

Compert Mongáin agus Serc Duibne-Lacha do Mongán

The Conception of Mongán and Dub-Locha's love for Mongán

Section 1

Feacht n-æn	Uair amháin	Once upon a time
da n-deachaid	chuaigh	
Fiachna Find mac Bædáin	Fiachna Fionn mac Baodáin	Fiachna Finn, son of Baetán,
mheic Murcertaigh mheic Muredhaigh	mhic Muircheartaigh mhic Muireadhaigh	son of Murchertach, son of Muredach,
mheic Eogain mheic Néill	mhic Eoghain mhic Néill	son of Eogan, son of Niall,
		went
a Héirind amach,	as Éirinn amach,	forth from Ireland,
co ráinic a Lochlandaibh.	go dtáinig go Lochlainn.	until he came to Lochlann,
Ocus is e ba rígh Lochlann an tan sin .i. Eolgharg Mór mac Maghair	Is é ba rí Lochlann an t-am sin Eolgharg Mór mac Maghair,	over which Eolgharg Mór, son of Magar, was at that time king.
ocus dofhúair miadh agus grádh agus anoir mhór and.	agus fuair Fiachna miadh is grá is onóir mhór <u>uaidh</u> *ann*.	There he found great respect and love and honour.
Ocus ní cían do bí ann	Ní fada a bhí sé ann	And he was not long there,

an tráth do gabh galar rígh Lochlann	nuair a ghabh galar rí Lochlann	when a disease seized the king of Lochlann,
ocus do fhiarfaigh da leagaibh ocus da fhísicibh	agus d’fhiafraigh sé dá lianna agus dá fhisicithe	who asked of his leeches and physicians
ca do fhoirfeadh é.	cad d’fhóirfeadh é.	what would help him.
Ocus adubhradur ris	Dúradar leis	And they told him
nach roibh ar bith ní do fhoirfedh é	nach raibh ar domhan aon ní a d’fhóirfeadh é	there was in the world nothing that would help him,
ach[t] bó clúaisderg glégeal	ach bó chluais-dearg ghlégeal	save a red-eared shining-white cow,
ocus a berbhadh dó.	is í a bheiriú dó.	which was to be boiled for him.
Ocus do síredh an cinedh Lochlann don bhoin	Shir an cine Lochlann i gcomhair na bó <u>sin</u>	And the people of Lochlann searched for the cow,
ocus do fríth énbó Chaillighi Duibhe	is fuarthas aon-bhó Chaillí Duibhe.	and there was found the single cow of Caillech Dub (Black Hag).
ocus do tairgeadh bó aile dí da cind	Tairgeadh bó eile di dá cionn,	Another cow was offered to her in its stead,
ocus d’éitigh an chailleach.	ach dhiúltaigh an chailleach í.	but the hag refused.
Ocus tucadh a cethair dí	Tugadh ceithre cinn di	Then four were offered to her,
.i. bó gacha coisi	— bó ar gach cois —	viz., one cow for every foot,

ocus nir'ghabh an chailleach cor aile	agus <u>sa mhargadh sin</u> ní ghlacfadh sí le aon chor eile	and the hag would not accept any other condition
ach[t] coraigheacht Fhiachna.	ach coraíocht Fhiachna.	but that Fiachna should become security.
Ocus is í sin úair ocus aimsir	Agus is í sin an uair *agus an aimsir*	Now this was the hour and the time
táncadur teachta ar cend Fiachna Find mheic Bædáin	a tháinig teachtairí thar ceann Fiachna Find mheic Bædáin	that messengers came for Fiachna Finn, the son of Baetán,
ocus táinic leisna teachtaibh sin	agus chuaigh sé leis na teachtairí seo	and he went with those messengers,
ocus ro ghabh ríghi n-Uladh	gur ghabh ríge Chúige Uladh	and took the kingship of Ulster,
ocus do bí bliadhain 'na rígh.	is bhí bliain ina rí.	and was king for one year.

Section 2

Laithe n-æn a cinn blíadhna	Lá amháin i gceann bliana	One day at the end of a year
do chúalaidh éighmhe a n-dorus an dúnaidh	chuala sé éamh i ndoras an dúnaidh	he heard cries of distress in front of the fort,
ocus adubert a fhis	agus d'fhoráil sé a fháil amach	and he told (<u>his men</u>) to go and see
cia do dénaidh an éigheam	cé bhí ag déanamh na héimhe	who made those cries,
(ocus cipé) do dénaidh, a légon asteach.	(agus cibé duine) a rinne, a ligint isteach.	and to let the person that made them into <u>the house</u> .

Ocus (is í) ro bí ann an chailleach Lochlannach	Is í bhí ann an chailleach Lochlannach	And there was the hag from Lochlann
do iaraidh coraigheachta.	ag iarraidh coraíochta.	come to demand her security.
Do aithin Fiachna hí	D'aithin Fiachna í	Fiachna knew her
ocus ferais fáilti fria	is chuir sé fáilte roimpi	and bade her welcome
ocus fiarfaighis scéla dí.	is d'fhiafraigh scéal di.	and asked tidings of her.
“Atát scéla agum,” ar an chailleach.	“Tá scéala agam,” ar an chailleach.	“ <u>Evil</u> tidings I have,” said the hag.
“Rígh Lochlann	“Rí Lochlann	“The king of Lochlann
. . . do choraigheachta-sa		* <u>despite</u> your security*
ocus feall	a d'fheall orm	has deceived me
arna ceithribh búaihbh	faoi na ceithre ba	in the matter of the four kine
do gellad damh-sa (tar) éis mo bó.”	*a ghealladh dom mar chúiteamh ar mo bhó*	that were promised to me for my cow.”
	<u>d'ainneoin</u> do choraíochta.”	
“Dobér-sa ceithre bá arason duit, a chailleach,” ar Fiachna.	“Béarfaidh mé ceithre ba ar a son duit, a chailleach,” ar Fiachna.	“I will give thee four kine on his behalf, O hag,” said Fiachna.
Ocus adubert an chailleach ná gébhadh.	Ach dúirt sise nach nglacfadh sí iad.	But the hag said she would not take them.

“Dobér-sa fiche bó arason,” ar Fiachna.	“Béarfaidh mé fiche bó ar a son,” ar Fiachna.	“I will give twenty kine on his behalf,” said Fiachna.
“Ní gébh,” ar an chailleach.	“Ní ghlacfaidh mé iad,” ar an chailleach.	“I shall not take them,” said the hag.
“Dobér-sa ceithre fichit bó,” ar Fiachna,	“Béarfaidh mé ceithre fichid bó,” ar Fiachna,	“I will give four times twenty kine,” said Fiachna,
“fichi bó arson gacha bó dar . . . ar rígh Lochlann.”	“fiche bó ar son gach bó nár thug rí Lochlann.”	“twenty kine for each cow.”
“Is bríathar dhamh-sa,” ar an chailleach,	“Dar mo bhriathar,” ar sí,	“By my word,” said the hag,
“(dia) tuctha a fuil do bhúaibh a coigid Uladh . . .	“dá dtabharfá a bhfuil de bha i gCúige Uladh dom,	“if all the kine of the province of Ulster were given to me,
nach gébhaind	nach nglacfainn iad	I should not take them,
co tísta féin do dén(am catha) ar rígh Lochlann,	go dtiocfá féin chun cath a dhéanamh ar rí Lochlann.	until thou come thyself to make war upon the king of Lochlann.
amail tánac-sa anair . . . sa	Mar tháinig mise anoir chugatsa,	As I have come to thee from the east,
tarsa an-aister leam-sa mairs(in).”	tar tusa in aistear liomsa *mar sin*.”	so do thou come on a journey with me.”

Section 3

. . . Fiachna maithi Uladh	Bhailigh Fiachna maithe Uladh	Then Fiachna assembled the nobles of Ulster
ocus a fhuair do maith(ibh) . . .	agus a bhfuair de mhaithe eile	
coroibhe deich catha comóra	go raibh deich gcatha cómóra aige	until he had ten equally large battalions,
ocus rái(nic) . . .	agus chuaigh sé	and went
ocus do fógradh cath úadha for Lochlannchaibh	agus fógradh cath uathu ar Lochlainn.	and announced battle to the men of Lochlann.
ocus (ro ba)dar trí láithi ac timsugudh 'cum an chatha	Bhíodar trí lá ag tiomsú chun an chatha.	And they were three days a-gathering unto the battle.
. . . regh comhrac ó rígh Lochlann ar feraib Eirenn	Cuireadh comhrac ó rí Lochlann ar fhir Éireann	And combat was made by the king of Lochlann on the men of Ireland.
ocus do thuit trí chét láech ó Fhiachna 'sa comrac	agus thit trí chéad laoch le Fiachna ann.	And three hundred warriors fell by Fiachna in the fight.
ocus doléigid . . . cáirigh neimhe a phuball rígh Lochlann chuca	Scaoileadh caoirigh nimhe as pubaill rí Lochlann chucu	And venomous sheep were let out of the king of Lochlann's tent against them,
ocus do thuit fo . . . na trí chét láech an lá sin leisna cáiribh	agus thit na trí chéad laoch an lá sin leis na caoirigh	and on that day three hundred warriors fell by the sheep,
ocus do thuit trí chét láech an dara lá	agus thit trí chéad laoch <u>ar an</u> dara lá	and three hundred warriors fell on the second day,

ocus trí chét láech an tres lá.	agus thit trí chéad laoch <u>ar an</u> dtríú lá.	and three hundred on the third day.
Fa doiligh le Fiachna sin oculus adubert:	Ba dhoiligh le Fiachna é sin agus dúirt:	That was grievous to Fiachna, and he said:
“As trúagh an turas táncamair-ne	“Is trua an turas a tháingamar	“Sad is the journey on which we have come,
do marbad ar muindtíre dona cáiribh.	le go marófaí ár muintir leis na caoirigh.	for the purpose of having our people killed by the sheep.
Uair dam(ad) a cath nó a comlann do thuitfidís le slóg Lochlann,	Óir dá mba i gcath nó i gcomhlann a thitfidís le slua Lochlann,	For if they had fallen in battle or in combat by the host of Lochlann,
ní budh aithmhéla linn a tuitim,	níorbh aiféala *orainn* a dtitim,	we should not deem their fall a disgrace,
úair do dígheoldais féin iad.	mar go ndíolóidís iad féin.	for they would avenge themselves.
Tabhraidh,” ol sé, “mh’arm oculus mh’ eirred dam-sa	Tabhraigí,” ar sé, “m’airm agus m’earraí dom	Give me,” saith he, “my arms and my dress
co n-dechar féin isin comrac risna cáiribh.”	go dtéim féin sa chomhrac leis na caoirigh.”	that I may myself go to fight against the sheep.”
“Ná habair sin, a rígh,” ol síat,	“Ná habair sin, a rí,” ar siad,	“Do not say that, O King,” said they,
“úair ní cubaidh frit dul do comrac riu.”	“óir ní cuí duit dul i gcomhraic leo.”	“for it is not meet that thou shouldst go to fight against them.”
“Is briathar dam-sa,” ar Fiachna,	“Ar m’anam,” ar Fiachna,	“By my word,” said Fiachna,

“ná tuitfe d’fearaibh Éirenn leo ní as mó,	“nach dtitfidh níos mó d’fhir Éireann leo	“no more of the men of Ireland shall fall by them,
co n-dechar-sa féin ’sa comhrac risna cáiribh	go dtéimse sa chomhrac leis na caoirigh,	till I myself go to fight against the sheep;
ocus mas ann do cinded damh-sa bás d’fhághbhail,	agus más ann cinneadh domsa bás a fháil,	and if I am destined to find death there,
do gébh,	gheobhaidh mé é,	I shall find it,
úair ní fhétar dul seoch an cindeamhain,	mar ní féidir dul thar an gcinniúint;	for it is impossible to avoid fate;
ocus munab ann,	agus murab ann,	and if not,
tuitfid na cáirig leam.”	titfidh na caoirigh liom.”	the sheep will fall by me.”

