In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502\(^1\) in the Bodleian Library, Oxford (Anecdota Oxoniensia. Medieval and Modern Series Vol. I, Part III). During the 1970s Professor David Greene conducted a seminar on this text at the Dublin Institute for Advanced Studies. As a result, he published with Fergus Kelly an edition and translation of *The Irish Adam and Eve story from Saltair na Rann* (lines 833–2240) in 1976. This was accompanied by a volume of commentary by Brian O. Murdoch, published in the same year. Both volumes are currently in print, and for sale at €15 each (€25 for the pair).

Professor Greene intended to produce an edition and translation of the entire *Saltair*, accompanied by linguistic analysis and commentary on the subject-matter, but his death in 1981 put a halt to this project. In his weekly seminar he had covered about half the text, but he had established a provisional text and translation of the entire work, which was typed out by the Librarian Clerk, the late Peggy Walsh. He had inserted various hand-written notes and corrections on her typescript.

Since his death many scholars have come to the Institute to consult Greene’s text and translation. As there is no immediate prospect of a new edition in book form of the entire *Saltair* it seemed to be of benefit to reproduce Greene’s typescript on the website exactly as he left it. The published text and translation of lines 833–2240 have also been reproduced for the sake of completeness. The School would be most grateful for any suggestions relating to the provisional text and translation, which might be used (with due acknowledgement) in a future edition.

This work has been carried out by Sandra Carrick with the assistance of the School of Celtic Studies computer consultants Gavin McCullagh and Andrew McCarthy. The images were scanned on an Ubuntu Linux workstation, and post-processed using the ImageMagick suite before being assembled into PDFs using gscan2pdf.

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\(^1\) For a discussion of this manuscript, see Brian Ó Cuív, *Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries* (Dublin Institute for Advanced Studies 2001) 163–200.
Text based on Rawl.; all departures from it are indicated.

I

Secondary sources: P = 24 P 27 (verse); Z¹ = Eg. 92, fo. 31
(prose summary); Z² = Eg. 1732, fo. 44 (prose summary);
L = Laws i 26-30 (prose summary).

Mo rí-se rí níme náir
    cen úabar, cen immarbaig,
    do-rosat domun dualach
    mo rí bithbeó bithbúadach.

5    Rí os dílib thargca gráin
    ri os cudumaib aicgín,
    ri tess, tíaid, tíar ocus tair;
    fris ní derntar immargail.

9    Rí co rúinib ro baí, fail,
    rí dílib, rí n-aÍmsairib
    rí bithbeó beós, bliath a denn;
    rí cen tossach, cen forcenn.

11 beum taken as beós, since one syllable is required.
(1–4) Ñy k̃ing, the king of pure heaven, without vainglory, without strife, world, my king ever-living, ever-victorious.

(5–8) K̃ing above created things, who surpasses the sun, a king above the ocean depths, a king south, north, west and east, with him no contention can be made.

(9–12) K̃ing with mysteries, who was and is, before created things, before ages, a king still ever-living, of fair appearance, a king without beginning, without end.

(13–16) K̃ing made heaven, who is not vainglorious or changeable, and the earth with multitudes of coverings, strong, stable, powerful.

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1. So Stokes, who is followed by *Dict.* s.v. 1 *dualach*, from which the editors derive *dualgas*. But 1 *dualach* is attested only from SR, see 2695, 5821.

2. See 161, 366, 4498, 7002, 7163. Allotted by *Dict.* to *do-fearaid*, which is probably to be accepted, though a high proportion of the examples have *-g-*.

3. Taking *devatar* to be perfect of potentiality.
13 Nó do-rigne ném nolthech,
ni láibrech, ní [j]cloithech,
ocus talm, tólaib tlacht,
comóin, comfossaí, commart.

17 Nó do-rigne sorcha saer
ocus dorcha cu n-saeb,
indara n-sa, is lath lám
araíle, is adáig isalám.

21 Nó ro delb, tétadub de,
do chéadubur na ndúlse;

25 Nó ro delb eisse each ndúill,
ros derb can geisse cosruín,
ester mìn is garb co ndath
ester marb is beothach.

29 Nó ro thepi, hladmar bráss,
as in chéadbar admas[s]
talm tromth[th]oracht, dalm cert,
dian fonntoacht foleathet.

234 suiltheach, scruthach, h. P has rol at the beginning of the line.
The king made noble brightness and darkness with ugliness; one of them is the full day, the other the complete night.

A mighty Thing

out of the primary stuff of the elements; the wonderful shapeless mass lit up as a fruitful example.

A king shaped from it every element, and separated them without fair intention of restriction, both smooth and rough, both animate and inanimate.

A king who extracted, famously and swiftly, from the very beautiful primary stuff, the heavy round earth—a true fame—whose foundation is length and breadth.

3. Following G. Murphy, Celtica iii 319.

4. Mayer's emendation, based on the reading of \( E^2 \), cf. 148.

5. Fothacht is not otherwise attested; it is no doubt formed from fotha.

* cf. 630, 3655

† cf. terbaid (from do-eipen): isin marq chrinn ildealbhaig as terpad in donun, Eria ii 108 (8)
Rí ro chruth, ní cuác cin[n]te,
hi cuairt na fíomhaichte

domun deibda, deibta druing,
mar uball féidhe fíochrúind.

37 Rí ro delb dlúma iar tain
ūra co derb im thalamain,
rioth raíseim Í bith, bunad nglé,
ind aír uair uiscide.

41 crÍathras uisce n-ain n-úar
for Íathmass na n-áil n-olláide,
iar arbaíd, co asraib sruth,
iar mesraib, co mesrugad.

45 Rí ro ordaig ocht ngaetha,
torgaib cen locht lánaeba;

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33 chruthaigh, R
37-8 raíseim, Í bith, Í bith.
41 crÍathras: following Stokes.
47 cotangaib: see Contribb C. 439. 45-55.
48 For other unexpected forms in -íb, see 66, 393,
622, 969, 142, 1700, 3284, 3452.
(33–36) The king shaped - not narrow or limited - in the circle of the firmament, the shapely world - which hosts affirm - like a fair, completely round apple.

(37–40) The king shaped fresh clouds around the earth - the very subtle running above the world of the cold watery air - a clear virtue.

(41–44) The king sifted noble, cold water on the landmass of the noble tribes, along streams, along the floods of rivers, according to measures, with moderation.

(45–48) The king ordered eight winds, he raised them without a hint of full beauty, he maintains four chief winds, in four sub-winds.


7. ạl?

8. Literally 'barrels'.

9. ?
Cethrí fogaetha aile
rúdait austair ergnaide
  conid í a tíreim chert
  bid í a n-áireim, chert,
  do gaithaib dá gaeth dís.

Rí ro delb datha na ngaeth,
  ro dérb fír sratha slánaeib,
  iar clechtaib, ríth im ratha,
  co mbrechtaib cach ilitha.

In gal, in c[h]orcarda glan,
  in glas, ind usáine allmar,
  in build, in derg, dérb dána
  nús gaib ferg fír sodála.

In dub, ind liath, ind alad,
  in temen, in chíar chalad,
  ind odar, doirchí datha,
  nídat soirchí sogabtha.
(49-52) There are four other subwinds which learned authors recount; their number, eight, is twelve winds.

(53-56) King formed the colours of the winds, fixed them with fair beauty of arrangement, according to customs, a course about, with varieties of numerous colours.

(57-60) The white, the pure purple, the blue, the very great green, the yellow, the red, a sure gift, they are not violent in their gentle meetings.

(61-64) The black, the grey, the dark, the dusky, the dun, dark colours - they are not bright or easily grasped.

1. Perhaps read allmar? No, see 2566.

2-4. All guesses!
Rí ros ordaigh é gach maig
na ocht fogaetha feochraib,
ro delb cen di tha, dín saeth,
crícha na ceathrú prínaogaeth.

An-sáir in ch'horcría glánbhdá
an-dess in geil glásámra
a-túaid in dúb gailbech grach,
an-iar ind odur engach.

In derg, in buide ma-le
eter gl ócus coreráil
ind uainni, in gláis, croda lír,
eter huidir is gláigil.

Ind lìath, in ch'fhr, gráinne a nguir,
eter huidir is círduib,
in temen, ind alad tair
eter duib ócus corcair.

sic leg. gel, PR.

? P
The King ordained them to be everywhere, with the eight fierce sub-winds; he formed them without defects, a protection against troubles, the boundaries of the four chief winds.

(69-72) From the east the clear purple, from the south the bright, wonderful white, from the north the stormy, ugly black, from the west the dun.

(73-76) The red and the yellow together between white and purple; the green, the blue, ... between dun and white.

(77-80) The gray, the dark, the hateful, the swelling (?) between dun and black, the dusky, in the east, between black and purple.

1. The force of the second element in glánbás is not clear.


3. See also Dili 3356. This is the meaning of DII 1 engach in SR, cf. 445, 2576, 4122, 4726, 5578, 8006, 7111, 8125, 8364.

4. For croda see 4141, 4155; lir?
81. Cēir ro cēraided a cruth,
do-rēnad a n-ordugad,
   fo gaessa glesajib, cen chlīth;
   iar sēssajib, iar suidightib.

85. Na da gaeth dēc, tōlaib tress,
   tair ocus tier, tuaid is tesa,
   rī ros cuibíg cota-gaib,
   ros cuibrig fo .vii. nglesaib.

89. Aī do-an-arbaire iar sēssaib
    im thalmain co n-iglesaib,
    eac dh gaeth im gles nglē
    is oenglēs foraid huile.

93. Aī do-s-rat iar nglesaib clecht,
    iar mbēssai, cen tarimthecht,
    indara uair, blāith[i] iar mbla →
    in uair aile ainbthecha.

83. gaessa, gaessaib, R


95-6. blai, ainbthechaie R.
(81—4) Properly their shape was arranged, their ordering was made, under harmonies of wisdom — without concealment — according to ranks, according to situations.

(85—8) The twelve winds, with hosts of combatants, east and west, north and south, the king arranged them, holds them, he fettered them under seven harmonies.

(89—92) The king bends them according to ranks around the world with many harmonies, each two winds in a bright harmony, and one harmony upon them all.

(93—6) The king arranged them according to accustomed harmonies, according to habits, without transgression, openly, at one time mild at another stormy.

1. Two for each of the twelve winds, plus one controlling them all.

2. iar mbha?
97. Rì tadbain toimis don leirg
ò thalmaín co fir midint,
frì do-midet, mòt glanna,
frì tiget na talmuma.

101. È buidig acht rinn, ràim [can]
ò fir midint co talmain
Satùrm, Íòb, Mercùir, Mars
Sol, Ùenir, Lùnà Lìammas.

105. Rì ro rìmi, rìgia in blà,
ò thà talmain co èsca;
ù mìle fichet ar cheòt,
for midet 'na glàrmiet.

109. Is è sainn ar
[c] [a]
limit è fri inlùnd,
dìanìd aimh triàllach, derb tra,
a nmem niàbch n àir da n-aèrda

113. Ind rae o èsca co gràin,
rì ro rìm co ngle glàrnìr;
da còt mòl, mòr in smocht,
la trì cèithair cèthrachat.

109. n-aèrda, P; n-aìerda, R.
The king
(97–100) The king shows a measure to the slope from the earth to the firmament; according to the thickness of the earthly mass they measure it, a pure amount.

(101–104) He established seven heavenly bodies, a (good) course, from the firmament to the earth: Saturn, Jupiter, Mercury, Mars, the Sun, Venus, the very beautiful Moon.

(105–108) The king reckoned, a royal ..., from earth to the moon; 126 miles, they in its pure amount.

(109–112) That is the cold air, moving about with many breezes, whose name is 'travelling' (or, whose travelling name is) the bright airy heaven.

(113–116) The space from the moon to the sun, the king reckoned with pure clear diligence; 252 miles, a great discipline.

1. See Dict. D. 180. 38 ff. There may have originally been a verb do-adban 'constructs', see Iochlann ii 203, s.v. adba.

2. talmanda = older talmandae.
117 Is é sin int ethier nais
cen gaeth, cen àéir, angluais,
dianid aims, cen balba mbla
in nem n-ama n-etherda.

121 Trí ch matrimon in-sain do lóir
eter firmaint is graín,
mo rí rimibale ro ír sein,
do riminacht do rimireb.

125 Is ísin ind Ulimp uag
cen chumscugad, cen inluad,
iar sluicht saer na sruthis sen
dianid aims in tres noebnen.

129 Dá mille déc, tóirinn nglé,
ar chóic cótaib déc mille,

cain rith rimirethait in-sain
ó firmaint do talmain.

133 Néit na roé, ruathor cint,
o thalmain có firmaint,

is sé in néit saíin, srethaib srath,
o firmaint có róihed.

117. nangluais, P H.

121. in-sain, cf. 131; int saíin, H; ant saíin, P. go leir P.

123. ro ír, P; rofír, H.

133. ré, P H; cf. 133.
(117-120) That is the noble ether, without mind, without air, unmoving, whose name, without mention of silence, is the famous ethereal heaven.

(121-124) There are three equal parts, all there, between the firmament and the sun; it is my king of strong heavenly bodies who granted that, who bestowed (it) on calculators.

(125-126) That is the pure Olympus, without movement or motion, according to the noble tradition of the old sages, whose name is the third holy heaven. ①

(129-132) 1512 miles, a clear marking out, a fair running the heavenly bodies run there from firmament to earth.

(133-6) The amount of the space, a delimited journey, from earth to firmament is the (same as) the amount from firmament to heaven.

1. See Seymour 'The seven heavens in Irish literature', ZCP xiv 18-30, who points out that there is a digression here. The next three heavens, and the firmament, are mentioned in 173-196; the seven are enumerated in 633-636. See also Ó hÉinéir ii 162.
Cethri mille fichet sain
ar tríocht cút do miliú,
  o ñunn co ríched, rúin n-oll
  cemothaí firmamentum.

Mént na rée sain uill
  o thalmair co ríghúide,
  is sed fil o thalmair tinn
  sis co féidreannaí Íffinn.

Rí cuch thuir thuathaig dain deirlg,
  re thuathaig rúin firmint,
  feith ba dhéibh lias óg cuch saolg
  ros delb don maísa éorthaig.

Rí na n-uile n-adhain n-án
ar abhúil bladhmar bithmár
  in [n]glóirull co ceassair chain
  doth-rórimn i cóis cressaib.

In cùiced críos guireas chuimhse
  mo rí ruithse tria thrítheas,
  fri sásad slúagda saighthe
  da úarda im da mesráigthe.

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141. a met, PR; cf. 133.

150. mhbladhmar mhithmár, P.

Ceasair
151. ceassair, P; cessair, H.

152. do róraind, P.
(137-140) That is 3024 miles from here to heaven, great
course, not counting the firmament. 1

(141-4) The amount of all that space from the earth to the
royal seat is what is from the firm earth down to the
depths of Hell.

(145-8) The king of every swift red peopled host formed
the firmament himself, as he had decided, he formed it from the shapeless mass.

(149-152) The king of all the noble materials, our famous,
eterially great marked out the pure great one, with fair
cloak (?), into five zones.

(153-6) My king moves the fifth zone which warms the skin
through its eternal heat; there are two cold (zones) around
two temperate (zones) for the satisfying of the efforts
of hosts.

1. Cf. Æriu xxii 133 n. 1.

2. buile? Cf. build 'flourishing', Meyer Contribb. (buil'd

3. Perhaps read cassai 'cloak' rather than cassair 'hail'.

4. It is possible that this quatrains should follow 137-160.
Uarda an-dessa is uarda a-thaíd
in da mesraighte, is mórbaíd,
in críos tessáigithi, is dero de,
er na da mesraighte.

Al targaí ceacht rúil
ro suidig smachtai fo uagráir,
ro-da-gní cen chéithle nglé
do chéithrúth na firmnínite.

Anal bhí sé a bhosco ím ag
acht no-s-luí línait ilchor,
fiál na firminínti im bith
trí bithu for a bithríth.

Machaidh fo-choird a toimse
iarr sreith stóirc fáir sistríollai;
is annsu in fomus 'mose-ambair
ní trí tráns na toimsideir.

Ro rannad iarr n-intluacht fail,
feibh ro deighnaisse sachtair;
da sé phairte fo chuí chaín
da sé mís 'na n-irchomhair.

Uítse mís do gráin each pairt
iarr séis na n-uicht n-ardaitt,
fo rith riathair, [is réim] nglé
-ceacht mulladain do f-timchella.

172. tríth, R; grúide, P.
173. fail, P.
175-6. da se bratá fo chús chaír / da sé phairt 'na n-irchomhair, R; reading here adopted from prose version; ro ordait in ri iar sin da se pairtí do bith iníthi, 7 da se mís ina n-irchomhair, Laws I 28.
179. riathur, amended to inathur, R; anathur, P. Cf. for riathur, 5239. Two syllables short.
(157-160) There is a cold zone south and a cold zone north, the two temperate, a great victory, the hot zone, it is certain, between the two temperate.

