

Bóroma

The Bóroma: Extracts

Aed mac Ainmerech and Brandub mac Echach (§§43-94, 105-120)

Section 43

Gabais Æd mac Ainmerech rígi nHerenn.

IT íat so maic Æda

.i. Domnall ocus Maelcoba clerech, Gabrán
onus Cummascach.

Tánic in Cummascach sin d'acallaim a athar,
onus iss ed roráde fris:

“Ba hadlaic damsia særchuairt maccæmnachta
Herenn do denam,

onus biaid ben cach ríg i nHerinn aidche
acum”.

Tanic iarum Cummascach reme for særchuairt
na Herenn

Ghabh Aodh mac Ainmhireach ríge Éireann.

’Siad seo mic Aodha,

eadhon, Domhnall, Maolchobha cléireach,
Gabhrán, agus Cumascach.

Tháinig an Cumascach sin d'agallamh a athar,
agus is é do rá leis:

“Ba mhian liom saor-chuairt macaoimh
Éireann do dhéanamh,

agus grá do thabhairt do mhnaoi gach rí in
Éirinn.”

Tháinig iaramh Cumascach roimhe ar saor-
chuairt na h-Éireann,

Aed son of Ainmere took the kingship of Erin.

These are Aed's sons,

namely Domnall and Maelcoba the cleric,
Gabhrán and Cummascach.

That Cummaschach came to have speech
with his father and this he said to him:

“I would fain make the free circuit of youth
throughout Erin,

and the wife of every king in Erin will sleep
one night with me.”

Then Cummascach went forward on the free
circuit of Erin

co toracht dar Rige anall ar ammus Lagen,

cethri catha a lín.

IS é ba rí Lagen intansin,

Bran dub mac Echach maic Muridaig maic Oengusa Brugaig

maic Feidlimtbeo maic Ennai Chendselaig

[L adds: maic Labrada maic Bresail Belaig,
maic Fiachach Baiceda

.i. bacail tshida donid i n-Erinn, maic Cathair
Mair].

Ra innised iarum do Bran dub

mac ríg Herenn da innaigid ar særchúairt

[L adds: ocus do thobuch na Boroma re
hagaid in rig].

Atbert Bran dub: “Tiagar”, ar se, “nanagid
ocus apar friu cona filim-se and,

agus tháinig thar Rí anall ar amas Laighean;

ceithre catha a lón.

Is é ba rí Laighean an tan sin,

Brannabh mac Eachach, mhic Mhuireadhaigh,
mhic Aonghasa Brughaigh,

mhic Fheidhlimidh, mhic Éanna
Chinnsealaigh.

till he passed over Rige hither towards
Leinster.

Four battalions were his number.

At that time the king of Leinster was

Brandub, son of Eochu, son of Muridach, son
of Oengus Brugach,

son of Fedlimid, son of Enna Cennselach.

D’insíodh iaramh do Bhrannabh,

mac rí Éireann do bheith ag teacht ar saor-
chuairt chuige.

Then Brandub was told

that the son of the king of Erin was coming
towards him on a “free circuit”.

Said Brandub: “Let a messenger go to them,
and let them be told that that I am not here,

acht dochúadus i mBretnaib do thobuch císa
ocus cána.

Acus dentar a coindmed ó Boind co hIndeoin,
ocus marbad cách a chonnim [a coindmed
fesin, L].

Ocus ticed Cummascach féin chucumsa co tri
chet mac ríg imme.

Ocus dobérsa mo mnái dó amal doratsat ríg na
cóiced archena.”

ach do chuas i mBreatain do thobhach cíosa
agus cána;

agus déantar a gcoinmheadh ó Bhóinn go h-
Inneoin,

agus maraíodh cách a choinneamh féin.

Tigeadh Cumascach féin chugamsa, go trí
céad mac rí leis,

agus bhéarfad mo bhean dó amhail do thug
ríthe na gcúigí eile.”

but that I have gone into Britain to levy rent
and tribute.

And let them be billeted from Boyne to
Indeoin,

and let each (of us) slay the man who is
billeted on him.

Let Cumascach himself come to me with
three hundred sons of kings around him,

and I will give him my wife, as the kings of
the other provinces have given (theirs).”

Section 44

Doringned tra in condmed [for muntir
Cumascach, L].

Ocus doriacht in cethramad cath díb co tech
mBran duib

co Belach nDubthaire risi n-apar [re n-abar, L]
Belach Conglais indiu.

Dessid [Desich, L] iarum Cummascach for-
erlained in baile.

Do rinneadh, trá, an coinmheadh le haghaidh
muintire Chumascaigh.

Tháinig an ceathrú cath díobh go teach
Bhrannaibh

go Bealach Dubthaire, risa n-abair Bealach
Con Glais inniu.

Do shuigh iaramh Cumascach ar fhaiche an
bhaile.

So the billeting of Cumascach's people was
done,

and the fourth battalion of them came to
Brandub's house,

to Belach Dubthaire, which is today called
Belach Conglais.

Then Cumascach sat down on the green of
the stead.

Tancas da fhrestul ocus doratait íat uile i n-oentech.

Tháinig daoine dá fhreastail, agus tugadh in aon teach iad uile.

People came to attend him, and they were all brought into one house.

Section 45

ISind ló sin táníc Moedóc hua Dunlaing d'indsaigid Bran duib

ocus aisceda leis .i. áel ocus coire ocus scíath ocus claidem.

Bái aca tespénad don ríg, ocus doráid láid mbic:

“Failet sund aisceda ríg,
a maic Echach cen imshním,” et reliqua.

Thainig Maodhóg ó Dunlaing d'ionsaí Brannaibh ar an lá sin,

agus aiscí leis, eadhon, aol, agus coire, agus sciath, agus claíomh.

Bhí sé á dtaispeáint don rí, agus do rá sé laoi beag:

“Atá anseo aiscí rí,
A mhic Eachach gan imshníomh,” agus araile.

On that day came Maedóc grandson of Dunlang to visit Brandub,

having presents, to wit, a fleshfork and a caldron, a shield and a sword.

He was displaying them to the king, and he uttered a little lay:

“Here are presents for a king,
O son of Eochu without sadness,” etc.

Section 46

Timnais Mædóc celebrad iartain do Brandub

ocus daní na briathra beca-sa:

“M’ael trébend torcbálach
tucad lem do Brandub borbdálach,” et reliqua.

Dúirt Maodhóg slán le Brannabh iar sin,

agus do rinne sé na briathra beagasa:

“M’ael trébheann torcbhálach,
Tugadh liom do Bhrannabh borbdhálach,”
agus araile.

Maedóc afterwards bade farewell to Brandub,

and composed these little words:

“My three-pronged, uplifting fleshfork,
Hath been given by me to Brandub of the fierce assemblies,” etc.

IMthigis Mædóc iartain [L omits this sentence].

D'imigh Maodhóg iar sin.

Afterwards Maedóc went away.

Section 47

Rogab dano Bran-dub étach [Dala Branduib iartain. Rogob didiu edach, L] mogad imme

Iar sin do ghabh Brannabh éadach mhogha uime,

Then Brandub donned a slave's garment

ocus rogairm Oengus mac Airmedaig [gairmleagaig, L] ríg Hua Falge chuce,

agus do gháir sé Aonghas mac Airmheadhaigh, rí Uíbh Fhailí chuige,

and summoned Oengus son of Airmedach king of Offaly,

ocus atbert fris: “Érgem”, ar se, “ocus cuirem in coire út bar tenid,

agus dúirt leis: “Éirímis,” ar sé, “agus cuirimis an coire úd ar an tine,

and said to him: “Let us go,” saith he, “and put yon caldron on a fire,

ocus línam é do muccaib ocus do martaib.”

agus líonaimis de muca agus de mhairt é.”

and fill it with swine and with beeves.”

Ra tócbad léo iarum in core for tenid,

Do tógradh leo iaramh an coire ar tine,

So they heaved the caldron up on a fire

ocus rolinad do thorcaib ocus do martaib hé [L omits this sentence].

agus do líonadh de thoirc agus de mhairt é.

and filled it with boars and with beeves.

Ro hatád torc trichemrúad mórttheined imme corom-berbastar [Rohadnad torc tromtened fon coiri co raberbad, L].

D'adhnadh mórt-thine uime, nó go mbeiríodh iad.

A huge and fierce, red-flaming fire was kindled around it and boiled them.

Section 48

Ba hand sin roráid mac ríg Herenn: “Caít,” ar se, “atá ben Bran-duib?”

Docúas arcend na rígna úad.

Tanic in rigan da acallaim

ocus rafher falti ri mac ríg Herenn.

[Ba hannsen roraid mac rig Erenn re mnai
Branduib:

“Tobair”, ol se, “ascada uaid dam.”

“Ca hascad connaigi?” or in ben.

“Ní anse”, ol se,

“tusa d'anad acum, cura faidiur lat”, L].

Ba h-ansin do rá mac rí Éireann: “Cá háit a bhfuil bean Bhrannaibh?”

Do cuireadh teachtaire ar cheann na ríona uaidh.

Tháinig an ríon dá agallamh,
agus chuir sí fáilte roimh mac rí Éireann.

Ba h-ansin do rá mac rí Éireann le mnaoi
Bhrannaibh:

“Tabhair aisce uait dom.”

“Cá haisce iarrair?” arsa an bhean.

“Ní ansa,” ar sé,

“tusa d'fhanacht agam go luífidh mé leat.”

Then said the king of Erin's son: “Where is Brandub's wife?”

A message was sent by him to the queen.

The queen came to converse with him,
and bade welcome to the king of Erin's son.

Then the king of Erin's son said to Brandub's wife

“Let a boon be granted by thee to me”.

“What boon dost thou ask?” says the lady.

“Not hard to say,” quoth he:

“thou to stay with me that I may sleep with thee.”

Section 49

“Tabair”, ar si, “ascid damsá uáit”.

“Tabhair,” ar sí, “aisce domsa uait.”

“Grant thou a boon to me,” she saith.

“Cia ascid connaigi?” ar mac ríg Herenn.

“Cá haisce iarrair?” arsa mac rí Éireann.

“What boon dost thou ask?” says the king of Erin’s son.

“Ni anse”, ar si: “dál damsá”, ar si,

“Ní ansa,” ar sí, “cairde domsa

“Not hard (to say),” she replied. “A respite *for me*,

“cen m’astúd co táir dam raind don tshluag,

gan mo bhacadh go gcríochnóidh mé roinnt
don tslua,

not to detain me until I have finished
distributing (food) to the host,

ocus coro chennagur m’einech úadib”.

agus go gceannóidh mé m’eineach uathu.”

so that I may purchase my honour from them.”

Section 50

Doratad ém disi inn ascid sin.