Section 4

Mar do bhádar isin imagallaim sin,	Mar a bhí siad san agallamh sin	As they were thus conversing,
do chonncadar ænóglach mór míleta da n-innsaighe.	chonaiceadar óglach mór míleata ag teacht chucu.	they saw a single tall warlike man coming towards them.
Brat úaine ændatha uime	Brat uaithne aon-datha uime	He wore a green cloak of one colour,
ocus casán gelairgit isin brutt ós a bhruinde	agus dealg geal-airgid sa bhrat ar a bhruinne,	and a brooch of white silver in the cloak over his breast,
ocus léine do shróll re geilchnes dó.	is léine sróill lena gheal-chneas.	and a satin shirt next his white skin.

Fleasc óir a timchill a fhuilt
ocus dá asa óir fona tráighthib.

Ocus adubert ant óglach:

“Ca lúach dobért[h]a dontí
do dingébad na cáirigh díot?”

“Is bríathar damh-sa
. . . da roibh agum, co tiubrainn.”

“Biaidh,” ar ant óclach,

“ocus indeosat-sa duit hí.”

“Abair an breath,” ar Fiachna.

“Adér,” ol sé;

“an fainde óir sin fot’ mér-sa do thabairt do
chomarthar damh-sa

co Héirinn ’cum do bhanchéile,

co cumaiscther ria.”

Fleasc óir timpeall a fhoilt
agus dhá as óir faoina chosa.

Agus dúirt an t-óglach ansin:

“Cad é an luach a bhéarfá don té
a dhiongbhódh na caoirigh díot?”

“Ar mo choinsias,
bhéarfainn a n-iarrfá dá mbeadh sé agam.”

“Beidh,” ar an t-óglach,

“agus inseoidh mé duit é.”

“Abair an bhreith,” ar Fiachna.

“Déarfaidh mé é,” ar sé;

“an fáinne óir sin faoi do mhéar a thabhairt
mar chomhartha dom

chun do bhean chéile in Éirinn

le go luífinn léi.”

A circlet of gold around his hair,
and two sandals of gold under his feet.

And the warrior said:

“What reward wouldst thou give to him
who would keep the sheep from thee?”

“By my word,” said Fiachna,

“[whatever thou ask], provided I have it, I
should give it.”

“Thou shalt have it (to give),” said the warrior,

“and I will tell thee the reward.”

“Say the sentence,” said Fiachna.

“I shall say it,” said he;

“give me that ring of gold on thy finger as a
token for me,

when I go to Ireland to thy wife

to sleep with her.”

“Is bríathar dam-sa,” ol Fiachna,	“Ar mo bhriathar,” ar Fiachna,	“By my word,” said Fiachna,
“nach léicfind ænfer d’ fheraibh Éirenn do thuitim	“ní ligfinn d’aon fhear in Éirinn titim	“I would not let one man of the men of Ireland fall
araba na comha sin.”	ar son na comha sin.”	on account of that condition.”
“Nocha meisde duit-si hí,	“Ní miste duit é,	“It shall be none the worse for thee;
oir geinfidh gein búadha úaim-si ann	óir ginfidh gin bhua uaimse ann	for a glorious child shall be begotten by me there,
ocus is úait-si ainmneochaidh	agus is uaitse a ainmneofar é,	and from thee he shall be named,
.i. Mongán Find	mar atá Mongán Fionn	even Mongan the Fair (Finn),
mac Fiachna Finn.	mac Fiachna Finn.	son of Fiachna the Fair.
Ocus rachad-sa ad’ richt-sa ann	Rachaidh mé i do riochtsa ann	And I shall go there in thy shape,
indus ná ba heisindracaide do ben-sa.	ionas nach loitfear onóir do mhná.	so that thy wife shall not be defiled by it.
Ocus misi Manannán mac Lir	Agus is mise Manannán mac Lir,	And I am Manannan, son of Ler,
ocus gébha-sa ríge Lochlann ocus Saxan ocus Bretan.”	agus gheobhaidh tú ríge Lochlann is Saxan is Breatain.”	and thou shalt seize the kingship of Lochlann and of the Saxons and Britons.”
Is and sin dorat ant óglach brodchú as a choim	Is ansin a thóg an t-óglach brodchú as a ucht	Then the warrior took a venomous hound out of his cloak,

ocus slabhra fuirre . . .	a raibh slabhra uirthi, <u>agus dúirt sé</u> :	and a chain upon it, <u>and said</u> :
“ocus as bríathar damh-sa nach béra aenchæira díbh a cend leo úaithi	“Ar m’anam ní bhéarfaidh aon chaora díobh a ceann léi uaithi <u>seo</u>	“By my word, not a single sheep shall carry its head from her
co dúnadh rígh Lochlann,	fhaid le dúnadh rí Lochlann,	to the fortress of the king of Lochlann,
ocus muirfidh sí trí chét do shlúaghaibh Lochlann	agus maróidh sí trí chéad de shluaite Lochlann,	and she will kill three hundred of the hosts of Lochlann,
ocus gébha-sa a m-biaidh de.”	agus gheobhaidh tusa a mbeidh dá bharr.”	and thou shalt have what will come of it.”
Táinic ant óglach a n-Éirinn	Chuaigh an t-óglach go hÉirinn	The warrior went to Ireland,
cor’comhraic fri mnái Fiachna a richt Fiachna féin,	i riocht Fhiachna féin gur tháinig sé agus bean Fhiachna le chéile,	and in the shape of Fiachna himself he slept with Fiachna’s wife,
cor’toirrchedh hí an adhaigh sin.	agus toirchíodh an oíche sin í.	and in that night she became pregnant.
Atrochadar na cáirigh laisin coin an lá sin agus trí chét do mhaithibh Lochlann	Thit na chaoirigh leis an gcú an lá sin agus trí chéad de mhaithibh Lochlann,	On that day the sheep and three hundred of the nobles of Lochlann fell by the dog,
ocus do gabh Fiachna ríghi Lochlann agus Saxan ocus Bretan.	agus ghabh Fiachna ríge Lochlann is Saxan is Breatan.	and Fiachna seized the kingship of Lochlann and of the Saxons and Britons.

Section 5

Dála na Caillighi Duibhe imoro,	Dála na Caillí Duibhe, *ámh*,	Now, as to the Cailleach Dubh,
dorad Fiachna a duthaig di	thug Fiachna a dúthaigh di,	Fiachna gave her her due,
.i. seacht caisléna cona crích agus cona ferann	is é sin seacht gcaisleáin lena gcríoch is lena bhferann	viz., seven castles with their territory and land,
ocus céat da gach crudh	agus céad de gach crodh.	and a hundred of every cattle.
ocus táinig a n-Éirinn iar sin	Ansin tháinig sé go hÉirinn	And then he went into Ireland
ocus fúair a bhean tæbhtrom torrach	agus fuair a bhean taobh-throm torrach	and found his wife big-bellied and pregnant,
ocus rug mac an tan táinic a hinbhaidh.	is rug sí mac an uair tháinig a hionú.	and when her time came, she bore a son.
Ocus do bí gilla ac Fiachna Find	Agus bhí giolla ag Fiachna Fionn,	Now Fiachna the Fair had an attendant,
.i. an Damh a ainm	b'é an Dámh a ainm,	whose name was An Damh,
ocus ruc a bhean mac an adhaigh sin	agus rug a bhean siúd mac freisin an oíche sin,	and in that (<u>same</u>) night his wife brought forth a son,
ocus do baistedh íat faræn	agus baisteadh iad araon.	and they were christened together,
ocus tucadh Mongán ar mac Fiachna	Tugadh Mongán ar mhac Fhiachna	and the son of Fiachna was named Mongan,
ocus tucadh Mac an Daimh ar mac an ghilla.	agus Mac an Daimh ar mhac an ghiolla.	and the son of the attendant was named Mac an Daimh.

Ocus do bí óglach eile a comfhlaithreamhnus re Fiachna Finn	Agus bhí óglach eile i gcomh-fhlaithiúnas le Fiachna Fionn,	And there was another warrior reigning together with Fiachna the Fair,
.i. Fiachna Dubh mac Demáin	mar a bhí Fiachna Dubh mac Deamháin,	to wit Fiachna the Black, son of Deman,
ocus do laig sim co mór ar a fhlaithius	a bhíodh ag cur isteach go mór ar a fhlaithias.	who lay heavily on his rule.
ocus rucadh inghen dó-san an adhaigh cétna	Rugadh iníon dósan an oíche chéanna	And to him in the same night a daughter was born,
ocus tucadh Dubh-Lacha Láimhgheal d' ainm fuirre	agus tugadh Dubh Locha d'ainm uirthi	to whom the name Dubh-Lacha (Black Duck) White-hand was given,
ocus do cuiridh ar seilbh a chéile Mongán agus Dubh-Lacha.	agus cuireadh ar sheilbh a chéile í féin agus Mongán.	and Mongan and Dubh-Lacha were affianced to each other.
A cind trí n-oidhche Mongáin táinig Manannán ar a cheann	I gceann trí oíche tháinig Manannán ar cheann Mhongáin	When Mongan was three nights old, Manannan came for him
ocus rug leis dá oileamhain é a Tir Tairngaire	agus rug leis é lena oiliúint i dTír Tairngire,	and took him with him to bring him up in the Land of Promise,
ocus tuc a chubhais nach léicfidh a n-Éirinn arís	agus thug sé a mhóid nach ligfeadh sé in Éirinn arís é	and vowed that he would not let him back into Ireland
co cend a dhá bliadhan dég.	go ceann a dhá bhliain déag.	before he were twelve years of age.

Section 6

Dála imoro Fiachna Duibh meic Demáin,	Dála Fhiachna Dhuibh mhic Dheamháin,	Now as to Fiachna the Black, son of Deman,
fúair a bæghal ar Fiachna Find mac Bhaedáin ocus fúair a n-úathad shlúaiigh oculus tshochraide hé	fuair sé deis Fiachna Fionn mac Báedáin a <u>ionsaí</u> , nuair a fuair sé amach gurb beag a shlua agus a *chuallacht*,	he watched his opportunity, and when he found that Fiachna the Fair, son of Baedan, had with him but a small host and force,
ocus dochúaidh fona dúnad	agus thug ionsaí ar a dhún.	he went up to his stronghold,
ocus do loisc oculus do mhúir an dúnadh	Loisc sé agus mhúir sé an dún	and burnt and destroyed it,
ocus do mharbh Fiachna féin	agus mharaigh sé Fiachna féin	and killed Fiachna himself,
ocus do ghabh ríghi n-Uladh ar écin don ulagh sin.	agus ghabh ríge Uladh ar éigin *ar an ócáid sin*.	and seized the kingship of Ulster by force *on that occasion*.
Oculus dob' áil le hUlltachaibh uile Mongán do thabairt chuca	B'áil leis na hUltaigh uilig go dtabharfaí Mongán <u>ar ais</u> chucu	And all the men of Ulster desired Mongan to be brought to them
a cind a shé m-bliadan	i gceann a shé bhliain,	when he was six years old,
ocus ní thuc Manannán d' ul(ltachaibh) é	ach ní thabharfadh Manannán dóibh é	but Manannan did not bring him to Ulster
co cend a shé m-bliadhan dég.	go ceann a shé bhliain déag.	till he had completed sixteen years.
Oculus táinic a n-Ulltachaibh iar sin	Tháinig sé go Cúige Uladh ansin	And then he came to Ulster,
ocus dorónsat maithi Uladh sídh eturra oculus Fiachna Dubh	agus rinne <u>uaisleacht</u> Uladh síocháin le Fiachna Dubh	and the men of Ulster made peace between themselves and Fiachna the Black,

.i. leth Uladh do Mongán	<u>ar an gcoinníoll go dtabharfaí leath Uladh do Mhongán</u>	to wit, one-half of Ulster to Mongan,
ocus Dubh-Lacha do mhnái oculus do bhanchéile	agus Dubh Locha do mhnai is do bainchéile dó	and Dubh-Lacha to be his wife and consort
a n-éiric a athar	in éiric a athar,	in retaliation for his father.
ocus do bí mairsin.	agus sin mar a bhí.	And it was done so.

