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

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

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

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

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1For a discussion of this manuscript, see Brian Ó Cuív, *Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries* (Dublin Institute for Advanced Studies 2001) 163–200.
2633  Rí de-rídnacht bith mbuidseach
       òthíd turobail oc fúinid,
       maínib, macraíd, m’éach fiach
       do triú macaib naic Lámach.

2637  Rí ro delb dreesch domhain duinn
       ro ñélb sreith sobail saerdruing,
       ro we een díth, fo chuicht chéart,
       a críoch iar fut, iar lethet.

2641  Críoch talman occh cruth im-rácht
       bríg bladmar bruthmar breocháire
       o rian Deprofane an-air
       síar [cc] colomnaib Herocail.

2645  A lethet a-túaid fa-des
       dia sethet búaíd náid imhres,
       o Ríphi rígtreib im-rá
       oc díthreib na nBhtheopda.

2633. ro tidsacht, R.
2638. sobáil, R.
(2633--6) A King who granted the grateful earth to the three sons of the son of Lamech, from sunrise to sunset, with riches and offspring beyond price.

(2637--40) A King who formed the face of the strong earth, who assigned a prosperous arrangement of noble people, who gave without lack, in correct shape, its territory according to length and breadth.

(2641--4) The boundary of the earth extended everywhere — a famous violent strength of speckled ships 2 from the sea of Taprobane westwards to the Pillars of Hercules.

(2645--8) Its width from north to south, from which they practise a virtue which is not scanty, from the royal Euphaian dwelling it voyages to the Ethiopian desert.

1. Apparently from *imm-aig*; cf. 2825 (: Issaq, but perhaps read *Issaq*), 2847 (: Issaq), 2913 (: Issaqo), 4209 (: *Eye*); *immuracht* (: *Eye*), 5505. The last two examples seem to require — which is difficult to explain. See next note.

2. *breocbæro* seems too specific here; perhaps read *breocbæle* 'firm and many-coloured'.

3. The rendering here is tentative; *fethet* is taken by Dict. F. 106. 36 to belong to *fethid* 'goes', but it is not clear to what the plural could refer.
2649 No ri, nád doima dia chlannaib,
na roinn i trì brígannaib;
re airmig i nglechnuird glice
Assá, Eóraip ish Affrico.

2653 Rí do-rit Eóraip na n-Iath
do chlainn asra lAíthath,
co tuaiscirt Assia tria blait,
co sreathaíb arotha Eófrait.

2657 Rí do-ridnacht do chlainn Cháin
in Affraic n-usail n-imslain
eosin Romuir, ruathar cert,
etr Assá ocus Égopt.

2661. Saerchlann Sem dia tarat Díla
príomh airegda Assá,
6 sruth Eófrait, ní thá sain,
co cechta airtíir domhain.

2654. chlainn, R.
2655. nAssia, R.
2657. rothidnacht, R.
2663. sain, R.
(2649--52) My King, who is not grudging to his children, divided it into three strong portions; he named Asia, Europe and Africa in wise warlike art.

(2653--6) The King who gave Europe of the regions to the famous children of Japheth, with the north of Asia, through his fame, with the banks of the river Euphrates.

(2657--60) The King who gave to the children of Ham noble entire Africa up to the Red Sea, a perfect expedition, between Asia and Egypt.

(2661--4) It is the noble children of Sem to whom God gave the outstanding continent of Asia from the Euphrates - I have no different (story) - to the territories in the east of the world.

1. **glé-** 'bright' might seem more appropriate, but **gleó-** is required by rhyme.
2663 Cásie meic de[eso]j, dígraís a cáil,
    ro bátar la IMfeth,
    a stícht fichet la Sam slán
    is cáisiur la Cám coemnár.

2669 Cás bheit frí ur íg mhadmair mbrais
    ind ríg ós talmain telglas,
    fír far rígh rídbalois na rath
    rí df-ridnacht bifh nuideoch.

2672. dorignacht, R.
(2665—8) Japheth had fifteen sons, an uncontested story, healthy Shem had twenty-seven, and fair noble Ham five.