Tugadh, ámh, an aisce sin di;

In sooth that boon was granted to her.

Ocus ro imthig rempe iarsain cor-ráníc clithar
díamair Dúne Buchet.

agus d’imigh sí roimpi iar sin go ráinigh
dídean diamhair Dhún Buaichead,

And after that she went on till she came to the
secret shelter of Dún Buchet.

Ocus facbais in mbale uile [annsin, L].

agus d’fhág sí an bhaile uile ansin.

And *then* she left the place altogether.

Section 51

Ba handsin táinc Glasdám cáinte maic ríg
Herenn

con a nónbor cáinte imme,
d'iarraidh airighi barsna [forna, L] luchtairib.

Atbert Brandub ris: “In tú féin dobéra béim n-aeil dait no in messi?”

ISs ed atbert in cáinte: “Tabair-siu”, ar se.

Dorat immorro Brandub in n-aél ’sin [isin, L] coire

ocus dobert nói n-aisle d'oenbéimum
[d'ænbem, L] anís.

Atnaig in cáinte ica fhéad.

“Dar[m] brethir”, ar se, [Dar mo breithir, ol se, L] bar in cáinte,

“ní tidnacul mogad [maic mogad, L], acht
tidnacul ríg.”

Ocus ruc leis corici in tech ir-rabi mac in ríg.

Ba h-ansin tháinig Glasdámh, cáinte mhic rí
Éireann

go naonúr cáinte uime,
d'iarraidh an bhia dob fhearr ó na cócairí.

Dúirt Brannabh leis: “An tú féin do bhéarfaidh
béim an ghabhail-fheola, nó an mise?”

Is ea adúirt an cáinte: “Tabhairse féin.”

Do sháigh Brannabh an gabhal-fheola ’san
gcoire, áfach,

agus thug sé naoi nalt d'aon bhéim aníos.

Bhí an cáinte dá bhféachaint.

“Dar mo bhriathar,” arsa an cáinte,

“ní tíolacadh mhogha ach tíolacadh rí é so,”

agus rug sé leis é go dtí an teach ann a raibh
mac an rí,

Then Glasdám, the satirist kept by the king of
Erin's son, came

with his eight satirists around him,
to ask the caldronmen for choice provisions.

Said Brandub to him: “Wilt thou thyself make
a thrust of the fleshfork, or shall I?”

The satirist replied: “Do thou make it”.

So Brandub drove the fleshfork into the
caldron,

and with a single thrust he brought from below
nine joints.

The satirist began looking at him.

“By my word,” says the satirist

“(this is) not a gift from a slave, but a gift
from a king.”

And he took it with him even to the house
wherein was the king (of Erin's) son,

Ocus iss ed a cétna roráid sede.

agus is ea an céanna do rá sé.

and (there) he said the same.

Section 52

ISs intan sin atbert Brandub ra Óengus mac n-Airmedaig:

“Líntar”, ar se, “bara acaind, ocus berar do mac ríg Herenn.”

Daringned trá amlaid sin.

Ocus rathócbatar na da ríg forru in bara .i.
Brandub ocus Oengus,

ocus dos-berat slæt de [dosbert slatri de, L] i
fiadnaisse maic ríg Herenn.

Ocus tancatar rempo immach,

ocus ro iadsatar in ríg-comlai móir in rigthaigi
[ro iadsad rigchomlaid moir in tigi, L]
daranéisi,

uair bái [bai, L] nert nónbair in each fhir díb.

Is an tan sin adúirt Brannabh le hAonghas mac Airmheadhaigh:

“Líontar,” ar sé, “bara agaínn, agus beirtear do mhac rí Éireann é.”

Do rinneadh, trá, amhlaidh sin;

agus do thóg an dá rí, eadhon, Brannabh agus Aonghas, an bara ortha,

agus chuireadar an fheoil do bhí ann i bhfianaise mhic rí Éireann.

Thángadar rompu amach,

agus d'iadar rí-dhorus mór an ríthí ina ndiaidh,
óir bhí neart naonúr in gach fear díobh.

Then said Brandub to Oengus son of Airmedach:

“Let us fill a barrow and bear it to the king of Erin’s son”.

Thus was it done *indeed*.

The two kings, even Brandub and Oengus,
lifted the barrow on their shoulders

and they let its contents slide down in the presence of the king of Erin’s son.

And they went forth outside

and shut the great royal doorleaf of the palace behind them,

for the strength of nine was in each of them.

Section 53

Doratait [Ocus doradsad, L] cethri tenti iarsain
'sin teg

.i. tene catcha slessa [do, L].

Ocus is and sin roráid Cummascach: "Cia
gabas in teg foraind?"

"Messe", ar Bran-dub.

Do chuireadar ceithre tinte iar sin leis an
teach,

tine ar gach taobh de.

Agus ansin do rá Cumascach: "Cé gabhas an
teach orainn?"

"Mise," arsa Brannabh.

Thereafter four fires were put into the house,
a fire on each side.

And then Cummascach said: "Who is
attacking the house?"

"I", says Brandub.

Section 54

Ba handsin atrubaírt Glasdám cáinte:

"Na dentar mebul fhormsa", ar se, "uair
rochathius do bíad."

"Ni dingentar", ar Bran dub.

"Dring risin tech", ar se, "ocus ling dar féice
in tige,

ocus ling dar barr [L omits ling dar barr] na
lasrach immach,

ocus bid slán duit úainne."

Ba h-ansin adúirt Glasdámh an cáinte:

"Ná déantar meabhal ormsa, óir do chaitheas
do bhia."

"Ní déanfar," arsa Brannabh,

"téigh suas ar an teach, agus ling thar cleith an
tighe,

agus ling thar bharr na lasrach amach,

agus beidh slán duit uainn."

Then said Glasdám the satirist:

"Let no guile be wrought on me," saith he,
"for I have eaten thy food."

"None shall be wrought," says Brandub.

"Climb up the house, and leap over the
rooftree,

and spring out over the top of the flame,

and thou shalt be safe from us."

“Atchluiniu sút, a Chummascaig?” ar in cáinte.

“Geib m’étach-sa immut”, ar in cáinte, “onus eirc immach.”

Section 55

Rachuaid iarum Cummascach fón innas-sain immach.

Ocus robrissed [rus-bris, L] comór.

Rogab reme iartain co hanfand co Mónaid Cummascaig,

i cind faichte Chilli Rannairech.

Ba handsin dorala chuice [do, L] Lóchine Lond, sen Hua Lonáin, airchinnech Cille Rannairech [esen, L]

onus benais a chend de iarna shlonnud dó,

onus ruc leis in cend co arm i mbái Brandub,

onus rothaspén dó in cend,

“Cluineann tú sin, a Chumascaigh?” arsa an cáinte.

“Gabh m’eadach umat agus éirigh amach.”

Do chuaigh Cumascach amach iar sin fán ionnas sin;

ach do briseadh go móré.

Do ghabh sé roimhe iar sin go hanbhann, go Móin Chummascaigh,

i gceann faiche Chille Rannairech.

Ba h-ansin thárla chuige Lochíne Lonn, sinsear Ua Lonáin, airchinneach Chille Rannairech,

agus do bhain sé a cheann de iar na shloinneadh dó,

agus rug sé an ceann chun na háite a raibh Brannabh;

agus do thaispeán sé an ceann dó,

“Thou hearest that, O Cummascach?” says the satirist.

“Don my garment,” says the satirist, “and get thee forth.”

So then in that wise Cummascach went forth,

and he was greatly broken.

He afterwards fared forward very feebly to Móin Cummascaig,

hard by the green of Cell Rannairech.

There Lochíne Land, ancestor of the O’Lonáns, the erenagh of Cell Rannairech, chanced to meet him,

and, after he had told his name, struck off his head.

And Lochíne took the head to the place where Brandub was biding,

and displayed the head to him.

conid aire sin doratad sáire do chill
Rannairech [co brath, L].

agus ar an ábhar sin tugadh saoirse do Cheall
Rannairech go bráth.

Wherefore freedom is granted to Cell
Rannairech for ever.

Section 56

ISs intan sin tánic epscop Áedain da n-insaigid
.i. epscop Glinni da Locha.

Is an tan sin tháinig easpag Aodhán dá
bhfiosrú, eadhon, easpag Ghleann Dá Loch.

It was at that time that bishop Aedáin, the
bishop of Glendalough, came to visit them.

Ba mac máthar sede do Áed mac Ainmerech.

Ba mhac máthar d'Aodh mac Ainmhireach é.

He was an uterine brother of Aed son of
Ainmere.

ISs ed roráid in clérech:

Is ea do rá an cléireach:

The cleric said this:

“At [it, L] móra”, ar se, “na hechta so
doringsid [doronsabar, L].”

“Siad móra,” ar sé, “na h-éachtaí do rinne
sibh.”

“Awful”, saith he, “are these deeds that ye
have done”.

“Cia forsa ndígéltar iát?” ar [for, L] Brandub.

“Cé ar a ndíoghfíar iad?” arsa Brannabh.

“On whom will they be avenged?” saith
Brandub.

Ro[fh]recart [Dos-freagair, L] in clérech:

D’fhreagair an cléireach:

The cleric answered:

“Is cet lim”, ar [ol, L] se, “cid for mac mo
mathar .i. for Æd mac Ainmerech.”

“Is cead liom,” ar sé, “cé ar mhac mo mháthar,
eadhon, Aodh mac Ainmhireach.”

“I am willing though it be on my mother’s
son, even on Aed son of Ainmere”.

Ocus doráid láid:

Ocus do rá sé laoi:

And he uttered a lay:

“Guidim Comdid cumachtach
comsid [coimsich, L] Cille Rannairech,” etc.

“Guím an Coimdhé cumhachtach,
cosantóir Chille Rannairech,” agus araile.

“I entreat the mighty Lord,
The protector of Cell Rannairech,” etc.

Alibi in hoc libro scripsimus.

Tá seo scríofa againn in áit eile sa leabhar seo. We have written (this) elsewhere in this book.

Section 57

ISs ed roráid epscop Ædain ra Brandub:

“Tiagar úait co hAilech, co tech Æda maic Ainmerech,

ocus innister dó a mac do marbad [i Laignib

’na mignimaib fen and, L].”

Conid and atbert Brandub: “Cuirfiter”, ar se,

ocus doráid láid:

“Tiagat techta úain co hAilech,” et reliqua.

Is ea do rá easpag Aodhán le Brannabh:

“Cuirtear teachtairí uait go hAileach, go teach
Aodha mhic Ainmhireach,

agus insítear dó a mhac do mharbhadh i
Laighnigh

mar gheall ar a mhíghníomhartha féin ann.”

Ansin adúirt Brannabh: “Cuirfear iad,”

agus do rá sé laoi:

“Cuirtear teachtairí uainn go hAileach,” agus
araile.