Section 7

A thaiglaithé (?) n-æn dia roibhe Mongán . . . a bhanchéile oculus íat ag imeirt fhi[dh]chille,	Lá amháin le linn do Mhongán agus a bhean bheith ag imirt fichille	One day while Mongan and his wife were playing <i>fidchell</i> ,
co facadar cléirchín ciar círdubh isin ur(s)aind oculus is ed adubert:	chonaic siad cléirchín ciar cíordhubh ag ursain <u>an dorais</u> agus is é dúirt sé:	they saw a dark black-tufted little cleric at the door-post, who said:
“Ní thocht budh cubhaidh (l)e rígh Uladh an tocht so fil fort, a Mongáin, gan dul do díghailt t’athar ar Fiachna Dubh mac Demáin,	“Ní suaimhneas cuí do rí Uladh an suaimhneas seo tá ort, a Mhongáin, gan dul a dhíoghailt d’athar ar Fhiachna Dubh *mac Deamháin*,	“This inactivity in which thou art, O Mongan, is not an inactivity becoming a king of Ulster, not to go to avenge thy father on Fiachna the Black, son of Deman,

ach[t] cidh olc le Duibh-Lacha a rádha frit,	bíodh gurb olc le Dubh Locha a lua leat,	though Dubh-Lacha may think it wrong to tell thee so.
úair atá sé a n-úathad shlúaiigh agus shochraide	óir is beag slua agus <u>cuallacht</u> atá ag <u>Fiachna Dubh</u> .	For he has now but a small host and force with him;
ocus tarr lem-sa ann	Ach tar liomsa ann	and come with me thither,
ocus loiscim an dúnadh	go loiscimid an dún	and let us burn the fortress,
ocus marbham Fiachna.”	agus go maraímid Fiachna.”	and let us kill Fiachna.”
“Ní fhes ca sen ar an dubhartus sin, a cléirchín,” ol Mongán,	“Ní fios cad é an toradh a mbeadh leis an gcomhairle sin, a chléirchín,” ar Mongán,	“There is no knowing what luck there may be on that saying, O cleric,” said Mongan,
“ocus rachmait leat.”	“ach rachaimid leat.”	“and we shall go with thee.”
Ocus dogníther amhlaidh,	Agus déantar amhlaidh	And thus it was done,
úair ro marbadh Fiachna Dubh léo.	agus maraítear Fiachna Dubh leo	for Fiachna the Black was killed by them.
Ro gabh Mongán ríghi n-Uladh	agus ghabh Mongán ríghé Uladh.	Mongan seized the kingship of Ulster,
ocus is é cléirchín do bí a[g] dénum an braith	Is é an cléirchín a thug an scéala	and the little cleric who had done the treason
.i. Manannán mór-chumachtach.	Manannán mor-chumhachtach <u>féin</u> .	was Manannan the great and mighty.

Section 8

Ocus do timsaighedh maithi Uladh co Mongán	Thiomsaigh Mongán <u>uaisleacht</u> Uladh <u>ansin</u>	And the nobles of Ulster were gathered to Mongan,
ocus adubert riu:	agus dúirt leo:	and he said to them:
“Dob áil lem dul d’iarraidh fhaigh[dh]e	“B’áil liom dul ag cur iarratais	“I desire to go to seek boons
ar chúigeadhachaibh Érenn,	ar ríthe cúige na hÉireann,	from the provincial kings of Ireland,
co fhágh[bh]aínd ór ocus airgit ocus innmhus do thidhlocadh.”	go bhfaighinn ór is airgead is ionmhas le tíolacadh.”	that I may get gold and silver and wealth to give away.”
“As maith an comhairle sin,” ol siat.	“Is maith an chomhairle sin,” ar siad.	“That is a good plan,” said they.
Ocus táinic roimhe ar cóigidhaibh Éirenn,	Tháinig sé roimhe *go dtí cúigí na hÉireann,*	And he went forth into the provinces of Ireland,
co ráinig a Laighnibh	<u>i dtús báire</u> go Laighin,	until he came to Leinster.
ocus is é fa rígh Laighen an tan sin .i. Brandubh mac Echach	agus is é ba rí Laighean an t-am sin Brandubh mac Eachach.	And the king of Leinster at that time was Brandubh mac Echach.
ocus ro fher firchain fáilti re rígh Uladh	<u>Agus chuir sé</u> fíorchaoín fáilte roimh rí Uladh	And he gave a hearty welcome to the king of Ulster,
ocus do fheisidar an adhaigh sin isin mbaile	agus chodlaíodar an oíche sin sa bhaile.	and they slept that night in the place,
ocus mur (do) éirigh arnamháirech Mongán	Nuair a d’éirigh Mongán ar an <u>lá dár gcionn</u>	and when Mongan awoke on the morrow,

adchonnairc na (c)æca[i]t bó find óderg	chonaic sé an caoga bó fhionn chluais-dearg	he saw the fifty white red-eared kine,
ocus laegh finn fri cois gach (b)ó díbh	agus lao fionn le cois gach bó díobh.	and a white calf by the side of each cow,
ocus mar as taisce adchonnairc,	Chomh luath is chonaic sé iad	and as soon as he saw them
grádhaighes íat	ba bhreá leis iad.	he was in love with them.
ocus tuc rígh Laighen aithne fair oculus asbert fris:	D'aithin rí Laighean air é agus dúirt leis,	And the king of Leinster observed him and said to him:
“Do grádhaighes na bá, a rígh,” ol sé.	“Is breá leat na ba, a rí,” ar sé.	“Thou art in love with the kine, O king,” saith he.
“Is bríathar damh-sa,	“Ar m'anam	“By my word,” <u>said Mongan</u> ,
nach faca ríamh ach[t] ríghi (n)-Uladh	nach bhfaca mé riamh, ach rígh Uladh féin,	“save the kingdom of Ulster, I never saw
ní budh ferr lem agum féin anáit.”	ní ab fhearr liom agam féin ná iad.”	anything that I would rather have than them.”
“Is bríathar damh-sa,” ar rígh Laighen,	“Dearbhaím,” ar rí Laighean,	“By my word,” said the king of Leinster,
“co rob cubhaidh re Duibh-Lacha íat,	“gur cothrom le Dubh Locha iad,	“they are a match for Dubh-Lacha,
úair as í ænben as áille a n-Éirinn	mar is í an bhean is áille in Éirinn í,	for she is the one woman that is most beautiful in Ireland,
(ocus as) hí ac siut sealbh chruidh as áille a n-Éirinn	*agus is í siúd an bhólacht is áille in Éirinn,*	and those kine are the most beautiful cattle in Ireland,

ocus ní fuil ar bith comha ar a tibhrinn-sí íat	ach níl ar domhan comha ar a dtabharfainnse iad	and on no condition in the world would I give them
ach[t] ar chairdeas gan éra do dénamh dúind.”	ach ar chairdeas gan éaradh a dhéanamh <u>idir tusa agus mise</u> .”	except on our making friendship without refusal.”

Section 9

Dorónsat amlaidh ocus do shnaidm cách ar a chéli díbh	Rinne siad amhlaidh agus chuir siad ceangal ar a chéile.	They did so, and each bound the other.
ocus do chúaidh Mongán dia t[h]igh	Chuaigh Mongán abhaile	And Mongan went home
ocus ruc leis a trí chaecait bó fínd	agus thug leis dhá chaoga bó fíonn.	and took his thrice (<i>sic</i>) fifty white kine with him.
ocus do fíarfuigh Dubh-Lacha:	D’fhiafraigh Dubh Locha de,	And Dubh-Lacha asked:
“Ce hí ant shelbh cruith as áil(le do)connaire ríamh?	“Cad é an sealbh chroidh <u>seo</u> is áille dá bhfaca mé ríamh?	“What are the cattle that are the most beautiful that I ever saw?
ocus antí tuc súd,” ol sí,	An té a thug iad siúd,	and he who got them,” saith she,
“bera . . . ferr,	iarrfaidh sé rud níos fearr,	“ . . . ,
oir ní tuc duine siut acht ar cend chomaine . . .”	óir níor thug éinne a leithéidí ach ar ceann comaoine.”	for no man got them except for”

Ocus do indis Mongán dí amail fúair na bá	D'inis Mongán di ansin conas a fuair sé na ba.	And Mongan told her how he had obtained the kine.
ocus (ní chí)an do bhádar ann	Ní fada a bhí siad ann <u>áfach</u>	And they were not long there
an tan do chonncadar na slóigh, cum an bhaile	nuair a chonaic siad na sluaite chun an bhaile.	when they saw hosts approaching the place,
ocus is é ro bí ann .i. rígh Laighen.	Rí Laighean a bhí ann.	and 'tis he that was there, even the king of Leinster.
“Créd (tán)gais d’iarraidh?” ol Mongán,	“Cad é a tháinig tú ag iarraidh?” ar Mongán,	“What hast thou come to seek?” said Mongan.
“oir as bríathar dam-sa,	“óir geallaim duit,	“For, by my word,
da roibh a cóigidh Uladh aní atáí d’iaraidh,	má tá i gCúige Uladh an ní atá tú ag iarraidh,	if what thou seekest be in the province of Ulster,
co fuighir é.”	gheobhaidh tú é.”	thou shalt have it.”
“Atá imoro,” ar rígh Laighen.	“Is amhlaidh atá,” ar rí Laighean,	“It is, then,” said the king of Leinster.
“D’iaraidh Duibhe-Lacha thánac.”	“gur ag iarraidh Dubh Locha a tháinig mé.”	“To seek Dubh-Lacha have I come.”