(161-164) The king who surpasses every bright ruler has established laws at his own will; he made them of the primal form of the firmament without clear co-operation.

(165-168) The veil of the firmament is around the world as its shell is around an egg, except that it moves with numbers of many turnings, eternally running for ever.

(169-172) It is around that it is measured, according to a pleasant arrangement, with eternal light; the calculation is harder because it is not measured across through it.

(173-76) It was divided according to a plan, as authorities have pointed out: twelve parts, under fair tribute, and twelve months corresponding to them.

(177-180) The sun journeys for a month in each part, according to the opinion of the distinguished pleasant authorities; with the running of a river, (it is) a clear (course), it goes round it every year.

1. *cétłud* from *cét* 'with' + *łud*. The commonest meaning is 'sexual activity', but 'alliance, co-operation' is the meaning required in *cétłud fri rig Cassil*, LL 37492.

2. Meyer suggests all, see 4947 but the reading of P may be correct and the meaning simple 'which there is'.
Isind fírinnint co ghlé
sessa dá sé senistre;
do-thaitní fri d'é 'ma-ille
cach phairt sí sé senistre.

A-thá iar núint in dí Ríg Réil
ro dela dhíse [fo] uagréir
fo clúthadh, cen dolma ndein,
comla for cach senisteir.

Trénbrat demín, torom n-án,
marbad gennin coem comáin;
tuinech torachta réig réig
im thalmair co tri nímid.

Im tri nímid a-thá cen tár,
trí nímid impe, it insléin,
in sechtadh ném, is é sein
ro chartadh eber nímid.

183. fri dia, RP.
186. wanting, H, dia, F, but cf. 162.
192. contib (condib ?), RP; ... ina tonaigh torachta im
talmair co tri nímid 7 co tri níme impi, Laws i 30.
(181-4) (There are) clearly seventy-two windows in the Firmament.

(184) It (the sun) shines during the whole day (through) six windows for each part. (There are) clearly seventy-two windows in the Firmament.

(185-8) There is, according to the mysteries of the bright king who shaped as he wished, a shutter on every window, firmly formed, without ... slowness.

(189-192) (There is) certainly a strong covering, a noble course, like a fair full skin; he bound a round tunic about the earth with three heavens.

(193-6) It is around three heavens without shame, (and there are) three heavens around it - they are complete: the seventh heaven is the one that has been placed between the heavens.

1. This passage has been interpreted as meaning that this seventh heaven is not the uppermost, but the Firmament, which encloses the earth and three heavens and it is in turn enclosed by three others.

*Read dūlī dia layārīr, cf. 16.13 (M, B)*
Ní sossad suíar scél aingeal
achtaí is cúirt chór choemdaingin
smal bíís rothmol for lúth
trí bithu for bithimuid.

Ind hírmimint, ilar mblá,
is na seacht réid aíregdá,
a-tá for oenrith gluíor aíglé
o-thá in aíglr ro créthaigthe.

Ní ro rann, rúandadh ós leirg,
ní másrainn fáinn, hírmimint
sraithb samlaib, slemnaib slecht,
dib rennaib derbdaib dèicc.

Ní Ós cach aim, Ós cach dinn,
dó-rat aínn for cach n-oenrinn,
ní mennain, iar ndligad slecht
do na dib rennaib dèicc.

Fuath cach renna, ruathar aíglé,
i timchuairt hírmiminte,
faib ros derbeit, delgnaid [sin],
is aíndelbaib ainmniótair.

Taken by Strachan (VS p. 33 n. 1) to be for ro-s. derbait, cf. 5557

208. i ndib ... dèicc, R.P. Cf. 212.

215 ros derbeit. According to Strachan, ZCP ii 402, there are no examples of the pret. pass. pl. in -it in SR; it -it presents a further problem. If the form is taken as prs. 3 pl., the ro is equally difficult.
(197-200) It (the firmament) is not the pleasant abode of the host of angels, but is a fair strong circuit, moving as does the axle of a wheel, eternally and continually moving.

(201-204) The firmament, many 'x', and the seven noble heavenly bodies are on the same bright clear course since the time they were created.

(205-206) The king divided the firmament into twelve certain parts - a red colouring above the slope, no weak ... 7 with similar rows, with smooth courses.

(209-12) The king above every place, above every height, gave — it is no lie — a name to each one of the twelve heavenly bodies according to proper law.

As they have been confirmed (?).

(213-6) A name was confirmed, that is clear, they are named from their shapes, the form of each heavenly body around the firmament - a clear running.

1. "ualrad? All these chevilles are obscure.

2. The confusion between ranna 213 and ranna 212 appears to be deliberate.

3. See note opposite; an alternative is 'as may confirm it' (?).
217. Taur probably = Táir, making rhyme with chóir.

219. scríos, P.

225. lúarda corrected to lórda, R; lórda, P.

231. hi quindecim, R, iar ndocim, P; perhaps read (n)a cóisc
dec (i: telt 232).

235. Pisc wanting, RP.
(217–220) Aquarius, Pisces, Aries, Taurus of settlements, correct Gemini and Cancer, Leo, Virgo, Libra, ... Scorpio, Sagittarius, Capricorn.

(221–224) The king with mysteries arranged them in their vast masses along the range of mountains, against which sun and moon run.

(225–228) Thirty days – a full course – with ten hours and half an hour the sun runs in every constellation with a ... journey over every he... everywhere.

(229–232) The pleasant sun, according to rule, goes round every year; on the fifteenth of the calends – a fair height – it enters each constellation.

(233–236) The sun in Aquarius, a space without shame, has been made in January, and the sun is reckoned in Pisces clearly in February.

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1. scru(1)s?

2. trechess?
Grian i nAirt, aordairece dí,
do thadba muis Marti,
ocus i Tair grián dia róir
do-thaitni i muis Apréil.

Grian i nOimhin i muis Mai
is deimhin, ní imarchlaí;
nocho chuinn guírse cach treib
i muis Iúin grián i Cnaeir.

I muis Iúil in grián i lLeò
is ann feras a lángleò,
tòit grián a denus fria tuise
in Virginum in n-August.

Do-thaitni grián fiad cach drung
i September in Librum
grían no-da foile, no-das ceil,
i Scoirp i muis Ochtimbeir.

In Sagitarium grián dos-feim
ós cach ríin in Novembeir,
in December, is clann cli,
bíd grián in Capricornú.

immarchlaí, cf. 4697.

nochosceil, R, nochasceil, P.

chian, R, clann, P.
(237—240) The sun shows in Aries in March, that is conspicuous about it, and the sun accordingly shines in Taurus in April.

(241—244) The sun is in Gemini in May, it is certain, it does not vary; not quietly does the sun warm every people in June, in Cancer.

(245—248) In July the sun is in Leo, it is then that it shows its full strength; the sun goes for a space on its journey into Virgo in August.

(249—252) The sun shines before every people in Libra in September; it hides itself, it conceals itself in Scorpio in October.

(253—256) In Sagittarius the sun conceals itself above every path in November; in December — it is long remembered — the sun is in Capricorn.

1. -foile is taken as a form of fo-luigi, cf. no-das ceil, dos-feim.
At é sein in d' sè rinn
do-rōsat Pladu forfhinn
ōs cach rian rethaít fon mhíth,
riú rethe's griain a glanrith.

A côic cach las d'físs cen brath
dlegair do cach intiuichtach,
do cach cen, cen gláma gná,
bis fo gráda ecaillse.

Lá mís gréine, ēsca acs,
rith mara cen immarbae,
lá sechtmaine, fēili n-uag,
iar certglaine co n-imluad.

Rē re-rēthaig, sroenainb slōnn,
do rethaib roenainb rēlann,
feib nos airbríg ōs rannaib
rēs airmigg dia n-anamnaib.

Cid casm lenn in leth fail frīn
firmiúinti na n-ilrind,
in leth ailé, līth cen geis,
nocon ēitchiu ciath-cheamis.
(257--60) Those are the twelve constellations which the bright Lord has created; they run throughout the world every year, the sun runs its pure race against them.

(261-264) There are five things which a learned man should know about each day, everybody who is connected with the church, without appearance of censure.

(265-268) The day of the solar month, the age of the moon, the running of the sea - without folly - the day of the week, of pure festivals, according to right clarity, with their variations.

(269--272) As king arranged rank of stars (?), the rows of the stars in courses; as he gathered them above divisions he named them by their names.

(273--276) Though we think fair the half of the firmament, with its many constellations, which is turned to us, the other side - a festival without hindrance - is no uglier, if we were to see it.

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1. This difficult quatrain has been translated with the emendations *sroena, roena* for *sroenaib, roenaib*. For *slewm* see *mo Dia trico fri sothchor hlam* 5253.
rí ro-gní, clichís cén meirg
iar na fithis firmainnt,
comfocús taidbain a dreach
im thalmain do cacht oenleith.

rí ro delb firmainnt fír
cona rennaíb cén dimbrig,
immon talmain, cén goil nglé,
im-soí on tráth coc traile.

rí do-rígni muirlinn mair
ós an firmainnt iméilain,
in muirlinn aili is sí in muir
for-dasn-líada im thalmain.

rí ríil do-rairmgert cásch fáith
coimdui cuntaig cásch coemgraid,
dorósat gréin crotha glain
for-osna níem im thalmain.

rí do-rígni éscá n-áin
ocus ind fárrgra imálain,
for trághul do-s-róna in ri
condat córa, comhuibid.

Sussed rann doimuín, cocch dú,
is sí mait fil i n-öséu,
ocus in sin gréin có glain
se d'omnét déif in talmain.
(277—280) A king who made, who started off without fault the firmament along its circuit; it shows its face equally near the earth on every side.

(281—284) A king who made the true firmament with its constellations without fault; it turns around the earth from one time to another, without a clear lie.

(285—288) A king who made a great ocean above the whole firmament; the other ocean is the sea, which closes itself round about the earth.

(289—292) A bright king whom every prophet foretold, the Lord who guards every heavenly order; he made the sun of pure shape, which lights up heaven around the earth.

(293—296) A king who made the noble moon and the whole sea; the king made them under rule so that they are proper, corresponding to each other.

(297—300) The size of the moon is the sixth part of the earth, in every place, and there is sixteen times the size of the earth in the sun.

1. Deduced from ar-clich, con-clich, etc.; no other exx.


X tadbair with cause, as at 423
í dhe-rigéar níll
fóid 9airre díarmaír ndírim,
ní thadbann neach acht mo rí
a n-anman nach a n-áirmi.

í dhe-rigéar aitea sluaig,
do na hénáib fri imuid,
do altaib isna sléibib,
do graigib for maGREidib.

lírda na n-anman n-án
is na n-ildelbda Ádarmaír,
ní fíall i crí réime sin
acht mad in rí do noèbmid.

í dhe-rigéar aér n-uair
ocus tene rähl rorúad
ocus talam bladmar brás
ocus sruth raglan rathess.

rí ro súil talmain iar tain
do lúnaib, do ndhúabdalb;
len in domun dia mbolud
co n-immad a n-iltorud.

311. cli, réime, P.
315. tólaib for bladmar, P.
316. rethas, P.
The king made a multitude of animals under the vast incalculable sea; nobody but my king expounds their names nor their numbers.

The king made series of hosts, of the birds who move about, of wild beasts in the hills, of herds on the smooth plains.

The variety of the noble names and of the vast varied shapes — there is nobody alive who calculates that, except the king from holy heaven.

The king made cold air and bright very red fire and huge famous land and the pure stream which runs.

The king seeded earth afterwards with plants, with woods; the world was full of their scent, with the multitude of their many fruits.

1. Lit. 'streams'; perhaps read aretha.
321  Rí con-ic uacht ocus tess
    mo rí firín trum Háless,
        is hē ro suitig cach sōs,
        rī cen tuirim, cen aileas.

325  In rī rēil na rūn co rath
    do-ārfaid dūn cach n-įngnad,
        dīq, thuisain treothu, dīn nglē,
        is trīa līn a mīrbail.

329  Rī ro-gīr cach ndūl fo leith
    aichsid ocus nesuicseid,
        acht in rī ro delba sain
        nī fail nach rī for tālmain.

333  Rī fail do daīnib daingib
    do aingib nī archaingib
        nech thucus tria dīndníur de
        na fail d'įngmud lām rīg-se.

           No rī-se rī nīse nāir.

331.  ro delba, cf. 363. Probably analogical to ro-λέικι, etc.
Strachan, W5 p. 32, n. 5.
(321—324) [King] controls cold and heat, my righteous
king who watches over me, it is he who established every
order, a king who cannot be counted or told.

(325—328) The bright king of the mysteries, with grace, has
shown us every wonder, so that we might understand him
through them, a bright protection, and through the number
of his miracles.

(329—332) The king made every separate element, visible
and invisible; there is no king on earth but the king who
formed that.

(333—336) There is not of strong people, of angels or
archangels, anyone who understands through his great
attending (?) all the wonder my king possesses.

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1. There are no other examples of din as neuter.

337. Hif do-rigni riched réil
    cona chríchaidh dia comair
    treb thogach dúanach daingean
    do slúag ñmra archaingel.

341. riched co n-ilur a drong,
    saer sIthech, n̄d imchumong,
    cathir dromoll co c̄et rath
    - m̄et don domon a dechmad.

345. Failte ann trif m̄ůr cen meth
    dh̄µir imthimchellait riched,
    m̄ůr do glain uaine, gn̄µ cain,
    m̄ůr di ñr, mur di chorcair.

349. N̄r n-uaine cen chess i-smach
    m̄ůr n-ñ́ir fri cness na cathrach
    i smedh̄en fri gelgl̄īr cain
    m̄ůr darm̄r di chorcair gl̄ain.

340. archaingel, A.
346. d̄ür, P.
351. Head gelgl̄ir? For confusion between gl̄ir and
gl̄īr see 1368.
King made bright heaven with its appropriate boundaries, a chosen songful strong habitation for the wonderful host of archangels.

Heaven with the multitude of its peoples, noble, peaceful, not narrow; a strong city with a hundred graces - a tenth of it is the measure of the world.

There are there three walls without decay; they surround heaven firmly - a wall of green crystal, a fair deed, a wall of gold, a wall of porphyry.

A wall of green without weakness outside, a wall of gold touching the city; in the middle, with bright fair glory, a vast wall of porphyry.

1. Accepting the reading glôr with meaning 'glory'.

But perhaps gelglôr: derôr?
Fail ann, co trichim trethan
cathair chrichid chumlethan,
fail inti, fri síd solus,
se t sír, cathri prímidóirus.

Múth cach doruis díb le laith,
do na cathri prímidóirsib,
toes fri toesb, diní iar tosmas,
míli dar cach n-oendóirus.

Fail crois d'ór in cach dorus
se sílla sílsg sírásolus,
rf ros delba cen taigga,
it á rémra roardda.

En do dergóir for cach crois
ős chánd lerglóir nach anfois
in cach crois, fri ernól cuir,
seimn dermór do Íc lógmair.

366. ós lerglóir, P.
(355—356) There is there, with a sea of fire (?), a perfect, spacious city; there are in it, with bright peace, a perpetual path, four principal entrances.

(357—360) The size of each entrance severally, of the four principal entrances, side by side, after measuring a number — a mile across each single entrance.

(361—364) There is a cross of gold in each entrance towards which an ever-shining host looks; the king made them without breaches, they are thick and very high.

(365—368) There is a bird of red gold on each cross above good surfaces which are not unsightly; in every cross ... there is a great gem of precious stone.

1. Conjectural; see trethen, triches, Contribb.
2. Cf. 922, 5627.
4. Perhaps read canas lerglor which sings with full voice? Note the rhyme running through all four lines.
5. ernol looks like a compound of iærn: 'in an iron setting' ??
Archangel cech la', luad ndil,
con a bh'ug o rig richid,
co classchetal, co ceol gle,
timchell cacha oenchruse.

Fail ann faithchí cech doruis
cain fri taichmi derrthomuis,
samlain cech air dib fo feib
fri talmain cona muireib,

Cuaird cacha faithchí fo leith
cona grenaib airgdidib,
cona brugaib fo bh'ath bhi
cona lubaib ligaidib.

Cid aibal lib, lathar nglé,
méin na faithchí faisingse,
mùr d'argut, cen gu'm naithbi,
ro-gnàd im cach oenfaithchí.

375. cech ai, P; cech dib, R.
384. , P; im cach oenfaith, R.
(369--372) Every day an archangel (comes) with his host from the king of heaven, with choir-singing, with bright music, around each cross.

(373--376) There is there a lawn for each entrance; fairly, for the calculation of sure measurement, I compare each of them to earth with its seas.

(377--380) The circuit of each separate lawn, with its silver foundations, with its lands under good blossom, with its bright plants.

(381--384) Although you think great - a clear statement - the size of the wide lawn, a wall of silver, without failure, has been made round every lawn.


