

Saltair na Rann

In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502¹ in the Bodleian Library, Oxford (Anecdota Oxoniensia. Mediæval 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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¹For 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.

- 1449 For clanna, for meic, for mná,
fognam duib cach oenlāa,
nocos tā maith, monar nden,
conos tī allus for ētan.
- 1453 Immad no ngalar for-tā:
scarad cuirp oculus anma,
snīm oculus saethar i ndān,
aes oculus crīni chrithlām.
- 1457 Frithālid aslach Díabuil
cech laithi, cech oenblíadain,
nachfor fuca lais dia thig
dochum nÍffirn adhúathmair.
- 1461 For ngnīmrada diamat glain
iarm' thimnaib, iarm' forcetlaib,
do-bēthar nem, noithech cruth,
do chách iarna chainairliud.'
- 1465 Rī rīchid rannmair, nī sūail,
rī betha bladmair bithbuain,
nī tlāith a glēgraim cech tan;
rī ro rāid éraim n-erglan.
- XI
- 1469 Rī do-ridnacht talam tlacht
do Ādaum iarna tharmthecht;
nīrbo dīmdach do Dīa dein
manbad airc[h]ra dia aimsir.
- 1473 Baī Ādam sechtmain i fos
iarna thathchor a Pardos,
fri toirsi, cen tein, cen tech,
cen dig, cen biād, cen hēted.

1450 fogniat R; fognam LB. 1452 bar netan LB; for hēcēn R. 1453 rusta
LB. 1455 rosbā a ndān LB; cech than R. 1456 o chrithlam, R. 1465 rānmair,
R; rannmair, LB. 1466 blādmair, 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.

XI

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 *talman tlacht*.

- 1477 Húair ro mbātar i mbochtai
do-chūatar i n-hūachtgortai;
mōr do imaitheur in cach than
baī eter Eua is Ādam.
- 1481 'A Eua chōir crotha cain
ar trōig trā dot impartain;
fua-rīr, ron-lād a Pardos
triat mīgnīm, triat immarbos.
- 1485 Is mōr for-fácsam do maith
ō ro chrādsam ar n-ardflaith;
Pardus ron baī fo gairm glain
cona huilib airmitnaib.
- 1489 Oetiu, fáilti, dūn ro-clos,
slāinte, āine, oebinneos,
brugai bláithi, glannai cruth,
lubai amrai, airfitiud.
- 1493 Sāssad saeri, sīd slān sain,
nāssad noībi d'anmannaib,
aithbi derrit hilar ndú,
cobrai menic fri aingliu.
- 1497 Bithbethu iar mbēs for Dé deis
do-grēs i mbrugaib Pardais,
i rrobatar fo gnē chain
dūile Dē 'coar n-airmitein.
- 1501 Na huili anmann fo nim
dos-rōssat mo Dīa derbdil,
for greim ōs cach dinn co ndath
is sind nodos ordaiged.

1479 maithféur, R. 1488 cona uile airmitin, LB. 1491 bruigi balthai, R; bláithi,
LB. 1504 nosodhord[, R; nosordaiged, LB.

1477-80. After they were in poverty, they fell into cold and hunger; there was much reproach at all times between Adam and Eve.

1481-4. 'O generous Eve of fair shape, we are wretched¹ as a result of your disgrace (?);² alas, we have been put out of Paradise through your misdeed, your transgression.

1485-9. We have lost much good since we grieved our high prince; we had Paradise under perfect command, with all its privileges.

1489-2. Youth and joy, it was heard to us, health, pleasure, delight; fair lands, pure form, wonderful plants, music.

1493-6. Noble satisfaction, a special undisturbed peace, a festival of holiness for souls;³ the secret knowledge (?)⁴ of many places, frequent converse with angels.

1497-1500. Everlasting life perpetually on God's right hand continually in the lands of Paradise, in which under fair aspect God's creatures were doing us reverence.

1501-4. All the animals under heaven which my very dear God created, it is we who used to administer them under our control⁵ over every beautiful place.

¹Following Strachan in taking *ar* as part of the copula, cf. *dar slana* 3612, *nidar glain* 1609. But it is also possible that it is the possessive of apposition: *ron lād . . . ar tróig* 'we wretches have been put out . . . '.

²Cf. Contribb. **immortan** and **impartan**.

³Or 'animals'; cf. 1501, 1570 and Contribb. A s.v. 1 **anmann**.

⁴Emending to *aithne*; *aithbe* gives no sense here.

⁵Reading *for ngreim*, cf. 1224.

- 1505 Nín loiscfed tene, delm nglē,
ocus nín báidfed [usce],
nā faebur fēdim, mēt gal,
nā teidm nā credemgalar.
- 1509 Nī baī do dūilib Dē dīl
dūil no thīssed friar menmain,
i nnim nā talmain diar cur
acht int angbaig Lucifur.
- 1513 Cid Lucifur, līnib sess,
nī choemnacair ar n-amless
cēin bāmar fo recht, rēim nglē,
iar timnu, iar forngaire.
- 1517 Húair ro šāraigsem Dia dīl
do-rat dún na huili-sin,
ōs cach dinn cach dūil 'ma-le
a-tāt frinn hī cotarsnai.
- 1521 Nī Dia robo lochtach frind
a Eua chorcra c[h]aemfind;
is sinn ro šāraig in flaith
cia ron tāraig dia bithmaith.'
- 1525 Ro rāid Eua, ar baī hī cacht,
hī trúage iar tarimthecht:
'A Ādaim amrai ōs cach maig
cid nacha[m] marbai im chintaib?
- 1529 Is mē do-chōid darsin smacht,
is mē do-rōni in tarmthecht,
cōir duit mo marbad di šain,
a mo thigerna, a Ādaim.

1506 usce, LB, etc; *wanting* in R. 1507 nis tescfad foebur, LB etc. 1508 nis gebad galar no saeth, LB etc. 1520 frim, R; frind, LB. 1521 rind, R; frind LB.

1505-8. Fire would not burn us, clear report, and water would not drown us, nor force of weapons, amount of valour, nor sickness nor gnawing illness.¹

1509-12. There was not one of dear God's creatures which would disobey us, to distress us, except the ruthless Lucifer.

1513-6. Even Lucifer, with hosts² of ranks, was not able to harm us as long as we were under law, a clear course, according to command and proclamation.

1517-20. Since we offended dear God, who gave us all those things, over every height every creature together is opposed to us.

1521-4. It is not God who failed us, o bright fair Eve; it is we who outraged the prince who provided³ us with his lasting goodness.⁴

1525-8. Eve said, since she was in trouble, in misery after transgression: 'O Adam, famous over every plain, why do you not kill me for my sins?'⁴

1529-32. It is I who broke the law, it is I who made the transgression, it is right for you to kill me for that, o my lord Adam.

¹The text is obviously corrupt. The LB readings would justify the final couplet: *nín tescfad faebur, mét gal, / nín gébad saeth ná galar*, 'a blade would not cut us, amount of valour, neither sickness nor disease would touch us'. See also Ó Cuív, *Éigse* xv 149.

²*linib* may derive from *lín* in the sense of 'battle-line'; cf. 5153.

³Cf. *do-r-draic* 7193, which suggests a derivation from *do-dírci*; the *-g* may have been introduced to improve the rhyme with *sáraig*, cf. *tuaslaig* for *tuaslaic*, 2478-9. Alternatively, *táraig* may derive from *tárraid*.

⁴Perhaps we should read *chinaid*, cf. 1534.

- 1533 Acht co torchror-sa, delm cert,
im chinaid, im tharimthecht,
mōte do-gēntar co glē
orot o Dīa trócaire.'
- 1537 'Is lōr ro chrāidsem ind rīg',
ar sē, ar Ādam, cen dimbrig,
'a ben, nī dēn fingail fort
cia beó i ngortai, ciam toebnocht.
- 1541 Nī himmēr mo lāim, lúad n-ēim,
for m'fuil nach for m'feōil fo-dēin;
cid mōr do locht, linaib gal,
is dom chorp for-coemnacar.
- 1545 Noco chōir dūin as nach mud
atherruch dia athsārgud,
nā dernai in fīrflaith, a ben
ar ndībad, ar lāndilgen[n].
- 1549 Nā dechsam húaide huidi cían
la demnu i fudomnaib pían,
nachar ndīlsi—día do chur!—
do-rīsi do Lucifur.'
- 1553 'Nī fail maith for ar ndālaib',
ar sí, ar Eua, 'a Ādaim,
cen ētach dūn, cen tech te,
cen biad at-bēlam gorte.
- 1557 Ron bae biad, ron baī tlacht,
cēin bāmar cen tarimthecht;
iar tarmthecht dūn is iar ndīal
nīchar fail tlacht nō dagbiad.

1533 acht co taeth-sa, LB. 1536 frit o do Dia, R; moti dogena Dia trocaire orutsa, LB. 1545 ni coir dun athamus do thabairt ar in Coimdid, LB; ni coir atharrach saraighthe do tabhairt ar in Coimdhi, LF i, etc.

1533-6. If I fall,¹ righteous fame, for my crime and my transgression, it is more likely that God will clearly show mercy to you.'

1537-40. 'Sufficiently have we grieved the king' said he, said Adam with good sense, 'O woman, I will not kill my own kin, though I be in hunger, though I be naked.

1541-4. I will not ply my hand, swift movement, on my own flesh or blood; though your fault be great, with hosts of battles, it is from my body you have come.

1545-8. It is not right at all for us to outrage Him another time,² so that the prince may not exterminate and destroy us completely, o woman.

1549-52. So that we may not go a far journey from Him, with demons in depths of torments, so that He may not hand us over—terrible plight³—again to Lucifer.'

1553-6. 'Our affairs are not good', said she, said Eve, 'o Adam; without clothes, without a warm house, without food, we will die of want.

1557-60. We had food, we had clothing as long as we were without transgression; since we transgressed and fell away, we have not clothing or good food.

¹Perhaps restore *taethus-sa*.

²The repetition *atherruch* . . . *ath-* is strange; perhaps read *atherruch DÍA do sárgud*.

³This seems the most likely interpretation, though this *día* occurs mainly in bardic poetry.

- 1561 A fír, cuiri cúaird cen meth
iar sét súairc for cach n-oenleth,
dūs in fogēbtha fri feis
do biūd dūn ní do-melmais.'
- 1565 Ro-lā Ādam cúaird co léir
hi focus, i n-etercéin,
nī fuair nī do biūd bad glan
fo diūd acht lubai in talman.
- 1569 'Lubai in talman, glas a ndath,
bíad na n-anman n-indligthech,
nīdad tlāithi dūn fri feis
iar mbíadaib blāithi Parduís.
- 1573 A Eua, dēnam co glē
pennait buan is atheirge,
cor glanmais fiad Ríg na recht
nī diar cintaib, diar tarmtecht.'
- 1577 'Dēna mo thinchosc di šain,
a mo thigernai, a Ādaim,
húair nach fetar fiad cach rainn
cinnas do-gníther pennaind.
- 1581 Dēna mo thinchosc co léir
iar th'intliucht, iar do glanchéil,
nā dern fēin forcraid nach thur,
nā raib form essbaid d'oenmud.'
- 1585 'Adram in Coimdid 'mo-le
hi toē, cen chomlabrae,
eirgg-siu i sruth Tigir trén
is rag-sa i sruth n-Iordanén.

1561-4. O husband, make a faultless circuit along a pleasant path on every side, to see whether you would find for eating some food which we might consume.'

1565-8. Adam made a circuit diligently, near and far; he finally found no pure food but the herbs of the earth.

1569-72. 'The herbs of the earth, green in colour, the food of the brute animals, they are not easy for us to eat after the mild foods of Paradise.

1573-6. O Eve, let us make lasting penance and repentance, so that we might, before the King of laws, cleanse away something of our sins, of our transgression.'

1577-80. 'Instruct us about that, my lord Adam, since I do not know, before every quarter, how penance is done.

1581-4. Instruct me diligently according to your understanding, your pure sense, so that I may not exceed by any amount (?),¹ so that I may not be lacking in any way.'

1585-8. 'Let us worship the Lord together, in silence without speaking together; go you into the strong river Tigris, and I will go² into the river Jordan.

¹From *tor* 'multitude'?

²As in 1663. Cf. TBC² 463: *rag-sa conda tucc* (wrongly emended to *regasa* in *Stories from the Táin*); *tait-si rund . . . ocus rag-sa far ndiaid*, TBC 992. For other examples of the use of the conj. 1 sg. as an emphatic form, see Draak, *Ériu* xvi 74 ff.