Section 10

Do mhoidh tocht ar Mhongán.	Tháinig tost ar Mhongán.	Silence fell upon Mongan.
Ocus adubert: “Ní chúalus-sa neach romam do thabhairt a mhná amach.”	Agus dúirt sé, “Níor chuala mé riamh faoi fhear a thug a bhean <u>uaidh</u> .”	And he said: “I have never heard of any one giving away his wife.”
“Cin co cúalais,” ar Dubh-Lacha,	“Bíodh féin nár chloise tú,” ar Dubh Locha,	“Though thou hast not heard of it,” said Dubh-Lacha,
“tabhair, oir is búaine bladhdhá sághal.”	“tabhair, mar is buaine bladhdhá saol.”	“give her, for honour is more lasting than life.”
Gabhais ferg Mongán	Chuir sin fearg ar Mhongán	Anger seized Mongan,
ocus deónaighis do rígh Laighen a breith leis.	agus cheadaigh sé do rí Laighean í a thabhairt leis.	and he allowed the king of Leinster to take her with him.
Gairmis Dubh-Lacha rígh Laighen le ar fot foleith oculus adubert ris:	Ghlaoigh Dubh Locha i leataoibh ar Bhrandubh agus dúirt leis,	Dubh-Lacha called the king of Leinster aside and said to him:
“An fhuil agat-sa, a rígh Laighen,	“An bhfuil fhios agat, a rí Laighean,	“Dost thou know, O king of Leinster,
co tuitfedh fir oculus leath Uladh trím-sa	do dtitfeadh fir agus leath Uladh ar mo shonsa,	that the men and one half of Ulster would fall for my sake,
acht muna bheind féin ar thabhairt grádha doitsi?	mura mbeinn féin i ndiaidh grá a thabhairt duit?	except I had already given love to thee?
Oculus is bríathar damh-sa ná rach leat-sa	Ach geallaim nach rachaidh mé leat	And, by my word, I shall not go with thee

co tuca tú breth mo beóil féin damh.”	go dtí go dtugann tú breith mo bhéil féin dom.”	until thou grant me the sentence of my own lips.”
“Créd í an breath?” ar rígh Laighen.	“Cad é an bhreith?” ar <u>Brandubh</u> .	“What is the sentence?” said the king of Leinster.
“Do bríathar rena comhall,” ol sí.	“Do bhriathar lena comhlíonadh,” ar sí.	“Thy word to fulfil it,” saith she.
Tuc rígh Laighen a bhriathar	Thug rí Laighean a bhriathar di,	The king of Leinster gave his word,
a n-écmais a fhácbhala co tibradh dí.	<u>ach gan cead fanacht a thabhairt di.</u>	with the exception of his being left . . .
“Mased,” ar Dubh-Lacha,	“Más ea,” ar Dubh Locha,	“Then,” said Dubh-Lacha,
“as áil leam-sa gan a m-breith co cenn m-bliadhna aenadhaigh a n-éntigh	“is mian liomsa nach mbeimis aon oíche go ceann bliana in aon-teach	“I desire that until the end of one year, we be not brought for one night into the same house,
ocus da tísair-si ar cúairt læ a n-énteach rium-sa	agus dá dtiocfá ar cuairt lae in aon-teach liom,	and if in the course of a day thou comest into the same house with me,
gan teacht a n-æncatháir rum	gan teacht in aon-chathaoir liom,	that thou shouldst not sit in the same chair with me,
ach[t] suidhe a catháir am’ aghaidh,	ach suí i gcathaoir os mo chomhair,	but sit in a chair over against me,
úair eagail lem-sa an grádh romhór doradus-sa duid-si,	mar is eagal liom an grá ró-mhór a thug mé duitse	for I fear the exceeding great love which I have bestowed upon thee,
co tibartha-sa miscais damh-sa	ar fhaitíos go dtabharfá mioscais dom	that thou mayst hate me,

ocus nach fa háil lem' fher féin arís mhe,	agus nárbh áil le m'fhear féin arís mé,	and that I may not again be acceptable to my own husband;
úair da rabham ac suirghe risin m-bliadhain so anall	ach má bhímid ag suirí ar feadh na bliana seo atá chugainn,	for if we are a-courting each other during this coming year,
ní rach(ar n-)grádh ar cúla.”	ní rachaidh ár ngrá ar gcúl.”	our love will not recede.”

Section 11

Ocus tuc rígh Laighen dí an choma sin	Thug <u>Brandubh</u> an chomha sin di	And the king of Leinster granted her that condition,
ocus rug dia thig hí	agus rug abhaile leis í.	and he took her to his house,
ocus ro báí treimsi ann	Bhí sí tamall ann	and there she was for a while.
ocus Mongán a sirg sírghalair risin treimsi sin	agus Mongán i seirg síor-ghalair lena linn.	And for that while Mongan was in a wasting sickness continually.
ocus an adhaigh tuc Mongán Dubh-Lacha	Tharla, an uair a ghlac Mongán Dubh Locha chuige,	And in the night in which Mongan had taken Duhh-Lacha,
tuc Mac an Daimh (a com)alta	gur ghlac Mac an Daimh a comhalta,	Mac an Daimh had taken her foster-sister,
ocus fa ben fritheolmha thairisi dí hí	agus anois ba bhean dílis friothálaimh do <u>Dhubh Locha</u> í	who was her trusty attendant,

. . . bh a Laignibh le Duibh-Lacha hí-	agus bhí sí imithe go Cúige Laighean léi.	and who had gone into Leinster with Dubh-Lacha.
Co táinig Mac an (Daimh) laithe	Is mar sin a tháinig Mac an Daimh lá amháin	So one day Mac an Daimh came
isin tech a roibe Mongán agus adbert:	sa teach a raibh Mongán agus dúirt,	into the house where Mongan was, and said:
“Olc atáthar ann sin, a Mhongáin,” ol sé,	“Olc atá tú ansin, a Mhongáin,	“Things are in a bad way with thee, O Mongan,” saith he,
“ocus olc do thuras a Tír Thairngaire co teach Manannáin,	agus olc do thuras i dTír Tairngire go teach Mhanannáin	“and evil was thy journey into the Land of Promise to the house of Manannan,
ó nach dernais d’fhoghlaím ann	nuair nach ndearna tú d’fhoghlaím ann	since thou hast learnt nothing there,
ach[t] bíadh do chaithim agus obhlóireacht	ach bia a chaitheamh agus amhlóireacht a chleachtadh.	except consuming food and practising foolish things,
ocus as dona damh-sa mo bhen do breith a Laignibh,	Is dona domsa gur rugadh mo bhean i gCúige Laighean <u>uaim</u> ,	and it is hard on me that my wife has been taken into Leinster,
ó nach dernais ‘cairdis gan éra’ re gilla rígh Laighen	tharla nach ndearna mise ‘cairdeas gan éradh’ le giolla rí Laighean	since I have not made ‘friendship without refusal’ with the king of Leinster’s attendant,
amhail dorighnis-[s]e re rígh Laighen	mar rinne tusa leis an rí féin,	as thou didst with the king of Leinster,
ocus nach túalaing tú do bhen do lenmhain.”	agus nach bhfuil ar do chumas do bhean a leanúint.”	thus being unable to follow thy wife.”

“Ní mesa le neach sin ’ná leam-sa féin,” ar Mongán.

“Ní measa le héinne é sin ná liom féin,” ar Mongán.

“No one deems that worse than I myself,” said Mongan.

Section 12

Ocus adbert Mongán fri Mac an Daim:

Ansin dúirt Mongán le Mac an Daimh arís,

And Mongan said to Mac an Daimh:

“Éirigh,” ol se, “coruige an uaimh dorais

“Éirigh,” ar sé, “gabh go dtí an uaimh dhonais

“Go,” saith he, “to the cave of the door,

ar fhágamur an cliabh gúalaigh

inár fhágamar an cliabh gualainne

in which we left the basket of . . . ,

ocus fót a Héirinn agus fót a hAlbain ann,

agus fód as Éirinn agus fód as Albain ann,

and a sod from Ireland and another from Scotland in it,

co n-dechar-sa let ar do mhuin,

le go rachaidh mise leat ar do dhroim,

that I may go with thee on thy back;

úair fiarfochaidh rígh Laighen dá dráidhibh
mo scéla-sa

óir fiafróidh Brandubh mo scéal dá dhraoithe,

for the king of Leinster will ask of his wizards
news of me,

ocus adéraid sium mo beith agus cos a n-
Éirind damh agus cos a n-Albain

agus déarfaidh siadsan go bhfuil cos in Éirinn
agus cos in Albain agam,

and they will say that I am with one foot in
Ireland, and with the other in Scotland,

ocus adéra san cin rabar-sa mair sin,

agus ceapfaidh seisean an fhaid atá mé mar sin

and he will say that as long as I am like that

ní bu egail lais féin mhé.”

nach eagal dó mé.”

he need not fear me.”

Section 13

Ocus do ghlúaisidar rompa amlaidh sin	Agus ghluaiseadar rompu mar sin.	And in that way they set out.
ocus is í sin úair ocus aimsir ro comórad æn(ach) Mhuige Life a Laignib	Ba é sin an uair *agus an aimsir* a comóradh aonach Mhagh Life i Laighin	And that was the hour and time in which the feast of Moy-Liffey was held in Leinster,
ocus ráncadar co Mach(aire) Chille Camáin a Laighnibh	agus nuair a tháingadar go Machaire Chill Chamháin *i Laighin*	and they came to the Plain of Cell Chamain in Leinster,
ocus atchonncadar nad . . . agha slúagh ocus sochraide	chonaiceadar na sluaite ann	and there beheld the hosts and multitudes
ocus rígh Laighen secha isin ænach	agus rí Laighean ag dul thart san aonach	and the king of Leinster going past them to the feast,
ocus do aithnigheadar é.	*agus d’aithníodar é.	and they recognised him.
“Trúagh sin, a Mhic an Daimh,” ol Mongán, “as olc an turas tángamar.”	“Trua sin, a Mhic an Daimh,” ar Mongán, “is olc an turas a thángamar.”	“That is sad, O Mac an Daimh,” said Mongan, “evil is the journey on which we have come.”
Ocus adconncadar an næmhcléirech seocha .i. Tibraide sagart Cille Camáin	Agus chonaic siad an naomh-chléireach, Tiobraide sagart Chill Chamháin, ag dul thart	And they saw the holy cleric going past them, even Tibraide, the priest of Cell Chamain,
ocus a chethair soisgéla ana láim féin	agus a cheithre soiscéil ina láimh *féin* <u>aige</u>	with his four gospels in his own hand,
ocus sceota na n-aidhbheagh ar muin cléirigh re chois	agus <u>mála na n-earraí eaglasta</u> ar mhuin cléirigh <u>eile</u> lena chois.	and the . . . upon the back of a cleric by his side,

ocus iat a[g] dénamh a tráth	Bhí <u>an bheirt acu</u> ag déanamh a dtráth	and they reading their offices.
ocus ro gab ingantus Mac an Daimh crét adubert an clérech	agus ghabh iontas Mac an Daimh cad é an chaint a rinne an cléireach	And wonder seized Mac an Daimh as to what the cleric said,
ocus do bí ag a fhiarfaighi do Mongán	agus bhí sé ag fiafraí de Mhongán,	and he kept asking Mongan:
“Créd adubert?”	“Cad a dúirt sé?”	“What did he say?”
Adubert Mongán corub léighind	Dúirt Mongán gurb léitheoireacht é sin	Mongan said it was reading,
ocus do fhiarfaigh do Mac an Daimh	agus d’fhiafraigh de Mhac an Daimh	and he asked Mac an Daimh
ar thuic féin a bec úatha.	ar thuig sé aon bheagán uathu.	whether he understood a little of it.
“Ní thuicim,” ar Mac an Daimh,	“Ní thuigim,” ar Mac an Daimh,	“I do not understand,” said Mac an Daimh,
“ach[t] adeir an fer atá ana dhiaidh ‘amén, amén.’ ”	“ach go n-abrann an fear atá ina dhiaidh ‘Amén, Amén.’ ”	“except that the man at his back says ‘Amen, amen.’ ”

Section 14

Dealbhas Mongán iar sin abhann mhór	Dhealbhaigh Mongán ansin abhainn mhór	Thereupon Mongan shaped a large river
tré lár an magha ar cinn Tibraide	trí lár an mhachaire os comhair Thiobraide	through the midst of the plain in front of Tibraide,
ocus droichid mór tairsi.	agus droichead mór thairsti.	and a large bridge across it.