(2669—72) Though the kings on the green-filled earth have great and famous power, better than any king of stout lances in his course is the king who granted the grateful earth.
Slúag síl ādaim, aídbhli druing,
co mnánaib domuin дел卡通,
ro domnad, ős treabhaib dál,
do fognam Domuin oo demsáir.

Ónd aoirur as torgaib grían
co ruiniud, forgal fírIán
ro domnad, ba digal docht,
d'adfad Ídal is àrracht.

Ónd ùair at-bath Neò nàr
co aimsir n-aurdair n-Abraín
ní frith díb oenfher fo leith
no straìged in Coimdeid.

Ro díltsat a nDìa ndìl,
ro liùnsat in fìcheartim;
tair cois tìr, tess is tuaid,
redas gaib coes co nglanbuid.

2673. slúaid, R.
2679. fo digail dacht, R.
(2673—6) The host of the seed of Adam, great hosts, with the gifts of the lovely firm world, were subdued — an assembly ruling over habitations — to serve the Devil very greatly.

(2677—80) From the country where the sun rises to the sunset, a judgment of righteous men, they were subdued, it was a stern punishment, to worshipping idols and phantoms.

(2681—4) From the time noble Noah died until the famous time of Abraham, there was no man found among them who had to do with the Lord.

(2685—8) They denied their dear God, they corrupted the true faith; east and west, south and north, weakness overwhelmed them completely.
Ar othbarr cen duithi dath
is brathlang bruithi bidhaid;
ní duí déi i ndrogaib ar thuath
ar súil séil aonairí aethshléag.

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(2689--92) Our helmet without trace of foolishness.

He is a pitfall who crushes enemies; our swift (?)

wise man with the designations (?) of married hosts,
slow-footed

he is not a  in the hosts of our

peoples.

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1. D[il] following Thurneysen, ZCP xi 312,

translates ‘artistic’, but there is no

other example of such an adjective. do[1], 2691,

is better taken as an example of do[2]

‘slow, sluggish’; in that case so[1] may

be an artificial antonym.
2693  Ro-géinair fer maith co mbúaid;
       fo nèl[aib] cach maith nemrúaid,
       fo-çán soél cach druing dúalaig;
       robo trèn for iltúathaib.

2697  Nemrúaid sein, mac Ceó maic Caim,
       túargaib a gleó co mórgráin:
       gníim tuir ó thalmain cen meth
       co ríssed lais in rióchd.

2701  Ropo milid, milib gal,
       rop foglainntid, rop elsinki,
       echnaíd érmaith cach dana,
       ropo hérgnáid ilgráda.

2705  Lais cétta-airnecht in sain
       ar thúis do chlannaib Ædaim
       - a thomus co gleá co nglain
       ind ré eter nem is talmain.
A good man with virtue was born; under the clouds of every song of strong heaven, the story of every praised band sings of him; he was strong over many peoples.

That was Nimrod, son of Geo., son of Ham, he raised his battle with great horror—to make without fail a tower from earth so that he might reach Heaven with it.

He was a warrior, with thousands of combats, he was a learner, he was a philosopher, an excellent sage of every art, he was a learned man of many orders.

By him among the children of Adam that was first discovered—to measure clearly and accurately the distance between heaven and earth.

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1. But Chus, Vulgate; Cush, AV. Read Cuis, of.

2. Perhaps read 'gus' 'strength', see preceding note.

3. For other examples see Contribb. G 89, 87 ff. M, B read co glau.
Do-rosmaidir bith co mbuaid,
an-air, siar, fo-des, fo-thuaid,
tirib, tuathaib, tolaid srath,
milib, stadib, linib leth.

Senchaidi sill Aisim ain
targolamtha lais i n-oenail;
sela do chein leo ro-oios:
feib reli ro-lathii a Pardos,

Feib ro thimgair Cain ciar
cetna fingail for Ahial
feib ro dietlad, scele do leir,
for sill Seth, for cliand Caein.

Acht Nce a ochtur fo brón
'na ethur luichtmar lermór,
clann Cain, sill Seth na sen
do-rigu in dilu a ndilgen.
(2709-12) He measured the excellent world from the east, westwards, southwards, northwards, by lands, by peoples, by hosts of ranks, by miles, by stadia, by lines of directions (?)..