- 1589 Trí lá tríchat, tórainn ndil,
do bith duit-siu i sruth Tigr;
 messe i n-Iordanén fo smacht
 secht lá cáine cethrachat.
- 1593 Beir let licc clochi cobsaid
fot súidi, fot choemchossaib,
 co ruc-sa limm licc n-aili
 fo chumma, fo chosmaile.
- 1597 Cōraig in cloich isin tsruth,
dēna fuirri fothrucud,
 —ba tuicse amal bíæ co mblait—
 co ríæ int usce do brāgait.
- 1601 Th'folt scailti cech cruth cen meth
iarsin sruth for cach n-oenleth;
 bī hi tost fri snīm snēid sain,
 do rosc fēig frisna nemdaib.
- 1605 Suidig do da lāim cech thrāth
fri ruirig nime noe ngrād;
 guid iar fīrdul, cia bē hi toss,
 im dīlgud dot immarbos.
- 1609 Nīdar glain d'acallaim Dé
iar tarmthecht, iar n-inglaine,
 ar nīdat gleóir glēthig glē
 ar mbeóil ēthchich ēlnide.
- 1613 Aitchem na huili dūli
ro delb Dia tria glanrūni,
 cor guidet lenn rīg na recht
 im dīlgud diar tarimthecht.

1589-92. 33 days, a dear measure, for you to be in the river Tigris;
I in the river Jordan under correction 47 fair days.

1593-6. Take with you a solid flagstone, under your seat, under your
fair feet, while I take another of the same kind, similar.

1597-1600. Arrange the stone in the river and immerse yourself
upon it—let it be chosen¹ so that you will be² with strength—until the
water reaches³ your neck.

1601-4. Your hair spread faultlessly along the stream on every side,
be silent with especial swift torment, your keen eye towards the
heavens.

1605-8. Lift your hands every hour to the heavenly lord of the nine
orders; pray in a true manner, though you be motionless, for forgive-
ness of your sin.

1609-12. We are not pure (enough) to speak to God after trans-
gression, after impurity, for our lying polluted mouths are not bright
and clear and clean.

1613-6. Let us beseech all the creatures which God shaped through
His good mysteries, so that they may pray with us to the king of the
laws to forgive our transgression.

¹Taking *ba* either as modal preterite or for the imper. *bad*.

²Read *bia* (: *ria*).

³*ria* (sic leg.), 3 sg. subj. (but formally the OIr. 3 sg. fut.) of *ro-saig*.

- 1617 Dēni in chruth-sain do mod maith
 ocus attaiḡ in fīrfīlaith:
 coror coemchinni co glē,
 nīt glúase, nīt chumscaige.'
- 1621 Secht lā cethrachat cen lén
 d'Ādaum i sruth Iordanén,
 trī lā trīchat d'Euai dil
 hī srúammaib srotha Tíḡir.
- 1625 Aingeil Dē cach lā do nim
 ō Dia do thorromu Ādaim,
 dia forcetal, feib ro ddet,
 co cenn noī laā ndeēc.
- 1629 Ro gāid Ādam, hitḡi thrēn,
 iarum for sruth n-Iordanén,
 co troiscet lais for Dia ndil
 cona huilib hilmīlaib.
- 1633 Tarrasair in sruth 'na thoss
 dia rēmim, dia anforos,
 in rīḡsruth dia rith ro an
 co tarddad dīlgud d'Ādam.
- 1637 Iarsin targlammair in sruth
 cech mīl beō baí 'na crisluch,
 lín a cuiri cruth ros gab
 co mbātar huili im Ādam.
- 1641 Ro gādatar dib-līnaib
 Ādam is sruth, hilmīlaib;
 trúag ro fersat a nnúal n-án
 fri slúag n-úag na noī noebḡrād.

1617 . . . dena amlaid sin do mod 7 do monar 7 comail 7 na cumscaig as LB.
 1625 . . . ticdis aingil do nim o Dia cech lai do imacallam fri hAdam 7 dia forcetul
 LB, et cetera. 1642 Adam sruth is hilmilaib, R.

1617-20. Do your good work¹ in that way and pray the true prince; until he decides us fairly (?),² do not move or shift.

1621-4. Adam was 47 days without pain in the river Jordan; dear Eve 33 days in the currents³ of the river Tigris.

1625-8. Angels of God came every day from God to attend⁴ Adam, to teach him, as it was ordained, for 19 days.

1629-32. Adam then prayed, a strong request, the river Jordan, that it, with all its many animals, should fast with him against dear God.

1633-6. The stream stopped motionless from its movement and its activity; the royal stream abstained from running that (God) might forgive Adam.

1637-40. Then the stream collected⁵ every living creature that was in its womb, all of them as it possessed them, so that they were all around Adam.

1641-4. They both prayed, Adam and the stream with many creatures; pitifully they poured out their noble lamentation to the pure host of the nine holy orders.

¹Or 'act with good work'.

²Following Contribb. C 15. 31. But the LB version would suggest something like *coro chomailli* 'until you fulfil it'.

³Or perhaps 'current', reading *sruaimim*.

⁴1.1626 is hypermetrical, and the repetition *Aingeil Dē . . . ē Dia* is strange. Perhaps read *do imacallaim Ádaim* with LB.

⁵*targlammair* is a Mid. Ir. contamination of the OIr. verb *do-ecmalla* 'collects' and the OIr. v.n. *teclaimm* from *do-eclainn*. New v.n. *teclammad*, 5054.

- 1645 Cor guiditis leo cen chlith
na huili grād a Coimdid,
co tardad Dia dīlgud nglan
cen nach ndībduđ do Ādam.
- 1649 Gādatar Dīa cotas-geib,
na noī ngrād cona n-airbreib,
im dīlgud d'Ādaum hi fus
dia gābud, dia immarbus.
- 1653 Do-rigni Dia ar a grādaib
slāndīlgud cinad Ādaim,
co n-aîtreib thalman cech than,
co nnim nallglan noebúasal.
- 1657 Ocus ro dīlig iar sain
dia chlannaib, dia chinedaib;
acht int hé na tibri cert,
téis dar rēir nDē i n-anrecht.
- 1661 Mar ro-chúala Demun dub
dīlgud do thabairt d'Ādaum:
'Rag-sa iar febai co glé
dochum nEuae do-rise,
- 1665 Conos tuc ast śruth tri thlás,
conas rucur rith forbás,
coro bādur nī dia mud
'ma crābud do chumscugud.'
- 1669 Do-luid Lucifer lúath laind,
in fail feochair fīrthúachaill,
mar hela, i rricht angil gil,
co Eua do śruth Tigir.

1646 grada R. 1650 na noi grada coa nairbreib R. 1656 connem R. 1659-60 acht
mad in ti ticfad dib da[r] recht Dé LB. *et cetera*. 1665 tria R. 1668 moa R.

1645-8. That all the orders should pray with them to their Lord without concealment that God should give pure forgiveness to Adam, and not destroy (him).

1649-52. The nine orders with their hosts prayed God who maintains them to forgive Adam in this world for his danger, for his sin.

1653-6. For the sake of his orders God fully forgave the sin of Adam, with the habitation of the earth at all times, with high pure holy noble heaven.

1657-60. And he forgave after that his children and descendants; but he who does¹ not do right, let him go into injustice against God's command².

1661-4. When the black Devil heard that Adam had been forgiven: 'I will go in good shape and brilliantly to Eve again,

1665-8. So that I may take her out of the river through weakness, so that I may bring her on a vain journey, so that I may destroy something of her work and disturb her devotion.'

1669-72. Swift joyful Lucifer, the fierce truly cunning wolf, came like a swan, in the shape of a bright angel, to Eve, to the river Tigris.

¹*tibri* is formally fut. 3 sg. of *do-beir* 'gives'.

²Or, perhaps, as the LB version suggests: 'He forgave . . . his children . . . except him who does not do right, who goes' In that case *téis* is a relative form replacing OIr. *tias*.

- 1673 Ro rāid ría in t-angel ros mert
—dar lía, ba dia airchisecht—:
‘A Eua fíal c[h]rotha gil
is cían a-tai i sruth Tigir.
- 1677 A ben, ciarbo glé do chruth,
ro choemcláis gné ‘sin garbsruth;
cen nach mbrig mbladbrais ro feis
rot marbais, rot mudaigeis.
- 1681 A ben, tair ar do Día ass,
nā bī ní sía ist sruth amnas,
do rī rúad rom fáid for fecht,
úad tánac dott’ airchissecht.’
- 1685 Iar sain tic Eua asint sruth,
baí for tír ‘ca tirmugud,
dos-fānic nēl iar sēt sáin
co tarmairt hēc cen anmain.
- 1689 Nī haithgēn Eua co glē
Lucifer linib hilgnē,
don banscāil fēbdai bá hairc,
bæ a menmai i cumtabairt.
- 1693 ‘A Eua, cid arnot geib?
Is mōr do-gnī d’imrāteib;
cucut glēthānac do nim
la forngairi Dē derbdil.
- 1697 Tiagum ass dochum n-Ādaim,
a ben, nā bī ic hildālaib;
gādamar huili Dia ndil
im dīlgud in for cintaib.’

1680 marmais R; marbais LB. 1686 co R.
1700 duib for cintaib R; im dīlgud do thabairt duib da bar cintaib LB.

1673–6. The angel who had betrayed her said to her—in pity for her, as she thought—: ‘O modest Eve of bright form, you have been for a long time in the river Tigris.

1677–80. O woman, though your shape was bright, you have changed form in the rough river; without any strength of great fame in sleeping,¹ you have killed yourself, you have ruined yourself.

1681–4. O woman, come out of it for the sake of your God, do not be any longer² in the cruel river; your strong king has sent me on a journey, it is from him I have come to show pity to you.’

1685–8. After that Eve came out of the river, she was on the land drying herself; a faintness came upon her in a special way, so that she nearly³ died.⁴

1689–92. Eve did not recognise clearly Lucifer with all his disguises; it was a difficulty for the excellent woman, her mind was in doubt.

1693–6. ‘O Eve, what is the matter with you?’⁵ You are thinking greatly; I came clearly to you from Heaven at the order of very dear God.

1697–1700. Let us go off to Adam, o woman, do not be wavering; we have all prayed to dear God for the forgiveness of your sins.’

¹*ro feis* can hardly be for *ro fess*, which would be a suitable cheville. For *ro = fri*, cf. *ro-räidi . . . ro cach n-oen* 1990. For *fri fes* cf. 1951.

²For another example of the ‘adverbial’ use of *ní (a)s(a)*, cf. *nā gnāthaig ní as sía do scél* 6031.

³For other *exx.* in meaning ‘nearly’, see 4123, 6444, 6923; ‘intended’: 3260, 4717, 4744, 6900.

⁴Presumably *cen anmain* = ‘without life’ rather than ‘without delay’.

⁵Following *Contribb. G.* 17. 12–13, which takes *arnot = ar-ndot-*. An alternative possibility is to take the phrase as containing *ar-gaib*: ‘What has seized you?’

- 1701 Iar sain do-chúatar co trén
co-rice sruth n-Iordanén
co Ádam, húas treba tor,
Eua án is Lucifor.
- 1705 Mar ro deircc Ádam ast sruth
for Eua, for Lucifur,
ron gab crith, ba lán do gail,
ro llin gráin gnúisi Diabuil.
- 1709 'Mon-úar, a Eua féchtai,
rot mera do thuicthechtai;
fer thánic lat for fecht foss,
is hē rot mert hi Pardos.
- 1713 A Eua trúag, cen tucht ndil,
cid dot-fúc o sruth Tigir,
cen forngaire Ríg rechta,
cen angel nglan coemthechta?
- 1717 Mar at-chúala Eua in sain,
reba adchosain Ádaim,
dos-fuit for lār, luid i ssás,
is bec nā dechaid díanbās.
- 1721 'A Lucifeir, a Demuin,
cid 'mo a-taí diar lenamuin?
Ron gaílaigeis, cían ro-clos,
ron baíthaigeis hi Pardos.
- 1725 Ó ro scarsatar ar cuir,
nachar lén, a Lucifuir;
triat chuimleng i-tām hi cacht,
nī chuingem do chomaitecht.

1701-4. After that they went strongly to the river Jordan, to Adam, chief above dwellings, noble Eve and Lucifer.

1705-8. When Adam looked out of the river at Eve and Lucifer, he began to tremble, he was full of fury, horror of the Devil's face filled him.

1709-12. 'Alas, o journeying (?)¹ Eve, your reason has led you astray (?);² the man who came firmly³ with you on a journey, it is he who betrayed you in Paradise.

1713-6. O miserable Eve, without dear beauty, what brought you out of the river Tigris without the command of the King of justice, without a pure guardian angel?

1717-20. When Eve heard that, Adam's outbursts of reproach, she fell to the ground, she was trapped, she nearly died speedily.

1721-4. 'Lucifer, Devil, why are you persecuting us? You deceived us, it has long been heard, you fooled us in Paradise.

1725-8. Since our agreements have lapsed, do not wound⁴ us, Lucifer; we are in captivity as a result of your stratagem, we do not seek your company.

¹Perhaps gen. sg. of *fecht* 'journey'.

