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 502\(^1\) in the Bodleian Library, Oxford (Anecdota Oxoniensia. Mediaeval and Modern Series Vol. I, Part III). During the 1970s Professor David Greene conducted a seminar on this text at the Dublin Institute for Advanced Studies. As a result, he published with Fergus Kelly an edition and translation of *The Irish Adam and Eve story from Saltair na Rann* (lines 833–2240) in 1976. This was accompanied by a volume of commentary by Brian O. Murdoch, published in the same year. Both volumes are currently in print, and for sale at €15 each (€25 for the pair).

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

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

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

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\(^1\)For a discussion of this manuscript, see Brian Ó Cuív, *Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries* (Dublin Institute for Advanced Studies 2001) 163–200.
1449
For clanna, for meic, for mná,
fogam duib cach oenlál,
nocos tá maith, monar nden,
conos ti allus for étan.

1453
Immad no ngalar for-tá:
scarad cuirp ocus anma,
sním ocus saethar i ndán,
aes ocus críni chríthláim.

1457
Frítháid aslach Diábuil
cech laithi, cech oenbládain,
nachfor fuca lais dia thig
dochum níthorn adhúathmair.

1461
For ngnímrada diámhat glain
iarm' thirmaib, iarm' forscelb,
do-béithtar nem, nóistech cruth,
do chách iarna chainairiud.'

1465
Rí richid rannmair, ní súail,
ri betha bladmaír bithbuain,
ní tlaith a ghlégraim cech tan;
ri ro ráid érain n-erglan.

XI
1469
Rí do-rídnacht talam tlacht
do Ádaum iarna tharmlacht;
nírbó dimdach do Dí a dhein
manbad airc[h]ra dia aimsir.

1473
Bái Ádam sechtmain i fos
iarna thatchór a Pardos,
frí toirsí, cen teín, cen tech,
cen dig, cen blád, cen héted.
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.’

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 tlachi.
Húair ro mbátar i mbochtai
do-chútar i n-húachtgortai;
mór do imaitheoir in cach than
bá’i eter Eua is Adam.

‘A Eua chóir crotha cain
ar tróg trá doth impartain;
fua-rír, ron-lád a Pardos
triat mígním, triat immarbos.

Is mór for-fácsam do maith
dí ro chrádsam ar n-ardfáith;
Pardus ron bá’i fo gairm glain
cona huilib airmítmaib.

Oetiu, fáilte, dún ro-clos,
sláinte, áine, oebinneos,
brugai bláthi, glannai cruth,
lubai amrai, aírltuid.

Sássad sacri, sid slán sain,
nássad noibí d’ánmannabi,
aithbi derrit hilar ndú,
cobraí mening fri aingliu.

Bithbethu iar mbéis for Dé deis
do-gréis i mbrugaib Pardais,
i rrobarao fo gne chain
duíle Dé ‘coar n-aimheitin.

Na huili anmann fo nim
dos-rossat mo Díla derblid,
for gream òs cach dinn co ndath
is sind nodos errdaiged.

1479 maithfeir, R. 1488 cona uile airmitin, L.B. 1491 bruigi balthai, R; bláthi,
L.B. 1504 nosodhord[ ], R; nosordaiged, L.B.
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 wretched\(^1\) 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 control\(^5\) over every beautiful place.

\(^1\)Following Strachan in taking or as part of the copula, cf. dar slana 3613, nídar glain 1669. But it is also possible that it is the possessive of apposition: ron lidd ... ar tricn 'we wretches have been put out ...'.

\(^2\) Cf. Contrib. immortan and imporran.

\(^3\) Or 'animals'; cf. 1501, 1570 and Contrib. A s.v. anmann.

\(^4\) Emending to aithnes aithbhe gives no sense here.

\(^5\) Reading for ngreim, cf. 1224.
Nín loiscfèd tene, delm nglè,
òcùs nín bàidfèd [usce],
nà fæbur fédim, mèt gal,
nà teidm nà credemgalar.

Ní báí do dòuílib Dè dil
dòuíl no thissed friar menmain,
i nni nà talmain diar cur
acht int angbaig Lucifur.

Cid Lucifur, linib sess,
nì choemnacair ar n-amless
cèin bàmair fo recht, réim nglè,
ìar timnu, iar fornghaire.

Húair ro sàraigsem Dia dil
do-rat dún na huili-sin,
òs cach dinn cach dòuí 'ma-le
a-tàt frinn hi cotarsnai.

Ní Dia robo lochtach frind
a Euá chorcrù c[h]aemfìnd;
is sinn ro sàraig in flàith
cìa ron tàraig dia bithmaith.'

Ro ràid Euá, ar báí hi cacht,
hi trùage iar tarimteeict:
'A Ìdaim amrai òs cach maig
cìd nacha[m] marbaì im chintaib?

Is mè do-chòid darsìn smacht,
is mè do-ròini in tarumtheict,
coìr duit mo marbad dì saìn,
a mo thigerna, a Ìdaim.
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 trans-
gression: 'O Adam, famous over every plain, why do you not kill me
for my sins?'⁵

1529-32. It is I who broke the law, it is I who made the trans-
gression, 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:
*nin teench fheur, mit gaol, mit febhad na galor*, 'a blade would not cut us, amount of
valour, neither sickness nor disease would touch us'. See also O Cuit, Fergus xv 149.
²Lintb may derive from line in the sense of 'battle-line'; cf. 5153.
³Cf. dor-draic 7193, which suggests a derivation from do-dirci; the -g may have been
introduced to improve the rhyme with têreig, cf. tuaslaig for tuaslaic, 4474-9. Alter-
natively, têreig may derive from têrraid.
⁴Perhaps we should read chnaisid, cf. 1534.
Acht co torchrór-sa, delm cert,
im chínaid, im tharimtheacht,
mór do-gèntar co glè
orot o Díag trocaire.'

'Is lór ro chráidsem ind rig',
ar sē, ar Æadam, cen dimbrig,
'a ben, ní déin fingail fort
cia beó i ngortai, ciim toebnocht.

Ní himmēr mo láim, lúad n-eim,
for m'fuil nach for m'feóil fo-dēin;
cid mór do locht, linair gal,
is dom chorp for-coemnacar.

Noco chōir dùn as nach mud
atherruch dia aithshargud,
ná dernáin in tairfeith, a ben
ar ndibad, ar lándilge[n].

Ná dechaim húaid huidi cian
la dëmnu i fudomnaib plan,
nachar ndíllsi—dia do chur!—
dūriss do Lucifur.'

'Ní fail maith for ar ndáláid',
ar si, ar Eua, 'a Æadim,
cen ētach dùn, cen tech te,
cen bláid at-bēlam gorte.

Ron bae bìad, ron bai tlacht,
cēn bimair cen tharimhecht;
iar tharimhecht dùn is iar ndfái
nihar fail tlacht nò daghblad.
1533–6. If I fall, righteously faith, 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, 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 plight—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 taithus-sa.
2The repetition atharruch . . . ask- is strange; perhaps read atharruch Dia do Aragul.
3This seems the most likely interpretation, though this dia occurs mainly in bardic poetry.
A fhír, cuiri cúaird cen meth
iar séit súairc for cach n-oenleth,
düs in fogéanta fri feis
do biúd dúin ní do-melmais.'

Ro-lá Ádam cúaird co léir
hi focus, i n-etercčín,
ní fuair ní do biúd bad glan
fo diúd acht lubai in talman.

'Lubai in talman, glas a ndath,
blád na n-anman n-indligthech,
nídadh tlaithi dún fri feis
iar mbladaib bláithi Parduis.

A Eua, dēnam co gle
pennait buan is atheirge,
cor glanuais fiad Ríg na recht
ní diar cintaib, diar tarmtecht.'

'Déna mo thinchose di sain,
a mo thigernaí, a Ádam,
húair nach fétar fiad cach raínn
cinnas so-gnúthair pennaid.

Dēna mo thinchose co léir
iar th'intliucht, iar do glanchéil,
ní dírn féin forcraid nach thuair,
ná raib form eisabaid d'oënmuíd.'

'Adram in Coimidic 'mo-le
hi toé, cen chomlabrae,
cirgg-siú i sruth Tígir 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 (?), 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 go into the river Jordan.  