(2713-6) The historians of the seed of noble Adam were collected by him into one place; stories from long ago were heard with them — just how there was expulsion from Paradise.

(2717-20) How black Cain perpetrated the first murder on Abel, how it was revenged, a diligent story, on the seed of Seth, on the children of Cain.

(2721-4) Except for Noah with his seven companions in sorrow, in his laden crowded boat, the flood overwhelmed the children of Cain, the seed of Seth of the ancients.

1. an-air for sair, to provide another syllable.

2. Hardly in keeping with the usual meaning 'asks, asks for, summons'; cf. the exx. collected at Dict. D 310. 48 ff. But note thingair (i.e. frigair) loc. cit. 50 ff., new confusion between thingair and thingair and

3. Presumably from ler 'multitude'.

(timev- is suggested)
2725  Fritháilem ríg nime nēl,
flaith cacha fini fírthréin,
ní tharda formn, delm tria gail,
dígail seirb seirgthig samlaid.

2729  Ghabaid mo chomairle nglain',
ar Nemrúad fri clainn Ædaim,
      'for-beir for nem, nássad ngrīmn,
      ocus nob saerfa ar dīlimn.

2733  Maithgein Maire mō each mád
       cathgeib oo ngaire gorīad,
       in grian glúair goires each ngair:
       ōeínmair túaith diar ēnair!

2733.  Mairre, R.
2736.  diarogenair, R.
Let us serve the King of cloudy Heaven, the truly strong Prince of every family, so that he may not inflict on us, a sound of battle, a similar bitter destructive vengeance.

Take my pure advice', said Nimrod to the children of Adam; 'it brings you' to Heaven, a pure festival, and it will save you from the Flood'.

The good Son of Mary, greater than all honour, ... with the piety of ..., the bright sun which hatches out every word - happy the people to whom He was born!

1. 'I will bring you', Meyer, reading for-bér, but the emendation does not account for -saerfa.

2. Perhaps a compound of -oath.

3. See Contribb. G., s.v.

2. Meyer translates 'der mit Frommheit falschen Wandel befehlet', reading gör’ad, but this hardly accounts for koire gor’adh!
Ro chomarléicset iar sain
airig sål úaibrig Ádaím:
'Ropad ferr dún, tōla glē,
techt 'nar corp dochum nime.

Turobam tor ndermór o lár,
dėnam fri Día comthocbál,
gniād each húan imma-sech,
beram co noIbi nemtheoch.

Acht ṭissam nemtheoch ndaingen
i n-centaid na noebaingel,
nír tora dīliu trēnall,
is demin nach epēlam.'

For-congair Nemrūad for eāch
co nglonnaib gelgrūad coemrād:
a thuidi fri gāile ngāir
fri muinbi maigí Sennāir.
(2737-40) The nobles of the vainglorious seed of Adam took counsel then: 'It would be better for us, a bright host, to go in our bodies to Heaven.

(2741-4) Let us raise a great tower from the ground, let us rebel against God, let each of us work together, let us go to the heavenly house of holiness.

(2745-8) If we but reach the strong heavenly house, in the company of the angels, the great strong flood will not come to us, it is certain we will not die'.

(2749-52) Nimrod commands everybody, in the valour of fair conversations of white cheeks, to bind himself, with a cry of valour, to the conspiracy (?) of the plain of Shinar.

1. Reading tremoll.

2. There are no other examples of muinbe; muinbeoh is translated.
2753 Sennar mac Senn, arothaib lath,
hua do Noé mac Lamiach,
sechtmad mac fichet Seim slain
ór ainmriged mag Sennair.

2757 Do-rinólsatar int sluaig
do gnim tuir noithig Nemruaid;
túrgabad, ba trón in dáil,
co ríacht suas ós na nèleib.

2761 In rí nèd relic dòib sain,
ros tairmesc tria ilbèrlaib,
coná tucad nech co glè
cid no tharged dia-raile

2765 Rí do-rat oenbèrla dòib
ria cumtauch in tuir Nemróid
ro emnestar dòib tria gart
comtar a dò sechtmogat.
1 (2753-6) Shinar the son of Shem, with ranks of countries, was a grandson of Noah the son of Lamech, one of the twenty-seven sons of strong Shem, from whom the plain of Shinar was named.