²Following Strachan in taking *-mera* to be a preterite, and Bergin (reported by Myles Dillon) in taking *tuicthechta* to be a Mid. Ir. equivalent of *tuicse*. Another possibility would be to assume that *it mera* was corrupted to *rot mera* by the following *rot mert* and to read *it mera do thuicthechtaí* 'your understandings are foolish'.

³Perhaps dat. of *fos*. Hardly for *i fos*; after *thánic* the adverb *ille* would be required.

⁴But perhaps read *len*, cf. 1722.

- 1729 Ní sinn ro gab do maithius
 nó rot chuir ót fírfíathius;
 ní sinn ro thimgair fo chlid
 do chor do dindgnaib ríchid.
- 1733 Ní sinn ro gab na sosta
 bātar fout, a hanfosta!
 Ní sinn rot scar frit slúagu,
 frit cheolu, frit hilibúadu.
- 1737 Ní sinn dot-rat fo chairib
 ót bruigib, ót mōrmaigib,
 condat fil fo deilb Díabuil
 tria bithu fo bithphánaib.
- 1741 Ní sinn fot-raglúais do nim,
 a hanbhúais, triat imresain;
 ní sinn rot scar frit gnīm cain,
 ní sinn ro gab th'airmitin.
- 1745 Ní sinn rot-lā ót šoillsib
 fot-rochess ót mórchoimsib,
 dadot fail fo dein toimdig,
 i mbithphēin, i mbithdorchib.
- 1749 Do chumthocbāil fri Rīg recht
 iar fír dot-rat i n-amnert;
 fo-fúarais mōr do duilgi
 triat dīummus, triat anhuimli.
- 1753 Cid tā diar fagail hi fus
 húair dor-ralaíd o Phardus?
 Ron slatais 'moar mbethaid nglain,
 don-ratais i comrarcain.'

1729-32. It is not we who took away your wealth, or deposed you from your true sovereignty; it is not we who asked secretly that you should be expelled from the heights of Heaven.

1733-6. It is not we who took away the seats you occupied, restless one! It is not we who separated you from your hosts, your melodies, your many excellences.

1737-40. It is not we who put you away from your lands, from your broad plains, under reproaches, so that you are for ever suffering eternal pains in the form of the devil.

1741-4. It is not we who removed you from Heaven, o ignoble¹ one, for your contention; it is not we who separated you from doing well, it is not we who took away your dignity.

1745-8. It is not we who cast you down from your bright places, who separated² you from your great powers, so that you are under . . .³ in continual torment, in continual darkness.

1749-52. It was in fact your rebellion against the King of laws which made you helpless; you have got much hardship through your vain-glory and disobedience.

1736-6 Why are you attacking us here, after we have been put out⁴ of Paradise? You have plundered us of our pure life, you have put us into error.'

¹Following Contribb., but this -b- is unexplained.

²See Contribb., s.v. *fo-cessa*.

³*dadot* probably = *diandot*, and the line is parallel to 1739. *toimdig* may be for *tomthaig*, but *dein* is a difficulty. Perhaps read . . . *fēin fo thomthaib* 'so that you yourself are under threats', cf. 7994.

⁴For another ex. of *do-ralaíd*, see 3668.

- 1757 'In cuman lat, a Ādaim,
na fúarus d'ulcc fot dāgain?
Mo chur do maig nīmi nāir,
mo bith fo thrúaigi dīgrāid?
- 1761 In cuman lat, a Ādaim
na fúarus d'ulcc fo[t] dāgain?
Mo chur a comgnāis angel
i n-Hiffern ndúr ndaīrdangen?
- 1765 In cuman lat, a Ādaim,
na fúarus d'ulcc fod dāgain?
Mo chur fo chrithdelm chaire
i nIffern cēt ngolgaire?
- 1769 In cuman lat, a Ādaim,
na fúarus d'ulc fod dāgain?
Mo chor a flaith Fíadat find
i tír síanbrat sírÍffrind?
- 1773 In cuman lat, a Ādaim,
na fúarus d'ulcc triat dāgain?
Mo bith fo chíabair cen grād
fo deilb Díabuil, fo doermām?
- 1777 In cuman lat, a Ādaim,
na fúarus d'ulcc fo[t] dāgain?
Nī raba cen chith, cen chath,
ōn lō rodat tuistigad.
- 1781 Trúag, [a] Ādaim, do dīgail
triat dāgain dún dib-līnaib:
do chur-su a brug Pharduis bil
is mo chur-sa do naebnim.

1757-60. 'Do you remember, Adam, all the evil I have suffered on your account—my being expelled from the plain of noble heaven, my being in misery, degraded?

1761-4. Do you remember, Adam, all the evil I have suffered on your account—my being put out of the company of angels into hard slavish secure Hell?

1765-8. Do you remember, Adam, all the evil I have suffered on your account—my being put, under a shuddering noise of reproaches, into Hell of hundreds of lamentations?

1769-72. Do you remember, Adam, all the evil I have suffered on your account—my being put out of the kingdom of the fair Lord into the land of eternal Hell of noisy captivity?

1773-6. Do you remember, Adam, all the evil I have suffered on your account—my being in sorrow, without dignity, in the shape of the Devil under a heavy yoke?

1777-80. Do you remember, Adam, all the evil I have suffered on your account?—I was never without trouble or attack from the day you were created.

1781-4. A sad revenge, Adam, (came) on both of us on your account—you being put out of the land¹ of good Paradise and I being put out of holy Heaven.

¹It is uncertain whether *brug* has by this time developed the meaning 'dwelling-place' which it has in Early Mod. Ir.

- 1785 Ad-fia[s]-sa duit cen bréc mbrais
 ōrsam heolach sēt senchais,
 feib lēir don-ralad do nim,
 missi ocus tussu, a Ādaim.
- 1789 Dia tarat Día tinfed nglan
 dochum do chuirp i talam,
 ro[t] delgnad fri cach dūil tind
 in lá ro delbad t'anim.
- 1793 Dia rot chruthaiged co glé
 fo chosmailius deilbi Dé,
 dia n-erbrad fri cach ndūil ndil
 co tüssed dot airmitin,
- 1797 Diar faíd Día Michēl do nim
 cucut sech cāch, a Ādaim,
 conot ruc fo glanblad glan
 do adrad in Dūleman.
- 1801 Ōr adrais rīg na secht rinn,
 Fíadait fír foroll forfind,
 ro idpart Dia cach ndūil dein
 tri bithu frit' airmitein.
- 1805 Diar foed Día Michēl cach dū
 co angliu, co archangliu,
 co tístais cen mod meirbi
 do adrad a [chom]deilbi.
- 1809 Diar faíd Dia Michēl, mod nglé,
 do chur cúarda secht nime,
 co tuc nóí noebgrāid in raith
 i n-oendāil cosin fírfílaith.

1787 féib, R. 1801 recht R. 1806 co ñangliu, co ñarchangliu R. 1807-8 co tístais
 cen merbi mod do adrad a deilbiseom R.

1785-8. I will tell you without a great lie, since I am well-versed in paths of history, exactly how¹ we were cast out of Heaven, you and me, Adam.

1789-92. When God gave a pure inspiration to your body on the earth, you were separated from every strong creature the day your soul was formed.

1793-6. When you were brightly created in the likeness of God's shape, when every dear creature was told that it should come to do you reverence.

1797-1800. When God sent Michael from Heaven to you above all others, Adam, and he brought you with clear fame to worship the Lord.

1801-4. When² you had worshipped the king of the seven planets, the true very great very bright Lord, God granted every good creature to reverence you eternally.

1805-8. When God sent Michael generally³ to angels and arch-angels so that they might come without any reluctance to worship his likeness.

1809-12. When God sent Michael, bright way, to make a circuit of the seven heavens, so that he brought the nine holy orders of grace together to the true prince.

¹For other exx. of *feib léir*, see 3727, 5816.

²The preverb *ro* retains its accent after *ó*, except with cop., but: *ór fhég*, LL 17466' Contríbb. O 78. 27-8. The quotation is from *Rédig dam, a Dé do nim*, and R reads *o ro*. Cf. also *Ór siacht*, 5409; *Ór ort*, 5921.

³Cf. 297, 2209.

- 1813 Ro rāid Michēl frim iar fīr
 co tissainn d'adrad ind Rīg,
 cen fūirech, cen chōised cath,
 combad mē tōisech tissad.
- 1817 Iar sain do-dec[h]ad fo deōid
 la forngaire maith Mīcheōil,
 co tarrasar fom níab glan
 hi fiadnaissi in Dūleman.
- 1821 Ro rādi rinn in rí rán:
 'Cluinid, a lucht na noī ngrād:
 tabraid úaib airmítu glan
 dom chomdeilb-si, do Ādam.'
- 1825 Ro rāid Michēl frisin rīg
 athesc fīrēn cen dimbrīg:
 'Cóir do cach grād co cruth chain
 do chomdelb-su d'airmitain.'
- 1829 Rādim-se fri Dí[a] as mo thas
 athesc feochair fīramnas:
 'Nach hé Ādam, hērim nglē,
 óssar na ndúle n-uile?
- 1833 In córu in sinser iar sreith
 do dul d'adrad int sósair,
 fó in sósar, cen dalbad ndil,
 is chóir d'adrad int sīnsir?'
- 1837 Ro rāid trían int slúaig co glé
 eter angle is archangle,
 ro forgellsat fiad cach thur:
 'Is fīr fors tā Lucifur.'

1813-6. Michael truly told me that I should come to worship the King, without delay, without causing (?)¹ troubles, that it was I who should come first.

1817-20. After that I finally came at the good command of Michael, so that I arrived in my pure glory in the presence of the Creator.

1821-4. The noble King said to us: 'Hear, o people of the nine orders; give pure reverence to my likeness, to Adam.'

1825-8. Michael said to the King a righteous saying of weight: 'It is right for every order with fair beauty to revere your likeness.'

1829-32. I say to God from my silence a savage fierce saying: 'Is not Adam, a clear meaning, the junior of all created things?'

1833-6. Is it more right for the senior in rank to go to worship the junior, or is it right for the junior, without a dear lie, to worship the senior?'

1837-40. A third of the host, both angels and archangels, said clearly, they affirmed before every host: 'What Lucifer says is true.'

¹Perhaps from *cúis*; cf. *cóisid*, gl. *causatius*, Sg. 77 a 3.

- 1841 Iar sain ro rāde guth Dé:
 'Cluinte, a Lucifuir, co glé:
 bíd hē int ōsar bas húasal
 cēin beó-sa 'coa dindúasad.'
- 1845 'Cia thíasat lucht noe ngrād cain
 dia airmitnigud Ādaim,
 nī rag-sa dó, dígrais cruth,
 húair im sinu hī tuistigud.'
- 1849 Rom-lā fo chētōir do nim
 Dīa, triat chinaid, a Ādaim,
 iar frithtuidecht dam-sa am-ne
 fria thimna, fri[a] forngaire.
- 1853 Úair ná dernsam cuibdi nglé
 nā huimli fria forngaire,
 ron faid[i] lín ar slúraig sing
 cen búaid i ndochum nÍffirn.
- 1857 A Ādaim, cia bē do dūis,
 nī mmanfacamar do gnúis;
 triat chinaid ron-lād co glan
 do nimib dochum talman.
- 1861 Iar sin tarrasar-su hī fos
 dar ar n-ēissi-ne hī Pardos,
 ba sonmech duit as cach cruth
 manī tised cumscugud.
- 1865 Ro thacrus co gér iar sain,
 trēn do-ratus do menmain:
 missi hī piangubaib fo greis,
 tussu i ngríanbrugaib Parduis.

1843 int sōsar, R; is e in sōsar bus uaisle, LB.
 1857 ciabadhe R.

1844 cen beosa for nim, LB.

1841-4. After that the voice of God said: 'Hear clearly, Lucifer: it is the junior who shall be noble as long as I am maintaining¹ him.'

1845-8. [Lucifer said:] 'Though the host of the nine fair orders should go to revere Adam, I will not go there, an earnest manner, because I am older in birth.'

1849-52. God immediately threw me from Heaven, through your fault, Adam, after I had thus transgressed his order and command.

1853-6. Since we did not show clear harmony or humility to his command, He sent us, with all our slender host without honour to Hell.

1857-60. Adam, whatever your virtue² may be, it is not well we saw your face; through your fault we were completely thrown from Heaven to earth.

1861-4. Then you remained here in Paradise after us; you were well off in every way as long as no change came.

1865-8. I debated sharply then, I took it very much to heart: that I was under attack in painful lamentations and you were in the sunny lands of Paradise.

¹Following Dictionary s.v.

²The exact meaning of *dúis* here is uncertain; for other *cxx.* (mostly rhyming with *gnúis*) see 1070, 2103, 3467, 3581, 4333, 4519, 8260, 8294, 8372.