1From tor 'multitude'?  
2As in 1663. Cf. TBC* 485: ragna condì tace (wrongly amended to ragna in Stories from the Tain); taiti rand ...  acus ræ-sa for sa-i ndi, TBC 922. For other examples of the use of the conj. 1 sg. as an emphatic form, see Draak, Ærin xvi 74 ff.
1589 Tri lè trichat, tòrainn ndíl,  
do bith duit-siu i sruth Tígir;  
messe i n-Iordanén fo smacht  
secht lè caíne cethrachat.

1593 Beir let líc cloci cobaíd  
fot suidi, fot choemchóssab,  
co ruc-sa limm líc n-ailí  
fo chumma, fo chosmaile.

1597 Còraig in cloich isin tsruth,  
déna fhirri forthrúcud,  
—ba tuisce amal bá é co mblaí—  
co ríe in usce do brígait.

1601 Th’hlolt scáilthi cech cruth cen meth  
irísín sruth for cach n-oenleth;  
bí hi tost fri sním snéid sain,  
do rosc fheig frisna nemaib.

1605 Suidig do da láim cech thráth  
fri ruirig níne noe ngráid;  
guid iar firdul, cia b’hi toss,  
im dilgud dot immarbos.

1609 Nídar glain d’acallaim Dé  
iar tarmthecht, iar n-inglaine,  
ar nídait gleóir gléithig gle  
ar mbéil échchich éinide.

1613 Aithchim na huili dúli  
ro delb Dia tria glanrúíní,  
cor guidet lenn rig na recht  
im dilgud diar tarmthecht.

1593 líc, LB. 1601 Tho folt, R.
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 forgiveness of your sin.

1609–12. We are not pure (enough) to speak to God after transgression, 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 be either as modal preterite or for the imper. had.
2Read biš (ritu).
3ritu (sic leg.), 3 sg. subj. (but formally the OIr. 3 sg. fut.) of ro-saig.
1617    Déini in chruth-sain do mod maith
          oclus attaig in fin'faisith:
                coror coemchinni co glé,
                nit gláise, nit chumscaghe.'

1621    Seacht lás cethrachat cen lén
        d'Ádaum i sruth Iordanén,
        tri lá trichar d'Euail dil
        hi srúamhaib srotha Tigir.

1625    Aingeil Dè cadh lás do nim
        6 Dia do thorromu Ádaim,
        dia forceal, feib ro djet,
        co cenn noi laa ndeecc.

1629    Ro gáid Ádam, hitgi thrén,
        iarum for sruth n-Iordanén,
        co troisced lais for Dia ndil
        cona huilib hilmlaib.

1633    Tarlossair in sruth 'na thoss
        dia rémim, dia anforos,
        in rigsruth dia rith ro an
        co tardiad dígud d'Ádaim.

1637    Iarsin targlammair in sruth
        cech mil beò baif 'na crisluch,
        lin a cuiri cruth ros gab
        co mbátar huilib im Ádaim.

1641    Ro gádatar dib-linaib
        Ádam is sruth, hilmlaib;
        trúag ro fersat a muál n-án
        fri súag n-úag na noi noebgrád.

1617 . . . dena smailaid sin do mod 7 do monar 7 comaill 7 na cumhscaig as LB
1625 . . . tidiis aingil do nim 6 Dia cech lai do imcallam fri h'Ádaim 7 dia forceal
        LB, et cetera. 1642 Adam sruth is hilmlaib, 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 current³ 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 Constr. C 15, 31. But the LB version would suggest something like coro chumasli 'until you fulfill it'.
³Or perhaps 'current', reading sruaimim.
⁴I. 1636 is hypermetrical, and the repetition Aingeal Dē . . . 3 Dīs is strange. Perhaps read do inmacallam Adain with LB.
⁵sarglamnait is a Mid. Ir. contamination of the OIr. verb do-comallia 'collects' and the OIr. v.n. teclamn. from do-clann. New v.n. teclannad, 5054.
1645 Cor guiditis leo cen chlith
  na huili grád a Coimdid,
    co tardad Dia diligud nglan
  cen nach ndibdud do Æadam.

1649 Gádarar Dia cota-gcib,
  na nóí ngrád cona n-airbreib,
    im diligud d'Äadaum hi fúis
  dia gábud, dia immarbus.

1653 Do-rigní Dia ar a grádaib
  slándilgud cinad Ádaim,
    co n-aittreib theallman cech than,
  co nnim nallglan noebúasal.

1657 Ocus ro dilig iar sain
  dia chhannaib, dia chinedaib;
    acht int hé na úbrí cert,
  téis dar réir nDé i n-anreacht.

1661 Mar ro-chúala Demun dub
  diligud do thabairt d'Äadaum:
    'Rag-sa iar febái co glé
  dochum nEuae do-ríse,

1665 Conos tuc ast shruth tri thlás,
  conas rucur rith forbás,
    coro bádur ni dia mud
  'ma crábud do chumscugud.'

1669 Do-luíd Lucifér lúath laind,
  in fall feochair fírthúachaill,
    mar hela, i ríricht angil gil,
  co Eua do shruth Tígrí.
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.

¹šāri is formally fut. 3 sg. of šāh-šār ‘gives’.
²Or, perhaps, as the LB version suggests; ‘He forgave . . . his children . . . except him who does not do right, who goes . . .’. In that case šār is a relative form replacing Ori. šar.
1673 Ro rúid rí in t-angel ros mert
—dar lìa, ba dia airdisecht—:
 'A Eu ùa fial [h]rotha gil
 is cian air sruith Tighir.

1677 A bain, ciarba glé do chruth,
 ro choemlás gné 'sin garsruith;
 cen nach mbríg mbladbrais ro feis
 rot marbhas, rot mudaigeis.

1681 A bain, tair ar do Dì a ass,
 nà bì ni sia ist sruith amnas,
 do ri rubadh roid fàid for fecht,
 'ud tánac dor' airdiisecht.'

1685 Iar sàin tic Eu ùa sint sruith,
 bair for tir 'ca tirmugud,
 do dam-fàin nèl iar sèit sàin
 co taimir hêc cen ammain.

1689 Nì haitheòin Eu ùa glè
 Lucifer lìneb hilgnè,
 don banscail febdai ba hàirc,
 ba e ammain i cumtabairt.

1693 'A Eu ùa, cìd arnot geib?
 Is mòr do-gni d'imrateib;
 cucut glèthànnach do nim
 la forngaird Dù derdil.

1697 Tiagum ass dochum n-Ñ dáim,
 a bain, nà bì ic hildalab;
 gàdamar hufi Dì a ndil
 im dilgud in for cintaib.'
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, 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 longer 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 nearly died.

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? 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.'

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1ro fals can hardly be for ro fess, which would be a suitable cheville. For ro — frí, cf. ro-rúd . . . ro each h-nen 1990. For frí fess cf. 1951.

2For another example of the 'adverbial' use of ní (a) (r)a, cf. ná gnúthad ní as sia do top 6031.

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

4Presumably con amain — 'without life' rather than 'without delay'.

5Following Contribb. G. 17. 12–13, which takes armot — ar-mot-. 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 Ädam, húas treba tor,
    Eua án is Lucifor.

1705  Mar ro deirce Ädam ast sruth
    for Eua, for Lucifur,
    ron gab crith, ba lán do gail,
    ro lin gráin gnúisi Diábul.

1709  'Mon-úar, a Eua féchtai,
    rot mera do thuigheachta;
    fer tháinig lat for fécht foss,
    is hē rot mert hi Pardos.

1713  A Eua trúag, cen tucht ndíl,
    cid dot-fuc o sruth Tígrí,
    cen fornghaire Rig rechta,
    cen angel nglan coemthechta?'

1717  Mar at-chúala Eua in sain,
    reba adchosain Ädaim,
    dos-fuit for lár, luid i ssás,
    is bec ná dechaid dianbás.

1721  'A Lucifeir, a Demuin,
    cid 'mo a-tal diar lenamuin?
    Ron gallaigeis, clian ro-clos,
    ron báithaigeis hi Pardos.

1725  Ó ro scarsatar ar cuír,
    nachar lén, a Lucifuir;
    triath chuimleng i-tám hi cacht,
    ni chuimem do chaomtechta.