Bishop Aedain said this to Brandub:

“Let envoys go from thee to Ailech, to the
house of Aed son of Ainmere,

and let him be told that his son hath been slain
in Leinster

for his own misdeeds there”.

Wherefore Brandub said: “They shall be sent”.

And he uttered a lay:

“Let envoys go from us to Ailech,” etc.

Section 58

Dollotar iarum na techta fothúaid [for fiarlaid Erenn, L]

co ráncatar [co, L] Ailech [na rig,

mara roibi rig Erenn ocus uaisli Leithi Cuind 'na farrad

ac ol a fled ocus a fuireoc, L].

Ro iarfaig rí Herenn scéla díb.

ISs amlaid robái in rí ocus corn [blathchain buabaill, L] 'na laim ac ól meda.

ISs ed roraidset na techta: “Na scéla filet acaind

ní innisfem [indesmaid, L] iát cen lóg”.

“Ac seo in cornso dúib”, bar Áed.

Conid desin atá Corn Lagen i n-Ailiuch.

Do chuaigh, iaramh, na teachtairí fo thuaidh thar Éirinn

go rángadar Aileach na Rí,

mar a raibh rí Éireann agus uaisle Leithe Chuinn 'na fharradh

ag ól a bhfleá agus a lionn.

D'fhiabraigh rí Éireann scéalta díobh.

Is amhlaidh a bhí an rí agus corn bláthchaoin buabhaill 'na láimh ag ól meá.

Is ea do rá na teachtairí: “Na scéalta atá againn,

ní inseoimid iad gan logh.”

“Ag seo an corn seo daoibh,” arsa Aodh.

Is de sin atá Corn Laighean in Aileach.

Then the envoys fared northward athwart Ireland

till they arrived at Ailech of the Kings,

where the king of Erin and the nobles of Conn's Half along with him

were drinking their feasts and their ales.

The king of Erin asked the envoys their news.

Thus was the king, a-drinking mead, with a flower-fair buffalo horn in his hand.

The envoys said: “The news that we have

we will not tell it without a guerdon”.

“Lo here is the horn for you,” says Aed.

Hence the “Leinstermen’s Horn” in Ailech.

Section 59

Ro innisetar a scéla íarsain.

“Romarbad”, ar síat, “do mac-su ocus ár a muntire acaind [*L omits this sentence*].”

“Atchualamarni chena na scéla sin.

Ocus arái rosessid-si imshlán [ocus is airi sin dosoichsibsi slan, **L**].

Ocus daroisem-ni inbar ndegaidsi”, ar se, “[ocus] atchichisti [sind].”

D’insíodar a scéalta iar sin.

“Do maraíodh,” ar siad, “do mhacsa, agus ár a mhuintire againn.”

“Do chualamar cheana na scéalta sin,” arsa Aodh,

“ach mar sin féin, imeoidh sibh slán.

Rachaimidne i bhur ndiaidhse,” ar sé, “feicfidh sibh.”

Thereafter they told their tidings.

“We have killed thy son and slain his people”.

“We had heard those tidings already” (said Aed).

“And yet ye shall depart unhurt.

And we shall go after you, ye will see”.

Section 60

Tancatar na techtai rempo atuaid iarsain

co torachtatar bail ir-raba [aroibi, **L**] Brandub.

Ocus roinnisetar dó dál [dail, **L**] ríg Herenn il-Laigniu

do dígal a maic [ocus do thobuch na Boroma fésin].

Tháinig na teachtairí rompu aduaidh, iar sin,

go rángadar áit a raibh Brannabh.

D’insíodar dó slua rí Éireann ar tí teachta i Laighnígh

do dhioghail a mhic, agus do thobhach na Bóramha féin.

Thereafter the envoys fared forward from the north,

till they reached the place where Brandub was biding.

And they told him that the king of Erin’s host (was coming) into Leinster

to avenge his son, and to levy the Boroma.

Section 61

Doringned tra lerthinol [Dorondad thra morthinol, L] Lethi Cuind la Æd mac Ainmerech,

ocus tancatar rempo co Rigi [Laigen,
do digait Cumascaich ocus do thobach na
Boroma
bai o Laignib 'na cain do rigaib Cloindi Cuind
o re Thuathail Techtmair co sin, L].

Ra innised do Brandub fir Herenn do bith ac
Rige.

IS and dano bái Brandub intan sin ac Scadairc
i ndesciurt Hua Cendselaig.

Ocus tanic reime fathúaid dar Muntech,
dar Munichin, dar Dáimne, dar Étar [tar
Muincind, tar Tamne, tar Ethar, L],
dar Ardchaillid, dar Ard mBresta, dar Sláine,
dar Fé,

Do rinneadh, trá, léirthionól Leithe Chuinn le
Aodh mac Ainmhireach,

agus thágadar rompu go Rí Laighean
do dhioghail Cumascaigh agus do thobhach na
Bóramha
bhí ó Laighnigh 'na cáin do ríthe cloinne
Chuinn
ó aimsir Thuathail Teachtmhair go sin.

D'insíodh do Bhrannabh fir Éireann do bheith
ag Rí.

Is ann do bhí Brannabh an tan sin, áfach, ag
Scadharc, a ndeisceart Uíbh Chinnsealaigh,

agus tháinig sé roimhe ó thuaidh thar
Muinteach,
thar Muinichin, thar Dáimhne, thar Éatar,
thar Ardchoill, thar Ard Breastha, thar Sláine,
thar Fé,

So a great muster of Conn's Half was made by
Aed son of Ainmere,

and they marched forward to Rige Laigen
to avenge Cumascach and to levy the
Boroma
which had been payable *from Leinster* as a
tribute to the kings of the children of Conn
from the time of Tuathal Techtmair till then.

Brandub was told that the men of Erin were at
Rige.

At that time *however* Brandub was at
Scadarc in the south of Hy-Kennselaig.

And he marched on northwards over Muntech,
over Munichen, over Dáimine, over Étar,
over Ard-chaill, over Ard Bresta, over (the
river) Slaney, over Fé,

i mBelach nDubthaire [tar Faen-belach
nDuibthire, L],

risi n-apar [frisanabar, L] Belach Conglaise,
coa dún féin.

i mBealach Dubhthaire,

risa n-abair Bealach Con Glais inniu, go a
dhún féin.

into Belach Dubthaire,

which is [now] called Baltinglass, to his own
fort.

Section 62

IS and sin tánic epscop Ædaín d'innsaigid
Branduib.

“Scéala lat, a chlerig?” ar Brandub.

“Leth Cuind ic Bæth-Eba, ic Dún Búacci”, ar
epscop Ædáin,

“ar ngabáil dúnaid ocus longphuirt leo [L
omits] and.”

“IMthig-siu [eirich siu, L], a chléirig”, ar se
Brandub,

“do insaigid maic do máthar .i co Áed mac
Ainmerech.

Ocus iarr fossad [osad, L] fair dún, co toirset
ar slóig cucuind.

Is ansin tháinig easpag Aodhán d'ionsaí
Brannaibh.

“Scéalta leat, a chléirigh?” arsa Brannabh.

“Leath Chuinn ag Baeth-Éabha, ag Dún
Búacci,” arsa easpag Aodhán,

“iar ngabháil dún agus longfoirt leo ann.”

“Imigh, a chléirigh,” arsa Brannabh,

“d'ionsaí mic do mháthar, eadhon, Aodh mac
Ainmhireach,

agus iarr fosadh air dúinn, go dtiocfaidh ár
sluaite chugainn;

Then came bishop Aedáin unto Brandub.

“Hast thou news, O cleric?” says Brandub.

“Conn's Half (is) at Baeth Eba, at Dún
Búaca,” says bishop Aedáin,

“and there they have set up a fortress and
encampment.”

“Go thou, O cleric” says Brandub,

“unto thy mother's son, even to Aed son of
Ainmere.

And ask him for a truce for us, so that our
armies may come to us.

Ocus fogeba síd nó debaid iarsain.”

agus gheobhaidh sé síth nó deabhaidh iar sin.” And he shall get peace or fighting thereafter.”

Section 63

Rochúaid in clerech reime iarsain

Do chuaigh an cléireach roimhe iar sin

The cleric fared forward after that

co pupaill ríg Herenn [co rainic co hairm a
roboi ri Erenn, L],

go pupall rí Éireann,

to the king of Erin’s tent,

ocus roferad failte friss.

agus do fearadh fálte leis.

and he was welcomed.

Ro iarfaigit scéla de.

D’fhiabraíodh scéalta de.

Tidings were asked of him,

ISs ed roráid in clerech,

Is ea do rá an cléireach,

and the cleric said

Brandub do bith [beith, L] ac Ráith Branduib
for in tShláne.

Brannabh do bheith ag Ráth Bhrannaibh ar an
tSláine.

that Brandub was at Raith Branduib on the
Slaney.

Section 64

“Cid ’ma ta[na]c-su [tanacais, L]?” ar ÁEd.

“Cén fáth ar thánais?” arsa Aodh.

“Why hast thou come?” saith Aed.

“Do chungid fhossaid fhortsu ra síd nó ra
debaid”, ar in clerech.

“D’iarraidh fosadh ortsá le síth nó le
deabhaidh,” arsa an cléireach.

“To ask thee for a truce before peace or before
battle”, saith the cleric.

“Ni fhuigbe-su in fossad sin [ni fuigthea osad,
L]”, ar Áed,

“Ní bhfaighidh tú an fosadh sin,” arsa Aodh

“Thou gettest not that truce,” saith Áed,

“coro benta do láim [noco mbenta do lam, L]

dona trí ballaib filet acut da ndeine do chlaind.”

“go gcuirfidh tú do lámh

do na trí baill a bhfuil agat nuair a ghineann tú do chlann.”

“till thou puttest thy hand

to the three members which thou hast when thou makest thy children”.

Section 65

Oclaigher in clerech andsede.

Ocus atbert: “Mar amfhitir-sea Día”, ar se,

“co tuca sod [co tucsat, L] maic thíre
na trí baill filet acutsu conice in tauluig út
tall!”

Ocus ba fir ón,

conid desin dogairther Tréball o shein ille.

Feargaítear an cléireach ansin,

agus adúirt sé: “Mar aithníonn Dia mé,” ar sé,

“go dtugadh soith mhic tíre
do bhaill go dtí an tulach sin thall!”

Ba fior, go deimhin,

óir de sin gairtear Trébhall ó shin amach.

The cleric is then enraged.

And he said: “As God knoweth me,” saith he,

“may a she-wolf take
those three members which thou hast as far as
that hill yonder!”

And this was true:

wherefore Tré-ball [“three-member”] is so
called thenceforward.