Ocus fa hingnad le Tíbraide sin	Agus b'ionadh le Tiobraide é sin	And Tíbraide marvelled at that
ocus ro gabh ag a choisregadh.	agus thosaigh sé á choisreacadh féin.	and began to bless himself.
“Is ann so rugad mh’athair-si ocus mo shenathair	“Is anseo a rugadh m’athair is mo shean-athair	“ ’Tis here,” <u>he said</u> , “my father was born and my grandfather,
ocus ní fhaca ríamh abhann ann	agus ní fhaca mé riamh abhainn ann,	and never did I see a river here.
ocus ó tharla an abhann ann,	ach ó tharla ann í,	But as the river has got there,
as greama mur tharra in droichid tairsi.	is maith mar tharla an droichead thairsti.”	it is well there is a bridge across it.”
Do innsaighdar an droichid ocus mar rángadar co médon an droichit,	Nuair a tháinig siad go lár an droichid, <u>ámh</u> ,	They proceeded to the bridge, and when they had reached its middle,
tuitis an droichit fuit[h]ib	thit an droichead fúthu.	it fell under them,
ocus gabhais Mongán an soiscéla a láim Tíbraide	Agus sciob Moingán an soiscéal as láimh Thiobraide	and Mongan snatched the gospels out of Tíbraide’s hand,
ocus léigis úadha le sruth íad	agus lig uaidh le sruth an <u>bheirt acu</u> .	and sent them down the river.
ocus fíarfaighis do Mhac an Daimh an m-báidhfedh íat.	D’fhiafraigh sé de Mhac an Daimh an mbáithfeadh sé iad.	And he asked Mac an Daimh whether he should drown them.
“Báidhter ón,” ar Mac an Daimh.	“Go mbá siad cinnte,” ar Mac an Daimh.	“Certainly, let them be drowned,” said Mac an Daimh.
“Ní dingnum itir,” ol Mongán,	“Ní dhéanfaimid sin,” ar Mongán,	“We will not do it,” said Mongan.

“ocus léicfemaid fadh míle le sruth íat	“ach ligfimid faid mhíle le sruth iad	“We will let them down the river the length of a mile,
co tair dúind ar toisc do dénamh isin dúnadh.”	go dtaga dúinn ár ngnó a dhéanamh sa dún.”	till we have done our task in the fortress.”

Section 15

Delbhais Mongán é féin a richt Tíbraide	Dhealbhaigh Mongán é féin i riocht Tíobraide	Mongan took on himself the shape of Tíbraide,
ocus cuiris Mac an Daimh a richt an cléirigh	agus chuir Mac an Daimh i riocht an chléirigh	and gave Mac an Daimh the shape of the cleric,
ocus coróin mhór ana chinn	agus coróin mhór ar a cheann	with a large tonsure on his head,
ocus sceota nanaidhbéadh ar a muin	agus <u>mála na n-earraí eaglasta</u> ar a mhuin.	and the . . . on his back.
ocus tegaid rompó a n-againd rígh Laighen	Ansin tháinig siad ar aghaidh go dtí <u>Brandubh</u> .	And they go onward before the king of Leinster,
ocus ferais fáilti re Tíbraide agus tic póc dó	Chuir seisean fáilte roimh Thriobraide agus thug póg dó.	who welcomed Tíbraide and gave him a kiss,
ocus “is fada ó nach fáca tu, a Tíbraide,” ar an rígh,	“Is fada nach bhfacamar thú, a Thriobraide,” ar sé,	and “ ’Tis long that I have not seen thee, O Tíbraide,” he said,
“ocus déna soiscél dúind	“agus anois léigh soiscéal dúinn	“and read the gospel to us
ocus innsaigh romhaind coruig an dúnadh.	agus téigh romhainn go dtí an dún.	and proceed before us to the fortress.

Ocus éirgidh Ceibhín Cochlach gilla mo charbaid-si let	Téadh Ceibhín Cochlach, mo ghiolla carbaid, leat.	And let Ceibhin Cochlach, the attendant of my chariot, go with thee.
ocus atá an ríghan ben rígh Uladh and	Tá an ríon, bean rí Uladh, ann	And the queen, the wife of the king of Ulster, is there
ocus dob' áil le a fáisidin do dhéanamh duit."	agus ba mhaith léi a faoistin a dhéanamh duit."	and would like to confess to thee."
Ocus an oiread ro bí Mongán ag rádha a shoiscéla,	Agus an fhaid a bhí Mongán ag rá a shoiscéil	And while Mongan was reading the gospel,
aderedh Mac an Daimh "amén, amén."	deireadh Mac an Daimh "Amén, Amén."	Mac an Daimh would say "Amen, amen."
Adubradar na slúaigh ní fhacadar ríamh cairneach	Dúirt an slua nach bhfacadar riamh sagart	The hosts said they had never seen a priest
ac nach bíadh [acht] énfhocal ach[t] an cléirech út,	nach mbeadh ach focal amháin aige ach an cléireach úd,	who had but one word except that cleric;
úair nocha n-abair do léighind ach[t] "amén."	mar nach n-abradh sé de léann ach "Amén."	for he said nothing but "amen."

Section 16

Ocus táinig Mongán roimhe	Tháinig Mongán *roimhe* <u>ansin</u>	And Mongan went onward
co dorus an dúnaidh aroibhe Dubh-Lacha	go doras an dúin a raibh Dubh Locha	to the front of the fortress in which Dubh-Lacha was.
ocus aithnigis Dubh-Lacha hé.	agus d'aithin sise é.	And she recognised him.
Ocus adubert Mac an Daimh: “Fágaidh uili an tech,	Labhair Mac an Daimh. “Fágaigí uilig an teach	And Mac an Daimh said: “Leave the house all of ye,
co n-derna an ríghan a fáisidin.”	go ndéana an ríon a faoistin.”	so that the queen may make her confession.”
Ocus an ben breatha nó dhalta do fhóbradh tré dhánacht anadh ann.	Bhí an bhean chabhartha ag iarraidh tré dhánacht fanacht ann,	And her nurse or foster sister ventured out of boldness to stay there.
Do íadhadh Mac an Daimh a lámha tairsi	ach d'iaigh Mac an Daimh a lámha thart uirthi	Mac an Daimh closed his arms around her
ocus docuiredh amach hí	agus chuir amach í,	and put her out,
ocus aderedh nach biadh a fharradh na ríghna	ag rá nach mbeadh i bhfarradh na ríona	and said that no one should be with the queen
ach[t] an bean táinic le féin.	ach an bhean a tháinig léi.	except the woman that had come with her.
Ocus dúnais an gríanán ana n-diaidh	Dhún sé an gríanán ina ndiaidh	And he closed the bower after them
ocus cuiris an comhla gloinidhe ris	agus chuir an chomhla ghloiní leis	and put the glazen door to it,
ocus osgla[i]s a fhuindeog glaine	agus d'oscail an fhuinneog ghloine	and opened the window of glass.

ocus tócbhais a ben féin isin leabaidh leis.	agus thóg a bhean féin isteach sa leaba leis.	And he lifted his own wife into bed with him,
Ní tusca ná ruc Mongán Duibh-Lacha leis	Ní túisce ná rug Mongán Dubh Locha leis	but no sooner than Mongan had taken Dubh-Lacha with him.
ocus suidhis Mongán ar a gúalaind	agus shuigh lena gualainn.	And Mongan sat down by her shoulder
ocus toirbiris teora póc dí	Thug sé trí phóg di	and gave her three kisses,
ocus beris lais annsa leabaidh hí	agus thóg leis sa leaba í	and carried her into bed with him,
ocus doní toil a menman ocus a aigeanta ria.	agus rinne toil a mheanman agus a aigne léi.	and had his will and pleasure of her.
Ocus an tráth tairnic sin do dénam,	Agus ina dhiaidh sin	And when that had been done,
do labair cailleach coiméta na sét ro bí isin chúil,	labhair cailleach choimeáda na séad a bhí sa chúinne,	the hag who guarded the jewels, who was in the corner, began to speak;
oir ní thucadar da n-úidh hí conuige sin.	ach nár airigh siad ann go dtí sin.	for they had not noticed her until then.
Ocus do léigistar Mongán lúathanál dráidheachta fuithi,	Lig Mongán luath-anáil draíochta fuithi	And Mongan sent a swift magical breath at her,
co narbo léir dí ní dha fhacaigh sí roimhe.	ar chaoi nár léir di éinní dá bhfaca sí roimhe.	so that what she had seen was no longer clear to her.
“Trúagh sin,” ar an chailleach	“Trua sin,” ar an chailleach,	“That is sad,” said the hag,
“ná ben neam díom, a nœmcléirigh,	“ná bain neamh díom, a naomh-chléirigh,	“do not rob me of Heaven, O holy cleric.

oir is écoir an smúaineadh dorindius	mar is éagóir an smaoineamh a rinne mé.	For the thought that I have uttered is wrong,
ocus gabh aithrighe úaim,	Glac aithrí uaim,	and accept my repentance,
oir taidhbhsi bréige tadhbas damh	mar is taibhse bhréige a taibhsíodh dom,	for a lying vision has appeared to me,
ocus rográdh mo dhalta agam.”	agus ró-ghrá mo dhalta agam.”	and I dearly love my foster-child.”
“Druit chugam, a chailleach,” ar Mongán,	“Gabh i leith, a chailleach,	“Come hither to me, hag,” said Mongan,
“ocus déna t’fháisidin damh.”	agus déan d’fhaoistin dom.”	“and confess to me.”
Éirgis an chailleach	D’éirigh an chailleach	The hag arose,
ocus delbais Mongán bir chúaille isin catháir	agus chuir Mongán bior sa chathaoir,	and Mongan shaped a sharp spike in the chair,
ocus tuitis an chailleach uman cúaille co fúair bás.	agus thit sise ar an bhior go bhfuair bás.	and the hag fell upon the spike, and found death.
“Bennacht fort, a Mhongáin,” ar an ríghan,	“Beannacht ort, a Mhongáin,” ar an ríon,	“A blessing on thee, O Mongan,” said the queen,
“as maith tarrla dúind an chailleach do marbudh,	“is maith gur tharla dúinn an chailleach a mharú,	“it is a good thing for us to have killed the woman,
oir do inneósad beith mur do bhámair.”	óir d’inseodh sí sinn bheith mar a bhíomar.”	for she would have told what we have done.”

Section 17

Ocus do chúaladar iar sin an dorus ag a bhualadh	Ina dhiaidh sin chualadar an doras á bhualadh.	Then they heard a knocking at the door,
ocus is é ro bí ann Tibraide	Tiobraide a bhí ann	and 'tis he that was there, even Tibraide,
ocus trí nónbhair maræn ris.	agus trí naonúir leis.	and three times nine men with him.
“Ní fhacamair ríamh,” ar na doirrseoraidhe,	“Ní fhacamar riamh,” ar na doirseoirí,	The doorkeepers said: “We never saw
“bliadhain budh lia Tibraide ’nan bliadhain so.	“bliain ba lia Tiobraide ná an bhliain seo.	a year in which Tibraides were more plentiful than this year.
Tibraide astigh agaibh ocus Tibraide amuigh.”	Tiobraide istigh agaibh agus Tiobraide amuigh.”	Ye have a Tibraide within and a Tibraide without.”
“Is fíor sin,” ar sé Mongán,	“Is fíor sin,” ar Mongán,	“ ’Tis true,” said Mongan.
“Mongán táinig am’ richt-sa	“is é Mongán a tháinig i mo riochtsa.	“Mongan has come in my shape.
ocus éirgid amach,” ar sé, “ocus dobeirim-si lóghadh dáibh	Amach libh agus bhéarfaidh mé loghadh díbh	Come out,” said he, “and I will reward you,
ocus marbtar na cléirigh út,	ach na cléirigh úd a mharú,	and let yonder clerics be killed,
úair æs grádha Mongáin [iat]	óir is aos grá Mhongáin iad	for they are noblemen of Mongan’s
arna cur a richaibh cléirech.”	curtha i riochta cléireach.”	that have been put into the shape of clerics.”