1710–12 rot meallstaí intí rot mell i Partus LB.
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 (?) Eve, your reason has led you astray (?); the man who came firmly⁸ 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?⁷

1717–20. When Eve heard that, Adam’s outhurts 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.

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3Perhaps gen. sg. of Iocht ‘journey’.
4Following Strachan in taking -mera to be a preterite, and Bergin (reported by Myles Dillon) in taking nuithochta to be a Mid. Ir. equivalent of tuacht. Another possibility would be to assume that tu mera was corrupted to rot mera by the following rot mera and to read it mera do thuitcchochta ‘your understandings are foolish’.
5Perhaps dat. of fas. Hardly for i fas; after sthanic the adverb ille would be required.
6But perhaps read len, cf. 1722.
1729  Ni sinn ro gab do maithius
nó rothuir òt firlathius;
  ní sinn ro thimgair fo chlid
  do chor do dindgnaib richid.

1733  Ni sinn ro gab na sosta
bàtarfout,a hanfosta!
  Ní sinn ró scar frit ñ sunku,
  frit cheolu,frit hilbúadau.

1737  Ni sinn dot-rat fo chairib
òt bruigib, òt mórnaigib,
   condat fil fo deilb Diabuil
   tria bithu fo bithphíanaib.

1741  Ni sinn fodd-ragluais do nim,
  a hanbhúais, triat imresain;
  ní sinn ró scar frit gnim cain,
  ní sinn ro gab th’aimritn.

1745  Ni sinn ró-là òt soillsib
fot-rochess òt mórchoimsib,
   dadot fáil fo dein toimdig,
   i mbithphéin, i mbithdorchib.

1749  Do chumthocbail fri Ríg recht
iar fir dot-rat in n-amnert;
  fo-fuaraí mór do duilgí
  triat diumnum, triat anhuimli.

1753  Cid tae diar fagasíl hi fús
húair dor-rálaíd o Phardus?
  Ron slalais ‘moar mbethuid nglain,
  den-rataí in comrarcaín.’
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 ignoble 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 separated you from your great powers, so that you are under . . . 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 out 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.
3Dadot probably =diandot, and the line is parallel to 1739. Taimd cg may be for tomthairp, but dein is a difficulty. Perhaps read ... fias fo tomthairp 'so that you yourself are under threat', cf. 7904.
4For another ex. of do-ralaid, see 3668.
1757 'In cuman lat, a Ádaim,
na fúarus d'ulcc fòt dàgain?
   Mo chur do maig ními náir,
   mo bith fo thrúaigí dígráid?

1761 In cuman lat, a Ádaim
na fúarus d'ulcc fo[t] dàgain?
   Mo chur a comgnáis angel
   i n-Hiffern ndúr ndairdangen?

1765 In cuman lat, a Ádaim
na fúarus d'ulcc fòd dàgain?
   Mo chur fo chríthdèlm chaire
   i níffern cèt ngolgaire?

1769 In cuman lat, a Ádaim
na fúarus d'ulcc fòd dàgain?
   Mo chor a flaith Fiadat find
   i tír sianbrat sírfffrind?

1773 In cuman lat, a Ádaim
na fúarus d'ulcc triat dàgain?
   Mo bith fo chiabair cen gráí
   fo dealb Diabul, fo doermám?

1777 In cuman lat, a Ádaim
na fúarus d'ulcc fo[t] dàgain?
   Ní rabh cen chith, cen chath,
   ón lò rodat tuistigad.

1781 Trúag, [a] Ádaim, do digail
triat dàgain dúin dib-línaib:
   do chur-su a brug Phirduis bil
is mo chur-sa do naebnim.

1760 ma, R.
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 land\(^1\) of good Paradise and I being put out of holy Heaven.

\(^1\)It is uncertain whether brug has by this time developed the meaning 'dwelling-place' which it has in Early Mod. Ir.
Ad-fia[sa]-sa duit cen bréac mbrais
órsam heolach sét senchais,
feib léir don-ralad do nim,
missi ocus tussu, a Ádaim.

Dia tarat Dia tinfo dolg an
dochum do chuirp i talam,
ro[t] deignad fri cach dúil tind
in lá ro delbad t'aním.

Dia rot chruthaiged co glé
fo chosmailius deilbi Dé,
dia n-erbrad fri cach nduíl ndíl
co tissed dot airmitin,

Diar fald Dia Michél do nim
cucut sech cách, a Ádaim,
conot ruc fo glanblad glan
do adrad in Dúilean.

Ór adrais rig na secht rinn,
Fladait fir foroll forfind,
ro idpart Dia cach nduíl dein
tri bithu frít 'airmitein.

Diar foed Díal Michél each dù
co angliu, co archangliu,
có tistais cen mod meirbi
do adrad a [chom]deilbi.

Diar fald Díal Michél, mod nglé,
do chur cúarda secht níme,
co tuc noí noebhráid in raith
i n-oendáil cosin firthaith.

1787 féibh, R. 1801 recht R. 1806 co ñangliu, co ñarchangliu R. 1807-8 co tistais
cen merbi mod do adrad a deilbeom R.
1785–8. I will tell you without a great lie, since I am well-versed in paths of history, exactly how 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. When 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 generally to angels and archangels 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 lèir, see 3727, 5816.
2The proverb ro retains its accent after o, except with esp., but: dr fhóir, LL 174666
Conribb. O 78. 27–9. The quotation is from Róit dáin, a Bú do nám, and R reads a ro.
Cf. also Or liacht, 5409; Or ort, 5921.
3Cf. 297, 2209.
1813 Ro ráid Michéil frim iar fír
coc tissainn d'adrad ind Rígh,
cen fúirech, cen chóisead cath,
combad mè töisech tissad.

1817 Iar sain do-dec[h]ad fo doèid
la fornairé maith Micheoíl,
co tarrasar fom niab glan
hi fiadnaissi in Dúileman.

1821 Ro rád i rin in ri réin:
'Cluinid, a lucht na noí ngráid:
tabraid úaib airmitiu glan
dom chomdeilb-sí, do Æamán.'

1825 Ro ráid Michéil frisin rig
athesc firín cen dimbríg:
'Cóir do cach gráid co cruth chain
do chomdelb-su d'airmitain.'

1829 Ràidim-se fri Di[a] as mo thas
athesc feochair frannas:
'Nach hé Æamán, héríim nglé,
ósar na ndúile n-úile?

1833 In cóру in sinser iar sreith
do dul d'adrad int sósair,
fó in sósar, cen dalbad ndil,
is chóir d'adrad int sínseir?'

1837 Ro ráid tráin int slúaig co glé
eter angle is archangle,
ro forgellsat fiad cach thur:
'Is fir fòs tâ Lucifur.'
1813–6. Michael truly told me that I should come to worship the King, without delay, without causing (?) 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.'

1. Perhaps from cūsī; cf. colūsīd, gl. causātivus, Sg. 77 a 3.
Iar sain ro rāde guth Dé:
‘Cluinte, a Lucifuir, co glé:
bídhē int òsar bas húasal
cēin beó-sa ‘coa dindúasad.’

‘Cia thlásat lucht noe ngráid cain
dia airmitimigud Àdaim,
ní rag-sa dó, digrais cruth,
húair im siniu hi tuistígud.’

Rom-lá fo chéːtir do nim
Dia, triat chínaíd, a Àdaim,
iar firihtuidocht dam-sa am-ne
fria thimna, fri[a] fornghaire.

Úsir ná dërsam cuibdi nglé
ná huimli fria fornghaire,
ron fald[i] lín ar sluag śing
cen bùaid i ndochum níffirn.

À Àdaim, cia bé do dùis,
ní mmanfacamar do gnúis;
triat chínaíd ron-lád co glan
do nimib dochum talman.

Iar sín tarrasar-su hí fos
dar ar n-éissi-ne hí Pardós,
ba somnech duit as cach cruth
mani tìssed cumscugud.

Ro thacrus co gér iar sain,
trēn do-rurus do menmain:
missí hí plangubait fo greis,
tussu i ngrianbrugaib Foraidus.
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 dieu here is uncertain; for other exx. (mostly rhyming with grâne) see 1070, 2103, 3467, 3581, 4333, 4519, 8260, 8394, 8372.
1869 Am-rubart bré[i]c co foiolí,  
frít fein, frít mnaíl co[n]daibh,  
is maith am-rorhus mo gus  
conab torús a Pádus.