Section 66

Ra érig iarsain rí Herenn, ocus rogab recht hé.

Ocus ra érgiset fir Herenn [aroen ris], ocus
tancatar rempo,
ocus epscop Áedáin leo.

D'éirigh rí Éireann iar sin, agus do ghabh
fearg é;

agus d'éirigh fir Éireann mar aon leis, agus
thángadar rompu,

agus easpag Aodhán leo.

Thereafter the king of Erin arose, and fury
seized him;

and the men of Ireland arose along with him
and marched forward,

having bishop Aédáin with them.

Section 67

Rancatar iarsain co Belach Dúin Bolg.

Ro iarfaig in rí: “Ca ainm in belaig sea?”

“Belach Dúin Bolg sain.”

“Ciata builg itir ón [cia builc on ainmnichter,
L]?” ar in rí.

“Boilg lóin fer nHerenn
faicfiter and innocht ac Laignib”, ar in clerech.

Rángadar iar sin go Bealach Dúin Bholg.

D'fhiabraigh an rí: “Cá hainm atá ar an
mbealach so?

“Bealach Dúin Bholg sin.”

“Cad iad na boilg idir?” arsa an rí.

“Boilg lóin fear Éireann
fágfar ann anocht ag Laighnigh,” arsa an
cléireach.

Thereafter they came to Belach Dúin Bolg
(the Pass of the Fort of Sacks).

The king asked: “What is the name of
this pass?”

“That is the Pass of the Fort of Sacks”.

“What sacks be they?” says the king.

“The provision-sacks of the men of Erin,
which will be left there tonight with the
Leinstermen”, says the cleric.

Section 68

Ráncatar iarsain conici in Licc.

Ro iarfaig in rí:

“Ca hainm na glass-licci móri seo [ca hainm in glaislic moir-sea, L]?”

“Lecc Comairt Chnáma sin [leac chomchnama so, L]”, ar in clerech.

“Cata [ciata, L] cnáma itir ón?” ar in rí.

“Uair is furri brisfiter do chnáma-su [do chnama-su brisfider furri, L]

ocus benfaider do chend ditsu innocht”, ar in clerech.

Rángadar iar sin go dtí an Leac.

D’fhiografiaigh an rí:

“Cá hainm na glasleice móire seo?”

“Leac Comairt Chnámha sin,” arsa an cléireach.

“Cad iad na cnámha idir?” arsa an rí.

“De bhrí gurab uirthi brisfear do chnámhasa, agus bainfear do cheann díot anocht,” arsa an cléireach.

Thereafter they came as far as the Flagstone.

The king *asked:*

“What is the name of this *large* grey flagstone?”

“That is the Flagstone of the Breaking of Bones,” says the cleric.

“What bones be they?” saith the king.

“Because it is thereon that thy bones will be broken

and thy head will be cut off thee tonight,” saith the cleric.

Section 69

Rancatar rempo co Bernaid na Sciath.

“Cia hainm na bernad [in bernad, L] sa?” ar in rí.

“Berna na Sciath sain”, ar in clerech.

Rángadar rompu go Bearna na Sciath.

“Cá hainm na bearnasa?” arsa an rí.

“Bearna na Sciath sin,” arsa an cléireach.

They came on to the Gap of the Shields.

“What is the name of this gap?” saith the king.

“That is the Gap of the Shields,” saith the cleric.

“Cata scéith itir ón [cid dia fil, L]?” ar in rí.

“Scéith Conaill ocus Eogain faicebtar and innocht [fuicfider and anocht icLaignib, ol in clerech, L].”

“Cad iad na sciatha idir?” arsa an rí.

“Sciatha Chonaill agus Eoghain fágfar ann anocht ag Laighnigh,” arsa an cléireach.

“What shields be those?” saith the king.

“The shields of Tirconnell and Tyrone, which will be left there tonight *with the Leinstermen,” saith the cleric*.

Section 70

Luidset fir Herenn dar in mbernaid sin.

Ocus gabsatar [rogobsad, L] fir Herenn dúnad ocus longphort andsin.

Do chuaigh fir Éireann thar an mbearna sin.

Do ghabhadar dúnadh agus longfort ansin.

The men of Erin marched over that gap.

And there they set up a fortress and encampment.

Section 71

Gabais epscop Ædán remi co dú i mbái [co hairm a mbui, L] Brandub.

Ro iarfacht Brandub scéla dó.

Atbert in clerech fir Herenn do gabail longphuirt ac Cill Bélat [a caill Belaich, L].

Ocus roráid na fúair féin honóir.

IS and atbert Brandub: “Cade do chomhairli dún, a chlerig?”

Do ghabh easpag Aodhán roimhe go háit a raibh Brannabh.

D’fhiagraigh Brannabh scéalta dhe.

Dúirt an cléireach go raibh fir Éireann ag gabháil longfoirt ag Ceall Bhéalad,

agus do rá nach bhfuair féin onóir.

Is ann adúirt Brannabh: “Cad é do chomhairle dúninn, a chléirigh?”

Bishop Aedán fared forward to the place wherein Brandub was biding.

Brandub asked tidings of him.

The cleric replied that the men of Erin had pitched a camp at Cell Bélat.

And he said that he himself had not received honour.

Then said Brandub: “What counsel hast thou for us, O cleric?”

Section 72

“Ní ansa”, ar epscop Ædáin.

“Tuimther [tumtar, L] rigcaindell romór acut i
clud na rátha-so ammuig,

ocus tabar chucut tri chét sesrech

ocus da dam déc in cach shesserig [sesrich, L].

Ocus curtar cléib gela forthib [fora, L]

ocus ócláig [oclachu, L] imda isna clíabaib
sin,

ocus tuigi ósa cennaib, ocus bíad forsin tuigi
[tuigid, L] anúas.

Tabraiter cicut [ocus tabar chucad, L] tri .L.
ech anríata

ocus cenglaiter [cengailter, L] builg ina n-
erblib,

ocus línaiter [lintar, L] na builg sin do
minchlochaib

“Ní ansa,” arsa easpag Aodhán,

“tumtar ríchoinneal rómhór agat i gcladh na
rátha seo amuigh,

agus tugtar chugat trí chéad seisreach,

agus dhá dhamh déag in gach seisreach;

cuirtear cléibh gheala ortha

agus óglaigh iomdha ins na cléibh sin;

agus tuí os a gceann agus bia ar an tuí anuas.

Tugtar chugat trí chaogad each ainriata,

agus ceanglaítear boilg ina n-eireabaill,

agus líontar na boilg sin de mhíinchlocha

“Not hard (to say)”, saith bishop Aedáin.

“Let a huge royal torch be planted by thee in
the rampart of this fort outside,

and let three hundred teams be brought to
thee,

with twelve oxen in each team.

And let white baskets be put upon them,

with many warriors in those baskets,

and thatch above their heads, and food down
on the thatch.

Let thrice fifty unbroken horses be brought to
thee,

and let sacks be tied to their tails,

and let those sacks be filled with small stones

do chor scéoin for gregib Herenn [greagaib ferenn, L].

Bíd in chaindel mór út remut

ocus in rígcoiri 'ma cend [focend, L]

co rois medón longphuirt [co risir medon in longpuirt, L] fer nHerenn [Sic, L].

Cuir [Cuirtear, L] techta in n-airet sin d'inn[s]aigid [díndsaigid, L] rig Herenn

ocus apar riss [fris, L] co mberthar biad Lagen dó innocht."

Doringned [Dorigned, L] in chomairli sin la Brandub.

do chur scéine ar ghraíonna fear Éireann.

Bíodh an choinneal mhór úd romhat,

agus an ríchoire um a ceann

go sroiche tú meán longfoirt fear Éireann.

Cuir teachtairí ag an am céanna d'ionsaí rí Éireann,

agus abair leis go mbéarfar bia Laighean dó anocht."

Do rinneadh an chomhairle sin le Brannabh.

in order to startle the horses of (the men of) Erin.

Let yon great torch be before thee,

with the royal caldron round its head,

until thou shalt reach the middle of the camp of the men of Erin.

At the same time send messengers to the king of Erin

and tell him that Leinstermen's food will be brought to him tonight".

That counsel was carried out by Brandub.

Section 73

IN n-airet robas immesin atbert Brandub:

“IS ferr domsa féin”, ar se, “dúl d’fhegad [do dechain, L] in tshlúaig,

ocus tairsiu lim, a chlerig.”

“Ragat”, bar in clerech.

An uair a bhí siad gnóthach uime sin, dúirt Brannabh:

“Is fearr domsa féin,” ar sé, “dul d’fhéacaint an tslua,

agus tar liom, a chléirigh.”

“Raghad,” arsa an cléireach.

While they were thus engaged, Brandub said:

“It is better for myself to go and reconnoitre the host;

and do thou come with me, O cleric”.

“I will go”, saith the cleric.

Section 74

TAnic iarsain Brandub sé fichit óclách ocus óen ech leo .i. ech ac Brandub.

Ocus luid in clerech ina charput leo óta sin

co ráncatar lettæb [tæb, L] Sída Nechtain.

Dercais in clerech úad [uada, L] sí sbar in longphort [forsin longport, L],

ocus atchonnairc amal elta ilerda cach [cacha, L] datha

Tháinig Brannabh iar sin; sé fhichid óglach agus aon each leo, eadhon, each ag Brannabh.

Chuaigh an cléireach ina charbad leo ó áit sin

go rángadar leathtaobh Shíodha Neachtain.

D’fhéach an cléireach uaidh síos ar an longfort,

agus chonnaic sé amhail il-ealta éan gach datha

Thereafter Brandub went with six score warriors and one horse, even the horse which Brandub had.

And the cleric went with them in his chariot from thence

till they reached one side of Síd Nechtain.

The cleric looked down on the camp,

and beheld what seemed numerous bird-flocks of every colour,

cen gluasacht os chind in longphuirt.

IArfaigis in clerech: “Cáta [Ca, **L**] helta ilerda [ilarda, **L**] ataciam [**L adds:** sud]?” [**L adds:** ol se.]

“Merggeda fer nHerenn sin”, ar Brandub,

“ar [for, **L**] slattaib ocus ar gáib uas bothaib fer nHerenn [ar gaib uaistib, **L**].”

[Ocus doraid in clerech narb’ aithníg do sin, **L**.]

Conid and atbert in clérech na rannu-sa:

“ITchíusa na merggi,
is mana catha,
mar bít eóin ar luamain,
co ndeilb cach datha,” et reliqua.

IMthigis epscop Áedain úadib da chill fén [fesin, **L**].

gan ghluaiseacht, os cionn an longfoirt.

D’fhiabraigh an cléireach: “Cad tá na h-ilealta éan a chímid?”

“Meirgí fear Éireann sin,” arsa Brannabh,

“ar shlata agus ar ghathanna os bothanna fear Éireann.”