(2757-60) The hosts collected to build the famous tower of Nimrod; it was raised, it was a strong effort, until it reached up above the clouds.

(2761-4) The King, who did not permit them that, confused them through many languages so that nobody understood clearly what he was saying (?) to another.

(2765-8) The King who gave them one language before the building of Nimrod's tower multiplied them through his nobility so that they were seventy-two.

1. But Shinar is not one of the five sons allotted to Shem in Gen. 10 xxii.

2. Reading srethaib, cf. 2285, 4941.

3. It is difficult to say what verb we have here. Formally it could derive from do-áiroi 'provides' or do-fairget 'offers', cf., for the latter, do-thaíred each dib a dál, 4521.
RI do-rigni scoil int sluaig
é ro thairmsco tor Nemruaid,
do-chuaid glaini a hérnai
do cóemlecht a chomberlai.

2773
RI ro dechraig claind Ádaim
ar chéill, ar chruth, ar grúdaib;
ní héirem chlaen, cain in smacht,
dá chenél saer sechtmogat.

2777
nar cormailib Nemruaid náir,
co sonardib 'na saerdail,
cen lann is trén roda mert
in scoil ro chomarléioset.

2771. choemtheocht, R.
2775. hairim claen, R.
(2769-72) The King who scattered the host, it is He who confused the tower of Nimrod; purity went out of wisdom, to divide their common language.

(2773-6) The King who separated the children of Adam in mind, in form, in ranks; it is not an inaccurate count, a fair ordinance - seventy-two noble races.

(2777-80) After the counsels of modest Nimrod with happy signs, the kings in their noble assembly, without trouble it is strongly that the plan they conspired on betrayed them.


2. See Dil S 342. 60-61, and 6651 where Stokes would read sonardib.
XXV

2781 Rí ro char Abēl na n-íath,
Sēth, Noē, Melchisedēch,
Enoch ocos Leo, Līth lān,
ocus int amra Abrām.

2785 Rí do-raíga Abrām n-án
ar ērininn a cenurān,
sech slúag sīl ādaim na ngal
bētar ic adrad Īdal.

2789 Ro thairngert d'Abēm cech mbūaid
ara thuidecht ē mōrthūaid,
ara dula leiss fo-dess:
ra mbīad tīr bithdīless.

2793 Rí ro thidnacht dō tīr Cāim
ocus clērbruigi Camnāin,
combta forba dō iar tain
dia chlannaib, dia chenēlaib.

2789. thairnger, R.
(2781-4) The King who loved Abel of the countries, Seth, Noah, Melchisedech, Enoch and Lot, a full festival, and the famous Abraham.

(2785-8) The King chose noble Abraham alone for his truth beyond the host of the seed of Adam of the battles - they were worshipping idols.

(2789-92) He prophesied every victory to Abraham if he would go from the great north, if he would go south he would have a country of perpetual possession.

(2793-6) The King granted him the land of Ham and the plains of Canaan, so that it would be a completion to him, to his children, to his peoples.

1. Cf. 30:51, 31:64
2797  Rí lasa ndeo chaíd fo-dess
       con-Ánacair a mbithless;
       luid lais Loth, línib láthar,
       fo-dess, mac a derbráthar.

2801  Rí mánic do glinn Mamrai
       do thagdais Abráim amrai
       fo deilb trír, dígraís in amacht,
       dia tormaílt in n-ogaidacht.

2805  Rí as-bért fri Sarraí sláín
       no bérad mac do Abráim,
       for-bértais a chlann iar tain
       comtis lir fiadgainemain.

2809  Rí ro saer Loth cona chlaind
       dia sai in mnaí i coirthi salaind,
       dia tard dígail, deilm n-amra,
       for cathracha Sodomda.

2813  Rí ro dáil d'Abhráim cech tóir,
       do mac Thaire meic Nachóir
       - rom saera for crochadh píon
       Rí réil ro rochar Abíal.

2798.  condnanacair, R.