1873 At-berim frít aithesc ndron:  
an condn-ís d'ulc is d'herchol  
i nnim, hi talmain iar tain,  
is frít do-géin, a Ádám.

1877 Mannéarat cach ní si[n] biuth  
im do chlaind, im do chintud,  
i cathaib garbaib cen chleith,  
i ngalraib, i tedmannáib.

1881 Ó ro fersat a ngríss nglain  
a ndiss oca n-imressain,  
do-fiúargaib Adam as tísruith,  
ro faid údaib Lucifur.

1885 Bái Ádám iar sain co glé  
bláidain for brúig betha cé  
cen nech n-aíili, foendul féb,  
acht sé oenár 's a oenben.

1889 Cen torud tréin, delm nglanna,  
acht fér, cuit na n-anmanna,  
cen blad, cen tenid, cen tech  
cen nós, cen cheol, cen héitach.

1893 Ól uiscí dál bois builid  
do dig forsa glásluibh,  
fo foscaíb na crann nglan,  
i n-húamaib tirmaib talman.

1872 a Phardus, R.  1886 bethad R.  1893 Oc ool R.  1895 fo foscaíb LB; hi foscaíag R.
1869-72. I carried out a deception... against you and your devoted wife; it is well I perfected 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 do 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.¹

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 loss of virtus, 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 In-rubart-sa brait fogla... condalba.
²For Ofr. *timm-torba*, following Strachan.
³The infixed pronoun is out of place in this construction; it derives from cases such as *como-sim-se duist maken reat*, Corp. Gen. 149-2.
⁴Taking *feindul* as a variant of *feindel.*
1897 Ruc Eua gein, caín in bert,
  fo chétóir ro gab himthecht;
    maith a t[h]reóir trebair dia threib
     ic buain ind feóir dia athair.

1901 Fris toimsidir dath a ball,
  soillsidir oen na réitlann:
    builid, ballida, bladmar, bras,
     badbda, feochair, firamnas.

1905 ‘Is maith ro báí Dia rind,
  a Heua fossad herfínd;
    rom báí mór dom gaeis hi fús
     tria bács nach do-t-ro marbus.’

1909 Ro gart Ādam ainm dia mac,
  Caín garb cróda comnart;
    ran lín mebul ocus brath,
     duine dremun discailteach.

1913 Ó ro airchis Día fo deóid
  do Ādam ic hithi ind feóir,
    crichid im-róraid co glan:
     ‘Is mithig cobair d’Ādam.’

1917 Foláis Día Michēl, mod nglan,
  do nim dochum na taimn
    co mbrig[aib] cach thoraid dil
     is co slaib écsamlaib.

1921 Co tart do Ādam iar streith,
  fria dánad, cach síl saindleith,
    is cor thínchois dó co glé
     ordugud na trebaire.
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; 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.

The syntax is not entirely clear.
1925  Ros dechraig dó for lioc glain
cach luib tric ceaic tria thalmain,
's na huili aidmi co rath
batar daingne fri trebad.

1929  Is ro thaiselb dó iar tain
cech mil beo baí for talmain:
'Déna frit fognam co glan
a ndomnad, a ndegdamnad.'

1933  Secht mbliadna iar sain co glé
cu ruc Eua gcín n-áile
do Ádam, ba cain in gial,
mac diarbo chomainm Abial.

1937  Togaid Dè, torum nglé,
duine firión firfuirbhe,
ro baí iar cornam Dè díl
ic fognam dia thuistidib.

1941  'Do-tháirs aslingge dam',
ar sí, ar Eua fri Ádam,
'fuil Abeil, co ndruine déin,
do òl huile do Chaéin.

1945  'Tabair do menmain in sain
a mo thigerna, a Ádaim;
húamun lam chríde, lam chéill,
Cain do marbad Abéill.'

1949  'A bhén, cobéithair in sain
mad maith la Día nderbdemein,
ní bail i n-oentaig fri fes,
biaid cáth dib inna thegdais.'

1951  fri fes, R.
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; they will not sleep in one house, each of them will be in his (own) dwelling.'

1 Or, reading ... Dia, derb denein, 'certainly, if God wishes'.
1953  Do-rigní Ódáim dá thech,
tech do chechtarad for leth,
tech do Chaín, caín in tríal,
ocus tech ailt d'Abíal.

1957  Foldis Día Gabráin nglan
co nderbhís scoil co Hádam:
  "Caín cir dár브 dár cir chéil
  a-tá i có tríal marbtha Abéil.

1961  Acht ná fhnad Eua huád
in scéil frí feba firthrúag:
  Caín íbas dig dia ful
  uair is mac dílis Diabuil.

1965  Ná cumscaiged trá for cial
  cia marbaide Cain Abíal;
  for mbla mac a chrotha glain
  diamba comainm Síth saindil.'

1969  Bretha do Ádaum, ro-clos,
  cen gábud far [n]-immárbus
  seichtmoga mac la dís dein;
  a chéitcumhna d'ingenaib.

1973  Rí thuargaib dá mac Ádaim
  húasna túathbaib derrárnaib:
  Abéil ocus Caín caín
  cona clannaib connartaib.

1977  Rí ro thidnacht do doinib
  domun cona degmolnib;
  ba buideach d'Abíal ó chéin
  is ba dimdach do Chaén.

1967 ro mbia R.  1970 far as correction of cen R.
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; you 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.

^to seba could mean 'I shall have', which gives no sense, or 'he shall have', cf. 4:175, but Seth was the son of Adam, not of Abel. For seba see 3:11.
^Perhaps the original reading should be kept: 'without transgression'.
1981  Rí do-rúasat ős cach cruth  
noco derna a sidugud;  
    Cán cuilech, garg a thríal,  
    iar sin coro marb Abial.

1985  Dá cót mbliadán, mellach míad,  
is ed ropo slán d’Abial,  
    ní dalb, ad-fhádar ős chéin,  
    coro marbad ős Chaéin.

1989  In Rí ro ràidi iar sin  
ro cach n-oen di chlaidh Adaim  
    ara comaltis a réir,  
    cona romarbaíse Caéin.

1993  ‘Cip hé nod marba fo nim,  
Caín isin cinaidhse,  
    ní géibhrar fría gníomrad gal,  
    fear do-bhérthar seachtígeal.’

1997  Iar sain do-rat mo Rí réil  
comartha in chuil for Chaéin;  
    ar ná beth fo chlith in coi  
    do-bert cnoc for a héton.

2001  Iar sin marb Caín cen rad  
fiscur i ngliand Iosofath,  
    dia mben crann crom co docht dron  
    frisin cnoc ba ‘na héton.

2005  Húair do-rochar Caín ann  
i ngliand Iosophath imgnin,  
    a-taí fo choibechi chaire,  
    cen toirthi, cen tarbeige.
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  Ri do-rat Sēth soer iar cein
d'Ādaum i nn-inad n-Abēil,
conid hūād silsat iar sain
clanna soera sīl Ādaim.

2013  Cethracha bliadan, ni balb
ad-fiadar, cen āg n-ergarb,
fo fēth cen galar cen chath
co ragaib in Sēth silad.

2017  Ar Coimdiu gīē co rūiib
bae rē riana p[h]rimdūilib;
do-rimgart corp do chrí chain
in ri do-ridnacht talmain.

XII

2021  Saegul Ādaim, nīrbo gair,
cen baegul co fessabair:
trīca dō, derb bāf fo feib,
ar nof cētaib do bliadnaib.

2025  Iar sin tānic galar glan,
feib tic do chāch, for Ādam;
ro bāf fri feba cach thucht
a ben Eua fria iuducht.

2029  Ro-frīr Ādam a dáil,
ro rāid fri Eua fīndnáir:
"Ro scarus-[s]a rut 's rot' chlaind,
is don galur-sa at-bailim."

2033  'Dirsan do Dīa, toirm nglan',
ar sī, ar Eua fri Ādam;
'nach bi-siu fri cēte i fus,
nach missi tēte ar thuǐs.

2031 is rot chlaind R.
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 chloemchlod cain',
ar si, ar Eua, 'á Ádaim!
Missi truag cen nert i fus,
tussu do thecht ar thuís.'