Airfortoich na mür cen meth
imson dün do cach oenlaith
co sostaib slánaib sidib
diärníd d’ilmilib.

Ocht n-airfortaig ann fri sraith
co comraicet ‘mon cathraig
nín thá samnaí ná sét sruith
don má t-fail cach airfortaig.

Cach airfortach lán lubae
cona ngreanachd créadumais
mur do shréad chaim ro calcad
co tréen im cach n-airfortach.

Má mür deóc, tóraing ngle
na n-airfortach, na faithchí
com-thath na tri mür im-suig
failet imon primchathraig.

385. cen meth, P; im-suig, H.
388. do hilmilib, RF. Elision required for metre.
393-4. lubaib ... credumais, RF.
394. criad, RF. ro calcad, P; ro ch-, H.
397. dec, RF.
400. im, H; imon, P.
1. The porticos of the walls without fail, around the dun on every side, with unbroken peaceful dwellings, an untold number of thousands.

(389--392) There are eight porticos arranged there which meet around the city; I have no comparison or noble likeness to the size of each portico.

(393--396) Each portico is full of plants, with a foundation of bronze; a wall of fair bronze has been hardened strongly about each portico.

(397--400) The twelve walls, a clear boundary, of the porticos, of the lawns, not counting the three walls which are around the chief city.

1. The translation is without prejudice. The word (airphortach in L&B) is not otherwise attested.

2. side as adj. ?

3. cried = crōd = creduma, L&B. Cf. 410.
Cethracha dorus hi treib
ríchid com na rigdoirsib
a trí cach a faithchí, feith!
is a trí cach airfortaich.

Cethrí dorus airri im-mach
na n-airfortach n-immeachtrach
frisín tóthlai, tólaion amacht,
frisín eithne n-athchomharc.

Comá d'argut eain ar dreach
each dorus dorn faithchí-sín,
comada créda co rath
fri doirsi na n-airfortach.

Na frithmūr Ón dún im-mach
inna n-úill n-airfortach,
samhlaithir fri bladail mbla
óetha thalmain co Ósca.

402. rigsaibdeib, RP; rigdoirsib, LS.
408. eithneathchomharc, R; n-athchomharc, F.
(401—404) There are forty doors in the dwelling of heaven, together with its royal doors; three to each lawn, see! and three to each portico.

(405—408) There are four doors out in front of it, opposite the mighty lawn, with will many commands towards the first challenge (?) 3

(409—412) There is a door-valve of silver in front of every door of that lawn; there are valves of bronze, with grace, on the doors of the porticos.

(413—416) The subwalls of all the porticos, extending out from the dun, are compared to the famous space (?) from earth to moon.

1. 3 to each of 4 lawns (373) + 3 to each of 8 porticos (389) makes 12 + 24 = 36, to which is added the 4 rígidōrus = prīmdōrus (356), to make 40.

2. So Murphy, Celtica iii 319.

3. A despairing guess! cf. An equally obscure ἀηθομάρκ, LV 1375

4. Some word to match airde 419, 423 is required. The distance is 126 miles (105-8).
Mùr na feithchi, sib do-sli;
ros deilbha do Úmiruin,
a n-aíde, aodhul fo nám,
óthá thalmáin co glangeáin.

Na trí mùr, sib a n-aithfaig,
timchellat in príomhatraig,
tadbain a n-aíde cen maíg
ó thalmáin co fírannasment.

Suidigud na mùr im-saig
immon dún, immon cathraig,
a thrian cach mùr, monor ngi,
réil ra díall seach araile.

Rí ros fossaig cóta-ngaib;
na ssossaíd 'príomhatraig';
deimní a taichní ón dún im-saigh
na feithiche, na n-irfortach.
(417–420) The walls of the lawns, as is fitting, have been made of findruine; their height, wonderful under radiance, is (that) from earth to the pure sun.

(421–424) Their height shows (that) from the earth to the firmament without lack.

(425–428) The situation of the walls outside, around the dun, around the chief city, is that a third of each wall exceeded beyond the other, clear task.

(429–432) The king who established them maintains them, the dwellings around the chief city; the measurements of the lawns and the porticos out from the city are certain.

2. 126 + 252 = 378 miles, see 113–116.
3. athfach = athbach, cf. 473, 4683, 5055, 7347.
4. 1512 miles, see 129–30.
5. That is, each wall is a third of the preceding. This fits for the first two, but not for the third. \(378 \times 4 = 1512\)
433. Sluaig aille Adam, airdle drioig, 
inna ndálaib fria níbhearn, 
glás iar ndligud dib ro-aithch 
sech inuí ccech osóidsaidd.

437. iSd cach sluaig dib fo leith, 
'ná n-áirfortchaitb, 'ná faichtib, 
lána do ligaid fo feib, 
do áidib, do sónnigeib.

441. Nósí is nosbhlaga co rath 
fo braenuaide iar mórachacht, 
scéardach frisaid slóg in-saig 
bértair iain morchathraigt.

445. Cathair Dé copa scóilsi, 
cidt móra a príomoirsi, 
ní thúit inti sí thalman treib 
acht mad centriar do doineib.

433. drioig, P; baind, R.
437. dib, P.R.
438. n-áirfortach, R; n-áirfor , P.
439. lánaib, R; lán , P.
447. thalman, P; thalmain, R.
(433—436) The hosts of the children of Adam, amazing
crowds, gathered together for a sure division; it is
clear which of them passes beyond the place of each
dwelling according to law.

(437—440) Each of them is separately in their porticos
and lawns, full of joys, in excellence, full of
peace and happiness.

(441—444) Saints and holy virgins, with grace, bloodily
(or tearfully ?) victorious after bloody (or tearful)
battle, will be separated from the host outside and
will be brought into the great city.

(445—448) The city of God, with its light, although its
main entrances are wide, only three kinds of person go
into it of the race of earth.
Daní con-aí diliged De
duine óg iar hrinne,
co ngním adma ní hchithe
duine aíme atheighe.

Con-géardaír co báid am-maig
na náib isin príomhathraig
íoth ro-chlois,
cách d'ib dara príom dorus.

Na doirí chaindelbdaí glain
laiderdai dond lic lógmair
co n-ollbladaíb, sceatáií slóig,
cona comadaíb dergdair.

Trí athchomhairce ceoch doruis
cain glantogairt toetomuis
fri cach clóhalt, erim ngur,
at-chonnarco for cach oenmair.

453. imnug R; imnaich P.
454. naeb R; nacóbh P.
(449-452) A man who keeps the law of God, a chaste man truly, a wonderful man of repentance, with a skilful deed which is not hidden.

(453-456) The saints will be called fondly into the main city, excellent, under joy, a festival which has been heard - each of them through his main entry.

(457-460) The beautifully formed pure entrances, shining with precious stone, with great fame, which hosts approach, with their valves of red gold.

(461-464) There are three challenges (?) to each entry, a fair ... of side measurement to each famous building, a keen meaning, which I have seen on each wall.

1. Cf. lfgan 439. Or perhaps $\text{f}o$ l'g.

2. Taking the sense to be that of sega raim 2363 and sega mail 4253. For other examples of the ending -tait see 953, 2981.

3. togairt ?

4. For the meaning cf. Ý òro folaisig dam 713.
Aurdochait na ndorús n-óg
cain sēt solus do dergór,
   a-tūt fo nēim, nūssad nglē,
   airiddiu cach cēim araile.

Ú chēim do chēim, ērim ngūr
is rēid drēimm isin prēmūn,
cain alagāidi, sēt ro-saig,
mōr māli, cēt do chēaib.

Hi cūird na mmūr, mōr n-athbach,
i smedōn na prēmchathrach,
   lēbinn glainidi giordai,
   drochte dronai dergordai.

Filet ann brugi blaiithi
bithūra cach bitrāithi,
   co torthaib cach thoraíd dil
   cona mbolthaib mlidib.

477. faithi blaiithi LB.
(465–468) The forebridges of the pure entrances (are) a fair bright path of red gold, they shine, a bright festival; each step is higher than the other.

(469–472) From step to step, a keen meaning, it is easy to climb to the main city; a fair peaceful host reaches the path, many thousands, hundreds of hundreds.

(473–476) In the circuit of the walls, a great in the middle of the main city, (there are) pure bright platforms and strong bridges of red gold.

(477–480) There are fair lands there, eternally fresh at every season, with the fruits of every dear fruit, with their honeyed scents.
Fail ann cén toirsi dídhad
fail soísi cén shírdhbad;
ceál glúara cainí grímní
búana básí bláithinní.

Fail ann ní sásas ceoch slóg
hi ríochud rígda romór;
foigur na ngrád, na ceol nglé,
bolud na mbláth aboltnaigthe.

Fail móir do sostáib, saer slán,
fail móir class coisaid comnár,
fail ann móir slúag, seol anaisíi,
fail ann móir ceol cech cenclaissí.

Faillet ann linní leithná,
Milli a n-inní, a n-oetthreithná,
gléórda is mó-canat classi
suarca segtaí somblaissí.

482. sirdibhád P; sirdibad H.
483. aboltnaighí H; mboltn- the P.
(481—484) There is there comforting without sorrow, there is light which is never quenched; clear pleasant exact lasting dear fair melodious strains of music.

(485—488) There is there what satisfies every host in great royal heaven: the sound of the (heavenly) orders, of the bright music, the scent of the fragrant flowers.

(489—492) There are many dwellings there, noble and complete, there are many strong modest choirs, there are many hosts — a refined music — there are many strains of music from each choir.

(493—496) There are wide lakes there, their interiors and their pleasant waves are beautiful, (they are) pleasant, noble and delicious — choirs sing clearly about them.
Failte ann srutha sengga
do cheinniul cech coemann
fri sasad sloég, fri sotlaib,
fail ann móir do Íntopraib.

Failte ann lecu lórdal
failte ann foraid forórdail
—forríg na sloég do-s-rogaib—
fail ann móir do rígarothaib.

Failte ann móir mhile, mbroga,
móir tire fri imthoga,
móir sét sétach, alán saine,
móir sét sétach clármaige.

Móir ceol caemnaí cén bine
fail i reomnaig ríndhime;
móir seol slílig, móir areth séis,
nén roig tuirim na alaimís.

499. sic P; fri sasad sloig sir sotlaib H.
500. Íntopraibh P; findtopraib H.
509. caimnaig H; caomhnaigh P.
512. roig H; roich P.
(497—500) There are there narrow streams with a variety of every fair ale; for the satisfaction of the hosts, for the proud ones, there are many wells of wine.

(501—504) There are abundant jewels there, there are gilded mounds there; there are many royal streams there, it has taken away the arrogance of the hosts.

(505—508) There are many trees and fields, many lands to be chosen, many rich paths, many hundred populous plains.

(509—512) There are many entertaining strains of music, without harm, in the plain of heaven of the stars, many excellent melodies, many ranks of music, which cannot be counted or told.

1. A tentative translation, taking do-s-rogait to be pret. of do-gaib, digbail.

2. The formation is uncertain, but the word must be connected with caemna 'act of providing entertainment', Contribb. C. 17. 2-16. Read caemna!
513  Fail ann iar sēt, arethaib smacht,
cēt a cethair cethrachat,
  fiad guīis ind rīg cota-gaib
  iar n-āirim di ņochraicib.

517  Ū thosuch domán co brāth
  clann ādaim, ãid ē a conmād,
    nǐ choemāisitís, dīgrais sēis
  cēch ņochrāisc dib d'aisnēis.

521  Cemmo-thāt sain cota-gaib,
  fail i nānim do ņochraicib
    lir bannāi flechaid, fūaim tricc,
  no slamna snechta snigit.

525  Sossad slān mo rīg rathmāir
  fil for lār 'na premchathraig
    is mōr cēt mīlī 'mo-beir
  hī timchuaird a fōsscemeil.

  516.  iar nārem R; iar nāirimh P.
        a ņochraicib R; i bńochraicibh P;
        do immfōcraicib L.B.

525-6.  rathmar, na premchathraich R;
         rathmāir, na premchathrā P.  An alternative reading
         would be:

          Sossad slān mo rīg co rath
          fil for lār na premchathraich ...


are

(513--516) There are, there along the path, with
in front of the king who maintains them, 1,440
rewards, when counted.

(517--520) The children of Adam, though they should talk
from the beginning of the world to the day of judgment,
could not - splendid arrangement! - tell each of
these rewards.

(521--524) Besides those, there are rewards in heaven -
as many as drops of rain, a swift sound, or flakes of
snow that fall.

(525--528) The safe dwelling of my gracious king is
in the middle of his main city; there are many hundreds
of thousands whom he places around his
dwelling-place.

1. Imperf. subj. for condit.

2. So Conribb. I 133.4; the derivation of sceimel from
scabellum was suggested by Stokes. Apart from the formal
difficulties, the meaning of sceimel is rather 'roof,
canopy', see Conribb, S. g.v., and 544, 546.

a. Cf. CÉ 1092, 37.12, do féchraicid lósain, ZCP iv 235.89.
529  announced ro-ghId huili
   do rI chid rIgshude:
      rI co ruinaib do-forgaib
   ois na miraib eraidaib.

533  Sossad ndingal co scillaib
   nessam dona prindoirib,
      Archangail cona a-airrib
   is nessam do naebslingib.

537  Viritutes, nert ois cach maig,
   is nessam do Archainguib,
      Potestates, deoda tus,
   is nessam Virtutibus.

541  Principatus, blaith a seis,
   is nessam Potestates,
      Donatiiones, drog demin,
   fo diuplaib ind ‑ossceimil.

532.  eraidaib R; erordhaib P; erarda L8.
533  Sossaid h-ndingel
543.  Donatiiones R, P, L8; the word must contain only
      4 syllables.
(529—532) A throne all of red gold has been made for the king of heaven; the king with mysteries has raised it above the very high walls.

(533—536) The dwelling of angels, with lights, is next to the main entries; Archangels with their hosts are next to the holy angels.

(537—540) Virtutes, a strength over every plain, are next to Archangels; Potestates, divine wealth, are next to Virtutes.

(541—544) Principatus, mild their order, are next to Potestates; Dominationes, a certain host, are under the shelter of the place.

1. No doubt the syntax derives from 533-4 = is nessam sossad nAingel dona prIndoirsiab.

2. 'beneath God's footstool', Dict. B. 156.46.
545 Amra in sléag ros cing uili,
fosceimol ind ríghuíde
  noeb in roin ros congáib,
  Troní cona morfríongáib.

549 Sluaíg bírúphín ros-fossaig
  i timchaírt ind ríghóssaid;
  tuas seach cech cen féin rígh réil
  sernait sléag saer Saraphén.

553 Nuí uagróde níse, noenida a mhail,
  im rígh na n-úile n-adhar,
  cen dímbuid, fri bríoga blát,
  cen immual, cen immíormat.

557 Lainíb lánaíb, fo rígh réacht,
  is hé a n-áirem hírchert,
  de Síe sescat, sluag fo feib,
  ceach oengráid dona grádaib.

546. Fosceimol P; Fosceimul R.
552. Saraphén P; Saraphin R.
(545—548) Wonderful is the host which has approached it, the canopy (?) of the royal throne; holy is the king who supported them, Throni with their great hosts.

(549—552) He has established the hosts of Cherubim around the royal dwelling; up beyond everybody around the bright king stretch the noble host of Seraphim.

(553—556) The nine ranks of heaven, saintly their state, around the king of every material, without sorrow, with force of fame, without pride or envy.

(557—560) With full bands, under the law of the king, their correct number is 72 for each rank.

1. For forms see Contribb. I 301. 42 ff.; invariably with initial (h)l- , which is a strange handling of Vulgate (and Septuagint) che-. The ending -in is found in the Vulgate, as well as -im.

2. Note rhyme with reil; similarly 672 and 704. Found in Bible only in Isaiah vi 2, 6: Seraphim, -in, Vulgate; seraphim, seraphim, Sept.
561. Airm cech aluaig, Ìth cen meth,
ri fail nech ro-das-fessad
acht ma ro-fitir in ri
do-das-ròsat do nephì.

565. Rì uasal uasdaib uìll,
ri richid co n-imdrùini,
ri febdì Tirìan fossud
ri rìgìal 'na rìgìossud.

569. Rì roòc, ri sen i cèin,
ri ro delb nem im glangrèin,
ri na n-ùile noeb co rath
ri caem, ri càin, ri cruthach.

573. Rì do-rìgìu nemthech necht
do ainglib cen tarimthecht
tìr na noeb, na mac bethad,
clìr find fòta forlethan.

564. nephì, R, P; nephì, L8.
(561—4) The number of each host, festival without decay, there is none who might know it, except that the king knows it, who made them from nothing.

(565—8) A noble king above them all, the king of heaven with great wisdom, an excellent righteous steadfast king, royally generous in his royal dwelling.

(569—572) A very young king, a king old long ago, a king who shaped heaven and pure sun, king of all the gracious saints, a fair mild shapely king.