Ocus do éirgidar an teglach amach	Chuaigh an teaghlach amach	And the men of the household came out
ocus do marbhadar na cléirigh	agus mharaigh siad na cléirigh	and killed the clerics,
ocus do thoitidar da nónbhar leó díbh	agus thit dhá naonúr acu leo.	and twice nine of them fell.
ocus tarrla rígh Laighen dóibh	Tharla rí Laighean dóibh	And the king of Leinster came to them
ocus do fhiarfaigh díbh créid an seól ara rabhadar.	agus d'fhiarfaigh sé cad a bhí ar siúl acu.	and asked them what course they were on.
“Mongán,” ar siat, “ar toidhecht a richt Tíbraide	“Mongán,” ar siad, “atá i ndiaidh teacht i riocht Tíobraide	“Mongan,” said they, “has come in Tíbraide’s shape,
ocus atá Tíbraide isin bhaile.”	agus tá Tíobraide sa bhaile.”	and Tíbraide is in the place.”
Do léic rígh Laighen fuithibh	Thug an rí fúthu	And the king of Leinster charged them,
ocus tarthaigh Tíbraide tempall Cille Camáin	agus bhain Tíobraide Teampall Chill Chamáin amach	and Tíbraide reached the church of Cell Chamain,
ocus ní deachaid duine don nónbhar aile gan gortugud.	agus ní dheachaigh éinne den naonúr eile gan ghortú.	and none of the remaining nine escaped without a wound.

Section 18

Ocus táinic rígh Laighen dia thigh	Tháinig Brandubh abhaile	And the king of Leinster came to his house,
ocus do im[th]igh Mongán far sin	agus d'imigh Mongán ina dhiaidh sin,	and then Mongan departed.
ocus do fhiarfaig rígh Laighen:	agus d'fhiafraigh an rí,	And the king asked:
“Cait a fhuil Tibraide?” ar sé.	“Cá háit a bhfuil Tiobraide?”	“Where is Tibraide?” saith he.
“Ní hé Tibraide do bí ann,” ar an inghean,	“Ní hé Tiobraide a bhí ann,” ar an iníon,	“It was not Tibraide that was here,” said the woman,
“ach[t] Mongán, oir do chloisfeá sa é.”	“ach Mongán, óir chloisfeá <u>ar aon nós</u> é.”	“but Mongan, since you will hear it.”
“An robhai-si ag Mongán, a inghen?” ar sé.	“An raibh tusa le Mongán, a iníon?” ar sé.	“Were you with Mongan, girl?” said he.
“Do bhadhus,” ar ísi, “úair as ferr cert oram.”	“Bhí mé,” ar sí, “óir tá an ceart is fearr <u>aige</u> orm.”	“I was,” said she, “for he has the greatest claim on me.”
“Curt[h]ar fis úaínd ar cend Tibraide!” ar rígh Laighen,	“Cuir fios uainn ar Thiobraide!” ar Brandubh,	“Send for Tibraide!” said the king,
“oir mur aith tarla dúinn a mhuintir do marbadh.”	“óir is olc gur tharla dúinn a mhuintir a mharú.”	“for . . . we have chanced to kill his people.”
Ocus tucadh Tibraide cuca	Tugadh Tiobraide chucu ansin.	And Tibraide was brought to them,
ocus do im[th]igh Mongán dia thigh	<u>Maidir</u> le Mongán, d'imigh sé abhaile	and Mongan went home

ocus do bí co cend ráithe gan teacht arís	agus bhí go ceann ráithe gan teacht arís	and did not come again until the end of a quarter,
ocus do bí a sirg galair risin ré sin.	agus bhí i seirg ghalair ar feadh an ama sin.	and during that time he was in a wasting sickness.

Section 19

Ocus táinic Mac an Daimh cugi ocus adubert ris:	<u>Sa deireadh</u> tháinig Mac an Daimh chuige agus dúirt leis,	And Mac an Daimh came to him and said to him:
“As fada damh-sa,” ar sé,	“Is fada domsa,” ar sé,	“ ’Tis wearisome to me,” said he,
“mo ben do beth am’ écmais tré obhlóir mar thusa,	“mo bhean bheith im éagmais trí amhlóir mar thusa,	“to be without my wife through a clown like myself (<i>recte</i> yourself),
ó nach dernus ‘cairdis gan éra’ re hóclach rígh Laighen.”	nuair nach ndearna mise ‘cairdeas gan éaradh’ le hóglach rí Laighean.”	since I have not made ‘friendship without refusal’ with the king of Leinster’s attendant.”
“Eirigh-si damh-sa,” ol Mongán,	“Téigh ar mo shonsa,” ar Mongán,	“Go thou for me,” said Mongan,
“d’ fhis scél co Ráith Deiscirt m-Bregh	“ag lorg sceál go dtí Ráith Deiscirt Bhreá	“to get news to Ráith Descirt of Bregia,
mar a fhuil Dubh-Lacha Láimghel,	mar a bhfuil Dubh Locha Láimhgheal,	where Dubh-Lacha of the White Hand is,
oir ní inshiubhail mhisi.”	óir ní inniúil mise.”	for I am not myself able to go.”
As a haithle sin adubairt Dubh-Lacha:	Is é dúirt Dubh Locha ansin,	Thereafter Dubh-Lacha said:

“Ticedh Mongán cucam,” ar sí,	“Go dtaga Mongán chugam,” ar sí.	“Let Mongan come to me,” said she,
“ocus atá rígh Laighen ar sarchúairt Laighen	“Tá rí Laighean ar saorchúairt Laighean	“for the king of Leinster is on a journey around Leinster,
ocus atá Ceibhín Cochlach gilla carbaid an rígh am’ fharradh-sa ocus bíth ag a rádha rium élodh do dénam	agus bíonn Ceibhín Cochlach, giolla carbaid an rí atá im’ fharradh, ag rá liom éalú a dhéanamh	and Ceibhin Cochlach, the attendant of the king’s chariot, is with me and keeps telling me to escape,
ocus co ticfadh féin leam	is go dtiocfadh sé féin liom,	and that he himself would come with me.
ocus is écrúaidh a n-dénann Mongán,” ar sí.	ach is cloíte a ndéanann Mongán,” ar sí.	And Mongan behaves in a weak manner,” said she.
Ocus dochúaidh mac an Doimh do gresadh Mongáin.	Chuaigh Mac an Daimh ansin chun Mongán a ghríosadh.	And Mac an Daimh went to incite Mongan.

Section 20

Iar sin do glúais Mongán roime co Ráith Deiscirt m-Bregh	Ina dhiaidh sin ghluais Mongán roimhe go Ráith Deiscirt Bhreá	Thereupon Mongan set out to Raith Descirt of Bregia,
ocus do shuidh ar gúalaind na hingine	agus shuigh le gualainn na hiníne.	and he sat down at the shoulder of the girl,
ocus tucadh fi[dh]chill órdhaidhe cuca	Tugadh fichill órtha chucu	and a gilded chess-board was brought to them,
ocus do bhátar ag a himirt	agus thosnaíodar ag imirt.	and they played.

ocus do léig Dubh-Lacha a cíche re Mongán	Nocht Dubh Locha a cíocha do Mhongán	And Dubh-Lacha bared her breasts to Mongan,
ocus mar do dercastair Mongán forra,	agus nuair a dhearc sé orthu,	and as he looked upon them,
atcon[n]airc na cíche móra oculus íat mæthgel	chonaic sé na cíocha móra maothgheala	he beheld the great paps, which were soft and white,
ocus an medhón seng solusgheal	agus an meán seang solas-gheal	and the middle small and shining-white.
ocus táinic ailges na hinghine dó	agus tháinig áilíos na hiníne air	And desire of the girl came upon him.
ocus do airigh Dubh-Lacha sin.	agus d'airigh Dubh Locha sin.	And Dubh-Lacha observed it.
Is ann sin do gairistair rígh Laighen cona shluaigaibh fon dúnadh	Is ansin a tháinig Brandubh gona shluaite i ngar don dún.	Just then the king of Leinster with his hosts was drawing near the fortress,
ocus do hoslaiged an dúnad roimhe	Oscaíodh an dún *roimhe*	and the fortress was opened before him.
ocus do fhiarfaig rígh Laighen don ingin,	agus d'fhiafraigh an rí den iníon	And the king of Leinster asked of the girl
an é Mongán ro bí astigh.	arbh é Mongán a bhí istigh.	whether Mongan had been in the house.
Do ráidh sí corbé.	Dúirt sí gurbh é.	She said he had been.
“Dob áil lem-sa athchuinghi d'[f]haghbail úait-si, a ingen,”	“B'áil liomsa achainí a fháil uait, *a iníon,*”	“I wish to obtain a request of thee, girl,”
ar rí Laighen.	ar seisean ansin.	said the king of Leinster.

“Dogéibthar.	“Gheofar í.	“It shall be granted.
A n-écmáis do beith agum co tí an bliadhain,	In éagmais tú bheith agam go ceann bliana,	Except thy being with me till the year is ended,
ní fhuil agum athchuinghí iarfás tú, nach tiubér duit hí.”	níl agam achainí a iarrfaidh tú nach dtabharfaidh mé duit.”	there is nothing that thou mayst ask which I will not grant thee.”
“Mased,” arsin rígh,	“Más ea,” arsa an rí,	“If that be so,” said the king,
“da m-bé menma Mongáin meic Fiachna agad, a hindisin dam-sa,	“dá mbeadh mian Mongáin ort, é sin a inis dom,	“tell me when thou longest for Mongan son of Fiachna;
oir an tan glúaisis Mongán,	óir an uair a ghluaiseann Mongán	for when Mongan has gone,
bíaidh a menma agat-sa.”	beidh a mhian ort.”	thou wilt long for him.”

Section 21

Táinic Mongán a cinn ráithi	I gceann ráithe tháinig Mongán	At the end of a quarter Mongan returned,
ocus do bí a menma fuirri-si	agus bhí mian aici siúd air.	and he was longing for her;
ocus do bhátar slúaigh an bhaile uile ann an tráth sin.	Bhí sluaite an bhaile uilig ann an tráth sin.	and all the hosts of the place were there at the time.
Iar sin táncatar slúaigh an bhaile amach	I gceann scaithimh tháinig sluaite an bhaile amach	Then the hosts of the place came out,

ocus do impó Mongán ón dúnad	agus thiontaigh Mongán ón dún	and Mongan turned back from the fortress
ocus táinig dia thigh	agus tháinig abhaile.	and went home.
ocus do bí an ráithi sin a sirg shírghalair	Mhair sé an ráithe sin i seirg síor-ghalair.	And that quarter he was in a wasting sickness.
ocus ro thimsaighedair maithi Uladh a n-éninadh	<u>Fá dheireadh</u> thiomsaigh maithe Uladh in aon-ionad	And the nobles of Ulster assembled into one place
ocus targadar do Mhongán toidheacht lais do thabairt chatha fo chend a mná.	agus thairg siad do Mhongán teacht leis chun cath a thabhairt ar son a mhná.	and offered Mongan to go with him to make battle for the sake of his wife.
“Is bríathar dam-sa,” ol Mongán,	“Dar mo bhriathar,” ar Mongán,	“By my word,” said Mongan,
“an ben rucadh úaim-si trém’ ainghlicus féin,	“an bhean a rugadh uaimse trí mo ainghliceas féin,	“the woman that has been taken from me through my own folly,
nach tuitfe mac mná ná fer d’Ulltachaibh impe	ní thitfidh mac mná ná fear d’Ultaigh *uimpi*	no woman’s son of the men of Ulster shall fall for her sake
ag a tabairt amach,	á tabhairt amach,	in bringing her out,
noga tucar-sa féin lem trém’ glicus hí.”	nó go dtugaim féin liom trí mo ghliceas í.”	until, through my own craftiness, I myself bring her with me.”