2041 'A Eua glèir crotha glain,
tabair co lèir dot menmain:
noco bfa na cèin, is glé,
sunn i pein dar m'essse-se.

2045 Is garit, cia bòn cùn brath,
rè ro bòc eter ar cruthad;
nì bìa fo griis, is gnè nglè,
acht nòis mòr dar m'hèssé-se.

2049 'Abhair frim cen locht, a fír,
cid do-gèn frit chorp coemadil,
ar is derb lat t'èc di sain,
a mo thigerna, a Ádaim.'

2053 'Nàcham taileid cos nà làm,
nà taet duinn dom hetràin,
co tìstar o Dìà do nim
d'ordadgud mo chuirp c[h]oemadil.

2057 Lècid mo chorp, cain in mod,
inna chacht cen chumscgud;
derb limm lessaighid mo chrit
in saerdènmaid dom-rigni.

2061 Érig, a Heua, co grinn
ocus hairg il chrósthigill,
sold húait for deis Dë, a ben,
m'anim co glè 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 Dla dam,
     hé ros timgair, cid inglan;
     taet cuce co húag dia threib
     i coemthecht slúag do angleib.

2069  A ben, ním dàna iar fir
     imma dàla mo degrig;
     ind ferc do-rigni, réim nglé,
     bann báide ocus trócaire.

2073  Attaig, Euá, in rig ráin
     co tì iar fheba im chomdáil;
     meni thì frím dichial nden,
     co tì Michial archangel.'

2077  At-raig Euá, in-soe foi lár
     co ngul, co coe co derrmor;
     fri rí n-ùaire nodos saig,
     co trúaig, co ndèirfadaig.

2081  'Arco fuin damsa, a mo Rí',
     ar stil, ar Euá co coemli:
     'in cóir iar th'adrad hi fus
     dún labrad hit frecnarcus?'

2085  Méit mo chuil, mèit mo phechta,
     manim bë sët sírheatha,
     meni tabra dìligud dam,
     nochom thá labra lánhlan.'

2089  Fillid a gluí for lár
     Euá t[h]ríag dùiri chomrád:
     'Frit, a Rì richid, mo dèr
     conom thì in milid Michél,'
2065–8. The soul which God made for me, He has summoned it, though it be impure; let it go to Him purely, to His dwelling, in the company of hosts of angels.

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

2073–6. Beseech, Eve, 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 dánæ in this meaning.
3The omission of the vocative particle ə is required by the metre. It is not normally elided before a vowel, cf. 2097, 2113 etc.
2093  Do glanad anma Æadaim,
dia scarad frìa duálchaid,
dìa ímthús, iar ndul for cèl,
cò ri arbru archangel.

2097  'Érig, a Eua, don lár,
glérib ro-chlod do chomrád:
ro-sìachd dìd richid do scèl,
dot-riachd in mìlid Mìchèil.

2101  Do-chúaid a anim ò churp
Æadaim, ha Eua c[h]oe[m][h]ucht;
còraig cen gràin, cain in dùis,
còda dì làim a choemgnùis.'

2105  Do-dechaid Eua iar tain
co lìath i ndochum Æadaim,
cò fuair Ædam, mèt ngràda,
cen tìnìssin n-anàla.

2109  Ùair nà cùala co cruth chain
guth Æadaim dia acallaim,
ros cloì a clàil cèn choimsi
fri coì fian, fri sìrtheoirsi.

2113  'A Eua, tocaìb do rosc
ocus dàim dùn do thìnchosc:
suidig th'ɦ'mcaisin ngèir nglain
súas co lèir dona nemdaib.

2117  A benn, tocaìb do gnùis nglain,
do dèisc anma Æ[d][h]lìn,
feíb immurcharthrìr co gél
eter arbru archangel.'

2105 Dochoaíd R.
2093-6. To cleanse the soul of Adam, to separate him from his vices, to lead him, after dying, to the bands of archangels.\(^1\)

2097-2100. 'Rise up, Eve, from the ground; abundantly 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.'

\(^1\)See 873.
Im-soíth Eua iar sain
   do dèiscaí an man Àdaim,
   con-facca inn amain coem ciúin
   Àdaim i coemtheacht Michiúil.

In tan bá e Eua iar tain
   ic aithni an am Àdaim
   con-facca chuici iar sétaib,
   slúad n-angel co clascachtaib.

Con-facca Eua rias' télúag
   saraphín, saer a imléad,
   cine in tretel do-forgaib
   co ribbett foródaib.

Con-facca Eua iar sin
   iarsaínt aéir do noebnim
   —sria taitnemchí ré sochta—
   trí héin gela étrochta.

Tan báic dèiscin na n-én
   Eua fáissin cen imléin,
   amal ruithni do gréin glain
   for-fémid a n-imcasain.

Ro-chlos in chlas co nem nél
   na noebangel im Michéil,
   ro sernsat sreith co staire sain
   ma cútaird imm altóir nÀdaim.

Con-gábait clascachtaí chóir,
   ind angeil immón altóir,
   ro loiscet luib fiad cach drung
   diand aínam 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.
Ro síned in dethach threán
co díriuch triasín n-ahér,
cor oslaí, cen choimisí nglé,
doirsi na firmiminte,

Co noebtháinic Dia do nim
do frestul anma Ádaim,
in rigruiri uas cach dů,
co ndessid 'na rigšuidiu.

Luid fiad in Ríg rán, réim ndeín,
oenangel án do angleib;
sephain co grinn ceol nglain ngil
—baí a thoirm dind fo secht nimib.

Fo guth in chuírn, co hóg án,
do-luid slóg na nol noebgráid:
batar fírdruine a clár glan
fiad rigšuide in Dúileman.

Con-canat, cainiu rétaib,
fo chliaraib, fo chlaschétlaib:
‘Is bennachta in cach than
ardrí na n-úile n-adbar.’

Ro sléchtatar huíl iar lár
slúag n-úag na n-angel noebnár;
ro gádatar co Dia ndil
im dilgud cinad Ádaim.

‘Do chomdélbaíd, a mo ri,
tú do-rúussat do nephni;
herálmit fort, comul nglé,
ar do déirc dó trócaire.’

2159 coel, R. 2174 dorussat, R. 2176 ar do déirc ar do throcaire, R.
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 clear⁸ pure music, its pleasant (?)⁹ 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 cultn [cultum] for nglain; cf. 2161.
²For the adi. dind, cf. 6026 and dinn s. asbhten, O'Dav. 735.
³Cf. 7998. A by-form of dren?
2177 Iar sain ro fáid in rí rúad
saraphín có hoponn úad,
  iar leitríob ro toeb na slóg
cosaí hettib do dergór;

2181 Cora gaib anmain cen ches
Ádaim corá-da bádes
  i sruth na sïdrúin na snaú
indatinum ciriusu.

2185 Co tuc lais anmain ngil nglain
Ádaim amlaíd ast sruth-sain,
coro suídig mar thús tan
fíjíada gnús in Dóléman.

2189 Fodo-ráláid féin for lár
anim Ádaim co coemgráid;
  'na ligi, fiad in rí rúad,
bal fri ré teóra prímhúar.

2193 Co tarat in rí l[j]ar sain
lám fo chenn anma Ádaim,
cen nach cathim, cain in scel,
coros athin do Michél.

2197 ‘Níbha dícheol, tóráin nglé,
a Micheoil, fria mòrgaire;
anim Ádaim sumn i fús
rodo sámaig hi Pardus!

2201 Beir in n-anmain ngil nglain
Ádaim sin cona airbríb;
  suídig fo diglaim cén greis
is in tres rígráinn Parduis.

2186 asruth R.
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 it in the stream of the . . .

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

2189–92. The soul of Adam threw itself down 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 serving 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.

There is no other ex. of -es in conjunct position. Perhaps emend to . . . co III . . .

No reconstruction can be offered; see Commentary.

Cf. 581. But perhaps we should read marthius (sanctus) here and marthius (dagnnis) here. Meaning?

For fo-digt, cf. 3579, 6541.

Cf. is qaire or n-athar, 3495
In tertio caelo', ar Dia,
'dianid ainm Ficconicí,
bíd ann cén taibhsín pène
co amhrí na hessaire.'