Agus do rá an cléireach narbh aithne dó sin,

agus ansin dúirt an cléireach na ranna seo:

“Chímse na meirgí,
is mana catha,
Mar bíd eoin ar luamhain,
go ndeilbh gach datha,” agus araile.

D’imigh easpag Aodhán uathu dá chill fén.

motionless above the camp.

The cleric asked: “What are the numerous bird-flocks which we see?”

“Those are the banners of the men of Erin”, saith Brandub,

“on poles and on spears, over the men of Erin’s booths”.

And the cleric said that he had not recognised them.

Whereupon the cleric uttered these staves:

“I see the banners
— it is an omen of battle —
As birds a-hovering,
with shape of every hue,” etc.

Bishop Aedáin went away from them to his own church.

Section 75

Confhacca iarsain Brandub in slíab lán do maccæmaib;

ocus is iat maccaími bátar and [is iad na maccaim do bai ann, L],

maccæme Ulad [.i. macaim Ulad, L]

im Diarmait mac Æda Róin.

Tancatar maic [meic, L] ríg Lagen ocus teglach Branduib 'na [ina, L] timchell

ocus rogabait ar bragtib iat [rogobadur 'na mbraigdib iad, L].

“Cia sib?” ar siat.

“Macrad Ulad sinn”, ar siat,

“ma mac ríg Ulad [meic rig Ulad sindi, ol siad, son, L]”.

Ro innised sin do Ultaib.

Ra érgiset [roergedur, L] iarsain Ulaid .i. sect cét ocus .uui. míli al-lín,

Chonaic Brannabh an sliabh lán de mhacaoimh iar sin;

'siad na macaoimh do bhí ann,

macaoimh Uladh

um Diarmuid mac Aodha Róin.

Thángadar mic rí Laighean agus teaghach Bhrannaibh 'na dtimpeall,

agus ghabhadar ina bhránnna iad.

“Cé sibh?” ar siad.

“Macra Uladh sinn,” ar siad,

“um mac rí Uladh.

Insíodh sin d’Ultaibh.

D’éisigh iar sin Ulaidh, seacht gcéad agus seacht míle a líon,

Thereafter Brandub saw the mountain full of striplings.

And these are the striplings who were there,

the striplings of Ulaid,

including Diarmait son of Aed Rón.

The sons of the king of Leinster and Brandub’s household surrounded them

and took them prisoners.

“Who are ye?” say they ([the Leinstermen](#)).

“We are the boys of Ulaid,” they reply,

“with the king of Ulaid’s son”.

That was told to the Ulaid.

Thereafter the Ulaid arose, in number seven hundred and seven thousand,

etir læch ocus clerech [oclachu, L].

Rancatar i comaichraib [comfhochraib, L] do Brandub ocus roraidsetar:

“Cid ’ma ragbais [amar’gabais, L] ar maccu?”
ar siat.

“Do gait bar n-eceng catha dímsa [do gaid bar n-ecin chatha dim, L]”, ar Brandub.

“Gettair dítsu co bráth [co brach he, L]”, bar rí Ulad,

“ocus dogentar cró cotaig ocus oentad [oentaig, L] etraind,

ocus issed son ro tairngered tria aslingi
Conchobair maic Fhachtna.”

idir laoch agus cléireach.

Rángadar i bhfogas Brannaibh, agus dúradar:

“Cén fáth ar ghabhais ár mic?” ar siad.

“Do ghoid bhur n-éigean catha diomsa,” arsa Brannabh.

“Goidfear díotsa go bráth,” arsa rí Uladh,

“agus déanfar conradh agus aontacht eadainn lenár bhfuil,

agus is é sin do tairngríodh tré aisling
Chonchobhair mhic Fhachtna.”

both layman and cleric.

They came near to Brandub and said:

“Why hast thou captured our boys?” *say they.*

“To take away from me your need (?) of battle,” says Brandub.

“It shall be taken away from thee for ever,” says the king of Ulaid,

“and a covenant and union shall be made between us with our blood,

And this was foretold by the vision of Conchobar son of Fachtna.”

Section 76

Ocus ro innis rí Ulad in t-aislingi ocus atbert:

[ised sin ro tairngired do Chonchobar mac Fhachtna Fathaich do fhis doindis rí Ulad in aislingi dochonnairc rí Ulad ocus adbeart ann so, L]:

“Atchonnarc aslingthi n-ingnad
da mbá im súan.
in fitir [nifhidir, L] nech uáib
a fhidrad issin tshlúag?

Atchonnaccus dabaich nglaine
co néim n-óir
acum ar certlár mo thaige
ic Brega ic Bóinn.

Trian na dabcha d’fhuilib dóene,
ingnad dál,
ni ra bi acht oen trian do lemnacht,
ara [fora, L] lár.

TRÍan aile ba fin forclid [forglan, L],
ingnad lemm.
dáine cromcenna ros-timchell [duine
cromchend arís timchell, L],
dar muir mend.

Agus d’inis rí Uladh an t-aisling, agus
adúirt:

“Chonacas aisling ionadh
nuair do bhí im shuan;
An eol do neach uaibh
a míniú, ins an tslua?

Chonacas dabhach glaine,
go niamh óir,
Agam ar cheartlár mo thí
ag Breagha ag Bóinn.

Trian na daibhche d’fholá daoine,
ionadh dál;
Ní raibh ach aon trian de leamhnacht
ar a lár;

Trian eile ba scoth an fhíona,
ionadh liom;
Daoine cromcheanna ’na timpeall,
thar muir meann.

And the king of the Ulaid related the vision and said:

“I beheld a strange vision
when I was asleep.
Does any one of you in the host
know how to expound it?

I beheld a vat of crystal,
with splendour of gold.
By me, on the midst of my house,
in Bregia, at the Boyne.

A third of the vat (was filled) with the bloods of men,
strange assembly.
There was but one third of new-milk,
in its midst,

Another third was noble (?) wine,
strange to me.
Men with bowed heads surrounded it,
(men who had come) over a clear sea.

Lagin uile ciarsat [gersat, L] ile,
línib [buidnib, L] glond,
tucussa dóib serc mo chride [tucusa daib
sciath mo chraidi, L],
ocus mo chond [is mo conn, L].”

Atchonnairc.

Laighnígh uile cé táid ile,
líonta glonn,
Thug mé dóibh searc mo chroi
agus mo chonn.”

All Leinstermen though they are many,
with numbers of deeds,
I have given them my heart's love,
and my sense.”

Section 77

Atchondairc iarum Conchobar [mac Fhachtna
fathaich meic Cais meic Rudraidi, L] in n-
aslingthe sin.

Ocus is amlaid atchonnaic Lagin ocus Ulaid
[is amlaid adconnairc .i. Laigin ocus Ulaid, L]

’mán dabaig ica hól [im ændabaich oca hol,
L].

“Ocus rofetar-sa”, ar se,

“is é in cottach rotairngered andsin.

Uair is í ind fhuil atchess issin dabaich,
fuil na da cóiced i comrac.

Do chonaic Conchobhar an t-aisling sin,
iaramh,

agus is amhlaidh chonaic sé Laighnígh agus
Ulaidh
um an dabhach ag a h-ól.

“Tá a fhios agam,” ar sé (rí Uladh),

“is é an conradh do tairngríodh ann sin,

óir ’sí an fhuil do chonacthas ins an dabhach,
fuil an dá chuíge i gcomhrac.

Then Conchobar beheld this vision.

And thus he saw the Leinstermen and the
Ulaid,

around the vat drinking its contents.

“And I know”, saith he (the king of the Ulaid),

“that this is the covenant that was foretold
therein.

For this is the blood that was seen in the vat
— the blood of the two provinces in meeting.

IS é in lemnacht,

in chanóin chomdeta chanait clerig na da choiced.

IS é in fin, Corp Crist ocus a fhuil edprait na cléirig.”

Ocus bái ’cá mínid amlaid sin [Ocus robai oc reideadud na haislingi amail sin, L].

Ocus doráid láid [ocus adbert and, L]:

“Dénайд dún ar cotach [Denaid dund bar cadach, L],
rop cotach tri bithu,
risna fedaib fína,
risna rígu [riga, L] al-Lifiu.

Brigit aca chomét,
Mædóc o Dún Inne,
Molling thes ’na tæden,
Abbán, Cæmgen Glinne.

Epscop Sinchean sochla,
Mo-chalmóc on Chaba,
is Mo-biu na rográd,
Comgall, Colman Ela.

Is é an leamhnacht

an chanóin diadha chanas cléirigh an dá chúige.

Is é an fíon, corp Críost agus a fhuil a ofrálann na cléirigh.”

Agus do bhí sé á míniú amhlaidh sin,

agus do rinne laoi:

“Déanaidh dúinn ár gconradh,
'sé conradh trí bhithu,
Leis na feánnna fiona,
leis na ríthe a Lifiu.

Brighid ag a choimhéad,
Maodhóg ó Dún Inne,
Moling theas 'na thaodhan,
Abán, Caoimhghin Ghlinne.

Easpag Sinchean sochla,
Mocholmóg ón Chaba,
is Móbhí na ró-ghrá,
Comhghall, Colmán Eala.

This is the new-milk

— the canon of the Lord, which the clerics of the two provinces recite.

This is the wine, Christ's Body and His Blood, which the clerics offer up”.

And he was explaining it in that wise,

and he uttered a lay:

“Make for us a covenant,

let it be a covenant for ever,
With the ‘trees of wine’,
with the kings from Liffey.

(May) Brigit (be) preserving it,
(and) Maedóc from Dún Inne,
Molling of the millpond south,
Abbán, Kevin of Glendalough.

Famous bishop Sinchen,
Mo-Cholmóc from the Caba,
And Mo-biu in his great love,
Comgall (and) Colman Ela,

A lucht na da chóiced,
clothaige in bar scélaib,
narap dál bas sía,
ra táib diá denaid.”

A lucht an dá chúige,
clúiteach in bhur scéalta,
Narab dál bhus sia
le taobh dá ndéanaidh.”

O folk of the two provinces,
famous in the tales of you,
Let there be no agreement more lasting
than that which ye make.”

Dénайд.

Section 78

Dessetar náim Lagen ocus Ulad 'sin tsléib
[Cid tra acht deisidar næim Laigen ocus Ulad
iarsin slog arsin, **L**]

ocus doniat a cotach [ocus doronsad cro
cataig, **L**] cen taithmech tria bithu.

Do shuigh naoimh Laighean agus Uladh ar an
tsliabh,

agus déanann siad a gconradh gan a bheith
briste go deo.

The saints of Leinster and of the Ulaid sat
down on the brae,

and make their covenant never to be broken.