Section 22

Ocus táinic an bliadhan faisin	D'imigh an bhliain mar sin	And in that way the year passed by,
ocus do glúais Mongán agus Mac an Daim rompo co tech rígh Laighen.	agus ghluais Mongán agus Mac an Daimh rompu go teach rí Laighean.	and Mongan and Mac an Daimh set out to the king of Leinster's house.
Is ann sin do bátar maithi Laighen a[g] teacht isin m-baili	Is ansin a bhí maithe Laighean ag teacht sa bhaile	There were the nobles of Leinster going into the place,
ocus fledh mhór fa chomhair fheisi Duibhi-Lacha	agus fleadh mhór á hullmhú faoi chomhair feise Dhubh Locha.	and a great feast was being prepared towards the marriage of Dubh-Lacha.
ocus do geall a tabairt	Gheall <u>Mongán</u> go mbéarfadh sé leis í	And he vowed he would marry her.
ocus táncatar ar an faith[ch]i amuich.	agus tháinig siad go dtí an fhaiche taobh amuigh <u>den dún</u> .	And they came to the green outside.
"A Mhongain," ar Mac an Daim,	"A Mhongáin," ar Mac an Daimh,	"O Mongan," said Mac an Daimh,
"ca richt a rachum?"	"cén riocht ina rachaidh muid?"	"in what shape shall we go?"
Ocus mar do bádar ann, do chíd cailleadh an mhuilind .i. Cuimne	Agus mar a bhíodar ann chonaiceadar Cuimhne, cailleadh an mhuilinn.	And as they were there, they see the hag of the mill, to wit, Cuimne.
ocus fa garm[n]ach caillighe móire ísein	Bhí airde garman inti	And she was a hag as tall as a weaver's beam,
ocus madra mór ar nasc aice	agus bhí madra mór	and a large chain-dog with her
	a raibh Brothar mar ainm air	

ar nasc aici

is sealán faoina bhráid

ocus é ag lighe cloch an mhuilind

ocus [s]elan gadraigh fo bráighit

ocus Brothar a ainm.

Ocus do chonncadar gerrán banmaircech

ocus sensrathar fair

neoch do bí a[g] tarrang arbha oculus mhine ó muileann.

agus é ag lí chloch an mhuilinn.

Chonaiceadar fosta gearrán bán-mhairceach

agus sean-srathair air

a bhí ag tarraingt arbhair agus mine ón mhuileann.

licking the mill-stones,

with a twisted rope around his neck,

and Brothar was his name.

And they saw a hack mare

with an old pack-saddle upon her,

carrying corn and flour from the mill.

Section 23

Oculus mar do chonnaic Mongán íat,

adbert re Mac an Daimh:

“Atá agum richt a racham,” ar sé,

“ocus da m-bé a n-dán dam-sa mo ben co. . . .
d’fhagbháil,

Nuair a chonaic Mongán iad

labhair sé le Mac an Daimh:

“Tá agam an riocht ina rachaidh muid,” ar sé,

“agus má tá i ndán dom mo bhean a fháil

And when Mongan saw them,

he said to Mac an Daimh:

“I have the shape in which we will go,” said he,

“and if I am destined ever to obtain my wife,

do gébh don cur sa hí.”	gheobhaidh mé don chor seo í.”	I shall do so this time.”
“Cubhaidh ritt, a deg[fh]laith.”	“Sin mar is cóir duit, a dhea-fhlaith.”	“That becomes thee, O noble prince,” [<u>said Mac an Daimh</u>].
“Ocus tarra, a Mhic an Daimh, ocus gairm Cuimne an mhuilind dam amach dom’ agallaim.”	“Imigh leat, a Mhic an Daimh, agus gairm Cuimhne an mhuilinn amach chun cainte liom.”	“And come, O Mac an Daimh, and call Cuimne of the mill out to me to converse with me.”
“Atát tri fichit bliadhan, ór nár iar duine mé da agallaim,” ocus tainic amach ocus do len an madra hí, ocus [ó] adchonnaic Mongán cuge íat, do memhaidh a gean gáire fair ocus adubert fria:	“Tá trí fichid blian ann,” <u>ar sise</u> , “ó d’iarr éinne chun cainte mé,” agus tháinig sí amach is lean an madra í. Nuair a chonaic Mongán chuige iad, mhaigh a ghean gáire air is dúirt sé léi:	“It is three score years” [<u>said Cuimne</u>] “since any one has asked me to converse with him.” And she came out, the dog following her, and when Mongan saw them, he laughed and said to her:
“Da n-dernta mo chomairle, do chuirfind a richt ingine óigi tú ocus do betha ad’ mnái agum féin nó ag rígh Laighen.”	“Dá ndéanfá mo chomhairle, chuirfinn i riocht chailín óig thú agus bheifeá i do bhean agam féin nó ag rí Laighean.”	“If thou wouldst take my advice, I would put thee into the shape of a young girl, and thou shouldst be as a wife with me or with the King of Leinster.”
“Doghén co deimhin,” ar Cuimne.	“Déanfaidh mé go deimhin,” ar Cuimhne.	“I will do that certainly,” said Cuimne.

Ocus tuc buille dont shlait dráidheachta don mhadra	<u>I bhfaiteadh na súl</u> thug sé buille den tslat draíochta don mhadra	And with the magic wand he gave a stroke to the dog,
co n-derna mesán mingeal is áille do bí 'sa bith de	go ndearna measán mín-gheal ar áilleacht an domhain de	which became a sleek white lap-dog, the fairest that was in the world,
ocus slabradh airgit 'ma brághait	is slabhra airgid faoina bhráid	with a silver chain around its neck
ocus cluigín óir air,	a raibh cloigín óir air.	and a little bell of gold on it,
co d-toillfedh ar boiss duine	Bheadh a sháith fairsinge aige ar bhois duine.	so that it would have fitted into the palm of a man.
ocus tuc buille don chailligh	Ansin thug sé buille don chailleach	And he gave a stroke to the hag,
co n-derna ingin ó[i]c dob fherr delbh ocus déanamh d'inginaibh an betha di	go ndearna di an ainnir óg ab fhearr dealbh is déanamh d'iníona na beatha,	who became a young girl, the fairest of form and make of the daughters of the world,
.i. Ibhell Grúadhsholus inghin rígh Mumhan.	mar a bhí Ibheall Grua-Sholas, iníon rí Mhumhan.	to wit, Ibhell of the Shining Cheeks, daughter of the king of Munster.
Ocus dochúaidh féin a richt Aedha meic rígh Con[n]acht	Chuaigh sé féin i riocht Aodha, mac rí Chonnacht,	And he himself assumed the shape of Aedh, son of the king of Connacht,
ocus do chur Mac an Daimh a richt a ghilla	agus chuir Mac an Daimh i riocht a ghiolla.	and Mac an Daimh he put into the shape of his attendant.
ocus dorinde falaíroigh glégheal ocus folt corcra uirre	Ansin chruthaigh sé falaire glégeal is folt corcra uirthi	And he made a shining-white palfrey with crimson hair,

ocus doroinne díallait órdha co n-ilbrecaibh óir ocus leg loghmar dont shrathar.	agus rinne diallait órtha faoi ilbhreaca óir is liag luachmhar den tsrathar.	and of the pack-saddle he made a gilded saddle with variegated gold and precious stones.
Ocus tucadar dá chapall ele a richt each futha	Chuireadar freisin dhá chapall eile fúthu,	And they mounted two other mares in the shape of steeds,
ocus táncatar fon samhail sin 'cum an dúnaid.	agus sin mar a tháinig siad chuig an dúin.	and in that way they reached the fortress.

Section 24

Ocus dercaighdar na doirseoiri	Bhreathnaigh na doirseoirí iad	And the door-keepers saw them
ocus adubradar re rígh Laighen	agus dúirt le <u>Brandubh</u>	and told the king of Leinster
curbhé Aedh Alaind	gurbh é Aodh Álainn	that it was Aed the Beautiful,
mac rígh Con[n]acht	mac rí Chonnacht é	son of the king of Connacht,
ocus a ghilla	is a ghiolla	and his attendant,
ocus a ben .i. Ibheall Grúadhsholus	is a bhean, Ibheall Grua-Sholas,	and his wife Ibhell of the Shining Cheek,
ingin rí[gh] Muman	iníon rí Mhumhan,	daughter of the king of Munster,
ar ec[h]tar oculus ar innarba a Con[n]achtaibh	ar <u>loingeas</u> agus ar ionnarba as Connachta,	exiled and banished from Connacht,
ar comairce rígh Laighen tángatar	agus ó tharla gur ar choimirce rí Laighean a thángadar	that had come under the protection of the king of Leinster,

ocus nirbh áil leis teacht slúagh ná sochraide budh mhó.	nár bh áil leis teacht le slua ná fórsa ní ba mhó.	and he did not wish to come with a greater host or multitude.
Ocus dorinde an doirseoir an uirgill	Rinne an doirseoir an fógra	And the door-keeper made the announcement,
ocus táinic an rí ana n-aighidh	agus tháinig an rí ina choinne	and the king came to meet them,
ocus ro fher fáilti friu	agus chuir fáilte roimhe.	and welcomed them.
ocus do gairm rí Laighen mac rí[gh] Con[n]acht ar a ghúalaind.	Ghairm sé mac rí Chonnacht ar a ghualainn.	And the king of Leinster called the son of the king of Connacht to his shoulder.
“Ní hé sin as bés againd,” ar mac rí[gh] Con[n]acht,	“Ní hé sin is béas dúinn,” ar seisean,	“That is not the custom with us,” said the son of the king of Connacht,
“acht suidhe ar slis rígh don dara duine is ferr sa bruidin	“ach go suíonn os comhair rí an dara duine is ferr sa bhrúion,	“but that he should sit by the side of the king who is the second best man in the palace,
ocus as misi at’ éagmais-[s]i an dara duine as ferr astigh	agus is mise id’ éagmais-se an dara duine is ferr istigh	and next to thee I am the second best in the house,
ocus ar slis rígh bíad.”	agus is os comhair an rí a bheidh mé.”	and by the side of the king I will be.”