- 1869 Am-rubart brē[i]c co foigli,
frit fēin, frit mnaī co[n]dailbi,
is maith am-rorfus mo gus
conab torlus a Pardus.
- 1873 At-berim frit aithesc ndron:
an condn-íis d'ulc is d'herchol
i nnim, hi talmain iar tain,
is frit do-gēn, a Ādaim.
- 1877 Mannērat cach nī si[n] biuth
im do chlaind, im do chiniud,
i cathaib garbaib cen chleith,
i ngalraib, i tedmannaib.'
- 1881 Ō ro fērsat a ngrīss nglain
a ndīss oca n-imressain,
do-fúargaib Adam as tsruth,
ro faid úadaib Lucifur.
- 1885 Bai Ādam iar sain co glé
blíadain for bruig betha cē
cen nech n-ailli, foendul feb,
acht sē oenar 's a oenben.
- 1889 Cen torud trēn, delm nglanna,
acht fēr, cuit na n-anmanna,
cen bíad, cen tenid, cen tech
cen nós, cen cheöl, cen hétach.
- 1893 Ōl uisci dā bois builid
do dig forsna glasuibib,
fo foscadaib na crann nglan,
i n-húamaib tírmaib talman.

1869-72. I carried out a deception . . .¹ against you and your devoted wife; it is well I perfected² my strength, so that I threw you out of Paradise.

1873-6. I say a strong word to you: all the evil and harm I can do³ in heaven and on earth afterwards, it is to you I will do it, Adam.

1877-80. I will lay waste everything in the world around your children and your offspring, in hard battles without concealment, in diseases and plagues.'

1881-4. After the two of them had poured out their pure ardour in their contest, Adam rose out of the stream, he sent Lucifer away from them.

1885-8. Adam was clearly after that one year on the ground of this world without anybody else, a loss⁴ of virtues, except himself and his own wife.

1889-92. With no fortifying fruit, a pure report, except grass, the portion of the animals, without food, without fire, without a house, without ceremony, without music, without clothing.

1893-6. A draught of water from his fair palm to wash down the green herbs, in the shelters of the pure trees, in dry caves of the earth.

¹Perhaps read *Im-rubart-sa bréic fogla . . . condalba*.

²For OIr. **imm-rorba*, following Strachan.

³The infixed pronoun is out of place in this construction; it derives from cases such as *condn-icim-se duit maidm reut*, Corp. Gen. 149.2.

⁴Taking *foendul* as a variant of *foindel*.

- 1897 Ruc Eua gein, caín in bert,
fo chētōir ro gab himthecht;
maith a t[h]reōir trebair dia threib
ic buain ind feōir dia athair.
- 1901 Fris toimsidir dath a ball,
soillsidir oen na rétlann:
builid, ballda, bladmar, bras,
badbda, feochair, firamnas.
- 1905 ‘Is maith ro baí Dia rind,
a Heua fossad herfind;
rom baí mōr dom gaes hi fus
tria baes nach dot-ro marbus.’
- 1909 Ro gart Ādam ainm dia mac,
Caín garb cróda comnart;
ran lín mebul ocus brath,
duine dremun discaĩlteach.
- 1913 Ō ro airchis Día fo deōid
do Ādam ic hithi ind feōir,
crichid im-roraid co glan:
‘Is mithig cobair d’Ādam.’
- 1917 Fóidis Día Míchēl, mod nglan,
do nim dochum na talman
co mbríg[aib] cach thoraid dil
is co sílaib écsamlaib.
- 1921 Co tart do Ādam iar sreith,
fria dánad, cach sīl saindleith,
is cor thínchoisc dó co glé
ordugud na trebair.

1897-1900. Eve brought forth a child—fair the deed—he began to walk immediately; good was his prudent service to his household, cutting the grass for his father.

1901-4. With this the colour of his limbs is measured—as bright as one of the stars;¹ fair, stronglimbed, famous, swift, cruel, fierce, truly wild.

1905-8. 'God has been good to us, o steadfast fair Eve; I was very wise here that I did not kill you through folly.'

1909-12. Adam called his son by the name of Cain, bloody and strong; shame and treachery filled him, a fierce destructive man.

1913-6. When God finally took pity on Adam eating the grass, wisely and purely He meditated: 'It is time to help Adam.'

1917-20. God sent Michael, pure manner, from heaven to earth with the virtues of every dear fruit and with various seeds.

1921-4. So that he gave to Adam in order, to distribute them, every separate seed, and so that he taught him clearly the procedure of husbandry.

¹The syntax is not entirely clear.

- 1925 Ros dechraig dó for licc glain
cach luib tricc ticc tria thalmain,
 's na huili aidmi co rath
 batar daingne fri trebad.
- 1929 Is ro thaiselb dó iar tain
cech mīl beo baī for talmain:
 'Dēna frit fognam co glan
 a ndomnad, a ndegdamnad.'
- 1933 Secht mbliadna iar sain co glé
co ruc Eua gein n-aile
 do Ādam, ba caīn in gíal,
 mac diarbo chomainm Abíal.
- 1937 Togaide Dē, torum nglē,
duine fīrien fīrfuirbthe,
 ro baī iar comram Dē dil
 ic fognam dia thuistidib.
- 1941 'Do-thārfas aslingge dam',
ar sī, ar Eua fri Ādam,
 'fuil Abēil, co ndruine dēin,
 do ōl huile do Chaēin.
- 1945 'Tabair do menmain in sain
a mo thigerna, a Ādaim;
 húamun lam chride, lam chéill,
 Caīn do marbad Abēil.'
- 1949 'A ben, cobérthair in sain
mad maith la Día nderbdemein,
 ní bíat i n-oentaig fri feis,
 bíaid cāch díb inna thegdais.'

1925-8. He distinguished for him, on a clean flagstone, every herb that springs swiftly from the earth, and all the auspicious implements which were well-designed for husbandry.

1929-32. And he showed to him thereafter every living animal which was on earth: 'Tame them, tame them well to serve you purely.'

1933-6. There were seven years clearly after that until Eve bore another child to Adam, fair the hostage, a child called Abel.

1937-40. The chosen one of God, a fair course, a righteous truly perfect man, who was, after the triumph of dear God, serving his parents.

1941-4. 'A vision has appeared to me', said she, said Eve to Adam: 'that Cain with swift strength should drink all of Abel's blood.'

1945-8. 'Take note of that, my lord Adam; my heart and mind fear that Cain will kill Abel.'

1949-52. 'Woman, there will be help for that, if certain God wishes;¹ they will not sleep in one house, each of them will be in his (own) dwelling.'

¹Or, reading . . . *Dia, derb demein*, 'certainly, if God wishes'.

- 1953 Do-rigni Ādam dá thech,
tech do chechtarde for leth,
tech do Chaín, cain in tríal,
ocus tech aili d'Abíal.
- 1957 Fóidis Día Gabríal nglan
co nderbfis scéoil co Hādam:
'Caín ciar garbdai cen chéil
a-tā ic tríal marbtha Abéil.
- 1961 Acht nā finnad Eua húad
in scél fri feba fíthrúag:
Caín íbas dig dia fuil
uair is mac díles Díabuil.
- 1965 Nā cumscaiged trā for cial
cia marbaid Caín Abíal;
for mbía mac a chrotha glain
diamba comainm Sēth saindil.'
- 1969 Bretha do Ādaum, ro-clos,
cen gābud iar [n]-immarbus
sechtmoga mac la dīs dein;
a chertchumma d'ingenaib.
- 1973 Rī thúargaib dá mac Ādaim
húasna túathaib dermáraib:
Abél ocus Caín cain
cona clannaib comnartaib.
- 1977 Rī ro thidnacht do doenib
domun cona degmoínib;
ba buidech d'Abíal ō chēin
is ba dimdach do Chaēin.

1953-6. Adam made two houses, a house for each of them separately: a house for Cain, a fair journey, and another house for Abel.

1957-60. God sent fair Gabriel with certain knowledge of the matter to Adam: 'Dark rough senseless Cain is going to kill Abel.

1961-4. But do not let Eve find out from him the remarkable (?) miserable story: Cain will drink a draught of his blood, for he is a true son of the Devil.

1965-8. Let your mind not go astray if Cain kills Abel; you¹ will have a son of his pure shape whose name will be especially dear Seth.'

1969-72. There were born to Adam, it has been hard, without danger after transgression,² seventy sons with a good two, (and) an exactly equal number of daughters.

1973-6. The King raised up two of Adam's sons above the vast peoples: Abel and Cain, with their strong children.

1977-80. The King bestowed the world with its good things on mankind; he was favourable to Abel for a long time, and unfavourable to Cain.

¹*ro mbia* could mean 'I shall have', which gives no sense, or 'he shall have', cf. 4175, but Seth was the son of Adam, not of Abel. For *for mbia* see 3511.

²Perhaps the original reading should be kept: 'without transgression'.

- 1981 Rí do-rúasat ós cach cruth
 noco derna a sídugud;
 Caín cuilech, garg a thríal,
 iar sin coro marb Abíal.
- 1985 Dá cét mbliadan, mellach míad,
 is ed ropo slán d'Abíal,
 nī dalb, ad-fíadar ó chéin,
 coro marbad ó Chaéin.
- 1989 In Rí ro ráidi iar sin
 ro cach n-oen di chlaind Ādaim
 ara comaltis a rēir,
 conā romarbtas Caéin.
- 1993 'Cip hé nod marba fo nim,
 Caín isin cinaidsin,
 nī gēbthar fria gnimrad gal,
 fair do-bērthar sechtdígal.'
- 1997 Iar sain do-rat mo Rí réil
 comartha in chuil for Chaéin;
 ar nā beth fo chlith in col
 do-bert cnocc for a hēton.
- 2001 Iar sin marb Caín cen rad
 fescur i nglind Iosofath,
 dia mben crann crom co docht dron
 frisín cnocc baí 'na hēton.
- 2005 Húair do-rochair Caín ann
 i nglinn Iosophath imgann,
 a-tā fo choibchi chaire,
 cen toirthi, cen tarbaige.

1981-4. The King who created (him) above every shape did not pacify him, so that criminal Cain—his journey was rough—killed Abel after that.

1985-8. Two hundred years, pleasing honour, were completed by Abel, no lie, it is long told, until he was killed by Cain.

1989-92. The King said then to every one of the children of Adam that they should obey His will and that they should not kill Cain.

1993-6. 'Whoever under heaven may kill Cain for that crime, his warlike action will not be accepted, a sevenfold vengeance will be placed on him.'

1997-2000. After that my bright King put the sign of guilt on Cain; so that the guilt would not be concealed, he put a lump on his forehead.

2001-4. After that luckless Cain died one evening in the valley of Jehosaphat, when a bent tree struck firmly and strongly against the lump which was on his forehead.

2005-8. Since Cain fell there, in the narrow valley of Jehosaphat, it is under a bargain (?) of reproach, without fruits or fertility.

- 2009 Rí do-rat Sēth soer iar cēin
d'Ādaum i nn-inad n-Abēil,
conid húad sílsat iar sain
clanna soera síl Ādaim.
- 2013 Cethracha blíadan, nī balb
ad-fiadar, cen ág n-ergarb,
fo fēth cen galar cen chath
co ragaib in Sēth sílad.
- 2017 Ar Coimdiu glē co rúinib
bae ré riana p[h]rīmdūilib;
do-ríngart corp do chrí chain
in rí do-ridnacht talmáin.
- XII
- 2021 Saegul Ādaim, nīrbo gair,
cen baegul co fessabair:
trícha dó, derb baí fo feib,
ar noí cétaib do blíadnaib.
- 2025 Iar sin tánic galar glán,
feib tic do chāch, for Ādam;
ro baí fri feba cach thucht
a ben Eua fria iducht.
- 2029 Ro-fitir Ādam a dáil,
ro ráid fri Eua findnáir:
'Ro scarus-[s]a rut 's rot' chlaind,
is don galur-sa at-bailim.'
- 2033 'Dírsan do Día, toirm nglan',
ar sí, ar Eua fri Ādam;
'nach bí-siu fri cēte i fus,
nach missi téite ar thuūs.

2009-12. The King after a time gave Seth to Adam in Abel's place, so that it was from him that there sprang then the noble families of the seed of Adam.

2013-6. Forty years, it is not silently told, without rough conflict, in peace without sickness or battle, until Seth began to propagate.

2017-20. Our bright lord with mysteries, who was for a time before his chief creations; he called forth a body from fair clay, the king who bestowed earth.

XII

2021-4. That you may know Adam's life—it was not short—without uncertainty: he had 930 years, it was exact, under excellence.

2025-8. After that a complete sickness came to Adam, as it comes to everybody; his wife Eve was remarkably (?) in every way (receiving) his bequest.

2029-32. Adam knew his condition, he said to fair modest Eve: 'I have parted from you and from your children, it is of this sickness I die.'