(573—576) A king who made the pure heavenly house for angels without transgression, land of saints, of the elect, a fair long spacious plain.
577  roślin sosad, síd saer,
   fossad fo rethaib Rígroen,
   cuaird chaIn glanna críchid glē
   do aes sara aithirge.

581  No Rí immer thúi Os ind taisg
    sanctus Domnus Sabaōth,
    dia caín uas dind for seol sere
    seol cethri sanct find fichet.

585  Rí ro ordaig in chlais chert
    na cethri sancht find fichet,
    caIn canaIt cantus don taisg
    'sanctus Deus Sabaōth'.

589  Rí fossad fial fiedi find,
    síd sossud, selbha soermind,
    las faill trēt na n-uain, nuaill glē,
    'mon Úan n-uag nemlochtaigthe.

582.  Domnus RP.

591.  soermind P; soermind R.
(577-580) He arranged an established dwelling—
noble peace—under the courses of the royal patha,
a fair pure perfect bright circuit for the wonderful
ones of penitence.

2.

(581-584) My king as leader above the host—sanctus
Dominus Sabaoth—to whom the music of twenty-four
bright saints sings above the height, with music of love.

(585-588) The king who ordained the perfect choir of
the twenty-four bright saints; sweetly they sing a
chant to the host: sanctus Deus Sabaoth.

(589-592) The steadfast generous goodly bright king,
peaceful dwelling, noble king of possessions, with
whom is the flock of lambs, clear sound, around the
pure faultless Lamb.

1. Cf. 452.

2. Cf. mar thūs 2187.

3. = (clair) na cethri find fichet, 708 and vigintiquattuor
seniores ... circumambienti vestimentis albis, Apocal. 4. 4. Cf.
also 790.

4. Taking serc as gen. pl.

Réil ro ordaig inn Úan
iarsin tālāib for a imluad,
  cethri mèl mac 'ná ndiad
  cethracha ocus cēt, glanríd.

Crichid cláis, co nglōraib cruth
dona hōgaib cen Òliniud,
  canait ceol ngluair imma-le
  i ndiaid ind Úain Ìtrochtai.

Comchoema comluatha gluais
iarsind talāib in ndiaid ind Úain
  scribtha 'ná ngnülsib co rath
  a n-aimn is aimn ind Aithar.

Rí ro ordaig in guth
donanemadib fri tinephid
  lethain londgur, lāthar nglē,
  amal tonduir n-iluisi.

596. i ndiaid RP.
(593—596) The bright king ordained the Lamb moving on the mountain; one hundred and forty-four thousand youths following him—fair course.

(597—600) A perfect choir with well-formed voices of the undefiled virgins; they sing bright music together following the shining Lamb.

(601—604) Equally fair and swift, bright, along the mountain following the Lamb; written on their faces, with grace, is their name and the name of the Father.

(605—608) The king who ordained the voice to the heavenly ones by inspiration: wide and angry (?), a clear statement, like the waves of many waters.

1. For the number, see Apoc. 14.1; OIr would require ar chiot rather than ocus cet.


4. The second element in londgur is not clear.

5. ... vocem aquarum multarum, Apoc. 14.2.
Né amal guth crot carait nuall
carait cén nach locht, lórmuaid,
Inib lèrthòi uas cech raini
nó amal nuall dernó mor tóraind.

Rí bili bethad fo a bláth,
slighe frí srethad sosgráid,
a barr, a broenrad cech leith,
ro leth dar roenmag ríchid.

Forsa said ind énlaith án
con-gaib, gléath, cheol comlán,
cén aurchra, co rograd rath,
do thorud nó duillerad.

Álaind ind énlaith cotn-gaib,
cech én ghréimait chét n-eitteib,
carait cén bét, co gleor glé,
cét ceol cacha oenelte.

roenmag P, roenmag H.
(609—612) Or like the music of harps which love sound, which sing without any fault - great dignity (?) - with hosts of multitudes (?) over every division, or like the great sound of thunder.

(613—616) The king of the tree of life, which flourishes, a way for the arranging of the noble grades; its top, and what falls from it on every side, has spread over the plain of heaven.

(617—620) On which sits the noble flock of birds which maintains - clear grace - perfect music, without diminution, of fruit or foliage, with extension of graces.

(621—624) Beautiful is the bird-flock which he maintains, bright each good bird with a hundred wings; they sing faultlessly, clearly, a hundred melodies for each wing.

1. Taking the second element to be an apocopated form of \( \text{tola} \), extracted from the common cheville \( \text{tolaib} \).  
3. Misunderstood by L8: \( \ldots \) con s\( \acute{a} \)star do thord na nduillerad.
4. Dat. pl. form for gen. pl., cf. the parallel passage 1017—1028.

\( a \). The tree of life is placed in Paradise by Gen. iii 9, and by 5IR 1017 ff.
Mòr ro-gní mor n-adba n-án,
mòr ngním caíla cőir comlán,
iam ríg rogrnár os cech maig
fíl cech ollgrád cén esbaid.

Fíl leis secht ními, nert n-uag,
ecn geis, cén bine, fíndluad,
im thalmáin, tólaitb tine,
co n-armaíim cech oenname.

Ár, ethiar ós cach drung,
Olimpus, firmamentum,
nem n-usce, nem n-angel n-uag,
nem i fail Píadu fíndiumad.

Fíl leis ilar n-amra ndrong
fi l mór n-adba cén imroll,
fail leis nolí ngráid, cossar cūid,
fi l leis sossad cech oengráid.

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639. cossair P.
(625–628) A king who made many noble dwellings, many beautiful just perfect deeds; my very great king over every plain has each great rank, without fault.

(629–632) He has seven heavens, chaste strength, without prohibition or damage, fair movement, around earth, with hosts of ... 1 with the name of each separate heaven.

(633–636) Air, ether, above every host, Olympus, Firmament, the heaven of waters, the heaven of bright angels, the heaven in which the fair Lord is.

(637–640) He has a wonderful multitude of peoples, he has many dwellings without fault; he has nine ranks, a fair arrangement, he has a dwelling for each rank.

1. Cf. 8106, 8150.

2. Perhaps = cossair (P) in the meaning of 'what is strewn'. Cf. cossar (: fossed), Met. Dinds. iv 353.
Fail in deochmad grád con-gaib
   cen seochrad, aïn, síl Æadam,
   díni foa doí trimnaí trel,
   cota-ó Fíada findigel.

Fail ann ñíd, fail suba aíin,
   cen guba, cen aíchosaín,
   frí sreithu sluag, segta tuír,
   fail bethu buan bithdúthain.

A fail do maith lár nòis diol
   dia noebib inna noebtreib
   ní fail iar sétad ná sois
   nech conn-í a còtmad d'aisnós.

Goimhne ñ teach gráda ghuair
   targa drong betha bithbuain,
   ron saéira iar ndúl a cri' cath,
   in rí do-róine in riched.

647. sluig RP; tuír R. segta P, segda R.
652. nech wanting P.
654. targa R, targa P.
(641–644) There is the tenth rank which contains, without withholding, safe, the children of Adam; people who were once under the hand of sorrow, the fair bright Lord protects them.

(645–648) There is peace there, perfect pleasure, without wailing or reproach; there is lasting eternal life with ranks of hosts, which multitudes approach.

(649–652) All the good which dear God has in his holy dwelling for his saints, there is nobody who can relate its hundredth part according to ... or commentary.

(653–656) The Lord, the head of every bright rank, who is supreme over the people of the lasting world, may He save me after I go out of the battling body, the king who made Heaven.

cf. sechman 2307.

1. sechmad in parallel passage 673–4; For his tenth grade cf. Aislinge MC 51, 11, 117, 5. A possible emendation would be con-secreat an síl Adam 'which has been completely consecrated to the children of Adam'.

2. Cf. for doá (i: goí) descel 'towards the right hand' 6117; nom. doé as oblique case, cf. doé fri doé, etc.
   Dict. D. 244. 29 has 'the tenth degree ... which embraces human beings within its pale', which does not deal with triamal brel. Cf. Apoc. 7. 14: Hi sunt qui venerunt de tribulatione magna.

3. Cf. segtait sÍol 459, segta mail 4253.
III

Variants from P; no corresponding prose version.

657. Kí do-rósat na ní ngréid
      ní dh frí scumach coemhár
      fo glanblad a chrothu glain
      frí adrad, frí airmhitín.

661. Trí gráid dhliub, tóirinn glan
      as nessa dochum talman,
      Angeli frí sretha sás,
      Archangeli, Virtutés.

665. Potestates, oemind blá,
      it e trí gráid medóncha,
      Principatus, bágh cen trás,
      ocus Dominationés.

669. Trí gráid is uachtarchom dhíb
      i freannarcus ind ardfríg,
      Tromh frí rigsuide rám
      Hiruphin is Saraphán.

661. dhíb P; doib R.
(657—660) The king who made the nine orders of heaven as a fair modest adornment, to worship him, to reverence him, under the pure frame of his pure form.

(661—664) There are three grades, a pure boundary, which approach most closely to earth: Angeli, with ranks of series, Archangeli, Virtutes.

(665—668) The three middle grades, a pleasant space, are Potestates, Principatus, a struggle without weakness, and Dominationes.

(669—672) The three grades of them which are uppermost, in the presence of the high king, (are) Throni, at the bright throne, Cherubim and Seraphim.
In deochad grád, canar lib,
cen seochad, slán, sí Adam,
us bith cen guasacht i cre
do-dos-rusat mo nastrí.

Rí ro choimseach na gráda
co toimseach ccech deigína,
labh liamhach a ngním caín
fria n-iarair, fria n-airmeitín.

Seacht ngráid ann, aireagda in gráim,
fria saimhla ind ardrígh,
do gréas d’éib, cen chithu cruth,
tria bithu 'coa airtiuibh.

Is gráid d’éib, deridh dálár, fur torromó aíl Adam
fria ceech caingin ni mhír ngláin,
Anail ocus Árchaingeil.

683. deridh F.
(675--676) The tenth grade, let it be sung by you, without withholding, safe, the children of Adam; my holy king has created them without danger in their body above the world.

(677--680) The king who arranged the grades with measures of every good art, with hosts of ..., their fair deed, to seek them, to reverence them.

(681--684) There are seven grades there, noble the deed, for the special purposes of the high king; they are continually and eternally making music to him, without troubles of shape.

(685--688) Two grades of them, more certain than anything, to minister to the children of Adam, Angels and Archangels for every customary pure task.


2. Liarmag is obscure; a rhyme with iarair may be intended.

3. Probably to be read a iarair ... a airmitin, cf. 660, 684.

4. Conjectural; see sairemain, Contribb. There are Ru [middle].

5. Conjectural; [middle] is irregular. Perhaps emend the line to read: Dá ghrád diob, derbha lib ... There are [middle].
689  Aingil gle glana, gním cert,
do réir Dé frí techtairecht,
    ind Archáingil cen chaire,
it é ind uasaltechtaire.

693  Vértutes nerta cech than
frí déanam na fírth finiglan,
    Potestates, deibda a tlashc,
at feibda frí follomnacht.

697  Principatus, bláthí gné,
frí áthi na ngním cinnte,
    Donnathiones, noebda cruth,
     sluag soerda frí smachtugas.

701  Tróni dichraidi co mbríg
fríad rígsuidiu ind ardíg,
    ilar sírchanai ceal nglair
    Hiruphín is Saraphain.

692. na uasaltechtaire RP.
694. Cfr. airchuras frí hálú na ngním PH 8244.
701. dichraidí P, dichraidiu R.
702. rígsuidí P, risuidíu R.
(689–692) Bright pure angels, a proper deed, at God's command for messages; the archangels, without fault, are the noble messengers.

(693–696) The strong Virtutes at every time for the execution of pure bright miracles; Potestates, shapely their garment, are excellent at governing.

(697–700) Principatus, of mild appearance, are active at ordained deeds; Dominationes, saintly shape, a noble host for controlling.

(701–704) Diligent Throni with strength before the throne of the high king; Cherubim and Seraphim, a multitude which eternally sing bright music.

1. Presumably a -de formation from díchra.
Crichid cen chríned in chlass
fo-chanat riched rìnndmass,
cliar gel for maig rind ro alt
na cethri sen find fícht.

Nos freccrat na slóig álána
dóib con-éttgat ílgráda,
conid ed cantus in slóig
sanctus Deus Sabaóth.

Rí ro foilsig dam, dálm n-áin,
ní do thóimsib na n-ílgráid,
dia sostaib saidrib aluagdaib,
dia n-airbrib, dia n-ilhuadaib,

Do decraib ós betha bann
srethaib ílretha rétlaion,
cáiní mar go gráine
co n-aíbe fo chomgléire,

717. decraí R, decr- P.
719. már R, mar P.
(705—708) Perfect, without withering, is the choir which sings to heaven of the lovely stars, bright band which has been fostered on the plain of stars, of the twenty-four fair elders.

(709—712) The perfect hosts answer them, many orders accompany them, so that what they sing to the host (?) is 'sanctus Deus Sabaoth'.

(713—716) The king has revealed to me, a noble sound, something of the measures of the many orders, of their rich populous dwellings, of their bands, of their many virtues,

(717—720) Of wonders above the rule of the world, with ranges of stars of many courses, fair as rays of the sun, with beauty in equal brightness.

1. No doubt a by-form of crine.
2. Cf. 584 and Apoc. 4. 4.
3. The syntax is not clear. Cf. 581, 587.
Dia feasaí aidhche uimaí,
  dia cennsaí, dia ngnéadhchaidh,
  dia saÍndúthraicht cen chaire,
  dia ndeáirc, dia trócaire,

Dia sláine, slícht cen dochtá,
  dia n-sáine, dia n-Átrochta,
  dia cruth glé coemda gíanna,
  dia ngné noebda n-adamra,

Dia sídaib, seathaib, seolaib,
  dia ngnúmaib, dia nglanchesolaib,
  dia moidaib anraib Úildib
  dia n-Áltib, dia n-ilarnib.

Áiream na n-aingel i ndia
  do reir ar Fiadat findgíl,
    fri taibsiugad, derb ndána,
    iar fallsiugad spiritálda;
(721–724) Of their excellence ...; of their mildness, of their customary propriety, of their fair diligence without fault, of their charity, of their mercy,

(725–728) Of their perfection, a path without niggardliness, of their nobility, of their glory, of their bright fair pure form, of their saintly wonderful appearance,

(729–732) Of their peace, of their ranks and music, of their deeds, of their pure melodies, of their wonderful beautiful dignities, of their places, of their many enumerations.

(733–736) The enumeration of the angels in heaven at the command of our fair bright Lord, to be shown, a certain art, according to spiritual revelation;

1. 'of obedient night' makes no sense. Perhaps emend to *aicde uimle* 'of obedient fulfilment'.

2. In plural, cf. 440.

3. Cf. PH 6202 ff.
Ní héd a n-áirim, a rí,
liath sí a chuire fí thoaomhí,
acht mac lín int ñluig at-raig
i coemteacht each arshaingil.

A huen, a dó, a trí tréil,
a dó friu conid cúicfer,
da cúicur, iar ngáirib glé,
is I ind áirim deichde.

Ia deich derba, tóirinn tricce,
táisait isin certchichti,
ocus trí deich, triallait blait,
is ed táisait triChait.

Iarsin triChait taídrett bhi,
doaídri bim, a rí,
ceithrí deich, iar sínaic amacht,
is I ind arim cethrachat.

737. a me rí RP, which leaves the line too long. Amend to
ní bhi a n-áirim ... or a rí, as above, cf. 751.
(737—740) Their reckoning (here), o king, is not the number of their bands of fair appearance, but the number of the host which rises in the company of every archangel.

(741—744) One, two, three for a time, two added to them so that it makes five; two fives, clear after shouts, is the tenfold reckoning.

(745—748) Two certain tens, a swift boundary, go into the true twenty, and three tens, they seek fame, is what goes into thirty.

(749—752) After the thirty which the living show, they show around you, o king, four tens, after sureties of fines, is the reckoning of forty.
Gōc deich iar sreith sliucht, fō n-aitt,  
is ed tìagait i coìcait;  
sē deich, cen gāirim cen acht,  
is ed ind árim sescat.

Secht ndeich hi sechtmoga slān,  
ocht ndeich ochtmoga ollmār,  
nōi ndeich i nnōchait iar sēt  
ocus deich ndeich i nglanchōt.

Deich cōt in mōle, mod mōr,  
ocus deich mōle in legeōn,  
deich legeōn do grēs cach dia,  
is ed tìagait i cuinia.

Deich cuinia, co lāir cia gleis,  
is ed tìagait i marēs,  
deich marēs, mōd mōlib blā,  
techtās co derb caterus.

no deich R, nadc ndeich P.
(753—756) Five tens after the path of series, a pleasant good, is what goes into fifty; six tens, without ... or exception is the reckoning of sixty.