Na huili gráda cach dú
eter anghlu is archainglíu,
ba bind a chlaschetal ngílan
ic moladh in Dúileman,

Ar dílgud d'ánmain Ædaim
dia phécthaib, dia duálchaib,
ar a brith cén gróise ngre[j]ás
a-risse dochum Parduis.

Ola thrócaire duib sunn,
is in luib ornamentum,
tabartar im chorp n'Ádaim
dia glanad dia duálchaib.

Trí hanairt slána, soer sain,
ecortar im chorp n'Ádaim,
ocus annagar co léir
frí taeb adnacuál Abéil,

Corp ar senathar Ádaim
iar n-eldáin ildánaib
ó chéin, fo garbhacht bás brón,
cor ãdhamh i n'Ébrón.

Ro báí ann fo thromthúr thenn
co toracht tennghur ndílennn,
corp Ádaim fo dàlaib drón,
co ngrádaib 'na adnacol.

iar neladnaib ildánaib R.
2205–8. In the third heaven, said God, ‘whose name is Meticonia; 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 sorrowful 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 (?)\(^1\).

\(^1\)The construction of the sentence is not clear.

\(^2\)Cf. 906, 5266. Although the syntax is strange, it seems necessary to read so orach tongue usilem fo thorouthin them.
2233 Tretan dilenn òs cach maig
is mòr n-àirinn ro cechlaig;
do thuc do Àdaum a chenn
cò ruc co Hierusaleim.

2237 Iar sain tèrrasair in cenn
i ndòrùs Hierusaleim;
cen trìst ro clannad iar tain
croch Crist i colaind Ìdaim.
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.
Noco ro-gēnair fo nim
de chinniu Buá is Ādaim
duine bad choiniu [i] corp erfair,
indá Noē mac Laimach.

Cethrur gelda gnūrraid gūr,
febdai ad-fōt in scriptfíär,
sinim saegul ṑs cach maig
bētar 'sind aímsir t[h]ūisig.

Mathu—Sālem, ēriam ngrinn,
ba hē in grādgema ria ndūlinn,
Noē, Sen alān ba laech llath
is in maal Melchiseidlach.

Ocht mbliadna sescat, nīs cail,
ar nō[i] cētaib di bliadnaib
cen baegul raith, rethaib remn,
seagul maith Math[u]—Sālem.

Ianus ar hūs tria rath
to-rogarth ainm De Aklor,
ochs Noē, nassad ndīl,
cēna—da-rinncen ērin.
(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 Lemech.

(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 Melchisedech.

(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) Noe at first through grace called on the name of God as Father and Noe, fair festival, first began courting.
Cóic cét bliadán iar ngaes glé
iss ed rò bae i n-aes Noë,
in tan breth dò clann, caín miad,
Sém, Céam ocus Iaffath.

Tan tanic diliu, dèlm n-úag,
darsin mhith, darsin móraúag,
iss ed bair i n-aes Noë cén chlíth,
sé cét caíni do bliadnaib.

Sécht lá cethrachat ar cét
báí Noë 'na áirce, ba dérbréat;
 iar ndhílimn, tráma na mblait,
 bair tri cét bliadna ar choícioit.

Nói fichit séacht mbliadán bind
bair Séim mac Noë ria ndhílimn,
a dò tri fichit cotgaib
 iar ndhílimn ar cóic cétáib.
(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.
Melchisidech, saigis alúsaig,
an aimhis in cach glanbúaid,
ihar séit cen baegul cotgaib
saegul sé cêt do bliadhnaib.

RI rod-rósat òs cach rainn,
dechnéib dóib, don céitclaind,
innu ndálaib, tólaib grinn,
ó-thá Adam co dillinn:

Adam la Sèth, srethaib Íath,
IJánu, Cainan, Malaláach,
Iléreth fyal, fichtib ról,
ocus int amra Enóco,

Mathu--Sálem, sercc na aulúag
ocus Lúmech, línib liad,
ocus Noé, noithech trell,
re snád úas tonnaib dílenn.
(2277-80) Melchisedech, 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, Malaleal, 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 inthis 'of' noble leadership', M.
   But inthis appears to aim in saights,
   and Meyer's reading would give &
   by ubles.
2293  Ó Adam, erbóg ar clann,
    co tarscur níthmhr nídhéinn,
    deich fichit bliadan, buaid mbil,
    cethrí deich ar díb miliub.

2297  Óthá dilind troesta sluag
    co Abráim n-amra n-adruad,
    a dó sescat, aliucht cen chlith,
    do bliadnaíb ar ní rí cadaib.

2301  Ó Adam co Abráim n-án
    co ngréadaíb glaimhm cómlán,
    trí míli miadbla im chloch ngloch
    cethrí bliadna is ní rí fichit

2305  Ó Abráim cen balsi becht
    co tóisc Moisí a húgsept
    ni sechnaí for cailí cain
    cethracha ar cásí cadaíb.

2300.  ar noib cadaíb, 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].

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

(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].

(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].

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, 450 years in
Isidore.
ō Āadam, cen baissi bruig,
coe luid Moisi Muir Romuir,
ocht mbliadna fichet fo łąa
secht cêt is teoa mîli.

ōthā Moīse, monar nglǣ,
coe Duíd mac nîssee

cen bêt, cen baegul cotgaib
saegul cōic cêt do bliaðnâib.

ōthā Āadam, comml nglǣ
coe Duíd mac nîssee,
cethri bliaðna sescat, alig
ar chêt ar chethra mîlíb.

ōthā Duíd, cen bâig mbrōin,
condici brait Babilîin
sesca noí mbliadna buana
ocus cōic cêt co hîlæg.
(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].

(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].

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

1. This depends on emending fochet to fichet; if we read fochet 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 Óthá Ædam cosin brait
Babilóin bai fo bláthbláid,
no I mbladna cethrachat, gní,
secht cét cetheora mfil.

2329 Óthá in brait brechts ráimn,
cö tutsecht Crist i coláinn,
cëic cét, cia r[i]agla cach alt
ocus së bliadna seescat.

2333 Mad Æd do cach slóg
co ngénaír Mac DÉ dimár,
cëic mili is cét, cialla cacht,
ocus së bliadna náchat.

2337 Ó gän Crist, cétlaich cét mbla,
cö hár cétach na cethra:
mfil fo noíbriaguil reocht
acht di cem bliaduin de[e]c.
(2323—6) 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 law,
save a single twelve years [= 988].
"Ó Adha na ngloergrad ngla
co morár na indile:
sè mfl, mod ngialta nglice,
cethri bliedna, nof fichit.

Tan tân bhe in digail truag
for inmilb na n-iltuath,
citni rig rechta, röm ndein,
ro b'itair 'sind amairsin?

I n-sìmir Cinaeda cain
maiso Maal Cholaim for Albsin;
for Bráinn ean lethrainn lainn
de Chlaidhe maol-Chualain.

Ocus Brian for Mumain maiss,
Donn[adh]ad for Leigniu lámhrais,
is Cathal for Cruachain chait
ocus Eochaid for Ultaid.

2342. imminne, R.

2352. de Chinaed mac Maelcolm, R.
(2341—4) From Adam of the bright singing orders to the great slaughter of the cattle: six thousand, a way of wise yeldings, four years, nine score [= 6,124].

(2345—6) 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 Cínáed the son of Máel Colmáin over Scotland; Máel Sechnaill son of Domnall was over Ireland.

(2353—6) And Brian on fair Munster, Domnchad on very swift Leinster and Cathal on fair Connacht and Bochraid 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.
Is Fergal na n-airech n-áll
for Ailech rebrach Rigrenn,
mae Conaing mac Néill co ngail,
faithrí alúagach Sti Eogain.

Ocus Dub da Letha léir
for aretha Sti Éirimín,
suif ci saidbrí sagtai rainn
Se mór maígni mac Alprainn.

Otha Limus, líníb alóg,
ba mac don Otha érmér
ba fornúairthid uas each maig
in rí-sín do Rómáinchaib.

Bótar dá ríg, ríil a sliucht,
for na dá thúr im Muir riúcht;
Mlothaír for Franceáib co ngail
is Étgair for Saxanaíb.

Mlothaír, R.
(2357—60) And Fergal of the swift nobles over playful Ailech Rigrenn, the son of Conaing son of valorous Miall, the princely king of hosts of the Sfl Eogain.