2033-6. 'Would to God, fair fame', said she, said Eve, to Adam, 'that you are not departing here, that it is not I who goes first.'

- 2037 Mon-úar is do chloemchlōd cain',
ar sí, ar Eua, 'a Ádaim!
Missi trúag cen nert i fus,
tussu do thecht ar thuūs.'
- 2041 'A Eua glēir crotha glain,
tabair co lēir dot menmain:
noco bía na cēin, is glē,
sunn i pēin dar m'esse-se.
- 2045 Is garit, cia bē cen brath,
rē ro bāc eter ar cruthad;
nī bía fo griis, is gnē nglē,
acht noí mīs dar m'hēsse-se.
- 2049 'Abbair frim cen locht, a fīr,
cid do-gēn frit chorp coemdil,
ar is derb lat t'ēc di šain,
a mo thigerna, a Ádaim.'
- 2053 'Nācham taidled cos nā lām,
nā taet duini dom hetrān,
co tīstar o Dīa do nim
d'ordugud mo chuirp c[h]oemdil.
- 2057 Lēcid mo chorp, cain in mod,
inna chacht cen chumscugud;
derb limm lessaigfid mo chrí
in saerdēnmaid dom-rigni.
- 2061 Érig, a Heua, co grinn
ocus heirg it chrosfigill,
foīd húait for deis Dē, a ben,
m'anim co glē for naebnem.

2037-40. Alas for your fair transformation, said she, said Eve, 'o Adam! I am miserable without strength here, (and) you (are) going first.'

2041-4. 'O bright Eve of pure shape, consider carefully: you will not be for any long time, it is clear, here in pain after me.

2045-8. The time that was between our creation is short, though it be without deception; you will be only nine months, it is a clear appearance, in suffering after me.'

2049-52. 'Tell me without fault, husband, what I will do with your dear body, since you are certain that you will die from that, o my lord Adam.'

2053-6. 'Let neither hand nor foot touch me, let nobody come to meddle with me until God sends from heaven to order my dear body.

2057-60. Leave my body, fair manner, undisturbed in its captivity; I am certain that the noble workman who made me will look after my body.

2061-4. Rise up, Eve, diligently and take up a cross-vigil, send to the right hand of God, woman, my soul cleanly to holy heaven.

2065 Anim do-rigni Dīa dam,
 hé ros timgair, cid inglan;
 taet cuce co húag dia threib
 i coemthecht slúag do angleib.

2069 A ben, nīm dāna iar fīr
 imma dāla mo degríg;
 ind ferg do-rigni, réim nglē,
 bann bāide ocus trócaire.

2073 Attaig, Eua, in rīg ráin
 co tī iar feba im chomdáił;
 meni thī frim dīchīal nden,
 co tī Mīchīal archangel.'

2077 At-raig Eua, in-soe for lār
 co ngul, co coe co dermār;
 fri rē n-úare nodos saig,
 co trúaigi, co ndērfadaig.

2081 'Arco fuin damsa, a mo Rí',
 ar sī, ar Eua co coemlí:
 'in cōir iar th'adrad hi fus
 dūn labrad hit fīecnarcus?'

2085 Mēit mo chuil, mēt mo phectha,
 manim bē sēt sīrhettla,
 meni tabra dílgud dam,
 nochom thā labra lānglan.'

2089 Fillid a glúni for lār
 Eua t[h]rúag dūri chomrād:
 'Frit, a Rī rīchid, mo dēr
 conom thī in mīlid Mīchēl,

2065 Ind anim R. 2066 co inglan R. 2068 slúag R. 2069 A aben R.
 2078 co goe R.

2065-8. The soul which God made for me, He has summoned it, though it be impure;¹ let it go to Him purely, to His dwelling, in the company of hosts of angels.

2069-72. Woman, I am not truly rebellious² about the dispositions of my good King; the anger He showed, a clear course, was a deed of love and mercy.

2073-6. Beseech, Eve³, the noble King that He may come excellently to meet me; if He does not come at my good endeavour, let Michael the archangel come.'

2077-80. Eve gets up, she turns to the ground with lamentation and weeping greatly; she gives herself up to them for the space of an hour, with misery and sobbing.

2081-4. 'A boon for me, o my God', said she, said Eve of fair appearance: 'is it right for us to speak in Thy presence after worshipping Thee here?'

2085-8. (Considering) the amount of my offence, the amount of my sin, unless I have a path of continuous penance, unless Thou forgivest me, I have no pure speech.'

2089-92. Miserable Eve bends her knees to the ground with difficulty of speech: 'My tear, o King of Heaven, is addressed to Thee until the warrior Michael comes to me,

¹Amending *co inglan* to *cid inglan*.

²Probably the earliest example of *dánae* in this meaning.

³The omission of the vocative particle *a* is required by the metre. It is not normally elided before a vowel, cf. 2097, 2113 *etc.*

- 2093 Do glanad anma Ādaim,
dia scarad fria duālchaib,
dia imthūs, iar ndul for cel,
co rī arbri archangel.'
- 2097 'Érig, a Eua, don lār,
glērib ro-chlos do chomrād:
ro-siacht dind rīchid do scēl,
dot-riacht in mīlid Mīchēl.
- 2101 Do-chúaid a anim ō churp
Ādaim, ha Eua c[h]oemc[h]ucht;
cōraig cen grāin, cain in dúis,
coda dī lāim a choemgnūis.'
- 2105 Do-dechaid Eua iar tain
co lúath i ndochum nĀdaim,
co fúair Ādam, mēt ngrāda,
cen tinfissin n-anāla.
- 2109 Úair nā cúala co cruth chain
guth Ādaim dia acallaim,
ros cloī a ciall cen choimsi
fri coī cían, fri sīrthoirsi.
- 2113 'A Eua, tocaib do rosc
ocus daim dūn do thinchosc:
suidig th'imcaisin ngēir nglain
súas co lēir dona nemdaib.
- 2117 A ben, tocaib do gnūis nglain,
do dēscin anma Āda[i]m,
feib immurchurthir co gel
eter arbri archangel.'

2093-6. To cleanse the soul of Adam, to separate him from his vices, to lead him, after dying, to the bands of archangels.'

2097-2100. 'Rise up, Eve, from the ground; abundantly¹ your words have been heard. Your story has reached the height of heaven, the warrior Michael has come to you.

2101-4. His soul has gone from the body of Adam, o fair shapely Eve; arrange his fair shape without revulsion, with your two hands, fair the prize.'

2105-8. Eve came then swiftly to Adam; she found Adam, great dignity, without inspiration of breath.

2109-12. When she did not hear, with fair shape, the voice of Adam speaking to her, her mind turned her immoderately to long weeping, to continual lamenting.

2113-6. 'Eve, lift up your eye and let me instruct you; turn your keen pure regard up diligently to the heavens.'

2117-20. O woman, lift up your pure face to see the soul of Adam, as it is carried brightly among bands of archangels.'

¹See 873.

- 2121 Im-soīdi Eua iar sain
do dēscain anman Ādaim,
con-ḡacca inn anmain coem ciúin
Ādaim i coemthecht Mīchiūil.
- 2125 In tan baī Eua iar tain
ic aithni anma Ādaim
con-ḡacca chuici iar sētaib,
slúag n-angel co classchēṡlaib.
- 2129 Con-ḡacca Eua rias' tslúag
saraphīn, saer a imlúad,
cain in tretel do-ḡórgaib
co trīb hettib forórdaib.
- 2133 Con-ḡacca Eua iar sin
iarsind aēór do noebnim
—fria taitnemchi ro śochta—
trī heōin gela ētrochta.
- 2137 Tan baī ic dēiscin na n-én
Eua fēssin cen imlén,
amal ruithni do grēin glain
for-fēmīd a n-imcasain.
- 2141 Ro-chlos in chlas co nem nēl
na noebangel im Mīchél,
ro sernsat sreith co súairc sain
ma cúaird imm altóir nĀdaim.
- 2145 Con-gabsat claschetal chōir,
ind angeil immon altóir,
ro loiscset luib fiad cach drung
diand ainm ornamentum.

2121-4. Eve turns after that to look at the soul of Adam; she saw the fair quiet soul of Adam in the company of Michael.

2125-8. When Eve then was recognising the soul of Adam, she saw coming towards it along paths a host of angels with choir-chanting.

2129-32. Eve saw before the host a seraph, noble its movement; fair was the darling it lifted up with three golden wings.

2133-6. Eve saw after that, coming through the sky from holy Heaven, three white shining birds—she was struck dumb by their beauty.

2137-40. While Eve herself was looking at the birds without sorrow, she was unable to contemplate them—like a beam of bright sun.

2141-4. The singing of the holy angels around Michael was heard to Heaven of the clouds; they formed a rank around the altar of Adam, pleasantly and nobly.

2145-8. The angels around the altar maintained a proper chanting; they burned a herb before every host whose name is *odoramentum*.

- 2149 Ro sined in dethach thrēn
 co dīriuch triasin n-ahér,
 cor oslaic, cen choimsi nglē,
 doirsi na firmiminte,
- 2153 Co noebthānic Dia do nim
 do frestul anma Ādaim,
 in rīgruiri uas cach dū,
 co ndessid 'na rīgsuidiu.
- 2157 Luid fiad in Rīg rān, rēim ndein,
 oenangel án do angleib;
 sephain co grinn ceōl nglain ngil
 —baí a thoirm dind fo secht nimib.
- 2161 Fo guth in chuirn, co hōg án,
 do-luid slōg na noí noebgrád:
 batar fírdruine a clíar glan
 fiad rīgsuide in Dūileman.
- 2165 Con-canat, cainiu rétaib,
 fo chlíaraib, fo chlaschélaib:
 'Is bennachta in cach than
 ardrí na n-uile n-adbar.'
- 2169 Ro slēchtatar huili iar lār
 slúag n-úag na n-angel noebnár;
 ro gādatar co Dia ndil
 im dīlgud cinad Ādaim.
- 2173 'Do chomdelbaid, a mo rī,
 tú do-rúassat do nephnī;
 herālmit fort, comul nglē,
 ar do dēirc dō trōcaire.'

2149-52. The strong smoke was sent straight through the sky and opened the doors of the firmament without clear restraint.

2153-6. So that God came in His holiness from Heaven to attend to the soul of Adam—the kingly ruler over every place—and sat down on His throne.

2157-60. A noble angel came before the very noble King, a good running; he played well clear¹ pure music, its pleasant (?)² sound extended over the seven heavens.

2161-4. At the noise of the horn, pure and noble, the host of the nine holy orders came; their pure host was truly skilful (?)³ before the throne of the Creator.

2165-8. They sing, fairer than stars, in bands, in choirs: 'Blessed at every time is the high king of every material.'

2169-72. The pure host of the holy modest angels all bowed down to the ground; they prayed dear God to forgive Adam's fault.

2173-6. 'It was Thou, o my King, who created Thy likeness from nothing; we implore Thee, clear bargain, to take mercy on him from Thy charity.'

¹Perhaps read *cuirn* [: *thoirm*] for *nglain*; cf. 2161.

²For the adj. *dind*, cf. 6026 and *dinn* .i. *aibhinn*, O'Dav. 735.

³Cf. 7998. A by-form of *dron*?

- 2177 Iar sain ro fáid in rī rúad
saraphīn co hoponn úad,
iar leittreib ro toeb na slóg
cosna hettib do dergór;
- 2181 Cora gaib anmain cen ches
Ādaim cora-da bādes
i sruth na sīdrung na snau
indatinum ciriasu.
- 2185 Co tuc lais anmain ngil nglain
Ādaim amlaid ast sruth-sain,
coro suidig mar thūis tan
f[i]ada gnūis in Dūleman.
- 2189 Fodo-rālad fēin for lār
anim Ādaim co coemgrād;
'na ligu, fiad in rīg rúad,
baí fri ré teōra prīmhuár.
- 2193 Co tarat in rī [i]ar sain
lāim fo chenn anma Ādaim,
cen nach cathim, caín in scēl,
coros athin do Míchēl.
- 2197 'Nība dīcheóil, tōraind nglē,
a Mícheoil, fria mōrgaire;
anim Ādaim sunn i fus
rodo sāmaig hi Pardus!
- 2201 Beir in n-anmain ngil nglain
Ādaim āin cona airbrib;
suidig fo díglaim cen greis
isin tres rīgrainn Parduis.

2177-80. After that the strong king sent a seraph swiftly from him along the slopes beside the hosts, with wings of red gold;

2181-4. So that he took the soul of Adam without suffering and bathed it¹ in the stream of the²

2185-8. So that he brought with him the clean pure soul of Adam thus from that lake, and placed it as leader (?)³ then before the face of the Creator.

2189-92. The soul of Adam threw itself down⁴ on the ground with fair reverence; it was lying before the strong king for three great hours.

2193-6. Until the king after that placed his hand under the head of the soul of Adam and commended it without harm, fair story, to Michael.