(757—760) Seven tens in a full seventy, eight tens a great eighty, nine tens in ninety along the path and ten tens in a pure hundred.

(761—764) Ten hundreds are the thousand, great reverence, and 10,000 the legion; ten legions continually every day is what goes into a cuneus [100,000].

(765—768) Ten cuneus, if you distinguish diligently, is what goes into a myriad [10,000,000]; ten myriads, an honour with thousand of ..., are what a catarua [10,000,000] possesses.

1. Cf. iar ngārib, 743.

2. is iat so na [c]u[mia dia ro chan in Tait, PH 6206. For a similar list see 2CP iv 235 ff. (duan in choicest east).

3. Taking -is to be a 2 sg. subj., cf. cea no glea LL 16097. For this ending see Hull 2CP 27.55 ff.
769 Decem caterna, ro-chlos,
tiagat i n-exercitus,
deich n-exercitus, tenn tra,
tiagat co derr in turbas.

773 Deich turbas derr na miong nden
issed tiagait i n-agmen,
deich n-agmen angel ngaid gil
i coemthecht each archangel.

777 Fail secht n-archangelii in nuim
la ruiri rechid rindgil
la each n-archangel fo leith
secht ndeich agmen do anglib.

781 Is é sin in námad grád
do-rámad for nim noebnár
angel ngloglan cen mearr
i coemthechtaí archangel.

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769. ro-chlos P, ro chlús R.
771. exercitus P R.
775. gráid ngil P R.
(769—772) Ten *caterua*, it has been heard, go into an *exercitus* [100,000,000]; ten *exercitus*, it is a cutting (?), go certainly into a *turba* [1,000,000,000].

(773—776) Ten certain *turba* of the good hosts is what goes into an *agmen* [10,000,000,000]; there are ten *agmen* of angels of (the) bright order in the company of every archangel.

(777—780) There are seven archangels in heaven with the king of bright-starred heaven; with each archangel separately (that makes) 70 *agmen* of angels.

(781—784) That is one of the nine grades which was created in holy pure heaven, of bright pure angels without fault in the companies of archangels.

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1. No attempt has been made to amend the undigested Latin of this passage, cf. *in turba* 772, where Irish would demand *a turba* and Latin *in turba*.

2. Cf. *ZCP iv 235*, where the names are given as Michael, Panahel, Raphael, Ramuel, Sintasuel, Gabriel, Uriel.
Na ocht ngrád cenn-o-thá sin
dos-rósát Lia co derbdein
acht mo rí rangle for ním
ní saill ro áirme a n-áire.

Ruirmem fria gairm fiad ríg reacht
aimm na cethri find fichet,
drong duassach d'arbhrí agad,
na n-uaíal, na n-archangel.

Gabriel, Michéal, maith a ngráim,
Raphiel, Panachéil oetind,
Babichéil, Raguel, ro chlos,
Mirachéil, Ramél riglos.

Fafigial, Sumagial alán,
Sarmichiel, Sarachéil saergrád,
Ureil, Heruchéil maith maith,
Sarachéil, Sarachel baliprass.

ngrád F, grád H.
co derbdein P, derbten R.
... cethri fer find, PR.
Rachiel F.
Baruchel P.
(785—783) The remaining eight grades which God created surely and swiftly, there is nobody who can reckon them but my noble clear king in heaven.

(789—792) Let us recount before the king of kings, while calling to him, the names of the 24 fair ones, the well-rewarded host from multitudes of angels, of the noble ones, of the archangels.

(793—796) Gabriel, Michael, good their grip, Raphael and pleasant Panachel, Sabachel, Raguel, it has been heard; Mirachel, Ramel, the royal tree.

(797—800) Pafigial, safe Samagial, Samichiel, Sarachel of noble grades, Uriel, good beautiful Vermichel, Sarachel and Sarachel of great fame.

1. Assuming that it is rāngālā. Or perhaps rāngle ‘of great angels’?

2. Cf. 586, 708. The 24 names are composed of those of the 7 archangels (cf. 777), and others which bear a strong resemblance to the names of the leaders of the angels recorded in the Book of Enoch 6. 1–6 (e.g. Rāmēl, Samasēl).

3. The line is too long, but no emendation can be offered.
801  Lihietel, Darachel cen chol,
     Segiel la Sariel saerdron
     Lonachel, Darachel tan,
     Stichiel, Gallichiel glægan.

805  Quidim dolb, derb din cen meth,
     ar in rig ro dolb riched,
     mo beth cen chithu, cruth cain,
     tria bithu 'na mithoentaid.

809  Cib hē gabas cuit nol ngræd
     stir iarmerge is tiugær,
     rodd-abla nem, nássad niangen,
     i mithoentaid archangel.

813  Da trian in-sein, sluaig ro-clos,
     ro baē i mniem ria n-imarbo,
     a trian ulli, fo theids thinn,
     do-chuatar docham n-iffirn.

802, 804. These lines are transposed in P.

805.  Quidim P, guidem R.

807.  mo beth P, mo bethu R.
(801-804) Lihigiel and Barachel without prohibition, Segiel with strong noble Seriel, Lonachel, Barachel for a time, Stichiel and bright pure Gallichiel.

(805-808) I pray to them, a certain protection which does not fail, for the sake of the king who shaped heaven, that I may be without troubles, a fair shape, throughout eternity in lasting union with them.

(809-812) Whoever seeks the favour of the nine grades at all times, he will have heaven, a certain festival, in lasting union with the archangels.

(813-816) Two thirds there, hosts which have been heard, were in heaven before transgression; a third of all of them went to hell under sore plague.

1. No emendation can be suggested.

2. Translating din derb, which may be the correct reading.

3. The reference is to two of the canonical hours, see Contribb. s.vv.
817  Atot-teoch, a Choilimiu cain,
    dom fórraid, dom esbadaib,
    tabair dom d'illgad hi fás
    dom ainlib, dom anesulub.

821  Cia ro baí d'fhe bheala a rúad
      áirme aidhili na n-illgráid,
      an ro ráidiúis, sonad air,
      is do molad mo roisg.

825  Cia nom beth cét tengad ndron,
      fri sérleabha cén archaron
      ní aisnéidhinn tria thúis air
      cétmad admarra m'ardhrig.

829  An fuire buan betha bricce
    do-ruimh each sluag sainglice
    ar ci, ar nduasach, ar n-abb,
    in rí usal do-ruasat.

817.  at teoch  at at teoch P.

823-6. Those four lines are omitted by P.

825.  cia no beth  cia no beth P.  but cf. cia run beth 955
      in a parallel passage.
(817—820) I beseech you, O fair Lord, forgive me in this world for my excess and my defaults, for my impudences, for my ignorance.

(821—824) Though it partook of impudence to say them—the vast reckonings of the various orders—all that I said, lasting mention, was to praise my great King.

(825—828) Though I had a hundred strong tongues, to be continually speaking without fault through eternity, I would not tell a hundredth part of the wonder of my high King.

Ours
(829—832) The eternal ruler of the speckled world has recounted every wise host, our chieftain, our generous one, our abbot, the noble king who created

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1. Compound of air + cron 'fault' according to Conribb., but it may be a nonce-form of airchra 'decay, decline'.

For 833—2240 see published edition.
IV

833 Mo rí rigda ós cach thur
ro raíde fír Luciphur;
'bait fóit, feib do changen ngel,
airbri imdai archangel.

837 Tabair úait airmitu iar seirist
do Ádám, dom chomdelbaid;
na nòf ngrád coiblí gléir glain
brait foimti frit airtéin.'

841 'Airmitu d'Ádám, ní chèl,
ar im sinu, ní thúbér,
ar bád airmel fiad cach thur
dianam thairber fon sósur.'

845 Ro raídi fris rí na rind,
a Fiadu firèn firfind:
'nocot bía airmitu glan
úar ná tabrai ríir d'Ádám.

849 Ro raídi Lucifur léir
a áithesc nètmosach ndrochcèil:
'bám rí ríel ós cach caígnin,
fom-ghnífet ina llaingil.

853 Beitr ina anghel fom thráig,
do-gén feín mo chomthochbáil,
biam tigerna ós cech drung,
ní bia rí aile húasum.

857 Lucifer co lín a gráid
ro tascir a chomthochbáil,
ro tairinn a diunmhus tind,
dó-rimmart dochum n-Iffirn.

840 airmhidín, P. 843 airmul, R.; ba thairnit, P. 844 thairbhr, R.; tairbhr, P.
850 R omís a. 855 Reaid bain am in 851.
IV

833-6. My royal king above every host said to Lucifer: 'There shall be many bands of archangels under you by virtue of your bright tasks.

837-40. Give reverence accordingly to Adam, to the one shaped like me; the nine modest excellent pure orders will be in readiness to receive you.'

841-4. 'I will not give reverence to Adam, I will not conceal it, since I am older, for it would be a snare, in the presence of every host, if I should submit myself to the junior.'

845-8. The king of the heavenly bodies, his righteous truly pure Lord, said to him: 'you shall not have pure reverence, since you do not submit to Adam.'

849-52. Earnest Lucifer said a vain speech with evil intent: 3 'I will be a bright king above every dispute, the many angels will serve me.

852-6. The angels will be subdued by me, I will myself make my opposition, I will be a king over every people, there will be no other king above me.'

857-60. His opposition overthrew Lucifer with all his order, it subdued his sore pride, it compelled him into Hell.

1t sg. subj. -shairbiur, supported by both MSS, is unique. If the MS readings are to be retained, we should read 'the arm of it would be for ensnaring' and take -shairbiur to be metrically conditioned.


3Cf. 6808, and Contribb. T 272. 57 ff.

4Or perhaps 'I will raise myself up', see Commentary, and a similar passage at 3742.
861 Milli bládan, mod nglanna,
ad-fiadat na sribhenna,  
ö chruthad angel, gnim cert,  
conos tárraid tarumthecht.

865 Ruiri na rind rēltai māil, 
targai dind domuin drechmāir;  
ní seng a bríg ös cach bla,  
ferr cach ríg mo rí rígda.

869 Rí do-rigni carcair cain  
do Lucifur, dia demnaib,  
tír ndorcha, dér ndubach, drenn  
[n]gēr, díana comainn Iffern.

873 Cathir grāinne, glērib cath,  
cen slāne, serb sìrechtaich,  
áigthech úamnach, ilar mbraith,  
gāibthech, gūamnach, golp[h]artach.

877 Buidni bliastaí, būiriud plān,  
ruibni riastrai frí anriad,  
bādud, plāgud, breōd, bruth,  
trāgud, lārgud, leōd, loscud.

881 Imon mbēist mbuirr, blóraid benn,  
ös tuind truim, tōlaib ilchend,  
duligib drichnes frí cach slúag  
c o ruibníb riches rorúad.

885 Cóic cēt cenn frí diartain tinn  
 cōic cēt fiaccail cech oenchind,  
cēt lām, cēt bas, indel nglais,  
cēt n-ingin for cach oenbaiss.

871 ndorcha ndub ndér ndrenn, R; dorcha nderdubh- ndrend, P. 872 dianí, R.  
879 breod, P; breod, R. 881-2 bém ... ilcheim, P.
861–4. A thousand years—pure way—from the creation of the angels, proper deed, until transgression came to them, as the writings tell.

865–8. The high king of the heavenly bodies, whom princes proclaim, towers over the height of the wide world, his power over every place is not slender, my royal king is better than every king.

V

869–72. The king who made a fair prison for Lucifer, for his devils, a dark country, of gloomy tears, of sharp quarrels, whose name is Hiel.

873–6. An ugly city, with abundances of battles, without health, bitter and lamenting, fearful, terrible, of many deceptions, perilous, gloomy (?), full of weeping.

877–80. Bestial Hordes, crying of pains, distorted hosts on an evil course, drowning, plague, crushing, seething, subduing, throwing down, hacking, burning.

881–4. Around the swollen beast, the horned roarer, above the oppressive sea, with multitudes of heads, with oppressions against every host, with hosts of very red embers.

885–8. Five hundred heads for sore wrath, five hundred teeth in every head, a hundred arms, a hundred hands—an instrument of captivity—a hundred nails on every hand.

1 Conjectural.
2 For græne 'ugly', see 959, 1439.
3 See 2098, 5577, etc.
4 See 941.
5 Assuming that it is connected with riastarha.
6 Or 'burning'? If we take breod as a monosyllable the line is a syllable short, but it clearly rhymes with leid, which must be a monosyllable.
7 Perhaps read dircce ( : riches) and translate 'which are different', see Dict. D. s.v. dircið, but this is highly conjectural.
889  I lar tor ndoel, duba druimh,
  il ar cruma cael cennchruind,
   il ar cnúin ngéir clasta cerb,
   il ar mbíasta mbúain mbéidhég.

893  I lar loscond láin do gail
    for a lár ic imseargain,
        fri tích im chúaírd na cathrach
        il ar nathrach n-imathlam.

897  I lar mbrothlach na mbled mberg,
    na mbíasta n-ochrach n-airderg
    il ar ndelb, domblas a agal,
    il ar lonnbras leóman.

901  I lar lasrach lonn cech leth,
    il ar casrach ngarbhtheand,
        il ar ndlúm dloimtha, túarcat,
        il ar ndorcha ndubluachat.

905  Fail mór do muirib 'moa múr,
    Híshírn co tuilib tromthúr,
        fri plágud na slúag siabár,
        fria bádud, fria bitphlanad.

909  Muir ndubtean, temel trúag,
    muir ndaighed tened tromruaid,
      muir mbreín, muir trén, dengge dath,
      muir nél, muir neme nathrach.

913  In muir serb síges in slúag,
    mór ndelb drúbas fo thróinnúal,
      in cuch n-aird, fo brón phiantach,
      gol, maigre ocus mórhlachtadh.
889–92. Many hosts of beetles, black multitudes, many slender round-headed worms, many sharp tormenting\(^1\) biting wolfpacks, many enduring red-mouthed brutes.

893–6. Many toads full of venom contending on the floor of the city; many very active serpents around it (attacking) everybody.\(^2\)

897–900. Many cooking-pits of the fierce monsters, of the red scaly (?)\(^3\) brutes, many forms whose activity is bitter, many fierce swift lions.\(^4\)

901–4. Many fierce flames on every side, many showers of harsh fire, many clouds which expel, which beat (?),\(^5\) many darknesses of black lightnings.

905–8. There are many seas around the wall of hell, with multitudes of heavy afflictions,\(^6\) to plague the hosts of phantoms, to drown, to torment continually.

909–12. A dark black sea, pitiful gloom, a sea of heavy red flames of fire, a stinking sea, a strong sea, . . . \(^7\) colour, a sea of clouds, a poisonous sea of serpents.

913–6. The bitter sea which sucks in the host, many are the forms which it detains\(^8\) under heavy lamentation; in every direction, under painful\(^9\) sorrow, weeping, groaning and great lamentation.

\(^1\)Taking \textit{ciasta} to be a metrical variant of \textit{ciesta}, as in \textit{in chorach ciesta 'the cross of torment'}.

\(^2\)But the reading of P would give 'on every circuit of the city'.

\(^3\)The 	extit{ochrach} of R is to be retained; as the Contribb. point out, s.v. 	extit{ochrach}, we would expect 	extit{occarrach} in the meaning 'hungry'. Binchy suggests the meaning 'scaly'.

\(^4\)Taking 	extit{lombrus} as adj., preceding subst.

\(^5\)Cf. LU 2422. The translation of 	extit{diometha tisear} is entirely conjectural.

\(^6\)Cf. 2229 and 	extit{shanh monochrome} 	extit{gÍ156}. From 	extit{tár 'searching out'}.

\(^7\)\textit{dengs} (dáinec i) P appears to rhyme with 	extit{nene}. No other example known.

\(^8\)Cf. Dict. D, s.v. 	extit{drúmnid}.

\(^9\)Taking the 	extit{fiannach} of both MSS to stand for 	extit{phíantach} which is itself, however, not otherwise attested.
917
Híttu, húacht ocus tess,
crintu chúac, gránda garbcheas,
slúag luath lándub for a lár,
co nglámrud, co n-athchossán.

921
Gáir gér griib, hír is ferg,
fo tháir dini ndér n-herderg;
fria ngrell, cen choibhí nglé,
sroigí tenna teinntide.

925
A cethair cethorchat cét,
ní sechmalat, for oenšét,
failt fri dammad Diabuil
i nIfurn do hilphianaib.

929
Cia no beth cét mili fer,
cona tengthaib farnaideib,
oenphían dib, co bráth mbrudín
nì choemstaís do derbthurim.

933
Mad na fail d'hilphianaib ann
i nIfurn huathmár imgann,
li a nát luibi for maigib
nò duilí for fidbaidib.

937
Fail ann rig nád rigda bês,
grígba, gann, cétair ilgles,
dúairc, doer, dressachtach a drehc,
cloen, cessachtach, cossaithech.