(2361—4) And abundant Dub da Letba over the ranks of Sfl ErimSinn, a saga with riches whom verses seek, above the wall of the place of the son of Alprenn.

(2365—8) Otto Limna, 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: Hlothair over the valorous Franks and Edgar over the Saxons.

1. Reigned 974 (?)—1001.
2. Reigned 965—998.
4. Lothair, reigned 954—986.
5. Edgar, reigned 999—975.
Is Nael Coluim, cētaib ngal,
ria mbuidne brega Bretan,
    co ngalgarr eoch comlainn e[h]ain,
    degmae Domnaill meic Eogain.

Is ind aimsir-sín, cēt glonn,
ro baí longas na súllom,
    ic saigid for eoch gnum ngarg,
    Danair a tírib Danmarg.

Ó sain co bráth, brígach beirt,
    níd an máneach aisneachdairt;
    ní fáil i maím nach i crí
tuccas sain acht mo Naedri.

Aedri gráinne, gle ro-eile
    is ó do-rigne Phardos;
    is ferr eoch ríg, rígda a chruth,
    ní fáil crích for a saegul.
(2373—6) And Næl Culaīm, with hundreds of deeds, before the hands of the land of the Britons, with the bright hospitality of every good battle, the good son of Downall, son of Eogan.

(2377—80) It is in that time of a hundred feasts that the expedition of the crephēads 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 Næl Culaīm, of Bretn tuaisceart, in 997. Downall mac Eogan died in 975.
RI ro ráid fri ail Sáth
comáth a ngnúin co comhrón
con oenteid i mhuich ná [í] taig
fri clainn Cásín miscadaig,

Cen dula dar séis ná smacht,
dar timna ind Ríg do-rósat,
fo riagail reithenaig ród
con chardes fri claind Cásín,

Cen imchoenchlóí maíne mass,
con luige, con lánmnas,
con chuibdi clethi ná cuil:
'cásín bethi for druim domhain'.

Ro aítadaigset iar cásín
ail Sáth oíus clann Cásín,
co-r-thuismit iar tain
tráinfr oíus tráinchóraid.

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2400. druing, R.
(2399—92) The King told the children of Seth to keep their deeds firmly and not to unite, whether outside or inside, 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 fell into strong covenant, strong men and champions. (2)

1. Cf. 4063
2. Cf. Isii sunt potentes a sarculo et viri famesi, Gen vi 4 (B).
Clann Ceach: osa sli Síoth
ro séntaigse oí comhráín,
co ndeochtar dara chéaght
d’adraíd ideal is áiracht.

Ro mionigsear Dia ndeiri
a chlanna cén immardol,
coro chinn larn, ngnímaib
a tabairt fo thornidhail.

In Rí co rath ríga droge
frísna gaib eath nó comlann,
cain co noibí, báith a li,
serrar each rígh Rí ro rúd.
The children of Cain and the children of Seth agreed together strongly, so that they trespassed against every rule to worship idols and spectres.

His children surely hated strong God, so that He decided to bring them under heavy punishment, according to their deeds.

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, 7628.
2417
Rí ro ráide athosc n-Ein
fri Nea, nássad n-ímlán,
'Sfl 30th do-chútar daru rair
hi clemnas clain[n]i Caín.

2421
Ro chumnaicset, ciabtar glain,
fri claind Caín miscadaig,
rom árraigset as cacht cruth,
dursan dam a tuistiugad.

2425
Uair do-chuatar dar mo smacht
eo claind [Caín] cét n-áirreacht,
dar dreich ndomuín, tromárug tenn,
do-lúchub tonngur níellinn.

2429
Dilegst claind Ídaim uasig
eo brugib betha balbhuin;
dors-bèr uili i mléis, i mbath,
5thi turobail co fuined.
(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—6) 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.
Acht Noe ochtur dia threib
nì léim do chlaíd Ædaim
i mbethaid do án nà òc
acht in fer amra Endóc.

No RI do-ròs at each treib
ro bhe ré riana singleib,
ær-ros at each RI cen gràin cost
ìn RI ro ròid inn atheasc.
(24:33-6) 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.

(24:37-40) My King who created every people, who existed for a time before the angels, every king has received Him without difficult questions, the King who said the speech.

'Cliunte, a nce neithig cen lën,
set-lefa dîlin treo trim;
ántar lat, fri arthad alóg,
other dírcora dimér.

2445
A dîthath tarmeath iar tan,
dé bii is de bitomain;
dé fid Lebain, líníb elár,
trethaíbleach trém domél.

2449
Célsa subat, ñi guín gneab,
ísín têibled lohtarach,
cothoracha 'sin medón màd
is trîha 'sind ushtarach.

2453
Cethrib sostaib, elicht 'sind aircro,
S drumurgain co drum[é]blaitt,
searclaib ereth soer tria blait,
co nspeadaib ceochubait.

2441. cluin, R.
2446. trethaíbleach, R.
2452. isin trîha, R.
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.

Caulk it profitably then with pitch and bitumen; of the wood of Lebanon, with many planks, three-decked, strong and enormous.

Fifty cubits, no mean deed, in the lowest deck, forty in the ... ... middle and thirty in the upper.

With four compartments, their trave in the ark, from keel to ridge-beam ... ... , a noble arrangement through strength, lacking a single cubit.

1. de lignis laevigatis, Gen. vi 14.
2. tristegae facies in ea, 16.
3. mansincolas in area facies, 14.
4. longa droma gl. spina, H. 51 8, of. flessa droma.
   Transferred to luxum f. n., 'shinbone'.
5. seanachth?

Read mediim nied 'in the middle measurement'?
2457. Comh eon toirsí eon tor
a toirsí eon iméarl,
a fot, a leathet, lúad nglé
eter Isle eous ardde.

2461. Coléa cubat, gnúin eon baéis,
imna leathet eon togais,
trí chéit cubat, comul nglan,
hed bas fot a drumlurgan.

2465. Tríshá eóir cubat eon chleith
imna airdé i comshreach
fri aruam amiges do ním noeb;
a dorus aesa fir thoeb.

2469. Seinisuir fri toisí dein
fri soilsi, fri imoiáin
imna airdde ar mo smaacht
een forcoraid acht cenchubat.

2457. tóir, R.
2461. baéis, R.
2462. togais, 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 the 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 has seems impossible. The minimal emendation is to had has. The had had of Stokes, followed by Strachan, would put an imperative in relative construction; it seems certain that had had would be required.
Ilar n-adha n-amra n-úlag
caingnín glanbda fria imluaid,
arethaib aretta fri aíd sain,
lín leipthe do lánamaid.'

Rí ro thimgair im eath mhúaid,
ro nísenig fingail forghaid;

ní tléith ro tuaslaig dál de,
ro ród 'na chluasaib '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 the cry, he said into his ears: 'Hear'.

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1. If tuaalaig is from do-fuaailaig, as translated above, the -g is to make a rhyme with ohluasaib. Stokes, however, took it to be from mainligid. In that case, the line would read 'It is not weakly he has exalted you - there is a cry from it!'.
2481  Ri ro rāidi fri Noe nār:
'Eirg isin n-ethar n-imslān,
tū is do thrī meicc na-mmā
ecus for cethri caīnnnā'.

2485  Pers-Coba, caīniu cach fíach,
sētig Noē meicc Lamīach;
mmā na trī mac, monar nglē,
Olla, Ollima, Olliwane.

2489  Sessiur do c[h]laimn, cain a mād,
bētar ic Noe mac Lamīach,
trī meicc mathi, mīlib bla,
ecus teora ingena.

2493  Sem saer a sinsfer, aluacht nglē,
inna claimni cruthaige;
  gēnatar fri tindrām tлаacht
  ingen eter cach n-ceanmacce.

2491.  mīlib la, R.
(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.

(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 Sheh was the eldest, a bright tradition, of the shapely children; a daughter for the tending of clothes was born for every son.

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

2. Since ingen is sg., we would expect genair; the plural is logical, not grammatical. The use of ster 'between' instead of de, or the like, is hard to parallel, but the meaning is clear. For other examples of fri hindu, see 5230, 5299, 6279; the gender is perhaps influenced by that of hindu 'service'; 1047, 1297, 4223, 6777.
Olla ben Sem, soer fria áil,
Olluna ben Chaim choemmáir;
Olluana, báigthi treith,
a sosser ben Ilfeith.