Section 79

Atbert Brandub iarsain ri ríg [Ulad, **L**]

deligud [a, **L**] longphuirt ra ríg Herenn.

“Cindas rafhétfamni [Cindis rofetfamais, **L**]
ón?” bar rí Ulad.

“Ni anse”, ar [bar, **L**] Brandub.

“Gebid si [gebsi, **L**] longphort”, ar se, “bail
ata [ita, **L**] longphort ríg Herenn.

Dúirt Brannabh iar sin le rí Uladh,
dealú a longfoirt ó rí Éireann.

“Conas an bhféadfaimid sin?” arsa rí Uladh.

“Ní ansa,” arsa Brannabh,

“suígí longfort ’san áit a bhfuil longfort rí
Éireann.

Thereafter Brandub told the king of the Ulaid
to separate his camp from the king of Erin.

“How shall we be able to do that?” says the
king of Ulaid.

“Not hard (to say),” quoth Brandub.

“Pitch a camp where the camp of the king of
Erin is standing.

Dogentar debaid rib [acaindi frib, L], ocus na fulngid-si hí
ocus deligid friu amlaid."

Déanfaidh siad deabhaidh libh, agus ná
fulaingígí é,
agus dealáigí uaibh amhlaidh."

They will dispute with you, and do ye not
endure it,
and thus separate from them."

Section 80

Doringset [Doronsad, L] Ulaid amal atbert
Brandub friu.

Do rinneadar Ulaidh amhail adúirt Brannabh
leo.

The Ulaid did as Brandub told them.

Atrachtatar Conall ocus Eogan cucu,

D'éisíodar Conall agus Eoghan chucu,

The men of Tirconnel and Tyrone attacked
them

ocus romarb da cét díb resiu tarraig [thairnic,
L] a n-etráin.

agus do mharbh dhá chéad díobh sular
críochnaíodh a ndealú.

and killed two hundred of them before their
separation had ended.

Dos-luíset [ocus doluidsead, L] Ulaid assede,
co hInis Ulad.

Do chuaigh Ulaidh as sin go hInis Uladh,

The Ulaid marched thence to Inis Ulad,

Ocus rochlaidset clad impu inti da slegaib,

agus do chlaidheadar claidh umpu inti dá
sleáonna,

and therein they dug a dyke with their spears,

ocus rochurset a n-eochu eturru ocus Dangen
na Móna [monad, L].

agus chuireadar a n-eacha eatarthu agus
Daingean na Móna.

and they put their horses between them and
Dangen na Móna (the fastness of the bog).

Section 81

Ra impa doridisi epscop Ædain arammus
[foramus, L] Branduib,

ocus iss ed roraide:

“Mór ám”, ar sé, “in dímiad tuc mac mo
máthar damsia .i. Æd mac Ainmerech,

ocus digélaid Dia fair [he, L].”

Ocus doringni in rand-sa:

“Lussán Æda maic Ainmerech
faicebhair ic Laiginib in líagmaire
[inlíagmaire, L].

[ocus adbert lusan Aeda meic Ainmirech
fuicebhar ac Laigneachaib in liagmaire, L]

béraid fiach ciar ará ulind co Cill Culind siar
amain [beraid fiach ciar ara uillind co Chill
Chuilind siaramain, L].

Tuitfid ónd fhíach é for faidche Chille Culind
[Toitfid se ar faichdi Cilli Cuilind, L],

D’iompaigh arís easpag Aodhán chun
Brannaibh,

agus is é do rá,

“Mór, ámh,” ar sé, “an dímhiadh thug mac mo
mháthar domhsa, eadhon, Aodh mac
Ainmhireach,

agus diághalfaidh Dia air é.”

Agus do rinneadh an rann seo:

“Lusán Aodha mhic Ainmhireach fágfar ag
Laighnigh;

Bishop Aedáin again turned towards Brandub

and said this:

“Great in sooth is the dishonour which my
mother’s son, even Aed mac Ainmerech, hath
shewn me,

and God will avenge it upon him”.

And he made this stave [*leg. prophecy:*]

“Aed’s *lussán* will be left with the
Leinstermen of the *liagmair* (?)

A black raven will bear (*it*) by its corner to
Kilcullen westward.

It will fall from the raven on the green of
Kilcullen,

ocus dogenat macrad [ocus doniad macraíd,
L] Cilli Culind liathróit de co cend .uii.
mbliadan.

Doroiset scol Cille Dara ocus gétaid fer díb in
liathróit sin.

Dogena-side sprédaire [sporsedari, L] de
ocus biaid aice co cend .uii. mbliadan aile.

Doroiset scol Clúana mor Mædóc co Cill dara,
ocus getaid [gadaich, L] fer dibsede in
sprédaire [sporsetaire, L] sin.

Ocus ni fhaccimse a díl o shein immach.

IN slíab [slog, L] so immorro i ndernad in
cotach,
bud Slíab in Chotaig a ainm o shun[n]
immach.”

Ocus Slíab Nechtain a ainm conici seo.

agus déanfaidh macra Chille Cuilinn liathróid
de go ceann seacht mbliana.

Tiocfaidh scoil Chille Dara, agus goidfidh fear
díobh an liathróid sin.

Déanfaidh sé aisréad de,
agus beidh sé aige go ceann seacht mbliana.

Tiocfaidh scoil Chluain Mhór Maodhóg go
Ceall Dara,
agus goidfidh fear díobh an t-aisréad sin;

agus ní fheicim a dán ó shin amach.

An sliabh seo, áfach, ar a ndearnadh an
cotach,

beidh Sliabh an Chotaigh a ainm ó seo amach;
agus Sliabh Neachtain a ainm go dtí seo.”

and the children of Kilcullen will make a ball
thereof till the end of seven years.

The school of Kildare will come, and one of
them will take away that ball.

He will make a sprinkler of it,
and he shall have it to the end of another seven
years.

The school of Cluain mór Máedóic will come
to Kildare
and one of them will take away that sprinkler.

And I see not its fate (?) thenceforward.

But this brae whereon the covenant was made,
Sliab in Chotaig — ‘the Mountain of the
Covenant’, — shall be its name
henceforward”.

And Sliab Nechtain was its name up to this.

IMthigid in clerech iartain.

D'imigh an cléireach iar sin.

The cleric afterwards departs.

Section 82

Gabais immorro Brandub for a oen-eoch
d'iarraid [oc iarraig, L] chomlaind ar feraib
Herenn.

IS é táníc da indsaigid o fheraib Herenn,

Blátagh toesech scuir ríg Herenn,

ocus ech ríg Herenn fóe [lais, L].

Amlaid immorro bai Blatach is é nemnech
náintidi [naimdeamail, L].

Ni theilged urchor imraill [ni theilced urchar
n-imroill, L].

Aráisin, tra, ni ragaib greim dósom sain,
ar dofuit la Brandub

ocus roben[ad, L] a chend de for Ath
Blatachta [for Ath mBladcha, L]

Ansin ghabh Brannabh ar a h-aon each
d'iarraidh comhlainn ar fhir Éireann.

Is é tháinig dá ionsaí ó fhir Éireann,

Bládagh, taoiseach mharcshlua rí Éireann,
agus each rí Éireann faoi.

Amhlaidh, áfach, bhí Bládagh, is é nimhneach
naimhdeach.

Ní theilgeadh sé urchar iomraill.

Mar sin féin, níor bhain sé aon tairbhe as sin,
óir do thit sé le Brannabh,
agus do baineadh a cheann de ag Áth
Bládaghta

Then Brandub went on his single steed
to challenge the men of Erin to fight him.

He who came from the men of Erin to meet
him was

Bládagh, the chief of the king of Erin's
cavalry;
and he rode the king of Erin's steed.

Thus was Bládagh: venomous, hostile,

(and) he never made a missing spear-cast.

Nevertheless he had no profit thereof,
for he fell by Brandub

and his head was struck off him at Áth
Bládaghta

frisi n-apar Áth mBlathcha indiu [conad he a ainm aniu, L].

Luid Brandub iarsain aithle in choscair sin
[daithli a choscair, L],
ocus ech ríg Herenn leis.

risa n-abair Áth Bládcha inniu.

Do chuaigh Brannabh d'aithle an choscair
agus each rí Éireann leis.

which is called Áth Bládcha —“Bládach’s Ford” — today.

After that triumph Brandub departed,
taking the king of Erin’s steed.

Section 83

Tinolaiter iarsain a damrada chuce ocus a grega [Tinoilter iarsin a ndamrada chucu ocus a ngreaga, L],

amal ra fhورcan epscop Ædáin.

IS and atbert Brandub:

“In fagbaim”, ar se, “nech nodig sed [dodig sed, L]

do brath in longphuirt [fer nErenn, L] ocus in ríg,

ocus nobeth and ararcind co rosmís [ocus do beith for ar cind and co roismais, L]?

Ocus ros-bia coma aire sin

Tionóltar iar sin a dhaimh chuige agus a ghraíonna

amhail d’ordaigh easpag Aodhán.

Is ann adúirt Brannabh:

“An bhfaghaim,” ar sé, “neach do rachadh

do bhrath an longfoirt fear Éireann agus an rí;

agus do bheadh ar ár gceann ann nó go shroichfimis?

agus beidh dualgas dó aire sin,

Thereafter his oxen and his herds of horses are gathered unto him,

as bishop Aedáin had directed.

Then said Brandub:

“Can I find anyone who would go

to spy upon the camp and the king,

and who would be there before us until we shall arrive?

And for this he shall have a reward,

.i. ros-bia nem ó chlerchib Lagen da [dia, L] marbthar,

[ocus, L] da térla dano ros-bia [rodbia, L] a thuath féin sær,

ocus mo chubrend-sa féin dó ocus d'fhir a inaid."

Tucait cuir ris sin [frissin, L].

eadhon, beidh neamh aige ó chléirigh Laighean má maraítear é;

agus má théarnaíonn sé, áfach, beidh a thuath féin saor aige

agus mo chuibreann féin dó agus d'fhear a ionaid."

Tugadh bannaí leis sin.

to wit, if he be killed, he shall have heaven from the clerics of Leinster;

but if *however* he escape, he shall hold his own territory free (from tribute),

and he and his successor shall have my own ration".

Guarantees for that were given.

Section 84

"Ragat-sa and", ar Rón [Ronan, L] Cerr mac Dubanaig [Duibenaich, L]

maic ríg Húa Máil.

"Tabar dano", ar se, "fuil læig ocus tæs secail dam

coro commilter dam [cura comailter dím, L].

Tabar cochull forcrach ocus tiág."

Doringned amlaid sin, cor-raibe amal cach lobor.

"Raghadsa ann," arsa Rón Cearr mac Dubhanaigh,

mac rí Uíbh Máil.