941
Crimnach, grúamnach, gnáth ic brath,
hírch, úrach, airibreach,
cibr, cernalach, caras cath,
dían, drenngalach, diumussach.
917–20. Thirst, cold and heat,¹ narrow withering, hateful hard
dehility, a swift, very black host on its floor, abusing and reviling.

921–4. The sharp cry of a monster, anger and rage, under the spite
of a host of red tears; there are strong fiery scourges for their . . .,²
without bright propriety.

925–8. There are 144 varied pains together in Hell which are there
for the damnation of the devil, they do not go astray.

929–32. Though there should be a hundred thousand men, with their
iron tongues, they could not, until judgment of . . .,³ recount accurately
one of those pains.

933–6. As for the many pains in terrible constricted Hell, they are
more numerous than herbs on the plains, or leaves on the trees.

937–40. There is a king there, of no kingly manner, monstrous,
grudging, with hundreds of varied guiles, gloomy, slavish, of . . .,⁴
appearance, perverted, complaining, contentious.

941–4. Destructive,⁵ gloomy,⁶ continually betraying, wrathful,
chilly, reproachful, black, victorious (?),⁷ loving battle, swift, com-
bative, vainglorious.

¹The line is a syllable short in both MSS. Perhaps we should read Itu, occaras
sachs, text ‘thirst, hunger, cold, heat’.
²prella? ³sbruddin (brügen) is unintelligible.
⁴dresächtauch normally refers to sounds; ‘creaking’, etc. But it is probably to be
derived from dresädd; perhaps ‘threatening’?
⁵Cf. Dict. s.v. crimmnach and 3202, 3267; the latter rhymes with mmach. Perhaps
metathesised from crimmach, meaning something like ‘destructive’?
⁶Perhaps from grimmin. But P has gmamach, cf. 876.
⁷Translating cerngalach, which is doubtful.
Engach, húaischlech, ilar crech,
tedmnech, túaimnech, disceinnnech,
gristaig craesluib, gráinne a gnè,
discir, doescAIR, dergnaide.

Rí do-rat tromdígail tind
for slúag n-anhettail n-Iffirn,
trídga tána fri gorrai,
búana bána bithbochtai.

And uilí cèistait int slúaisg
i craeslúch Iffirn adruaid;
cia rom bet cét tengad dein
ní aísnéidfind frim aimsir.

Adba n-Iffirn, ilar pían
maírg bis fo crithfeidm comchian,
glenn golmar gann, gráine a lì,
mo ri rogar do-rigní.

VI

Rí do-rigní Pardus mbláith,
cúaird críchid cobsaid comsháid,
cáintir toirthech, digrais foss,
do dainib ria n-immarbos.

Rí ro bennach bruigred mbláith,
Pardus fri suidged saergráid,
 iar cinniud cach thúir thogaig
co n-imnud cech litoraid.

Co llainib lóraib, lubaib,
co magib, co mòrbrugaib,
co scáthaid scoth for cach maig,
cona mblathaid bolordaib.
945-8. Noisy, guileful, with many preys, perverse, dark (?), apostate, the ugliness of his blistering, blackmawed, wild, mean, dishonourable appearance.

949-52. A king who inflicted a sore and heavy revenge on the impure host of Hell, pitiful bands exposed to hunger, continually pale and struck down (or naked).

953-6. There all the hosts were tormented in the maw of bright red Hell; although I had a hundred good tongues, I could not recount it in my lifetime.

957-60. The habitation of Hell, with many pains, woe to him who is exposed to its perpetual shaking; a valley of weeping, narrow and ugly in appearance, my great king made it.

VI

961-4. A king who made fair Paradise, a perfect firm circuit of mutual protection, a fair fruitful land, an impregnable abode for mankind before committing sin.

965-8. A king who blessed fair lands, Paradise for the . . . of a noble order, after ordaining each choice cultivation with an abundance of every varied fruit.

969-72. With sufficient hosts, with herbs, with plains, with wide lands, with shadows of flowers on every plain, with their scented blossoms.

1. *tachle, tachlech* are poorly attested and unclear in origin; perhaps read *tachlech*, 2. Cf. 7127. The only other example of the word is *folad twaimech* in *Eria* xvi 135. where Carney translates 'wavy'. But the 'dark, gloomy' suggested by RIA Contrib. would suit better here.

3. This somewhat forced translation is an attempt to account for the genitives *gristaig, crasadhtheuig*.

4. No other examples, but cf. *gristaig, etc.*

5. For another example of the pl. past passive ending -tait see *bertait* 2081.

6. Taking the word to be gen. of a compound of *muid* 'protection', cf. *inuidid* and W. *nataid*.

7. No doubt a compound with *so-, but the second element is obscure.

8. Or, reading *tuir, 'host'.


10. No other example of this word, which is presumably connected with *bolaid*. We could amend to *co mhblaidh bolainmardaidh*.
973 Co cáidius cainnól, ro-clos,
co n-áinius, co n-aebinneos,
con a bruig barrglas bladmar,
feib tadbas, ba bithsamrad.

977 Bethrach broenach brogach bras,
tir tehtrach toghach tonnglas,
saer sechtarthur, suthach srath,
caem cain cetharchair cruthach.

981 Clár cóir cobsaid, cumtaig dind,
fál fír fóir forsaid forfind,
is dín cáich, is mür mbroigthech,
bithbláith, bithúr, bithoirtthech.

985 Sossad slán suthach, síd saer,
fál fossud, fulach firnoeb,
sreba sencha, selbcha sreith,
cen erchra, cen imhesbaid.

989 Mag maith moinech, mlilib mind,
dofnech daith, dírib derbdind,
co srethaíb saidbríb, seolaíb,
airbríb aidbríb, ilcheolaíb.

993 Rí ro ordaig inna dál
topur ind hordain forlán,
as tcat, glaini crotha,
cethri sreba sirritho.

997 Sruth d'fín, sruth d'ola, dál díl,
sruth loga lemnacht lóngil,
sruth maith mela, monar nglan,
fíi sásad na noebanman.
973–6. With honour of fair draughts (?), it has been heard, with
fairness and pleasure, with its famous green-surfaced land; as it
appeared, it was perpetual summer.

977–80. Watery, showery, mighty, large, a choice maritime (?) land of
green waves, a noble border-land, a fertile sward, fair, beautiful, four-
cornered, shapely.

981–4. A proper firm plain, a protective height, a rampart for the
wise bright host, it is a protection for all, it is a wall surrounded by
lands (?), eternally mild, eternally fresh, eternally fruitful.

985–8. A safe fertile habitation, noble peace, a firm rampart, the
support of true saints, streams of ..., a rank of possessions, without
decay, without want.

989–92. A good rich plain, with thousands of sacred objects, populous
and swift, with numbers of true heights, with rich ranks, with melodies,
with vast hosts, with varied music.

993–6. A king who ordained for it a well of supreme dignity from
which come—forms of purity—four continually flowing streams.

997–1000. A stream of wine, a stream of oil, dear distribution, a
valuable stream of very white milk, a good stream of honey, pure
work, to satisfy the blessed animals.

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1 Cf. faikt e-mail, 7675.
2 For gen. sg. -tait preceding a noun, see 4225, 4757, 7043.
3 Note the rhymes chitch: bitiblitich, mār: bitār.
4 senciach, 6751, is equally obscure. Listed by Contribb. under senciach 'a
custodian of tradition, a historian'.
5 See log ... gu gyer on lusch, IGT Decl. 595.
6 Perhaps for lennaicht, cf. Rule of Tall. 11 and IGT Decl. 525.
1001 Aín mí fo lóith cech srotha slín,
cén chleith, fri clotha coemduál,
Físon, Geón, cáin cén lén,
Tíbris ocus Eufrátên.

1005 Físon sair sires a rēim,
Tíbris siar siles slánncim,
Eufrátên co mbúaíd fo-des

1009 Ind ola sair, iar slicht slán,
in sín siar, srethaib sîrdal,
in míil fo-des, digrais búaíd,
in leinnacht silas sairthúaíd.

1013 Im-soat, do-soat iar sain,
do réir ind ríg do noebnim,
cén meth, cén dítha, cén chais,
cech leth fo chrícha Pardais.

1017 Ríi foídes éinlaith n-én ndíl
cén lén dar roendes richid;
con-canat céola cén chais,
bóda fo biliú Pardais.

1021 Do-cain co gléadaith cén greis,
ind énlaid chaem cén aithneis,
sét saíre Fri riagla raith,
ciarca caine, cét ceolmaith.

1025 Cét do chétaib én fallaib,
cét n-ite, cét ceol clíraib,
mór cét ceól calad cén cleith
gleór canar do ríg richid.

1022 caim, R; chaomh, P.
1001–4. The respective name of each complete stream, without concealment, with a fair portion of fame: Phison, Gehon, a law without sorrow, Tigris and Euphrates.

1005–8. Phison takes its path eastwards, Tigris flows west, safe and swiftly, Euphrates successfully south, Gehon goes swiftly north.

1009–12. The oil eastwards, along a safe path, the wine westwards, with ranks of continuous distributions, the honey south, an unassailable virtue, the milk which flows to the north-east.  

1013–6. They turn and twist then according to the will of the king from holy heaven, without decay, losses or hate, on every side through the confines of Paradise.

1017–20. The king who sent a flock of dear birds, without sorrow, across the paths of heaven; they sing perfect lively music under the tree of Paradise.

1021–4. The fair bird flock without decline sings clearly and promptly without offence, a path of nobility for rules of grace, fair bands, a hundred good melodies.

1025–8. A hundred hundred birds in flocks, a hundred wings, a hundred melodies in bands, many hundreds of firm melodies without concealment, it is sung brightly to the king of heaven.

1. The word introduced to save the rhyme.
2. If both instances of -oat are disyllabic, there are eight syllables; if monosyllabic, there are only six.
3. See Contrib.; this seems the best translation here and in 1019.
5. See Contrib. s.v. aithymes.
Rí ro delb Pardos foa li
is hē ar n-armdos airgdidi,
do-rat mūr, mūr n-imme tenn,
dī ōr imma imthimchell.

Rí betha barrglais boirchich,
ri Pardais co n-ilitoirthib,
ro delb lānaimain iar tain
do na huilib amannahib.

Rí do-rúasat Ādām n-án
fo chruth cen guásacht coemnār,
co ngrād, cen amlos, ro-chlos,
hi Pardos ria n-immarbos.

Bai Ādām trí [h]rāth cen tess,
imbād fo grād, glanches,
for talmain tinn cen treórd
cen ammain, cen inbēogud.

Bai corp Ādaim trib trúthaib
cen ammain fri derbfāthaib,
fri tindrad cen trīst, delm nglē,
ic figrad Crist d’essērge.

Isin tres lō iarna gein,
ro delbad anim Ādaim,
iar toebthogud fria dīn ndocht
cen oentogad fria firchorp.

Co ro ainmniged iar sain
ō na cethri réglannaib,
Archon, Dissis, rot delb Dia,
Anatole, Missi[mb]ria.

1030 aircidihi, P. 1031 thenn, R; tenn, P. 1046 derbfāthaib, R; terbfath --, P.
1029–32. The king who shaped Paradise in its beauty is our silvery armed defense; he placed a wall of gold, many stout ramparts, all around it.

1033–6. The king of the strong (?) green-surfaced world, the king of Paradise with many fruits, formed a couple then for all the animals.

1037–40. The king who created noble Adam, in a fair modest shape without danger, with dignity, without harm, it has been heard, in Paradise before transgression.

1041–4. Adam was three days without warmth, in extinction under honour, a pure suffering, on firm earth without consciousness, without a soul, without quickening.

1045–8. Adam’s body was three days without a soul, for certain reasons being attended without sorrow, a clear fame, figuring that Christ would arise.

1049–52. In the third day after he had been created, the soul of Adam was formed, after coming together with its firm protection, without uniting with its true body.

1053–6. So that he was named then from the four (cardinal) stars, Archon, Dissis, God formed him, Anatole, Missimbría.

5 The reading of P is reminiscent of airctheach, airctheid ‘inventful, ingenious’, which would be more appropriate.
6 Cf. baìrcht. Útai na láthair, O’Cl.
7 Cf. 3470. Contribb. A takes these to be neg. of los, hence meaning ‘decrease’; it is more likely that they are metrical adaptations of amles.
8 The datives seem unjustified; read trí rítha . . . derbfáth.
9 Tímarad apparently for tîmaram here and at 1297, 4223, 6771.
10 The two prepositions are in conflict; note that dénsu and sónbru are virtual synonyms at 6049–50, 6575–6. Read far in both cases?
Noi mís lána, láthar ndil,
ö ro hét Æadam amain,
    iar slucht sruthf, senchad slán,
    co ro delbad a banscál.

Dianid comainm Euá án,
crichd, corcarda, coemnár,
    dil, delb[d]la, toga raimhi,
    forth febda fir[h]lainne.

Iar sain as-raracht Ædom
assá suán cen imgábud,
    con-facca in mnáí, mín a dath,
    sègda, súainchnd, sochruthach.

Amal ro déccai a gmnús,
dos-roega sech cach ndeerbdños,
    do-rannagert di, érraim nglé,
    combad sainsearc sochaide.

'Ts orot tirisces cen cleith
cách a máthair 's a thair;
    óndiu tria bithu, buaid néin,
    biaid cech oen úain dit ógréir.

Ardrui ri ind-reith, rígda áil,
gargruide fri creich coemnár,
    ro figli 'na ch[h]ri, ro-clos,
    in ri do-rigní Phardos.

VII

Rí ro råde aithsc nglan
fri Euá ocus fri Ædom,
    toirthi Pardus, bág cen geis,
    iar tinnu Dé do-meldais.
1057–60. Nine full months, a dear statement, from the time Adam received a soul, according to the traditions of elders, of reliable historians, to the time his woman was formed.

1061–4. Whose name was noble Eve, prudent, bright, fair and modest, dear, shapely, the best of the dividing, the excellent foundation of true children.

1065–8. After that Adam arose out of his sleep without danger, and saw the woman of fair complexion, noble, famous, shapely.

1069–72. As he saw her face, he chose her above every true prize, he promised her, clear wisdom, that she would be the especial love of hosts.

1073–6. 'It is for you, without concealment, that every man will abandon his mother and father; from to-day forever, triumph . . . ? all of us will be completely at your disposal.'

1077–80. The high king who made, a regal wish, a rough journey for a fair plunder; he kept vigil in his body, it has been heard, the king who made Paradise.

VII

1081–4. The king who uttered a pure speech to Eve and Adam, that they should eat the fruits of Paradise according to the command of God, a declaration without prohibition.

*arret, LB. Cf. 5 ra 8, LU 2984 and arret (2-syll.), SR 7397; ro 88, 7310.
*Cf. mod. rim (r. rule) 5263. Read n-im and translate 'prompt'.
*Emending to mid-reich, literally 'plundered'.
*Emending to creich; cf. ruc creich . . . ca tarat láim dar Hiffem, 7771–2.
‘Ara toimlid, fri sìd sain,
toirthi Parduis boladmair,
  ile, uile, aurdaig rann—
is dìles dùib acht oenchrann.

Co fessabair bith fo smacht
  cen trúaigi, cen tochomracht,
  cen anim, cen saethar fri srcith,
  cen aes, cen olec, cen anim,

Cen chríne, cen galar crúaid,
i mbithbethaid co mbithbúaid,
  far ndul co nem, nássad nglè,
i n-aes togach tríchtaise.'

Mili bliadán, búadach gair,
  oculos sé húara do húaraib,
  cen goe, cen gábud, ro-clos,
  ro baí Ádum hi Pardus.

Día ar tòir dertiá mìl,
  ro dtìb cèch co'ìr comlàn;
  nì thì tláith cumtaig ar cest,
  in ri ro ràid in n-athesc.

VIII

Ba formteach Dìabul de sin
  fri Ádum co'n chlannaib,
  a mbreith sunn cen locht, lùad nglè,
  'na curp úag dochum nìme.

Na huili anamanna i crí
  do-dos-ròsat mo noebri;
  fri Pardus i-muich cen chad,
  is Ádum nos ordaiad.
1085–8. 'So that you may eat, for especial peace, the fruits of fragrant Paradise, many, all, a portion of refreshment—it is yours except for one tree,

1089–92. So that you may know¹ you are under a rule, without wretchedness or trouble, without tribulation, without ordained labour, without age, evil or blemish.

1093–6. Without wasting, without hard illness, in perpetual life with perpetual virtue, going to Heaven—a clear festival—in the chosen age of 30 years.²

1097–1100. A thousand years, a word of virtue, and six hours, without lie or danger, it has been heard, Adam was in Paradise.

1101–4. God our help, whom poets assert, has formed every perfect justice; He is not a weak support who protects us in trouble,³ the king who uttered the speech.

VIII

1105–8. On that account the Devil was envious of Adam and his children, that they should⁴ be carried without fault, a clear statement, in their whole bodies to heaven.

