claindi ruc sí dó frisin ré-sin.	agus rug sí mórsheisear clainne dó i rith an ama sin.	and bore him seven children during that time.

Section 7

Tic iar sin techta cusan oirchindech	Tamall ina dhiaidh sin, tháinig teachtaire go dtí an airchinneach	Some time afterwards, a messenger came to the erenagh
ó shámhadh agus ó coimthinól Druimenaigh	ó mhuintir agus ó chomhthionól Dhroimeanaigh	from the community and congregation of Drimnagh
día cuireadh fon Cáisc	le cuireadh ar ócáid na Cásca,	to invite him on the occasion of Easter,
ocus téid sisi maraon frisin n-oirch[i]nnech	agus chuaigh sise in éineacht leis an airchinneach	and she went with the erenagh
cusan cnoc ar saobadh a cruth ar tús	go dtí an cnoc inar tháinig athrú ar a cruth ar dtús	to the hill where her form had first been changed,

ocus do-fuit a collud fuirri-si fo cétóir isin cnuc	agus thit codladh uirthi láithreach ar an gcnoc	and straight away she fell asleep on the hill
ocus téid an t-oirchindech cona muintir don chill	agus d'imigh an t-airchinneach agus a mhuintir rompu go dtí an chill.	and the erenagh and his familia went on to the monastery.
ocus íar mussclad don ingin asa collud,	Nuair a dhúisigh an bhean óg as a codladh,	When the young woman awoke from her sleep,
is amlaidh ro boí ina fíor fon coimdeilbh céta ro baí ríamh	is amhlaidh a bhí sí ina fear arís faoin gcruth a bhí ar dtús air	she had become a man and had recovered her original form as it had been previously
ocus fúair a cloidem crosórdha cumdaigh fora glún	agus fuair a chlaíomh cosanta crosórga ar a ghlúin	and he discovered his trusty sword with its gold crossguard on his knee.
ocus is ed ro ráidh: “A Dhé cumachtaigh, is mór an cíach a fuilim,”	agus dúirt sé: “A Dhia chumhachtaigh, is ciachmhar mo chás,”	And he said: “O powerful God, I am in a terrible plight,”
ocus do-chóidh íarna cáine dérmhair día cétárus	ghoil go deorach agus ina dhiaidh sin chuaigh sé go dtí a chéad áras	and, when he had wept profusely, he went to his original dwelling
ocus as-pert a bhen fris íarum: “Is rófhada a-taí a n-hécmáis do thighe.”	agus ansin dúirt a bhean leis: “Bhí tú rófhada amuigh.”	and his wife said to him then: “You have been too long away from your house.”
Is ann-sin ro baí an tegh n-óla arna oiregar	Faoin am sin bhíothas tar éis an proinnteach a fháil réidh	Seats had by then been placed in the drinking hall
ocus ro hinnsedh an scél inghnadh sin do lucht an tighe	agus insíodh an scéal neamhchoitianta sin do mhuintir an tí,	and that strange tale was told to the household,

ocus araóí ní creidedh an scél-sin úadha

ach níor creideadh an scéal sin uaidh

but his story was not believed

ar a-dubairt a bhen nach raibhe énúair do ló
'na hécmáis.

mar dúirt a bhean nach raibh sí uair an chloig
féin ina éagmais.

because his wife said that they had not been
apart even a single hour.

Section 8

Fo deoigh, íar tabairt na comhartha n-imdha n-
hécsamail,

Faoi dheoidh, mar gheall ar na pointí iomadúla
agus éagsúla fianaise a tugadh,

At length, after the many and various proofs
had been adduced,

ferthar a scél-sum

léiríodh firinne a scéil

his account was borne out

ocus berar breth etorra agus airchinnech
Croimghlinne

agus tugadh breith eatarthu siúd agus
airchinneach Chromghlinne.

and an adjudication was made between them
and the erenagh of Crumlin.

ocus is í breth rucadh etorra in clann do roinn
ar dhó

Is í breith a tugadh ná an chlann a roinnt ar a
dó

The judgement that was reached was that the
children be divided between the two

ocus an mac imarcaid baí ann do tabairt don
airchinnech ar son an altroma

agus an seachtú mac a thabhairt ar altramas
don airchinneach,

and that the seventh child be given as foster-
son to the erenagh,

ocus is amhlaid-sin ro scarsad fri aroile *et
reliqua.*

agus is amhlaidh sin a scaradar lena chéile
agus aruile.

and so they parted from each other etc.