2197-2200. 'Do not be neglectful, Michael, a clear boundary, in serving⁵ it well; the soul of Adam here, establish it in Paradise!

2201-4. Take with the bands the bright pure soul of noble Adam; establish it choicely without offence in the third royal division of Paradise.

¹There is no other ex. of *-es* in conjunct position. Perhaps emend to . . . *co lli* . . . *ro báidi*?

²No reconstruction can be offered; see Commentary.

³Cf. 581. But perhaps we should read *marthus* (: *sanctus*) there and *marthús* (*daggnúis*) here. Meaning?

⁴For *fo-dlgi*, cf. 3579, 6541.

⁵Cf. *ic gaire ar n-athar*, 3495

- 2205 In tertio caelo', ar Día,
'dianid ainm Ficconicía,
bíd ann cen taidbsin pēne
co amsir na hessēirge.'
- 2209 Na huili grāda cach dū
eter angliu is archaingliu,
ba bind a classchetal nglan
ic molad in Dūleman,
- 2213 Ar dīlgud d'anmain Ādaim
dia phecthaib, dia duālchaib,
ar a brith cen grisse ngre[i]ss
a-risse dochum Parduis.
- 2217 Ola thrócaire duīb sunn,
is ind luib ornamentum,
tabartar im chorp nĀdaim
dia glanad dia duālchaib.
- 2221 Trī hanairt slāna, soer sain,
ecortar im chorp nĀdaim,
ocus atnagar co léir
fri taeb adnacuil Abēil,
- 2225 Corp ar senathar Ādaim
iar n-eladan ildánaib
ó chéin, fo garbchacht báis brōn,
coro adnacht i nEbrōn.
- 2229 Ro baī ann fo thromthūr thenn
co toracht tonngūr ndilenn,
corp Ādaim fo dālaib dron,
co ngrādaib 'na adnacol.

2205-8. In the third heaven', said God, 'whose name is Ficconicia; let it be there without sign of pain until the time of resurrection.'

2209-12. All the orders in every place, both angels and archangels, sweet was their pure chorus praising the Creator,

2213-6. For forgiving its sins and vices to Adam's soul, for bringing it without the attack of flame back to Paradise.

2217-20. They put then the oil of mercy and the herb *odoramentum* around the body of Adam to cleanse it from its vices.

2221-4. Three full linen cloths, that is noble, are arranged around the body of Adam, and it is buried diligently by the side of Abel's grave,

2225-8. So that the body of our forefather Adam, according to the many arts of learning, was buried long ago under the heavy captivity of sorrowful¹ death in Hebron.

2229-32. The body of Adam, under conditions of strength was in its grave with honours until the fierce-waved flood reached it with heavy affliction (?).²

¹The construction of the sentence is not clear.

²Cf. 906, 5266. Although the syntax is strange, it seems necessary to read *co toracht tonngür ndilenn fo thromthür thenn*.

2233 Trethan dilenn òs cach maig
is mōr n-ìrenn ro cechlaig;
do thuc do Ādaum a chenn
co ruc co Hierusalem.

2237 Iar sain tǎrrasair in cenn
i ndorus Hierusalem;
cen trīst ro clannad iar tain
croch Crīst i colaind Ādaim.

2233-6. The flood of the deluge over every plain dug up many lands; it took Adam's head away from him and brought it to Jerusalem.

2237-40. After that the head remained before the gate of Jerusalem; without grief the cross of Christ afterwards was planted in the body of Adam.

2245 Noco ro-gēnair fo nim
do chiniud Eua is Ādaim
duine bad choimiu [i] corp crīad,
indā Noë mac Lamiach.

2249 Cethrur gelda grīmraid gūir,
febdai ad-fēt in scriptūir,
sinium saegul ōs cach maig
bātar 'sind aimsir t[h]ōisig.

2253 Mathu—Sālem, ōrim ngrinn,
ba hē in grādgemm ria ndīlim,
Noë, Sem slán ba laech liath
is in mael Melchisidīach.

2257 Ocht mbliadna sescat, nīs cail,
ar nó[i] cētaib di bliadnaib
cen baegul raith, rethaib renn,
saegul maith Math[u]—Sālem.

2241

Ianus ar thūs tria rath
to-rogart ainm Dē Aihar,
ocus Noë, nāssad ndil,
cétna-da-rinnscain ārim.

←

(2245—8) There was not born under heaven of the race of Eve and Adam a man more beautiful in a body of clay than Noe the son of Lamech.

(2249—52) There were four bright excellent ones of keen activity, as the Scripture tells, of longest life in every place, in the first age.

(2253—6) Methusalem, a clear meaning, he was the dignified jewel before the flood; Noe, vigorous Shem who was a grey warrior, and the bald Melchisidech.

(2257—60) Nine hundred and sixty-eight years, he does not conceal it (?), without danger, with the running of the stars, was the good life of Mathusala.

(2241-4) Enos at first through grace called on the name of God the Father and Noe, fair festival, first began counting.

2261

Cóic cēt bliadan iar ngaes glē
iss ed rē bae i n-aes Noë,
in tan breth dō clann, cain mīad,
Sem, Cham ocus Iaffath.

2265

Tan tanic diliu, dalm n-úag,
darsin mbith, darsin mōrsluag,
iss ed bai i n-aes Noë cen chlith,
sē cēt caini do bliadnaib.

2269

Secht lá cethrachat ar cēt
bái Noë 'na áirc, ba derbrēt;
iar ndflinn, tríamna co mblait,
bai trí cēt blíadna ar choicait.

2273

Noí fichit secht mblíadan bind
bai Sem mac Noë ria ndflinn,
a dō trí fichit cotgaib
íar ndflinn ar cóic cētaib.

2270. ba derbrét corrected from noco bréc, R.

(2261—4) Five hundred years according to clear wisdom were Noe's age when children were born to him, fair fame, Shem, Cham and Japheth.

(2265—8) When the flood came, pure sound, over the world, over the great host, the age of Noe without concealment was six hundred fair years.

(2269—72) Noe was 147 days in his ark, it was a true thing; after the flood, famous lamentations, he was three hundred and fifty years.

(2273—6) One hundred and twenty seven sweet years was Shem son of Noe before the flood; he had five hundred and sixty-two after the flood.

2277

Melchisidech, saigtis alúaid,
an aimthis in cach glanbúaid,
iar sēt cen baegul cotgaib
saegul sē cēt do bliadnaib.

2281

Rī rod-rōsat ōs cach rainn,
dechnebur dóib, don cétchlaind,
inna ndálaib, tōlaib grinn,
ó-thá Adam co dflinn:

2285

Adam la Sēth, srethaib íath,
Iarus, Cainan, Malalíach,
Iāreth ffal, fichtib rōt,
ocus int smra Enōc,

2289

Mathu--Sālem, sercc na slúag
ocus Lamech, línib lúad,
ocus Noë, noíthech trall,
ro snái úas tonnaib dflenn.

(2277—80) Melchisidech, whom hosts sought out,
in every pure victory, without danger he had a life of
six hundred years.

(2281—4) The King who created them over every place, ten
of them, of the first children, in their assemblies,
with hosts of pleasures, from Adam to the flood;

(2285—8) Adam with Seth, with ranks of countries,
Enos, Cainan, Malaleel, modest Jared, with scores of
roads, and the famous Henoch,

(2289—92) Mathusala, the love of the hosts, and Lamech,
with many mentions, and Noe, famous for a time, who
sailed over the waves of the flood.

1. an^a inthis '(of) noble leadership', M.
But ainthis appears to rhyme with saights,
and Myer's reading would give 8
syllables.

2293

Ó Ádam, erbág ar clann,
co tarscur ndermár ndflenn,
deich fichit bliadan, buaid mbil,
cethri deich ar díb mlib.

2297

Óthā dílind troeta sluag
co Abrām n-amra n-adruad,
a dó sescat, sliucht cen chlith,
do bliadnaib ar noí cētaib.

2301

Ó Ádam co Abrām n-án
co ngrādaib glarmām comlán,
trí mli mīadbla im chloí nglice
cethri bliadna is noí fichit

2305

Ó Abrām cen baísi becht
co tānic Moísi a hEgept
ní sechnada for cēill cain
cethracha ar cōic cētaib.

2300. ar noib cetaib, R.

(2293—6) From Adam, the glory of our race, until the great overthrow of the flood, ten score years, strong victory, forty, and two thousand [= 2,240]. ¹

(2297—2300) From the flood which overthrew hosts to famous very strong Abraham, sixty-two years, an unconcealed tradition, and nine hundred [= 962]. ²

(2301—4) From Adam to noble Abraham with ranks of perfect pure yokes, three thousand, noble fame about a wise sound (?), four years and nine score [= 3,184]. ³

(2305—8) From Abraham without observation of folly until Moses came out of Egypt - they are not wanderings from good sense - forty, and five hundreds [= 540]. ⁴

-
1. First Age of the world to the Flood: 2,242 years, according to Isidore and Nennius.
 2. Isidore and Nennius 942 years; Thurneysen suggests that SR read LXII for XLII.
 3. Total to end of Second Age the same as that of Isidore and Nennius; 2,242 years required for First Age !
 4. First half of Third Age, to David, 430 years in Isidore.

2309

Ō Ādam, cen baissi bruig,
co luīd Moīsi Muir Romuir,
ocht mbliadna fichet fo lí
secht cēt is teora mīlī.

2313

Ōthā Moīse, monar nglē,
co Dauid mac nġesse
cen bēt, cen baegul cotgaib
saegul cōic cēt do bliadnaib.

2317

Ōthā Ādam, comul nglē
co Duīd mac nġesse,
cethri bliadna sescat, slig¹),
ar chēt ar chethra mīlib.

2321

Ōthā Dauid, cen bāig mbrōin,
condici brait Babilōin
sesca noī mbliadna buana
ocus cōic cēt co hāga. [d]h

(2309--12) From Adam, without ... (?) of folly until Moses went into the Red Sea, twenty-eight years with splendour, seven hundred, and three thousand [= 3,728].¹

(2313--6) From Moses, clear work, to David son of Jesse, it is maintained without sin or danger, a time of five hundred years [= 500].

(2317--20) From Adam, a clear link, to David son of Jesse, sixty-four years - mark! - and a hundred, and four thousand [= 4164].²

(2321--4) From David, without sorrowful combat, until the Babylonian captivity, sixty, nine lasting years, and five hundred with perfection [= 569].³

-
1. This depends on emending fochet to fichet; if we read fo chët we get 3,792. But the sum of the two previous quatrains is 3,724!
 2. The Fourth Age: 4125 years in Isidore, 4324 years in Nennius. But the sum of the two previous quatrains is 4,228.
 3. Giving a date for the Fifth Age, to the Babylonian captivity, of 4,623. The next stanza has 4,749. Isidore has 4,610 and Nennius 4779 (or 4789).

- 2325 Ōthā Ādam cosin brait
 Babilōin bai fo blāthblaid,
 noī mbliadna cethrachat, gní,
 secht cēt cetheora mīli.
- 2329 Ōthā in brait brechta rainn,
 co tutnacht Crīst i colainn,
 cōic cēt, cia r[i]agla cach alt
 ocus sé bliadna sescat.
- 2333 Mad ē Ādam do cach alōg
 co ngénair Mac Dē dimór,
 cōic mīli is cēt, cialla cach,
 ocus sé bliadna nēchat.
- 2337 Ō gein Crīst, cétlach cēt mbla,
 co hár cétach na cethra:
 mīli fo nofbriaguil recht
 acht dī oenbliaduīn de[e]c.

(2325--8) From Adam to the captivity of Babylon which was of fair strength: forty-nine years - make (it)! - seven hundred, four thousand [= 4,749].

(2329--32) From the captivity which verses embroider to the coming of Christ in flesh, five hundred, though you control every portion, and sixty-six years [= 566].

(2333--6) For all the hosts from Adam until the great Son of God was born, five thousand, one hundred, reasons of captivities, and sixty-nine years [= 5,169].

(2337--40) From the birth of Christ, the singing of a hundred fames, until the hundred-fold destruction of the cattle: a thousand (years) under the holy rule of laws, save a single twelve years [= 988].

- 2341 Ó Ádam na nglórgrad ngló
 co mórár na indile:
 sē mfilí, mod ngialta nglíec,
 cethri bliadna, noí fichit.
- 2345 Tan tēnie in dfgail truag
 for innilíb na n-iltuath,
 citní ríg rechta, rēim ndein,
 ro bátar 'sind amsirsin?
- 2349 I n-aimsir Cinaeda cain
 meice Mael Cholain for Albain;
 for Érainn cen lethrainn lainn
 ~~do Chinaed mac Mael Cholain.~~
 Mael Sechlainn mac Donnail.
- 2353 Ocus Brian for Mumain maiss,
 Donne[h]ad for Laigniu lānbrais,
 is Cathal for Cruachain chain
 ocus Eochaid for Ultaib.