Section 25

Ocus do heagrad an tech n-óla	Eagraíodh an teach óil	And the drinking-house was put in order.
ocus ro chur Mongán blicht serce a n-grúadhaibh na caillige	agus chuir Mongán briocht seirce i ngrua na caillí	And Mongan put a love-charm into the cheeks of the hag,
ocus d' fhechain da tuc rígh Laighen uirre do	agus d'fhéachaint dá dtug rí Laighean uirthi	and from the look which the king of Leinster cast on her
lín a serce ocus a grádh é,	lín a searc agus a grá é	he was filled with her love,
gu nach roibh cnáim méid n-ordlaigh de	ar chaoi nach raibh méid orlaigh de chnámh ann	so that there was not a bone of his of the size of an inch,
nár lín do sherce na caillighe	nár bh lán seirce don chailleach.	but was filled with love of the girl.
ocus do gairm gilla fritheolmha cuge ocus adubert ris:	Ghairm sé giolla friothálaimh chuige agus dúirt leis,	And he called his attendant to him and said to him:
“Eirigh mar a fhuil ben meic rígh Con[n]acht	“Téigh mar a bhfuil bean mhic rí Chonnacht	“Go to where the wife of the king of Connacht’s son is,
ocus abair fria co ‘tuc rígh Laighen serc ocus grádh mór duitt	agus abair léi go dtug rí Laighean searc agus grá mór di,	and say to her ‘the king of Leinster has bestowed great love upon thee,
ocus curob ferr rígh ’ná ríghdhamna.’ ”	agus gur fearr i <u>gcónaí</u> rí ná rídhmhna.”	and that a king is better than a king’s heir.’ ”
Ocus tuic Mongán ar an cogar ocus adubert re Cuimne:	Thuig Mongán an cogar agus dúirt sé le Cuimhne,	And Mongan understood the whispering, and said to Cuimne:

“Ac siud gilla ó rígh Laighen dod’ chuibhe re teachtaireacht cugad	“Siúd giolla ó <u>Bhrandubh</u> le teachtaireacht chugat	“There is an attendant coming from the king of Leinster with a message to thee,
ocus aithnim-si an cogar út dobeir sé	agus aithním an cogar a bheir sé	and I know the secret message which he brings,
ocus da n-dernta mo chomhairle,	agus dá ndéanfá mo chomhairle	and if thou wouldst take my advice,
ní bethea ac fer budh mhesa ’ná mhisi nó rígh Laighen.”	ní bheifeá ag fear ba mheasa ná mise nó rí Laighean.”	thou wouldst not be with a worse man than myself or the king of Leinster.”
“Ní túgha nuachuir lem-sa,	“Is mar a chéile liom é	“I have no choice of bridegroom,
cibé agaibh fer bías agum.”	cibé fear agaibh bheas agam.”	whichever of you will be husband to me.”
“Mased,” ar Mongán, “mar ticfas cugad,	“Más ea,” ar Mongán, “nuair a thiocfaidh sé chugat	“If that be so,” said Mongan, “when he comes to thee,
abair-si co tiubhartha féin aithne ar shédaibh ocus ar mháinibh anté do beradh grádh duit	abair thusa go n-aithneofá ar a shéada is ar a mhaoine an té a mbéarfadh grá duit	say that by his gifts and precious things thou wilt know him who loves thee,
ocus íar an corn dobeir sé cugad air.”	agus ansin iarr an corn a bheir sé chugat.”	and ask him for the drinking-horn which he brings thee.”

Section 26

Ocus táinic óclach rígh Laighen d[a] agallaim
ocus adubert:

“Ac so corn úasal tucadh cugad.”

“Dobérmais aithne ar shétaibh ocus ar
mháinibh anté doberadh grádh dúind.”

Ocus adbert rí Laighen risin n-gilla: “Tabair
mo chorn dí.”

Adbert teaghlach rígh Laighen:

“Ná tahair do sheóid do mnái maic rígh
Connacht.”

“Dobér,” bhar rígh Laighen,

“óir ticfaidh an ben ocus mo sheóit chugam.”

Ocus tarthaidh Mac an Daim an corn úaithi

ocus gacha fhúair do shétaibh co matain.

Tháinig óglach rí Laighean chun cainte léi, ag
rá:

“Seo corn uasal a tugadh chugat.”

“D’aithneoimis ar a shéada agus ar a mhaoine
an té a bhéarfadh grá dúinn,” arsa an
chailleach.

Nuair a dúirt Brandubh ansin leis an ngiolla,
“Tabhair mo chorn dí,”

thosaigh teaghlach an rí ag rá:

“Ná tabhair do shéada do bhean mhic rí
Chonnacht.”

“Tabharfaidh mé,” ar seisean leo,

“óir tiocfaidh an bhean agus mo shéada
chugam.”

Agus thóg Mac an Daimh uaithi an corn

agus gach a bhfuair sí de shéada go maidin.

And the king of Leinster’s attendant came to
converse with her, and said:

“Here is a noble horn brought to thee.”

“We should know him who loves us by gifts
and precious things.”

And the king of Leinster said to the attendant:
“Give her my horn.”

But the king’s household said:

“Do not give thy treasures to the wife of the
King of Connacht’s son.”

“I will give them,” said the king of Leinster,

“for the woman and my treasures will come to
me.”

And Mac an Daimh takes the horn from her

and whatever else she got of treasures till the
morning.

Section 27

Ocus adbert Mongán re Cuimne:	Dúirt Mongán <u>ansin</u> le Cuimhne,	And Mongan said to Cuimne:
“Tar a chris ar rígh Laighen.”	“Iarr a chrios ar rí Laighean,”	“Ask the king of Leinster for his girdle.”
Ocus as amhlaidh do bí an crís agus ní ghabhad galar ná aingcís an tábh tar a m-bíth	óir is amhlaidh a bhí an críos nach ngabhfaidh galar ná tinneas an corp a chaithfeadh é.	And the girdle was of such a nature that neither sickness nor trouble would seize the side on which it was.
ocus do shír an crís	D’iarr sí an críos	And she demanded the girdle,
ocus tuc rígh Laighen an crís dí agus beiridh Mac an Daimh a cétóir úaithi.	agus ní luaithe a thug <u>Brandubh</u> di é ná thóg Mac an Daimh uaithi é.	and the king of Leinster gave it her, and Mac an Daimh forthwith took it from her.
“Ocus abair anois re gilla rígh Laighen,	“Agus abair anois le rí Laighean,	“And now say to the king of Leinster’s attendant,
da tucadh an bith duit,	dá dtugadh sé an domhan duit	if the (<u>whole</u>) world were given thee,
ná tréicfeá t’ fher féin air.”	nach dtréigfeá d’fhear féin air.”	thou wouldst not leave thy own husband for him.”
Ocus do indis an gilla do rígh Laighen sin agus adubert rígh Laighen:	D’inis an giolla an méid sin do <u>Bhrandubh</u> agus dúirt seisean,	And the attendant told that to the king of Leinster, who said:
“Cad ara fhuil bhar n-aire?”	“Cad air a bhfuil bhar n-aire?”	“What is it you notice?”
“A fhuil sibh astigh ort-sa?” bhar iat-sian.	“An bhfuil sibh istigh?” ar siad.”	“Are you in the house . . .?” said they.

“Is aithnidh dáib-si an ben so ar mo ghúalainn-si	“Is aithnid daoibh an bhean seo ar mo ghualainn,	“You know this woman by my side,
.i. Dubh-Lacha Láimghel	mar atá Dubh Locha Láimhgheal	to wit, Dubh-Lacha of the White Hands,
ingin Fiachra Duibh meic Demáin.	iníon Fhiachna Dhuibh mhic Dheamháin.	daughter of Fiachna Dubh son of Deman.
Rugus ar ‘chairdis gan éra’ úadha hí	Rug mé ar ‘chairdeas gan éradh’ <u>ó Mhongán í</u>	I took her from him on terms of ‘friendship without refusal,’
ocus damadh áil let-sa, do dhénaind imlaid riut.”	agus dá mb’áil leatsa dhéanfainn malartú leat.”	and if thou like, I would exchange with thee.”
Ocus ro gabh ferg ocus loindes mór ocus adubert:	Ghlac fearg is loinneas mór <u>Mongán</u> agus dúirt sé,	And great anger and ferocity seized him, and he said:
“Da tucaind eich ocus greagha lem,	“Dá dtugainn eich agus graí liom	“If I had brought steeds and studs with me,
do budh chóir a n-iaraidh oram,	b’é do cheart iad a iarraidh orm,	it would be right to ask them of me.
	<u>ach gan seo a iarraidh.</u>	
ocus gidh edh	Bíodh sin mar atá, áfach,	However,
ní dlegar tigerna d’éra	níl sé dleathach diúltú do thiarna,	it is not right to refuse a lord
fam reracha a aire,		... ,
gidh lesc lem,	agus cé gur leisc liom é,	though I am loath it should be so,

ber-si cugad hí.”	glac chugat í.”	take her to thee.”
Ocus mar dorónsat iumlaid,	Le linn an mhalartú	And as they made the exchange,
tuc Mongán teóra póc don ingin ocus adubert:	thug Mongán trí phóg don chailín agus dúirt,	Mongan gave three kisses to the girl, and said:
“Aderadais cách nach ó chraidhe do dénmais an imlaidid,	“Déarfaidís cách nach ó chroí a rinneamar an malartú	“Every one would say that we did not make the exchange from our hearts,
muna tucaind-si na póca so.”	mura dtugainn na póga seo.”	if I did not give these kisses.”
Ocus do ghabhadar ago co rabhadar mesca medharchain.	Ansin ligeadar leo féin, go raibh siad meisciúil meadhar-chaoín.	And they indulged themselves until they were drunk and hilarious.

Section 28

Ocus do éirigh Mac in Daimh ocus adubert:	<u>Sa deireadh</u> d’éirigh Mac an Daimh is dúirt,	And Mac an Daimh arose and said:
“As mór a náire gan énduine do beradh deoch a láimh meic rígh Connacht.”	“Is mór an náire gan éinne ann a bhéarfadh deoch i láimh mhic rí Chonnacht,”	“It is a great shame that no one puts drink into the hand of the king of Connacht’s son.”
Ocus mar nár’ fregair duine é,	agus nuair nár fhreagair duine ar bith é	And as no one answered him,
do gabh an dá each as ferr do bí ’sa dúnadh	ghabh sé an dá each ab fhearr sa dún	he took the two best steeds that were in the fortress,
ocus do chur Mongán lúas gáithi isna hecha	agus chuir Mongán luas na gaoithe iontu.	and Mongan put swiftness of wind into them.

ocus do chur Mongán Duibh-Lacha ar a cúlaibh	Chuaigh Dubh Locha ar cúl Mhongáin	And Mongan placed Dubh-Lacha behind him,
ocus do chur Mac an Doim a ben féin agus do ghlúaisidar rompo.	is a bhean féin ar cúl Mhic an Daimh agus ghluaiseadar leo.	and Mac an Daimh his own wife, and they set forth.
Ocus mar do éirgidar arnamhárach teaghlach rígh Laighen,	An lá arna mhárach nuair a d'éirigh teaghlach rí Laighean,	And when on the morrow the household of the king of Leinster arose,
atconcadar bratach na caillige	chonaiceadar bratach na caillí	they saw the cloak of the hag,
ocus an chailleach liathgharmnach ar leabaidh rígh Laighen	agus an chailleach liath ar leaba rí Laighean,	and the grey tall hag on the bed of the king of Leinster.
ocus doconncadar an madra agus selan gabraigh 'ma brágaid	agus freisin an madra faoina shealán	And they saw the dog with a twisted halter round his neck,
ocus doconncadar an gerrán banmairceach agus ant shrathar arpersian (?) edaigh	agus an gearrán bán-mhairceach agus an tsrathair.	and they saw the hack mare and the pack-saddle. . . .
ocus do bhádar an mhuindter ar gáire agus do muscail rígh Laighen	Thosaigh siad ag gáire agus mhuscail <u>Brandubh</u> .	And the people laughed and awoke the king of Leinster,
ocus dochonnaic an chailleach láimh ris agus adubert:	Nuair a chonaic sé an chailleach lena thaoibh chuir sé ceist uirthi,	who saw the hag by his side and said:
“An tú Cuimne Cúllíath an mhuilind?”	“An tú Cuimhne an mhuillinn?”	“Art thou the grey-backed hag of the mill?”
“As mé,” ar sí.	“Is mé,” ar sí.	“I am,” said she.

“Trúagh mar tharra dam-sa cumusc riut-sa, a
Chuimne!”

“Nach trua mar tharla dom lú leatsa, a
Chuimhne!”

“Pity that I should have slept with thee, O
Cuimne!”