1109–12. All the animals in existence, my holy king created them; it is Adam who ruled them outside Paradise without trouble.⁴

¹The form fessabair is fixed by rhyme at 2022, but it might be preferable to read Co fessab bar mith here.
²Literally: 'of protecting our troubles'.
³For a mibreith honn read probably a mibreith-som.
⁴= cen chath. Or emend to cen chith?
1113
Ind uair théigis as cech crich,
slúaig secht níme ‘mon ardrig,
cach anmanna corphá cain
do-thiced dochum n-Ádaim.

1117
Cách dib assa aimr có rath
foa gairm ocus fria adrad,
do Ádaum, ba lainn in mod,
do-thictis dia airfítiud.

1121
Ro smachtastár Día do nim
foras na huilib anmannaib
a tíchtu as cech leith cén greis,
co mbítis ar dearch Parduit.

1125
Iar sain im-saíts for deis,
cén síl n-úbair ná haincheiss,
cách dib dia adbair co glan,
iar mbennachad do Ádam.

1129
Ba feochair féig, fichtib ell,
in béist inmánas imchenn,
cia chruth fo-gébad fo nim,
conair d’admhíliud [Ádaim].

1133
Lucifer, lín cest nglanna,
luid in mmesc na n-anmanna,
’s in tslúaig fri Parduis i mmaig,
conid ann freair in nathraig.

1137
‘Nírb dimmain do bith i mmaig’,
ar Díabul frísín nathraig,
‘ar th’uichele tríce, deln nglé,
ar do glice, ar th’amainse.

1116 do ticed, R; do thigedh, P. 1119 lainn mod, R; an modh, P. 1124 ar dreich, P; ar deich, R. 1131 fógebaid, R; fógebh→, P. 1135 thuag, PR; amaigh, P; immuich, R. 1137 amoigh P; immuich R.
1113–6. When the hosts of the seven heavens went from everywhere around the high king, every fair corporeal animal came to Adam.

1117–20. Every one of them (came) from his place, with grace, when called by Adam, to worship him—it was a joyful way—they came to make music to him.

1121–4. God from heaven ordered all the animals to come from every direction without attack, so that they were in front of Paradise.

1125–8. After that they turned to the right, without a trace of pride or wickedness, each of them cleanly to his dwelling, after saluting Adam.

1129–32. The very fierce many-headed monster, with scores of hosts, was cruel and keen, how under heaven to find out a way to destroy Adam.

1133–6. Lucifer, with a host of pure (?) troubles, went among the animals and the host outside Paradise, so that it is there he found the serpent.

1137–40. ‘It were not for nothing! that you are outside’, said the Devil to the serpent, ‘for the swiftness of your guile, a clear sound, for your cunning, for your cleverness.

1Following Dict. s.v. dimain; there is no other example of dimain. But cf. ni coir immorro . . . do bethil amugh, L.B.
2Taking it to be for ar thrice bh’aischid, cf. Usichlech 945.
Ba mór in ghlassacht 's in col
Ádam hiassor d'ordniged,
óssar na ndúli, meth blad,
níbad chin dtúiní a mandrad.

Órat noisichu fri cath,
toilsechu rot tuistigid,
at gliccu, a slándil, cech cruth,
náchat tairbir fond óssor.

Gaib mo chomarle cenn chess,
dhannm cotach is carddess,
coiste fá-déin frin chéil nglain
is ná tég do chuchum n-Ádaim.

Tabair dam ined it churp
iar mo dilid, iar m'íniucht,
co ndeachsam fo gris iar mbla
ar ndis a dochom n-Eua.

Aurálem fuirri 'ma-le
torud in ch[a]rainn sorgairthi,
cor eráil-si co glan
iarum in mblad for Ádaim.

Acht dechsa a ndís 'ma-le
as dar timna a tigernai,
nís bia grád la Dia i fuis,
ticfaint cén bláth ó Phardus.'

'Cia lúag nom thá, fiad cach thur',
ar in nathir fri Diabul,
'ar fálthi duit im churp chain,
cén nach locht dom chomaittreib?'

1143 methlad R; mét bladh P. 1146 rothuistiged R; fria tuistiughadh P.
1147 slàmdil PR. 1148 nachtaírdir R; nachtaírdir P. 1152 is P; as R.
1153 inad R, ionad P. 1159 coro heralsi; R; gorro eruilisi, P. 1161 acht condexaat RP.
1141–4. 'It was a great peril and crime to place Adam above you, the junior of created things—failure of fame; it were no crime for us to destroy him.

1145–8. Since you are more famous in battle, you were begotten first, you are more guileful in every way, o especially dear one, do not submit yourself to the junior.

1149–52. Take my advice without sorrow, let us make a bargain and treaty; listen yourself to my pure reasoning, and do not go to Adam.

1153–6. Give me a place in your body, according to my rule and plan, so that we may both go eagerly . . ., the two of us to Eve.

1157–60. Let us press on her together the fruit of the forbidden tree, so that she may press purely the food afterwards on Adam.

1161–4. Provided the two of them go together and against the command of their Lord, they will not be honoured by God here, they will come without prosperity from Paradise.'

1165–8. 'What reward have I, before every host', said the serpent to the Devil, 'for welcoming you into my fair body, to live together with me without any fault?'

1Cf. jo glasbaid con meth, 1203.
2Reading soidili, cf. 4234.
3Perhaps 'with fame' or 'on the spot', cf. 1 blá and 3 blá, Contribb. B.
4The line is hypermetrical, and either acht or con must be an accretion, cf. 1266, where there is a similar problem. It is translated here without con- and thus a case of acht with the perf. subj., see Thurn. Gramm. §504, and cf. acht ritáum 2745. But co nidecham 1155 shows that this stem is not restricted to the perfective subj. in SR, and we could read co nidecham as continuing the construction of cor eráli-n.
1169 Ar threóir duit iar sét sain,
d’admilliuic Eua is Édain,
ar dul lat iar fir fri greis
cip hé gním frisa n-eirris?’

1173 ‘Ca lúagh is mò do-bèr duit,
feib a-tá méit ar mòrhuillec?
Ar n-òentu iar mbés, iar mbreith,
bid do greis ar n-anmnaigd.’

1177 Ó fo-fúsair adhais don brath
ro samlai in ndeib na nathrach,
is feal do-deochtad fri foss
iar cóir Parduis don doros.

1181 Ro gart ind nathir i mmaig:
’Indam chluini, a ben Ædain?
Dèini, a Eua chrotha cain,
sech cáich cena m’acallaim.’

1185 ‘Nim huain fri acallaim neich’,
ar Eua frisin nathraíg,
’Tú ic rithalim i-mmach
na n-anmanda n-indligthech.’

1189 ‘Massa thu ind Eua ro-clos
co clú fri feba hi Pardos,
ben Ædain, aithn nád chres,
furri álaim mo lánles.’

1193 ‘Tan nád bì Ædam hi fos
is mè chomhchais Phardos,
cen chess, a mìl bhlàith banna,
do-gnim less na n-anmanda.’

1169 iare R; iar sét P. 1173 cia P. 1178 indelh R; i ndeibb P. 1185 Ni huain
dam acallam neich, LB. 1193 Tan, P; IN tan, R. 1196 amna, R; anmanda, P;
which breaks off here.
1169-72. For directing you along a special path to destroy Eve and Adam, for going with you truly to the attack, whatever deed you may undertake?²

1173-6. 'What is the greatest reward I will give you, according to the measure of our great crime? Our union according to habit, to fury, let it be continuously mentioned.'

1177-80. When he had found an abode in the form of the serpent for the betrayal he contemplated, it is subtly that he came steadily directly to the gate of Paradise.

1181-4. The serpent called outside: 'Do you hear me, wife of Adam? Converse with me beyond everybody else, Eve of fair form.'

1185-8. 'I have no time to talk to anybody',³ said Eve to the serpent. 'I am going out to feed the brute animals.'

1189-92. 'If you are the Eve who has been heard of for excellence⁴ with fame in Paradise, the wife of Adam, a beauty who is not miserly, I seek from her my full satisfaction.'

1193-6. 'When Adam is not here, it is I who look after Paradise; without weariness, smooth female creature, I satisfy the animals.'

¹scíbr must be disyllabic here; monosyllabic (-scíbr), 1899.
²ētāre is 2 sg. pres. subj. of at-raig (fri) 'undertakes', see Contribb. A 465. 31.
³If the readings of RP are correct, this is an example of the use of the copula + infixed pronoun to indicate possession, cf. Baumgarten, Ériu xxiii 235 ff. But the reading of LB would give an equally metrical line meaning 'It is not a time for me to be talking to anybody', and a less unusual syntax.
⁴For other examples of fri feeq see 1963, 2027, 4438 and 7451.
'Cia heret tēit Æadam Úait,
cia leith fo-cheird a chaíchfuaird,
tan nad b'i frit hūair i fos
frithailmi int śluaig i Pardos?'

'Fo-faċaib lim, līth nglann,
frithailim na n-anmanna
    tan tēit fo glanblad cen meth
fa-dēin d'adradh in Chomded.'

'Āil dam ni d'athchomarc fort',
ar ind nathir choel chatot,
    'uair is glandil do chial chain,
a Eu, a andeur Æaim.'

'Čib hed im-rāidi do rād,
    nichom crāidfé, a mēl mindnār;
is derb nība doirchī i fus
sloinnfi duít iar ndūtíus!'

'Abbair frím, a Eu án,
    feib do-n-rala frí comrad,
    lasin fálath far mbretha i fos
    in maith for mbetha i Pardos?'

'Co ndechsam cen locht iar sreith
innar corp dochum richid,
    ni chuingem fálath bas mō i fus
nā-n fil do maith i Partus.

Cech fia [ ] feib ro-clos,
do-s-rōssat Diá hi Pardos
    acht oenchrann, uili cen cleith,
a-tā didu for riaguil.
1197–1200. 'How far does Adam go from you, in what direction does he make his fair circuit, when he is not here at the time of feeding the host in Paradise?'

1201–4. 'He leaves to me, a pure festival, the feeding of the animals when he himself goes in pure fame without fail to worship the Lord.'

1206–8. 'I wish to ask you something', said the slender hard serpent, 'for your fair mind is pure and dear, Eve, wife of Adam.'

1209–12. 'Whatever you think of saying will not disturb me, o animal of modest dignity; it is certain there will be no obscurity here, I will name (it) to you in simplicity.'

1213–6. 'Tell me, noble Eve, since we happen to be talking together, is your life in Paradise, with the prince who brought you here, good?'

1217–20. 'We do not seek a greater kingdom here than all the good we have1 in Paradise until we duly go without fault in our bodies to Heaven.

1221–4. Every food,2 as it has been heard, which God created in Paradise, is all without concealment under our3 rule, except one tree.

1nā-n fil = nā + a n- + n- + fil.
2The glossary word ḫa (see Dict.) is tentatively accepted here to rhyme with ḫa. There are two missing syllables; perhaps read ḫasāl ( : ḫasāl for -rešēt).
3Taking for as standing for so or 'under our'.
1225 Hé do dílisg dún Dla dil,
a míl banna banaimail,
    Pardus fri donad a druing,
acht mad torad ind oenchraidn.

1229 “Léicid in crann-sa co glám”
    ro fúicart dam-sa is d’Iámain,
    “torud craind gairb dar mo gair
    bethi mairb dia ndessabair”.”

1233 ’Cia bithi cinnrís for mbhla,
tusu is Iámain, a Eua,
    ní-for gliccu, a choem glanna,
    indá oen na n-anmanna.

1237 Cia beith slóg mór fóib i-mmaig,
is tróg, ní-for n-intluchtaig;
amal cech n-anmanna mborb
    ’s amlaid a-taíd fri ocnord.

1241 Noco rubhaid for faith lán,
acht mad maith a oenurán,
    uair ná türfaid duib ní d’ulcc,
is messaiti for n-intlucht.

1245 Is mór for n-essbaid im gaes,
a-ta Dla ic for togaes,
    tan is d’oenchraunn maid is uile
    nád léc duib ní do thormait.”

1249 Aire ar-ráncas in crann ngúr,
    ’s eire nách lècar dúb—
    deochair eiter maith is olcc
    cona raib acaib d’intlucht.

1237–8 immach, intluchtaigh, R.  1239 mbor, R.  1240 is amlaid, R.  1241 forlaith
lain, R.  1250 is heire R.  1251 et maith R.
1225–8. This is what dear God bestowed on us, o female feminine creature—Paradise, for the comforting of its host, except the fruit of the one tree.

1229–32. “Leave aside this tree purely”, he ordered me and Adam; “you will die if you eat the fruit of the rough tree in contravention of my word”. 

1233–6. “Although you be equal in fame, you and Adam, o Eve, you are not wiser, o fair pure one, than one of the animals.

1237–40. Although there be a great host under you outside, it is sad, you are not intelligent; you are in the same condition as any brute animal.

1241–4. Your full sovereignty cannot be, since he did not show you anything of evil but only good, your understanding is the worst for it.

1245–8. Your lack of wisdom is great, God is deceiving you, since he does not allow you to eat anything of the one tree of good and evil.

1249–52. That is why the sharp tree was devised, why it is not allowed to you—so that you may not have the ability to distinguish between good and evil.

1 The translation depends on taking -rubai in its O.Ir. meaning; the emendation to tein is required by rhyme and faith makes better sense than any of the meanings of feith.
1253 Nabdat dolam, eirg don chaunn
dia fromad imm oenubull!
Dechear eter olcc is maith
rot bia co docht ónd ardflaith.'

1257 'Cid maith t'intluacht, érim nglé,
cid lán raith do chomarle,
dul cosin crann ní lamur
ar bith, arná hérbalur.

1261 Tair, a nathir, féin don chaunn
ocus tuc de óenubull;
acht co tora int ubull dam
rannfat etrom is Ádam.

1265 Ro-fessamar fiad cach drung
acht dessamar in n-ubull,
do scél cen hír, érim nglé,
dús in fír mar at-beire.'

1269 'A Eua sólus, cen geis
hosaic róm dorus Parduis;
cen lén acht co ros inn-unn
do-bér don chaunn in n-ubull.'

1273 'Cia oslac rót, téisi inn-onn!
Don chaunn cia bera uboll
ní bia fúirech fort hi fus
do thairisem hi Pardus.'

1277 'Acht do-bér in n-ubull duit
do deochair maith ocus uilcc,
cen nach acht do-reg i-mmach
mani-m thair cacht ná cumrech.'

1257 tlintluacht, R. 1266 acht condessamar, R. 1273 teis, R. 1276 cennacht, R.
1253–6. Do not be slow, go to the tree and try it to the extent of one apple! You will have the distinction between evil and good firmly from the high prince.

1257–60. "Though your intelligence is good—a clear wisdom—though your advice is full of virtue, I do not dare to go to the tree at all, lest I may die.

1261–4. Come, o serpent, yourself to the tree and take one apple from it; if only the apple reach me, I will divide it between Adam and myself.

1265–8. We shall know, before every host, provided we eat the apple, a pure wisdom, to see whether it is true as you say, your story without anger.

1269–72. 'O bright Eve, open without hindrance the door of Paradise to me; I will take the apple from the tree without sorrow, provided I get in there.'

1273–6. 'If I open to you, you must go out there! If you take an apple from the tree you will not remain here, to delay in Paradise.'

1277–80. 'Provided I give you the apple, to distinguish between good and evil, I will go out without any periladventure, unless some hindrance come to me.'

3Restoring the old conj. acht for the later acht en s-, which makes the line hypermetrical, cf. 1161.
1281 Ro oslaic Eua fo cluth
in dorus riásin nathraig;
cen nach cith luid, nirbu mall,
for a rith cosin oenchrann.

1285 Do-fuc d’Eua in n-ubull n-úag
dond abuill, ba scél n-imthrúag;
dúaid Eua a leth, nirbu glan;
ro léic in leth n-ailí d'Ádam.

1289 Ri ro thraith drogn Iffirm [úair]
ros glaid fo crithfeidhm comtráig,
ro gail, ced saithrach, tri chath
in fail faebrach ba formtech.

IX

1293 Ó shunn dúaid Eua fo leith
leth ind ubuill aurchóttig
ro claemclai cli, lethann smacht,
do-rochair di a coemthlacht.

1297 Eua fri tindrad cen locht
ba ingnad a bith imnocht;
ros gab crith gréic cen chruth nglan
coro léic guth for Ádam.

1301 Fo gairm Eua, feib ro dhecht,
do-dechaíd cen frithuídecht
Ádam fein cen ac cen locht
con-facca a mnáí lomnocht.

1305 ‘Nicon foclsai mar a-tá?’,
ar sé, ar Ádam, fria dagmann;
‘cid ar-dot-rálad hi cacht,
cia roth sáraig ‘mot noethlacht?’