2342. inninne, R.

2352. do Chinaed mac Maelcolain, R.

(2341—4) From Adam of the bright singing orders to the great slaughter of the cattle: six thousand, a way of wise yieldings, four years, nine score [= 6,124].

(2345—8) When the pitiful vengeance came on the cattle of the many countries, who were the lawful kings, a good course, who were in that time ?

(2349—52) In the time of fair Cinaed¹ the son of Mael Colain over Scotland; Mael Sechnaill son of Donnall² was over Ireland.

(2353—6) And Brian³ on fair Munster, Donnchad⁴ on very swift Leinster and Cathal⁵ on fair Connacht and Eochaid on Ulster.

-
1. Reigned 971—995.
 2. Reigned 980—1002.
 3. Reigned 976—1002.
 4. Reigned 984—999.
 5. Reigned 973—1010.
 6. Reigned 972—1004.

2357 Is Fergal na n-airech n-all
 for Ailech rebrach Rigrenn,
 mac Conaing meic Níill co ngail,
 flaithrí slúagach Síl Eogain.

2361 Ocus Dub da Letha léir
 for aretha Síl Érimáin,
 suí ci saidbri segtai rainn
 Ós mór maigni meic Alpraim.

2365 Otha Lárus, línib slóg,
 ba mac don Otha ermór
 ba forngairthid uas cach maig
 in ré-sin do Rómánchaib.

2369 Batar dá rig, réil a sliucht,
 for na dá thúir in Muir níucht:
 Hlothair for Franccaib co ngail
 is Etgair for Saxanaib.

2372. Hlothair, R.

(2357—60) And Fergal¹ of the swift nobles over playful
Ailech Rigrenn, the son of Conaing son of valorous Niall,
the princely king of hosts of the Síl Eogain.

(2361—4) And abundant Dub da Letha² over the ranks of
Síl Erimón, a saga with riches whom verses seek, above
the wall of the place of the son of Alprann.

(2365—8) Otto Linus³ with many hosts, who was son of
the great Otto, he was the emperor over the Romans in
every place at that time.

(2369—72) There were two kings, their genealogy is clear,
over the two countries around the English Channel:
Hlothair⁴ over the valorous Franks and Edgar⁵ over the
Saxons.

-
1. Reigned 974 (?)—1001.
 2. Reigned 965—998.
 3. Otto II, reigned 973—983.
 4. Lothair, reigned 954—986.
 5. Edgar, reigned 959—975.

2373 Is Mael Coluim, cētaib ngal,
ria mbuidnib broga Bretan,
co ngelgart cech comlainn c[h]ain,
degnac Domnaill meic Eogain.

2377 Is ind aimsir-sin, cēt glonn,
ro baí longas na cúlloim,
ic saigid for each gním ngarg,
Danair a tírib Danmarg.

2381 Ó sáin co bráth, brígeach beirt,
nídam snámach etercheirt;
ní fail i nrim nach i crí
tuccas sáin acht mo Naebri.

2385 Ardri grāne, glē ro-clos
is é do-rigne Phardos;
is ferr each rí, rígea a chruth,
ní fail crích for a saegul.

1

(2373—6) And Mael Coluim,¹ with hundreds of deeds, before the bands of the land of the Britons, with the bright hospitality of every good battle, the good son of Donnall, son of Eogan.

(2377—80) It is in that time of a hundred feats that the expedition of the cropheads was, going towards every rough deed, Danes from the land of Denmark.

(2381—4) From then to Doomsday, deed of power, I am not concerned with interpretation; there is none on heaven or earth who understands that but my holy King.

(2385—88) The high King of the sun, it has been heard clearly, it is he who made Paradise; He is better than any king, royal is His shape, there is no end to His life.

1. AU and ATig. record the death of Mael Cholain, ri Breten tuaiscirt, in 997. Donnall mac Eogain died in 975.

XIII

2389 Rí ro rádi fri síl Sēth
 comēt a ngnīm co comthrēn
 cen oentaíd i muich nā [1] taig
 fri clainn Caín miscadaig,

2393 Cen dula dar séis nō smacht,
 dar timma ind Ríg do-rōsat,
 fo riagail reithenaig réil
 cen charde fri claind Caśin,

2397 Cen imchloemchlōd mafne mass,
 cen luige, cen lānemas,
 cen chuibdi clethi nō cuil:
 'cēin bethi for druim domuin'.

2401 Ro aintadaigset iar cēin
 síl Sēth ocus clann Caśin,
 coro-thuismiset iar tain
 trēnīr ocus trēnchōraid. i/

2400. druing, R.

(2389—92) The King told the children of Seth to keep their deeds firmly and not to unite, whether outside or inside,^U with the children of wicked Cain,

(2393—6) Not to transgress arrangement or command, against the instruction of the King who had created them, not to make friends with the children of Cain, under a clear serene rule,

(2397—2400) Not to exchange beautiful valuables, not to take an oath, not to marry, not to have hidden or wicked union: 'As long as you are on the face of the earth'.

(2401—4) The children of Seth and the children of Cain came together after a time, so that they then ~~made~~ *formed* strong covenant, ~~strong friends~~ *strong men and* champions.¹²

1. Cf. 4063

2. Cf. isti sunt potentas a saeculo et viri famosi, Gen vi 4 (B).

2405 Clann Chafn ocus síl Sét
ro óentaigset co comhrén,
co ndeochatar dar each smacht
d'adrad idal is árracht.

2409 Ro misnigsetar Dia ndron
a chlanna cen imardol,
coro chinn iarna ngnímaib
a tabairt fo thromdígail.

2413 In Rí co rath ríge drong
frisna gaib cath nō comloinn,
cain co noibi, bláith a lí,
ferr each rí Rí ro rádi.

(2405—8) The children of Cain and the children of Seth agreed together strongly, so that they trespassed against every rule to worship idols and spectres.

(2409—12) His children surely ¹ hated strong God, so that He decided to bring them under heavy punishment, according to their deeds.

(2413—16) The King with the wealth of kingdoms of hosts, whom no battle or force overcomes, the fair one with sanctity, beautiful is His form, better than any king is King who said [that].

1. Cf. 2458, 4234, 7106, 7618.

XIV

- 2417 Rí ro ráide athesc n-án
 fri Noe, nássad n-ímlán,
 'Síl Sét do-chótar darm réir
 hi clemnas clain[n]i Caín.
- 2421 Ro chummaiscset, ciabtar glain,
 fri claind Cain miscadaig,
 rom éiraisset as cach cruth,
 dursan dam a tuistiugad.
- 2425 Uair do-chuatar dar mo smacht
 co claind [Cain] cét n-érracht,
 dar dreich ndomuin, tromsruth term,
 do-léub tonngur ndíleann.
- 2429 Dílegfat claind Ádaim uaig
 co brugib betha balcbuain;
 dos-béir uili i mbás, i mbath,
 óthá turebáil co fuined.

XIV

(2417—20) The King said a noble speech to Noe, a full declaration: 'The children of Seth have gone against My command to mate with the children of Cain.

(2421—4) They have mixed, although they were pure, with the children of wicked Cain, they have outraged Me in every way, I regret that I created them.

(2425—8) Since they went against My command to the children of Cain of the hundred spectres, I will release the waves of a flood, a heavy strong stream, over the face of the earth.

(2429—32) I will destroy the children of pure Adam, with the lands of the strong lasting world; I will bring them all into death and destruction from the rising (of the sun) to its setting.

2433 Acht Noe ochtur dia threib
ní léim do ehlaid Ádaim
i mbethaid do sin ná Se
acht in fer smra Enóc.

2437 Mo Rí do-réat cach traib
ro bas ré riana aingleib,
ar-roet cach rí can gráin cest
in Rí ro ráid inn athesc.

(2433--6) Except for Noe with seven of his family, I do not allow any of the children of Adam, old or young, to live except the famous man Henoch.

(2437--40) My King who created every people, who existed for a time before the angels, every king has received ¹ Him without difficult questions, the King who said the speech.

1. Cf. re St. 1058, 7510; arrest 7597.

- 2441 'Cluinte, a hce noithig cen lán,
 det-iefa díliu trom tréin;
 dántar lat, fri srethad slóg,
 ethar díreora díner
- 2445 A dlúthath tarbach iar tain
 do bí is do bitomáin;
 do fíd Leháin, líníb olár,
 tretháibledach tréin deamár.
- 2449 Ceísa cubat, ní gáin gach,
 isin tábíled íchtarach,
 cethoreha 'sin meón mad
 is tricha 'sind uahtarach.
- 2453 Cethrib sostáib, slicht 'sind aice,
 é drumlurgain co drum[s]laitt,
 searachaib sreth seor tria blait,
 co n-espadaib cenchubait.

2441. eluín, R.

2446. trethaebledach, R.

2452. isin tricha, R.

(2441--4) 'Hear, o famous Noe without sorrow, there will come to you a strong heavy flood; let there be made by you, for the disposing of hosts, a great incomparable vessel.

(2445--8) Caulk it profitably then with pitch and bitumen; of the wood of Lebanon, ¹with many planks, three-decked, ²strong and enormous.

(2449--52) Fifty cubits, no mean deed, in the lowest deck, ^{*}forty in the middle and thirty in the upper.

(2453--6) With four compartments, ³their trace in the ark, from keel ⁴to ridge-beam ⁵a noble arrangement through strength, lacking a single cubit.

1. de lignis laevigatis, Gen. vi 14.

2. tristega facies in ea, 16.

3. mansiuculas in arca facies, 14.

4. long dromma gl. spina, Ml. 51^a8, cf. fleaso droma. Transferred to lurga f. n., 'shinbone'.

5. sasrachab ?

* Read medóin mud 'in the middle measurement'?

2457. Comēt een toirsi een tor
 a toinsai een infordeil,
 a fot, a lethet, lūad nglē
 eter īale oous ardde.
- 2461 Coīca eubat, gnīm een baēs,
 inna lethet een togaīs,
 trī ehēt eubat, comul nglan,
 hed bas fot a drumlurgan.
- 2465 Trīcha eōīr eubat een ohleith
 inna airde i comsreith
 fri aruam sniges do nim noeb;
 a dorus assa fīr thoeb.
- 2469 Seīnistir fri toīnsi deīn
 fri soīlsi, fri īmcaīsin
 inna airdde ar mo smacht
 een forcraīd acht oenchubat.

2457. tēr, R.

2461. baes, R.

2462. togaes, R.

2464. hed bae, R.

(2457--60) Keep its measurements without sorrow or trouble, without error; its length, its width, a clear mention, both lower and upper parts.

(2461--64) Fifty cubits, a deed without folly, in its width without deception; three hundred cubits, a pure joining, shall be the¹ length of its keel.

(2465--8) A correct thirty cubits without concealment in its upper part laid out against the stream which flows from holy heaven; its door in its fair side.

(2469--72) A window with good measurement for light, for looking out, in its upper part at my command, not exceeding one cubit.

1. had bag seems impossible. The minimal emendation is to had bag. The had had of Stokes, followed by Strachan, would put an imperative in relative construction; it seems certain that had had would be required.

2473 Ilar n-adba n-amra n-uag
 caingnīm glanbda fria imluad,
 srethaib sretta fri síd sain,
 lín leptha do lánannaib.'

2477 Rí ro thingair im each mbuaid,
 ro misenig fingail forúaid;
 ní tláith ro tuaslaig deim de,
 ro ráid 'na ohluasaib 'Cluinte'.

(2473--6) A number of fine pure dwellings, a pure fair deed to be mentioned, with rows laid out for especial peace, a number of beds for couples.

(2477--2480) The king who commanded about every virtue,
who hated bloody kin-slaying; not weakly did he release the¹
cry, he said into his ears: 'Hear'.

1. If tuaslaig is from de-fuasailci, as translated above, the -g is to make a rhyme. with chluasaib. Stokes, however, took it to be from uaisligid. In that case, the line would read 'It is not weakly he has exalted you - there is a cry from it!.

- 2481 Rí ro ráidi fri Noe nār:
 'Eirg isin n-ethar n-imslān,
 tū is do thrī meice na-mmā
 ocus for cethri caīnmná'.
- 2485 Per--Coba, caīniu cach fíach,
 sétig Noë meice Lamíach;
 mná na trí mac, monar nglē,
 Olla, Olliua, Ollivane.
- 2489 Sessiur do c[h]lainn, cain a míad,
 bātar ic Noe mac Lamíach,
 tri meicc mathi, milib bla,
 ocus teora ingena.
- 2493 Sem saer a sinsfer, sliucht nglē,
 inna clainni cruthaige;
 gēnatar fri tindram tlaecht
 ingen eter cach n-oenmace.

e/

(2481--4) A King who said to modest Noah: 'Go into the safe vessel, only you and your three sons, and your four fair wives'.