Rí de-rimmart, ní sluag suail,
i n-airo Nóe fr[i]coenúair
di neoch ro theoht muir is tír
lánamaí in shach oenmil.

Inna n-adbaib, báig cen ail,
bealúag móir do lánamaíb
ceo na lóintib, lathar nglè,
is dia mbíadaib techtaide.

Ó ro línad ind are úag
ro baí in digal for imluad;
ad-fiadar fir, foru nglè,
ba bríathar xig ro-ráide.

lanomain each oenmil, R.
(2497-2500) Olla was Shem's wife, noble by her desire; Olliva was the wife of fair Ham; the youngest of them was Ollivana, when heroes exult, the wife of Japhet.

IVsL's

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

(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. For similar forms of.
   nāthī mill, 2583, 6681; hāthī rāju, 4153.

3. For the lack of agreement of the adjective, cf.
   sa na sēthirāh sahkaida (: de), 2973.

2. The explanation would require τίρ. For τίρ as having non-pal. final, cf. acc. τίρ: qum, 3490. See also, however, acc. τίρ: donal ardirq, 4033.
2513 RI tharlaic sruthlind snámaig
do dilgenn e[h]lainn Ædaim
acht eanfhethrur fer na-mmá
ocus a eethri n-cenmá.

2517 (Ocus Enóe crūbhid guír
amal ad-fíad in scriptūir,
a oenur ò thuinn do thuinn
amal each n-ethait [n]-STRUIM.)

2521 Snegdatar sruamma do nim
ro mebdatar tria thalmain,
fer tuili doib, tòla nglè,
cethrach lâ ocus aidche.

2525 Airdde na dílenn ó lár
feib ad-féit scríbhenn coemnár:
eúic prímcubair[t] dèc cen cleith
ro siacht suád òs na sléibib.
(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,
[going] alone from wave to wave like any airy bird.)

(2521—4) Rivers streamed 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 *manograph, for usual Mid. Ir. signet,
is isolated. It is possible that the original had the OIr. form
*sengatar (; mendatar).
2529 In tan con-scérthar each mêuil,
amal ad-fêt in scriptúir,
is hē airet saín ro-saíg
lassair lai brátha brethaig.

2533 Do nech ro baí i mḥetháid bI
do-rósat Dia i ceomhrí,
dos-rat in díliu fo thráeht
acht inro theeht ind oenbārē.

2537 RĪ nīmi nāir, nāssad nglē,
rī con-io trāig is tuile,
ar-tuissi each mbrīg, each mbrait,
úaisle each rī[g] rī tarlaic.

2539. ārtuaissi, 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.

(2533--36) Of all who were in living life, whom God had
created in fair form, the flood overwhelmed 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, He listens to both high and
low, nobler than any king is the King who released [it].

1. Literally 'reaches'.

2. fo thrächt 'under foot'?

3. Following Strachan.
2541  Rí sáer rodo sás co glè,
      Noé lín a muintire,
      cethracha ar chêt lathi lenn
      dia mbaí fo thonnaib dílenn.

2545  Iar sain ro gab techt for cúl,
      in díliu trosta tréimhír;
      ro rathaig Noé na ngábud
      ind fairge do imthráigud.

2549  Poídíd Noe thechtaire úad,
      in fíach feochtaide fonnlúath,
      dús in fagta slíab no srath
      no Íath forso tarrasad.

2553  Œ fúair fíach a báid fo-déin
      im-maig for carraic, for sláib,
      for a cúlu co sceil glè
      ní thanic do-ridise.

2546.  tremúr, R.
(2541--4) The noble King maintained them clearly, Noah and all his people, for 140 ... ... 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.

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1. Cf. laithi lainn, 2581, but lainn will not fit here. lemma 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.
Hūand Úair thall Noe a chhille de,
dond śiūch dub delaide,
com-acart fōin, Febda bann,
 iar sain cuSa in eolam.

Rī oen grēin oen grīs oen greiss
nī māil bith inna eisleis,
nī olī choel, is ocem a li,
in Rī saer rodo sāssai.

2558. śiuc, R.
2559. baimn, R.
2560. colaim, R.
2562. nīm śail, 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 or threat,
I do not wish to neglect him; He is no slender support,
fair is His beauty, the noble King who maintained them.

1. 'greedy'?; see Dict. s.vv. delies (delas), delo.
   recusat, 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  Feidís Noc in ocolm ngláin
       Úadh for in linnmaoir n-allsíar
       dús in fagbad, áirim ngrímn,
       talmain tréin tarbaig tírim.

2569  Fo-chéird in ocolm cuairt nglé,
       iar timma, iar formoaire;
       co toracht Íma-fáro cén brath
       ní fúsair sit fore tarrasadh.

2573  Ro reaig Nóc úadh a lám
       ar oinn in o[h]olaim o[h]oemnmáir,
       co tucu cucaí a-saigid, mod nglé,
       co mbáil i mmedéin na haircco.

2577  Co mbáil Noc sechtmain iar saín
       cén taídbein, cén imoaisín
       di bith bhean aocht fáirggi fraig
       di thúsaithe nó tír nó talmain.

2566.  allmáir, R.
2568.  tirrís, R.
2573.  rírőríg, R.
(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.
Isind sochtadh laith láinn, 
feidid Noc Úad in coile 
dá in fagbad dia chuairid chain 
taidbíu do tháir ná talmain.

Iar tráth nóin, neithi míil, 
tice in coileum 'na chomáil 
dochum Nói, nássad módil, 
is creosb do phailm 'na bélaib.

Mar it-connaire Noc fo deúid 
in phailm i ngulbann ind sóin, 
rodarb lais, lith oen noth coil, 
do-chuaid díliu don domon.

Ro attlaig buidí domd ríog, 
ro baíd in mbith oena bríog 
ar a scoeda, ar ethaib sell, 
do thonngr derrnór dillinn.

2581. lainn, R.
2582. coilein, R.
(2581--4) On the eighth day, as we have 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, the chieftains celebrate, 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, with series of turns, from the great waves of the flood.

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

2. See note on 2499.

3. See AIA Contribb. s.v. mel.
Uair nach toracht trēn in flach
ce fá scōl do mac Lamlach,
is Ó fáth in eholuim glē
iar sin ro fádī Neē.

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(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 trom, ind ārocc
asal bis long for foentrācht
- fo glēre ros lessaig Dīna -
for leessaib alēbi Ar-menīa.

2605 Hī re forengart co gīlē
for Noē lunht na hāiree,
a thuidecht ē-mmach co glan
asind āire dochum talman.

2609 Iar thuidecht dīib assind āiree
Hī re rāid friu for oenēitt:
'Mabar sflaid fri sīd sain,
līnald in uili talmain'.

2613 I mēs-Cimbir Kalainn, caín benn,
luid Noe for tammāb ḍīleman;
i quint kalainn Māf iar nīla
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 called 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, a fair peak, Noah went on the waves on the flood; on the fifth of the calends of May, during (?) the day, he alighted on the mountain of Armenia.

1. Perhaps restore fo-rroroongart.

2. The line is hypermetric. A possible emendation would be *I nDe-Cimbir, bainne benn. December, M, B.*

3. *In ráidhia* should mean 'after day'; perhaps read *fri dia*, a Middle Irish form corresponding to OIr. *fri dé.*
Ad-reparth Noe, níall een cleith

éparth úag den C[h]omaid,
frí fágad each druig de-rell
iar témam do thuinn dílimn.

In ri ro rìdi iar saín
frí Noe coma choemæ[h]lannaíb:
Toirthi in demuin do each leith
tairceid, toispid, tinólaid.

"Níbar torbae, árim n-úag,
dílu thromm trocta tréinisúag
cèin at-chethi ûas each maig
in tùaig nìmi n-illdathaíg.

Mo ri nì cleathaich, eam oshród
ro ìallnai inn othar dèrmair
ò ri'an do ri'an, for aig thaig,
esoin allab for tarrasair.

dorhail, R.

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, after returning from the wave of the flood.

(2621--4) The King said after that to Noah and his fair children: 'Obtain, eat, collect 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, tinölaid, trimlid.