1285 Dofuc Eua R; co riacht na rith for amus in craínd herpáirthe co tarút in ubull de
7 dorat do Eua, LB. 1287 dofhusaid R. 1290 comtráig R. 1293 duad, R. 1305
Necon slaid, R; nicon foclsai, LB. 1307 ardotalaid, R. 1308 rot sáraid, R.
1281-4. Eve secretly opened the door to the serpent; without any trouble it went, not slowly, running to the one tree.

1285-8. It gave the whole apple to⁴ Eve from the tree, it was a pitiful story; Eve ate half of it, it was not pure; she left the other half for Adam.

1289-92. The King who overthrew the host of cold Hell, who seized them with a pitiful trembling, He defeated in battle, though it was difficult, the armed² wolf who was envious.

IX

1293-6. After⁵ Eve had eaten secretly half of the apple of offence, her body changed—a wide penalty—her fair covering fell from her.

1297-1300. Eve, who served¹ without fault, found it strange to be naked; shivering seized the woman (?)⁶ without pure shape and she gave a cry to Adam.

1301-4. Adam, without sin or fault⁷ came without delay at the call of Eve, as was fitting, and saw his wife naked.

1305-8. ‘You will not survive as you are’ said he, said Adam, to his good wife; ‘why were you put² into captivity, who has deprived you of your holy covering?’

¹Following the reading of LB; cf. also 1272, 1277, 1323.
²Literally: ‘bearing an edged weapon’.
³For an Old Irish example of ² shawn followed by the perfect in the meaning ‘after’ (Gramm. §693), see ML. 1174; it is otherwise known only from SR. But cf. O ro gab, 1215 for the more usual construction
⁴Cf. 1047.
⁵It is doubtful if this is a loan from W. gareis (Stokes, followed by Constribb.); it is preferable to emend to gēsc, see Constribb. gēc (b), and cf. 3085. Meyer translated ertz gēsc as tremor græcæs, without citing any authority.
⁶Taking ₂t to be equivalent to locht, see Constribb. 2 46 (b).
⁷Obviously some form of or-ðill ‘induces, causes’. The pret. is usually deponent; in spite of damaging the rhyme it seems best to emend to or-ðel-t-eldæ, cf. eis crush ærældæ a thābairtæ, TBPr. 328.
'Nocho n-epēr rit in sein
a mo thigema, a Ādaim,
co ragba hūaim, cen hūath nglē,
co lūath leth ind ubuill-sc.'

ō ro gab Ādam cen clith
leth ind ubuill aurchōtig,
ro fācaib a thlacht cen tucht
co rabe fesin lomnucht.

'Cia rot brathaig, a ben bāith,
rot rathaig narsat firgaeth,
don-rat fri snīm saethraich seis,—
rot bāithig, rom baethigeis!'

'nathir iar fir, feib ro-clos,
gād dim a tichtu i Pardos.
iar tichtain di sunn tuc de,
ubull don [h]raunn aurgairthe.

at-rubairt rim iar sein sunn:
'a ben, geib úaim in n-ubull
mad āil duit co fesser olcc
ar[n]bad essel t'intliocht.

a eu, a fiss mad āil duit,
dechair maith ocus mūrhuilc,
geib [uaim] in n-ubull caem nglan,
raind etrut ocus Ādam.'

ro gabus-sa hūad inn-sain
ubull cosín frithorgain,
hūair ná fetar cia rēt olcc,
co facca mo bith lomnocht.

1315 cen thucht, R. 1317 Ti rot brathaig, R; cia rot boethaig, L.B. 1319 saethraich, R.
1309–12. 'I will not tell you that, 0 my lord Adam, until you have taken from me, without clear terror, swiftly, half of this apple.'

1313–6. After Adam had openly taken half of the apple of offence, his covering left him, without beauty, so that he was naked himself.

1317–20. 'Who betrayed you, foolish woman, who perceived that you were not truly wise, who has put us into painful torment?—he deceived you, you have deceived me.'

1321–4. 'Truly the serpent, as has been heard, prayed me that she should come into Paradise; after coming here she took an apple from the forbidden tree.

1325–8. She then said to me here: 'Woman, take the apple from me if you wish to know evil so that your understanding may not be defective.²

1329–32. Eve, if you wish to know the difference between good and great evil, take from me the fair pure apple; divide (it) between yourself and Adam.'

1333–6. I took from him³ then the apple of offence,⁴ since I did not know what evil was, and I saw that I was naked.

¹sís? Perhaps nom. pl. of the word of which the gen. pl. occurs in linb sess, 1513, and which is used as an alternative to sís in chevilles. Or, alternatively, read saethraech sesi! 'say you be in trouble', cf. the formula slae sesi!
²Following Stokes's emendation. It would also be possible to emend to ar ba[dd] dessel [do] i'innuucht 'so that it would be an advantage to your mind', but this use of dessel is not attested outside bardic poetry.
³Here, and in 1338, masc. forms are used; it would be easy to emend to Ro gubus uadu ... and a timargain.
⁴in n-saab ac frithargain would be the more usual construction.
Im-théigind star ocus sáir,
for-féadháin a thimargain,
ní bláith, ba hingnadh rith rois,
ro fáid fo fíadrad Pardois.

Nathir rón gael, garb a graph,
don-rat fri saeth tria aslach,
do-chéin ro chhind a gním caín,
a bréic rón mill, a Ádaím.’

‘A Eua co n-hilur glónn
ní man-facamar th‘uboll;
is réill formn féib a-tám nocht
cond-ráncamar fria mórólcc.

A-tá ní is messu de trá:
scarthain cuirp ocus anma,
corp lóibhtha hi talmaín tind
is anmain dochum n-Iffirm.’

Húair do-rochair dib a thlacht
ros lin truaigi is tochomraoch[t];
dúairc leó dochraid a cuirp gíl
cen fial nglan dia n-imditim.

Réil do chách dib dath a chuirp
ó for-fácáibhi glénuicht;
ar scáth a fèile, fúam nglé
tucsat duilli na fíce.

Ni frith fri lóghthorba ndul
acht ind fíconma a hoienur
—fid fann hi Pardus co rath—
nach crann fors mbeth duilirath.

1360 fíche, R written at correction over palme; pailme LB.
1337-40. I was running backwards and forwards, I was unable to restrain him; not fairly did he go away under the trees of Paradise, it was a wonderful running to the wood.1

1341-4. The serpent has injured us, rough his fang, he has put us into torment through his temptation; long since he planned his fair deed, with treachery2 he has destroyed us, Adam.3

1345-8. 'Eve, with many crimes, it is not well3 that we saw your apple; it is plain from the way we are naked that we have met with great evil from it.

1349-52. There is something worse from it also: the separation of body and soul; the rotting body going into the firm earth and the soul4 to Hell.'5

1353-6. Because6 their clothing had fallen from them, they were filled with misery and sorrow, they were sad for the ugliness of their bright bodies without a pure veil protecting them.

1357-60. Each of them saw the colour of his body, since they had been left stark naked; they took the leaves of the fig-tree—clear report—to cover their nakedness.

1361-4. There was not found, for bright profit of journeys, any tree bearing foliage except the fig-tree, a weak tree in gracious Paradise.

1Conjectural.
2This would require an emendation to la bróc. Alternatively bróc can be taken in conjunction with gíom: 'long since he planned his fair deed, his treachery which destroyed us.'
3Cf. 1858 and mad, Contribb. The forms with -s- may derive from confusion with immis -s-.
4Probably rather dat. sg. (for nom. sg.) than nom. pl.
5The meaning 'when' might be more suitable here, but that would require the article before slair. Cf. 1113, 5961.
1365 Co cúala ĆAdam hi tríal
angel coa rád fri Gabriell:
'Scient er lai co roír cornn nglé
co roá a glóir fo secht nime.

1369 Heirgid huili comgráid glain
hi comdál fri ar nDúilemain
co mbúaid fri gním dangen ndil,
slúag angel do secht nimib.

1373 Tinólaid for slúagad slán,
níba húathad for comdál,
co ndechsaid co glé, ro-chlós,
hi coemthechtDé do Phardos.'

1377 Iar sain do-luid in ri rúad
do Phardus cona mórslíug,
remí co dangen cén chol
class aingel ic cocetol.

1381 Dessid Hírúphín iar fír,
ba hè rigside ind ardáig,
i mmedón Phard[uí]s co rath
in bale hí fail crann bethad.

1385 Ro sernad cech slúag iar sceith
cech gráid glúar cona aibreib,
oicus dessid mo ri réil
fo-dessín for Hírúphéin.

1389 Dellig ind ŵidbad for lár;
Parduis fri fidrad fannràm,
ros tairbir a ddútri den
ar airmitu a Dúileman.
1365–8. Adam heard as he journeyed an angel saying to Gabriel: 'Let a bright horn be blown justly by you, so that its voice may reach over the seven heavens.

1369–72. Go, all ye of pure equal rank, to meet our Creator, with virtue for a firm dear deed, the hosts of angels from the seven heavens.

1373–6. Assemble your full hosting, let your assembly not be few, so that you may go clearly, it has been heard, in the company of God to Paradise.'

1377–80. After that the strong king came to Paradise with his great host, firmly before him without offence a choir of angels singing together.

1381–4. He sat upon cherubim truly, that was the throne of the high king, in the middle of Paradise with grace, the place where the tree of life is.

1385–8. Each host was arranged by rank, every shining order with its bands, and my bright king himself sat upon the cherubim.

1389–92. The forest prostrated itself to the ground; it bent its pure inflexibility against the weak-branched trees of Paradise out of respect to its Creator.

1There are no other examples of gðór 'voice'. Perhaps emend to torm (: corn), cf. 782.
2This is the only example of destid used transitively; elsewhere, e.g. 1387, it is followed by for.
3Cf. foulder 1363. For rdín, rdín 'branch' see Ó Cuív, Ælgete ix 6–7.
'In cualabar-si co glan
in gním do-rigní Adam:
    a dula cen idna nglan
darm' thimna, dar m'forcetal?'

Do-choid căch dib for leth
i scáth in chráinn for teachd
  co n-érbaír guth Dé do nim:
    'Ni maith ro mbá, a Adaim.'

Ro ráid Adam, érim n-úag,
fri Día a sithes n-erthrúag:
    'Ma ro sárugas do smacht
mo ben forom ro aslacht.'

At-bert Día d'Adam co glan:
    'Do chin húair nach atamar,
do-génat do chlanna iar tain
do-grés a cin d'imresain.'

Diambad athisge do-gneth
Ádam, co n-immod a chned,
do-dilgitis dó co glé
    a chinta do-ridise.

For-fórcongair fèin fo feib
in faith fèig for a aingleib:
    'Curid Adám cen gním nglan
a Fardus dochum talman.'

Lotar ind aingil iar sain
    do dlomad Eua is Adaim;
dograig domma fri gorta
lobraig lonna lomnochta.

1397 Dodechaid R; dochoid, LB.  1405 atbert Dia fri hAdam, LB.  1413 roforcongair, LB.  1416 a Partus, LB; a Phardus, R.
1393–6. ‘Have you heard in truth the deed which Adam has done: transgressing, without clean purity, my commandment, my teaching?’

1397–1400. Each of them went separately fleeing into the shadow of the tree, and the voice of God said from Heaven: ‘It is not good you have been, Adam!’

1401–4. Adam made, pure sense, his pitiful reply to God: ‘If I transgressed your law, it was my wife who tempted me.’

1405–8. God said purely to Adam: ‘Since you did not confess your guilt, your children afterwards will always contest their guilt.’

1409–12. If Adam, with all his faults, had repented, his sins would have been clearly forgiven him.

1413–6. The perceptive prince himself commanded his angels excellently: ‘Send Adam, without a pure deed, out of Paradise to Earth.’

1417–20. The angels went after that to expel Eve and Adam; sorrowful and poor, into hunger, sick, fierce (?) and naked.

1Idnae appears to be fem. in Or, so we would expect cen idna nglain.
2The LB reading seems preferable here.
3The use of do after ar-beir in the meaning ‘says to’ is very rare, but the expected fri would make the line too long.
4Meyer would emend to aitiehnud, but this does not seem necessary.
5We should probably read for-rochmargart.
6Iobrain is allotted by Conribb. L to lobair ‘sick’ and this is appropriate at 2902. Here, however, it may derive from lubair ‘labour’, cf. vacbraie 1446
7Almost certainly we should read lomna ‘bare’.
Gáid Æadam döib: 'Ar for clú,
anaid frim, a nöbainglú,
co mblassind ria ndul i-mmach
nì do thorud crainn bethad.'

'Anfamit frit, mon-úar bal',
ar slúag angel frí Æadam,
'Is trúag linni fiad cach thur
a ndo-rinni Luciphur.'

'Indam chluine, a Dè dìl?
Ar th'anglib, ar th'archanglib,
in deònaigí dam tria rath
nì do thorud craind bethad?'

'Nì blas í torad in chraind
bethad frí tola(d) mòrdruing
hed beit 'mo-lic fo gris grinn
a ndís do chorp is t'aním.

Ros bàde a tol tria froiss,
ros plàge bal immarbois,
ros lin clabair, grànne cath,
farum ò shunn do-duáid.

Text from R and LB

Rì ro ràdi, éraim nglan,
fri Eua ocus frí Æadam;
'Do-chùsbair hùsírn dar mo récht
nip tì nì dom deòlaidecht.

Eircíd i mbethaid mbaethraig
seirgthig snìmaig sirsaethraig;
toirsech tròg, cen sìla foiss,
for-bìa lög far n-imarbois.
1421-4. Adam prayed them: 'For the sake of your fame, wait for me, holy angels, so that I might taste something of the fruit of the tree of life before going out.'

1425–8. 'We will wait for you—alas the state,' said the host of angels to Adam; 'we regret, before every multitude, what Lucifer has done.'

1429–32. 'Dost thou hear me, dear God? For the sake of thy angels, of thy archangels, wilt thou permit me through grace something of the fruit of the tree of life?'

1433–6. 'You will not taste the fruit of the tree, according to desire of a great host, as long as your body and soul are together in warm vigour.'

1437–40. Their desire overwhelmed them with its attack, a state of transgression plagued them, sorrow filled them, ugly attack, after she had eaten (it).

1441–4. The King said, a pure sense, to Eve and to Adam: 'You have gone away from me, transgressing my law; you have nothing of my grace.'

1445–8. 'Go into foolish fading wearisome life of continuous labour; you will have the reward of your transgression, sorrowful and weary with no occasions of rest.

1 Translating tola. There is no other example of tolad.
2 Probably read eith : do-dad; cf. 1293.
1449  For clanna, for meic, for mná,
  fognam dubh cach oenlàa,
  nocos tå maith, monar nden,
  conos ti allus for ëtan.

1453  Immad no ngalar for-tá:
  scarad cuirpocus anma,
  snìmocus saethari ndân,
  aës ocus críni chríthlám.

1457  Frithalid aslach Diábuil
  cech laithi, cech oenblàdain,
  nachfor fuca laisdia thig
  dochum nìnírnadhúathmair.

1461  For ngnímradadiamat glain
  iar'm' thimnaib, iar'm' forceltaib,
  do-bèrtharnem, nosothech cruth,
  do chách iar'na chainairliud.'

1465  Ri richid rannair, ní stúial,
  ri betha bladmair bhithbuain,
  ní tlaith a glégraim cech tan;
  ri ro ráid éraim n-erglan.

1469  Ri do-rìdnacht talam tlacht
  do Ædaum iar'na tharmthecht;
  nìrbodimdach do Dia déinn
  manbad airc[h]ra dia aimsir.

1473  Bò Àdaim sechtmain i fos
  iar'na thathchor a Pards,
  fri toirsì, cen tein, cen tech,
  cen dig, cen biàd, cen héted.

1459 fogniart R; fognam LB. 1452 bar netan LB; for hécan R. 1453 rusta
LB. 1455 roisba a ndán LB; cech than R. 1456 o chríthlam, R. 1465 rannmair,
R; rannmair, LB. 1466 bládmair, R; bladmair, LB.
1449–52. Your children, your sons, your wives must serve every day; they have no good thing—good work—until sweat comes to their brow.

1453–6. The multitude of the ills which you have: the separation of body and soul, trouble and hard work in store, age and withering of shaking hands.

1457–60. Anticipate the temptation of the Devil, every day and every year, so that he may not bring you with him to his house, to fearful Hell.

1461–4. If your deeds be pure, according to my commandments and teachings, Heaven will be granted, a famous shape, to each according to his fair merit.¹

1465–8. The king of heaven with many divisions, not a small thing, the king of the famous everlasting world, not weak is his bright grasp at any time—the king uttered very clear wisdom.

XII

1469–72. The king gave the surface of the earth¹ to Adam after his transgression; he would not have been unthankful to good God, were it not that his time would fade away.

1473–6. Adam was a week on earth after his expulsion from Paradise, sorrowing without fire or shelter, without food or drink or clothing.

¹Accepting Meyer's suggested emendation to talmi tlahit.