(2485--8) Per--Coba, fairer than every reward, the wife of Noah son of Lamech; the wives of the three sons, a clear labour, were Olla, Olliva and Ollivane.¹

(2489--92) Noah son of Lamech had six children, fair their honour, three good sons, with fame thousand-fold, and three daughters.

(2493--6) Noble Shem was the eldest, a bright tradition, of the shapely children; a daughter for the tending of clothes was born for every son.²

1. For these names see R.A.S. Macalister, IG i 211-3; for the idea of the sons' wives being their sisters, op. cit. 218.

2. Since ingen is sg., we would expect ^{[ro]-}genair; the plural is logical, not grammatical. The use of eter 'between' instead of de, or the like, is hard to parallel, but the meaning is clear. For other examples of fri tindem see 5230, 5999, 6279; the gender is perhaps influenced by that of tindrad 'service' 1047, 1297, 4223, 6771.

(2497.-2500) Olla was Shem's wife, noble by her desire, Olliva was the wife of fair Ham; the youngest of them was Ollivana, whom heroes exalt,¹ the wife of Japhet.

Noah's

(2501--4) A king who compelled into the Ark simultaneously, no small host, a couple of each animal which earth and sea² contained.

(2505--8) It was a great host of couples in their dwellings, a beast without blemish, with their provisions, and (a great host) of their proper foods.³

(2509--12) When the pure Ark was filled, the vengeance was beginning to move; it is told truly, a fair sound: it was a king's word that he said.

1. ~~The translation would require~~ ~~hā~~. For similar forms of. nōithi mēil, 2585, 6681; tāirothi rúin, 4353.

3. For the lack of agreement of the adjective, cf. eo na sethraib sochraide (: de), 2973.

2. The emendation in 2504 allows us to take nom. tír as having non-pal. final, cf. acc. tír: ghím, 3490. See also, however, acc. tír: dond ardríg, 4033.

XVII

- 2513 Rí tharlaic sruthlind snāmaig
do dīlgenn e[h]lainni ādaīm
acht oenetharur fer na-mmā
ocus a cethri n-oenmmā.
- 2517 (Ocus Enōc crābuid gūir
amal ad-fíad in scriptūir,
a oenur ō thuinn do thuinn
amal each n-ethait [n]-ētruim.)
- 2521 Snegdatar sruamma do nim
ro mebdatar tria thalmain,
fer tuili dōib, tōla nglē,
cethracha lá ocus aidche.
- 2525 Airdde na dílenn ō lār
feib ad-fēt scrībenn coemnār:
eūic prīschubai[t] dēc cen cleith
ro siacht súad ōs na slēbib.

XVII

(2513--6) The King who released a flowing stream to destroy the children of Adam, except only four men and their four wives.

(2517-20) (And Enoch of sharp piety, as the scripture tells,¹ [going] alone from wave to wave like any airy bird.)

(2521--4) Rivers streamed² from heaven, they burst through the earth; they were on flood, a bright inundation, for forty days and nights.

(2525--8) The height of the flood from the ground, as noble writing tells: fifteen full cubits, without concealment, it reached up above the mountains.

1. This view that Enoch survived the Flood is based on Gen. v 21 ff. See also 2436, 7142.

2. The form snegdatar, for usual Mid. Ir. snigset, is isolated. It is possible that the original had the OIr. form *sengatar (: memdatar).

2529 In tan con-scēthar cach ndúil,
amal ad-fēt in scriptúir,
is hē airet sain ro-saig
lassair laí brátha brethaig.

2533 Do nech ro baí i mbeithaid bí
do-rōsat Dia i ceemchrí,
dos-rat in díliu fo thrāeht
acht inro theeht ind oenbāre.

2537 Rí nímí nāir, nāssad nglē,
rí con-ic trāig is tuile,
ar-túaissi cach mbrīg, each mbrait,
úaisle cach rí[g] rí tarlaic.

2539. ártuaissi, R.

(2529--32) When every element shall be overthrown, as scripture tells, that is the distance which the flame of the judicial day of doom will reach.¹

(2533--36) Of all who were in *living* life, whom God had created in fair form, the flood overwhelmed² them, except those which the single ship contained.

(2537--40) The King of noble heaven, a clear festival, the King who controls ebb and flow, *Hæc* listens to both high and low,³ nobler than any king is the King who released [it].

-
1. Literally 'reaches'.
 2. fo thrácht 'under foot' ?
 3. Following Strachan.

XVIII

2541 Rí sáer rodo sás co glē,
Noë lín a muintire,
cethracha ar chēt lathi lenn
dia mbaí fo thonnaib dílenn.

2545 Iar sain ro gab techt for cúl,
in díliu troeta trēnmúr;
ro rathaig Noë na ngābud
ind fairge do imthrāgud.

2549 Foídid Noe thechtaire ūad,
in fíach fechtaide fonnlūath,
dūs in fagba slíab no srath
no íath forso tarrasad.

2553 Ō fūair fíach a bíad fo-déin
im-maig for carraic, for slēib,
for a cūlu co sceol glē
nī thanic do-ridise.

XVIII

(2541--4) The noble King maintained them clearly, Noah and all his people, for 140 ... ¹... days, when he was among the waves of the flood.

(2545--8) Then the flood, which overthrew strong walls, began to recede; imperilled Noah saw that the sea was ebbing.

(2549--52) Noah sends out a messenger, the roving eager raven, to see whether he may find a mountain or river valley or land on which he might alight.

(2553--6) When the raven found his own food, out on a mountain or a rock, he did not come back again with the good news.

1. Cf. laithi lainn, 2581, but lainn will not fit here. lenn may be gpl. of li(u)nd 'liquid', though there are no convincing examples of this word referring to water. Alternatively perhaps 'with us, as we have been told'; for the form see 1615.

✓
B.

2557 Hūand ūair thall Noe a chēill de,
 dond fīūch dub delaide,
 con-acart fēin, febda bann,
 iar sain cusa in colam.

2561 Rī oen grāin cēn grīs cēn greiss
 nīm āil bith inna eisleis,
 nī clī choel, is coem a lī,
 in Rī saer rode sāsai.

2558. fīuc, R.

2559. baimn, R.

2560. colaim, R.

2562. nīm fāil, R.

(2557--60) When Noah gave up hope of him, of the black ¹
raven, he called to him, an excellent deed, the dove then.

(2561--4) A King without terror or violence ² or threat,
I do not wish to neglect him; He is no slender support,
fair is His beauty, the noble King who maintained them.

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1. 'greedy'?; see Dict. s.vv. deiles (delas), 2 dela
~~deila~~ 'recusant', B.
2. It is possible that we should emend to grith (:rith)
'the power of inspiring dread', linked with gráin:
grith 7 gráin 7 grennugad, LL 32377; ba mór a gráin
7 a grith, Met. Dinds. iv 20. 4.

2565 Foídis Noe in colum nglan
 ūad for in linnmuir n-allmar
 dūs in fagbad, érim ngrinn,
 talmain trēin tarbaig tírinn.

2569 Fo-cheird in colum cūairt nglē,
 iar timnu, iar forngaire;
 in. n-āirc co toracht ~~ma-āirc~~ cen brath
 nī fūair āit fors tarrasad.

2573 Ro reraig Noë ūad a lāim
 ar cenn in o[h]olaim o[h]oemāir,
 co tuo cucai a-muig, mod nglē,
 co mbaí i mmedōn na hairoce.

2577 Co mbaí Noe sechtmain iar sain
 cen taidbsin, cen imcaisin
 di bith būan acht fairggi fraig
 di thūaith nó tír nō talmain.

2566. allmár, R.

2568. tirmim, R.

2573. rirorig, R.

XIX

(2565--8) Noah sent the pure dove away over the great ocean to see whether it would find, a perfect intelligence, firm profitable dry land.

(2569--72) The dove made a clear circuit, according to order and command; until it reached the ark, without perceiving (anything), it did not find a place on which it might descend.

(2573--6) Noah stretched out his hand towards the fair noble dove and brought it to him from outside, a bright work, so that it was within the ark.

(2577--80) Noah was a week after that without seeing or perceiving anything of the lasting world, of country or ground or land, but (only) the horizon of the sea.

2581 Isind eochtmad lathi lann, e/
fe[i]did Noe uad in colam
dūs in faghad dia chūaird chain
taidbsiu do thír nē talmain.

2585 Iar trāth nōna, noithi mēil,
tic in colum 'na chomdāil
doohum Noē, nāssad ndil,
is creeb do phailm 'na bēlaib.

2589 Mar it-connaire Noe fo deōid
in phailm i ngulbann ind eōin,
roderb lais, līth oen noch col,
do-chūaid dīliu don demon.

2593 Ro attlaig buidi dond rīg,
ro báid in mbith cēna brīg
ar a soerad, srethaib sell,
do thonngur dermōr dīlenn.

2581. laim, R.

2582. colaim, R.

(2581--4) On the eighth day, as we have ¹ it, Noah sent the dove from him to see whether it would find, on its fair circuit, a sight of land or ground.

(2585--8) After the evening, ^{which} ~~the~~ chieftains celebrate, ² the dove comes to him, to Noah, a dear festival, with a palm-branch in its beak.

(2589--92) When Noah finally saw the palm in the bird's beak, he was certain, a festival without prohibition, that the flood had departed from the world.

(2593--6) He gave thanks to the King, who had submerged the world with His strength, for saving ^{the} ~~man~~, with series of turns, ³ from the great waves of the flood.

1. Following Meyer's emendation, to conform with 2543--4.

2. See note on 2499.

3. See RIA Contribb. s.v. sel.

2597 Uair nach tseacht trēn in fīach
ce fīa scēl do mac Lamīach,
is ē fāth in choluim glē
iar sin ro faīdi Neē.

S/

(2597--2600) Since the strong raven did not return with news to the son of Lamech - that was the reason of the bright dove which Noah sent then.

- 2601 Tarrasair, ba tremm, ind āree
 amal bīs leug for feentrācht
 - fo glēre ros lessaig Dīa -
 for slessaib slēbi Ar-menīa.
- 2605 Rī re foreongart eo glē
 for Noē luht na hāiree,
 a thuidecht i-mmach eo glan
 asind āire dochum talman.
- 2609 Iar tuidecht dōib assind āiree
 rī re rāid friu for oenāitt:
 'Nabar sīlaid fri sīd sain,
 līnaid in uili talmain'.
- 2613 I nDe-Cimbir Kalainn, caín benn,
 luid Noe for tennaib díleinn;
 i quint kalainn Maī iar ndīa
 do luid for slēib Ar-menīa.

(2601--4) The ark, which was heavy, alighted like a ship on a flat beach, on the sides of the mountain of Armenia; God clearly attended to it.

(2605--8) God called¹ clearly on Noah and those in the ark to come out purely from the ark to the earth.

(2609--12) After they had come out of the ark, the King said to them, gathered together: 'Propagate yourselves in noble peace, fill the whole earth'.

(2613--6) On the calends of December,² a fair peak, Noah went on the waves on the flood; on the fifth of the calends of May, during (?)³ the day, he alighted on the mountain of Armenia.

1. Perhaps restore fo-rorcongart.

2. The line is hypermetric. A possible emendation would be I nDe-Cinbir, kailne benn. Decubir, M, B.

3. iar ndia should mean 'after day'; perhaps read fri dia, a Middle Irish form corresponding to OIr. Ir. fri dē.

- 2617 Ad-repart Noe, nūall oen oleith
edpart ūag den C[h]omdid,
fri fēgad each druing de-rell
iar tēman do thuinn dīlenn.
- 2621 In rī ro rādi iar sain
fri Noe cona choemo[h]lannaib:
'Foirthi in demuīn do each leith
tairoaid, toimlid, tinōlaid.
- 2625 'Níbar torbae, ērim n-ūag,
dīliu thromm troeta trēnslūag
eēin at-ohethi ūas each maig
in tūaig nīmī n-illdathaig.
- 2629 Mo rī nī clethach, cen chrād
ro fallnai inn ethar dermār
ō rīan do rīan, for aig thaig,
eosin alīab fors tarrasair.

2619. dorhell, R.

2627. hi cein, R.

(2617--20) Noah offered a pure sacrifice to the Lord, a fame without concealment, to look after everybody who shall have gone astray,¹ after returning from the wave of the flood.

(2621--4) The King said after that to Noah and his fair children: 'Obtain, eat, collect² the fruits of the earth on every side'.

(2625--8) 'Let not the oppressive flood which overthrows strong hosts disturb you, pure thought, as long as you see over every plain the multicoloured rainbow.'

(2629--32) My King who does not conceal (?), He directed without tribulation the huge vessel from sea to sea, backwards and forwards, to the mountain on which it descended.

1. Taking dor-ell as modal preterite of do-ella.

2. A more logical sequence can be obtained by reading: tairoid, tinōlaid, toimlid.