"Tabhair, mar sin, fuil lao agus taos seagail dom

go cuimlítear dom é.

Tabhair dom cochall agus tiachóg."

Do rinneadh amhlaidh sin, go raibh sé amhail lobhar.

"I will go there," says Rón Cerr son of Dubanach,

son of the king of Húi Máil.

"So let calf's blood and rye-dough be brought

and rubbed on me.

Give me a *capacious* cowl and a wallet".

This was done, so that he was like any leper.

Tucad coss chraind dó: ra chuir a glún 'na gibis [gebis, L].

Tugadh cos adhmaid dó agus chuir sé a ghlún 'na ghibhis.

A wooden leg was given him and he put his knee into the socket.

Section 85

Luid reime fón innas[s]ain — ocus claideb
aice fó etuch —

co dú ir-rabatar mathe [fir, L] Herenn

indorus pupla Áeda maic Ainmherech [ocus
luid co dorus pupla in rig, L].

Ro iarfaigit scéla de, ocus based roráde, a
thuidecht a Chill Bélat [Belaich, L].

“Dochúadus do [co, L] longphort Lagen ó
matin,

ocus tancas darméis [doris, L],

ocus rolopped mo both ocus mo bró

ocus mo rúamór [mo ruamur, L] ocus
m'eclas.”

Chuaigh sé roimhe faoin modh sin agus
cláiomh aige faoi éadach,

go dtí an áit ina raibh maithe Éireann ina
seasamh

i ndorus pubaill Aodha mhic Ainmhireach.

Fiafraíodh sgéalta de agus ba h-ea do rá sé, a
theacht ó Cheall Bhéalad.

“Do chyas go longfort Laighean ar maidin,

agus thágas thar m'ais arís,

agus do scriosadh mo bhoth agus mo bhró,

mo rámhairinn agus m'eaglais.”

He went forward in that wise, with his sword
under his raiment,

to the place where the magnates of Erin were
standing,

before the pavilion of Aed son of Ainmere.

They asked him his news, and he said that he
had come from Cell Bélat.

“I went to the Leinstermen’s camp this
morning,

and some one came after I had gone,

and my hut was destroyed, and my quern,

and my spade, and my church”.

Section 86

“Fiche lilgach úaimse ’na n-íc-sain [ina iccsin, L]”, ar rí Herenn,

“dia térnúr-sa don tshluagud-sa.

Ocus eirgg innund ’sin pupaill [erich anunn isin pupull, L]

ocus inad nonbair duit and [inti, L],

ocus dechmad mo chuibrind-sea ocus mírenna in teglaig.

Cid dogniat Lagin?” ar in rí.

“Fiche loilíoch uaimse ’na íoc sin,” arsa rí Éireann,

“má ealaím den tslua seo.

Agus éirigh annon ins an puball,

agus beidh ionad naonúr duit ann,

agus deachú mo chuibhrinn, agus míreanna an teaghlaigh.

Cad a dhéanann na Laighnigh?” arsa an rí.

“Twenty milch-cows from me in payment therefor,” said the king of Erin,

“if I escape from this hosting.

And go thou over into the pavilion:

there shalt thou have the place of nine,

and the tenth of my ration, and the titbits of the household.

What are the Leinstermen doing?” says the king.

Section 87

“Atát ac irlamagud [Ataat oc irrlamad, L] bíd dúbsi,

ocus ní fhuarabair-si riam biad da mba sathchusib [ni uaribar riam biad damad sathaidi sib inas., L].

“Atáid ag ulmhú bia daoibhse,

agus ní bhfuair sibh riamh bia dá mba sáithighe daoibh;

“They are preparing food for you,

and ye never have got food wherewith ye were more satisfied.

Atát ác bruith a mucc ocus a mart ocus a tinne
[Ocus itat oc bruith muc ocus mart ocus
tindead, L].”

atáid ag bruith a muc, a mart, agus a
muiceola.”

They are boiling their swine and their beeves
and their bacon”.

Section 88

“Mallacht da chind!” bar Cenél Eogain ocus
Conaill.

“Mallacht ar a cheann!” arsa Ceinéal Eoghain
agus Conaill.

“A curse on him!” say the Kindred of Eogan
and of Conall.

Section 89

“Da [Di, L] shúil churad i cind in chlainm atas-
cím [Om. L]”, ar in rí.

“Dá shúil churaidh i gceann an chlainmh, chím
iad,” arsa an rí.

“Two hero’s eyes in the leper’s head, I see
them,” saith the king.

Section 90

“Mairg duitsiu! domenma ra [re, L] rígi
nHerenn

masa rem shúlib-se gebes ecla tú! [mas re mo
shuilib sea gebras tarla thu, L]”

“Mairg duitse! domheanma le ríge Éireann,

más rem’ shúile-se gheibheas eagla thú!”

“Woe to thee! faint-heartedness with the
kingship of Erin

if it is of mine eyes that thou art afraid!”

Section 91

“Ní hed de shodain”, ar in rí [Ni head em, ol in rig, L].

“Tiagar úain ar cend Duib dún ríg Airgíall [L adds: ri arnaid esen].”

“Ní hé de sin,” arsa an rí.

“Teachtaire uainn ar ceann Duibh Dúin, rí Airghialla.”

“It is not of that,” said the king.

“Send a messenger for Dub-dun king of Oriel.”

Section 92

Doriacht iarsain Dub duin.

Atbert rí Herenn riss [fris, L]:

“Eirgg”, ar rí Herenn [Erich, ol se, L], “ocus cath Airgíall latt,

co Bun Áife fodess ocus connici in Crúadabaill, ocus denaid foraire and

na tucat Lagin ammus longphuirt foraind.”

Ráinigh iar sin Dubh Dúin.

Dúirt rí Éireann leis:

“Éirigh,” ar sé, “agus cath Airghialla leat,

go Bun Aoife ó dheas, agus go dtí Cruadhabhaill agus déan foraire ann,

go nach dtuga Laighnígh amas longfoirt orainn.”

Thereafter Dub-dun arrived.

To him said the king of Erin:

“Go with a battalion of the men of Oriel

southwards to Bun Aife as far as Cruad-aball, and watch there,

that the men of Leinster do not make a camp-attack upon us”.

Section 93

Gabsat rempo [Gabsad rompu and, L] amal rofhorcongair forro Áed.

Do ghabhadar rompu amhail d'ordaigh Aodh dóibh.

They set forward as Aed had ordered them.

Section 94

IS and sain atbert Áed mac Ainmerech ra
[rena, L] gilla:

“Tuc lett cocholl Choluim chilli dam,
coraib immum innocht
co rop dín dam é for Laignib”,
uair rogell Colum cille dósom
na mairfide é asa chocholl.

Is ansin adúirt Aodh mac Ainmhireach lena
ghiolla:

“Beir leat cochall Choluim Cille dom,
go raibh sé umam anocht,
go raibh díon dom é ar Laighnigh,”
óir do gheall Colum Cille dósan
nach mharófaí é as a chochall.

Then said Aed son of Ainmere to his servant:

“Bring me Colomb cille’s cowl,
that it may be around me tonight,
and be a safeguard to me against the
Leinstermen”
— for Colomb cille had promised him
that he should not be slain while he wore this
cowl.

Section 105

IS é sin tra in cocholl ro iárr Áed for a gilla in
n-úair út.

ISs ed immorro atbert in gilla:

“Ro fhácsam” ar se, “ac Ailiuch in cocholl
sin”.

Atbert dano Áed:

Is é sin, trá, an cochall d’iarr Aodh ar a ghiolla
an uair úd.

Is ea adúirt an giolla, áfach:

“D’fhágas ag Aileach an cochall sin,” ar sé.

Dúirt Aodh iar sin:

Now this was the cowl for which Aed asked
his servant at that time.

The servant replied *however*:

“We have left that cowl at Ailech”.

Then said Aed:

“IS dóchai-te”, ar se, “m’fhácbail-se innocht la Lagnib
[cen in cocholl abus, L].”

“Is dóichí,” ar sé, “m’fhágáil marbh anocht le Laighnígh
gan an cochall anseo.”

“It is the likelier that I shall be left (dead)
tonight with the Leinstermen,
the cowl not being at hand”.

Section 106

IMthús[a] Branduib sunna.

Roerlamaigit [Rosnglamaigit, *Facsimile of LL*: rohurlaimead, L] leis a grega ocus a damrada,

ocus rochoraig [rochoisc, L] a chatha,

ocus ra imthig reme ra deim [dem, L] na haidche.

Co cualatar Airgialla sitsait [thsitsait, *Facsimile of LL*, in sidsad, L]

ocus broscur in mórrshluáig

ocus rámtéan na grega [seitfeadach na ngread, L],

ocus tenmnedach [denmnedach, L] na damraide fana fenaib [fearaib, L].

Dála Brannaibh anseo.

D’ullmhaigh sé a ghraíonna is a dhamhraí;

do chóirigh a chatha,

agus d’imigh roimhe le dorchadas na h-oíche,

agus chualadar fir Airghialla “sitsait”

agus fothram an mhór-shlua,

agus srann na n-each,

agus teannadh na damhraí faoina féanaibh.

As to Brandub here:

His horses and his oxen were made ready,

and he arrayed his battalions,

and he marched forward with the darkness of night,

until the men of Oriel heard the din (?)

and noise of the mighty host,

and the snorting of the horses,

and the straining (?) of the oxen under their wagons.

Section 107

Atraachtatar Airgialla [suas, L] fón ídnaib [catha, L].

“Cia so?” bar Airgialla.

“Ní anse: gillanrad [gillanraid, L] Lagen fó biud do ríg Herenn.”

Atrachtatar Airgialla súas,

ocus in lám dobered in fer suas [doberead fer dib suas, L]

bogebed [dogeibeal, L] mart nó muicc fo láim.

“Fír dóib”, bar rí Airgíall. “Léicid sechaib iat.”

“IMthigem didiu”, bar Airgialla, [IMthigid em, bar rí Airgíall, L]

“nara der(maitigther sinni) don chomraind sin [ocus na dearmadich sindi don roind, L]”.

D’eirigh fir Airghialla suas faoina n-arm catha.

“Cé hiad seo?” ar siad.

“Ní ansa: giollaí Laighean le bia do rí Éireann.”

D’eirigh fir Airghialla suas;

agus an lámh do shínfeadh fear díobh suas os cliabh,

d’fhaigheadh sé mart nó muc fúithi.

“Fíor dóibh,” arsa rí Airghialla. “Ligigí seacha iad.”

“Imímis, mar an gcéanna,” arsa fir Airghialla,

“nach déantar dearmad orainn ’san gcomhroinn sin.”

The men of Oriel marched up under their battle-weapons.

“Who are these?” said the men of Oriel.

“Not hard (to say): the Leinsterman’s servants with food for the king of Erin”.

The men of Oriel came up,

and the hand which any of them would stretch out (over a hamper)

would find a beef or a swine thereunder.

“True for them,” says the king of Oriel. “Let them pass.”

“Let us go too,” say the men of Oriel,

“lest we be forgotten in that distribution.”

Section 108

Luidset Airgialla rempo da mbothaib longphuirt.

Lotar rempo Lugin co cnocc na caindle immedón in longphuirt [fer n-Erenn, L],
ocus gatait in coire din chaindil.

Chuadar fir Airghialla rompu dá mbothanna longfoirt.

Chuadar na Laighnigh rompu go Cnoc na Coinnle i meán longfoirt fear Éireann,
agus thógadar an coire den choinneal.

The men of Oriel went forward to their camp-huts.

The Leinstermen marched on to the hill of the torch, in the midst of the camp,
and they take the caldron away from the torch.

Section 109

“Ca solse (már) atchiam?” bar in rí [Cia in t[sh]oillsi morsa itchiamait? bar rig Erenn, L].

“Ní anse”, bar in clam: “in biad doriacht [dorocht ann, L].”

“Cá soilse mhór a chímíd?” arsa an rí.

“Ní ansa,” arsa an clamh, “an bia do tháinig.”

“What great light do we see?” asks the king.

“Not hard (to say),” replies the leper: “’tis the food which has arrived.”

Section 110

Ro érig in clam, ocus raben a choiss craind de,
ocus rosiacht a lám a chlaideb.

Rotairntea a n-aireda dona damradaib
[Dosiachtadur tra Laigin docum na ndamrad,
doberthea a n-aireaga dib, L],

D’éirigh an clamh, agus do bhain a chos adhmaid de,
agus ráinigh a lámh a chláiomh.

Tógadh a n-ualaí de na damhraí,

Then the leper arose and struck off his wooden leg,

and his hand reached his sword.

The oxen were unladen,

ocus roléicthea na graige fo scoraib fer
nHerenn,

co ndecharat i fenscor [i fenscor uaidib, L],

coro brissiset [cor brised, L] botha ocus pupli
fer nHerenn.

agus do ligeadh na graíonna faoi mhareshluá
fear Éireann,

go ndeachadar i scanradh,

gur bhriseadar botha agus pubaill fear
Éireann.

and the horses were let loose among the men
of Erin's cavalry,

so that they fled away in panic

and broke the men of Erin's huts and
pavilions.

Section 111

Atraachtatar Lagin assa clíabaib

D'éirigh na Laighních as a gcliabhaibh

amal buinne dilend do aillib,

amhail buinne díleann de aillte,

i n-imdornaib a claideb,

a láimha i ndoirne a gclaimhte,

i cúslaigib a scíath,

in iallacha a sciath

i n-attaib al-lúreach.

agus a gcinn i gcochaill a lúireach.

Then the Leinstermen rose out of their
hampers

like a flood-stream bursting from cliffs,

(with their hands) on the hilts of their swords

and the handles (?) of their shields,

(and their heads) in the hoods of their
hauberks.

Section 112

“Cia so?” bar Cenél Conaill ocus Eogain.

“Lucht taisbénta in bíd”, ar in clam.

“Cia hiad seo?” arsa Ceinéal Conaill agus Eoghain.

“Lucht taispeánta an bhia,” arsa an clamh.

“Who are those?” say the Kindred of Conall and Eogan.

“The people that set forth the food,” says the leper.

Section 113

“INdeo ale! [Inteo aile, L]” bar cách: “is sochaide íat [isochen iad, L]”.

Ocus roergiset Conall ocus Eogan.

Ocus cid iatsede ropsat láma in-net nathrach [robo lam a net nathrach, L].

“Och! Och! is sochaí iad,” arsa cách.

D’éirigh Conall agus Eoghan;

agus iadsan féin, ba lámha i nead nathrach iad.

“Welaway!” said every one, “they are a host.”

And the men of Tirconnell and Tyrone arose,

and even they were “hands in an adder’s nest”.

Section 114

Doringned cró sleg ocus scíath acco 'má ríg
nHerenn,

ocus tucad é bar a ech.

Ocus rucsat leo co Bernaid na Sciath.

Fácbaiter scéith fer nHerenn ra hucht na
bernad sin.

Do rinneadar cró sleáonna agus sciath um rí
Éireann,

agus cuireadh é ar a each.

Rugadar leo é go Bearna na Sciath.

D'fhágadh sciatha fear Éireann le hucht na
bearna sin.

Then they made a hedge of spears and shields
round the king of Erin,

and he was put on his horse.

And they took him to Berna na Sciath ("the
Gap of the Shields").

The men of Erin's shields are left before that
gap.

Section 115

Berid Rón [Ronan, L] Cerr muscul ar ammus
[in, L] ríg Herenn,

ocus marbais nonbor 'ca innsaigid [ica
innsaide, L].

Ocus tánic Dub dúin rí Airgiall eturru,

ocus comraicis [do chomraic, L] dó ocus do
Rón [Ronan, L] Cherr.

Ocus tuittis Dub duin leis [andsin, L].

Thug Rón Cearr amas ar rí Éireann,

agus mharbh sé naonúr ar a ionsáí.

Tháinig Dubh Dúin, rí Airghialla, eatarthu,

agus chomhraic sé dó agus do Rón Cearr,

agus thit Dubh Dúin leis.

Rón Cerr makes an onset (?) towards the king
of Erin,

and he slew nine men as he charged.

And Dub duin, king of Oriel, came between
them,

and he and Rón Cerr fought a duel,

and Dub duin fell by Rón Cerr's hand.

Section 116

Berid Rón [Ronan, L] Cerr doridisi muscul
arammus rig Herenn,

ocus tic Fergus mac Flathrái rí Tailcha Óc
[Flaithri ri Thulcha og, L] eturru.

Ocus tuttis Fergus la Rón [Ronan, L] Cerr.

Thug Rón Cearr amas ar rí Éireann arís,

agus tháinig Fearghas mac Flathrae, rí
Thulach Óg, eatarthu,

agus thit Fearghas le Rón Cearr.

Rón Cerr again delivers an onset (?) towards
the king of Erin,

and Fergus son of Flathrae, king of Tulach Óc,
comes between them.

And Fergus fell by Rón Cerr's hand.

Section 117

Berid Rón [Ronan, L] Cerr iarsain muscul
arammus in ríg,

ocus gebis a choiss

ocus trascreaiss chuce é da eoch [trascais da
eoch he, L],

ocus benaid a chend de for in Licc Commaig
Cnám.

Gabais chouce a théig ocus dórt(ais) [doirtis,
L] a mírenda esti,

ocus curis in cend inti [curis cend in rig indti,
L],

Thug Rón Cearr iar sin amas ar an rí;

rug sé ar a chois,

agus threascair chuige é dá each.

Bhain sé a cheann de ar an Leac Commaigh
Chnámh.

Ghabh sé chuige a thiachóg, agus dhoirt sé a
mhíreanna bhia aisti;

chuir sé an ceann inti;

Thereafter Rón Cerr makes an onset (?)
towards the kings (*recte* king),

and (this time) he seizes his foot,

and drags him down from his horse,

and strikes off his head on the Lecc Commaig
Cnám ("Flagstone of Breaking of Bones").

Then Rón Cerr takes his knapsack, and spills
his bits of food out of it,

and puts the head into it,

ocus gabais reme fo láim for [fo, L] lergaib in
tshléibe,
ocus anais and co matin.

ghabh sé roimhe faoi choim ar learga an
tsléibhe,
agus d'fhan sé ann go maidin.

and goes forward stealthily (?) over the slopes
of the mountain,
and remained there till morning.

Section 118

Rolensat dano Lagin iartain Leth Cuind,
ocus cuirit a ndergár.

Do leanadar Laighnigh iar sin fir Leithe
Chuinn,
agus chuireadar deargár orthu.

Then the Leinstermen pursued (the men of)
Conn's Half,
and inflict a red slaughter upon them.

Section 119

Luid cách arnabárach [iarnamarach, L]
co coscor ocus [co] commáidib [ocus co
commadeam, L]
conici bail ir-rabe [eo hairm a mbai, L]
Brandub.

Tic dano Rón [Ronan, L] Cerr
ocus curis cend Æda meic Ainmerech 'na
fhiadnaisi [cend rig Erenn i fiadnaisi
Branduib, L].

Do chuaigh gach aon arna mhárach
go coscar agus go cómhaíomh
chun na háite i raibh Brannabh.
Tig ansin Rón Cearr,

agus chuiris ceann Aodha mhic Ainmhireach
'na fhiadhnaise.

On the morrow every one went
with triumph and with boasting together,
as far as the place where Brandub was
biding.
So Rón Cerr comes
and lays before him the head of Aed son of
Ainmere.

Conid Cath [Belaich, L] Dúin Bolg sin for Boroma.

[Ocus Aidead Æda meic Ainmireach.

Ce rothoit Æd 'mun mBoroma

ros-tobaich fado cen chath, L].

Sin Cath Bealaigh Dhúin Bholg ar an mBóramha,

agus oidhe Aodha mhic Ainmhireach.

Cé gur thit Aodh um an mBóramha,

do thóg sé faoi dhó í gan chath.

So that is the Battle of the Pass of Dún Bolg for the Boroma

and the tragical death of Aed son of Ainmire.

But though Aed fell on account of the Boroma,

he had levied it twice without a battle.

Section 120

ISin chath-sa romarbad Becc mac Cuanach [iar coscur in chatha do chur.

(Unde dictum est:)

A mBuach
fhears in tond risin mbruach.
adfed scela chises scith
Aed mac Ainmireach adbith.

Cuius coniux dixit:

“Badar inmain na tri taib
frisnach freascu athir[e]ach,
taeban Taillten, taeb Temra,
taeb Aeda meic Ainmireach”, L]

Ins an cathsa do marbhadh Beag mac Cuanach, iar gcoscar an chatha do chur.

Uaidh seo deirtear:

A mBuach
bristeas an tonn leis an mbruach
deir sí scéalta cé táid scíth,
Aodh mac Ainmireach adbith.

Dúirt a bhean (eadhon, bean Aodha):

“Bhíodar ionúin, na trí taobh,
nach bhfuilim ag súil leis arís,
taobhán Tailtean, taobh Teamhrach,
taobh Aodha mhic Ainmhireach.”

In this battle Becc son of Cuana was slain, after gaining the victory.

Hence was said:

At Buach
The wave dashes against the brink.
It tells the tidings, though they are sad,
Aed son of Ainmere hath been slain.

And Aed's wife said:

“Dear to me were the three sides
Whereon I never look again:
Teltown's little side, Tara's side,
And the side of Aed son of Ainmere.”