2808.  fiadgenemain, R.
(2797-800) The King with whom he went south was able to ensure his lasting prosperity; Lot went south with him, with hosts of vigour, his brother's son.

(2801-2804) The King who came to the valley of Mamre, to the dwelling of famous Abraham, in the shape of three men, keen the ordinance, and partook of the hospitality.

(2805-8) The King who told healthy Sara that she would bear a son to Abraham, that his children would increase until they were as numerous as desert sand.

(2809-12) The King who saved Lot and his children when he turned the woman into a pillar of salt, when he wreaked vengeance, a famous sound, on the cities of Sodom.

(2813-6) The King who granted every aid to Abraham, to the son of Terah, son of Naher, may He save me from the torment of pains, the bright King who greatly loved Abel.


2. velut arenam quae est in littore maris, Gen. xxii 17. Although the n-declension of gainem is not otherwise attested for this period the reading seems justified.

3. The rhyme ro rochar: rochad shows that the second ro- must be intensive.
2817  RI do-nat d'Abrām in sin
      fri aillad, fri airt[h]uistin
      is aimhre, fo betha b'ro,
      mac diarbo chomairm Isāo.

2821  RI do-nat d'Isaaco, ba b'úaid,
      ocsu do ingin Bethuail,
      'udib gānatar, LIXth lór,
      I-asu ocsu Iacōb.

2825  I-asu sleachtach, slícht im-r̠acht,
      robo srochch la Issāc
      is Iacōb, ce n-ídnaib ail,
      rop immaín lia m'athair.

2829  Issāc fri deád n-aíssī
      gleád gúna glaingisse,
      ba d'līn degoir, drema datta,
      ba sembl d'all dìnerta.
(2817–20) The King gave to Abraham, for begotting, for continual parentage - it is well-known, along the ship of the world - a son called Isaac.

(2821–4) The King gave to Isaac - it was a victory - and to the daughter of Batimel Essau and Jacob, from them they were born, an abundant festival.

(2825–8) Essau who dealt blows, in the manner in which he went about was dear to Isaac, and Jacob, a rock of purities, was loved by his mother.

(2829–32) Isaac at the end of his life used to distinguish deeds of pure wisdom, he was a mass of pure gold, a beautiful abundance, he was a blind weak old man.

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1. Cf. 7902, and *v be the baxr*, 3865. *bār‘l. ḫmrd, C‘Cl.*


3. Conjectural: *Jacob autem vir simplex habitat in tabernaculis.*
Ro gáid séire for a mao
con láire, línib legart,
for I-ssau 'co farghad aíl,
co tarndad a bennachtain.

Baí Beaccac is cloisteacht fриa,
ingén Baniail con aislias,
co ruc a hamsor co glan
do cheannas na bennachtan.

In hed baí I-ssau is tríall is-mach,
'sin aflab iar fir fri fliach,
do luid in ben trio hét n-óg
co tréit n-otisco Láoch.

Gocro marb meghn míth l-maigh,
rod aberb fo fúth do lubaib,
gíim dínac co ngléir in-acht
ocro thríall séire d'Iseá.
(2833-6) He asked his son for a meal ....
so that he might give his blessing to Esau on whom a
reproach had been left (?) 2

(2837-40) Rebecca, the faultless daughter of Batuel, was
listening to him, and she went off swiftly to contend
for the blessing.

(2841-4) While Esau was truly going to the hill to hunt,
the women went through her pur[e] to Jacob's
flock of sheep.

(2845-8) And she killed a fat kid there, she cooked
it under a dressing of herbs, she performed a swift
deed of excellence and sought for a meal for Isaac.

1. Neither cen léire nor lagart can be
satisfactorily explained.

2. Perhaps referring to Esau's loss of his birthright,
but we would expect foræ rather than 'oo.

3. The emendation méith [: féth] seems
justified.
Ro Rúaid socsam in mid nóir
triá háig in láin n-Ilcoib,
fo chosmaílais láma I-essa,
gním dána ciart immargú.

Ro láthair oc lúath, lúth n-ág,
a múthair de Ilcoib,
as-xaacht céen tréithi triocht,
co tarat sénre d'Issán.

Tan rucad int áère drom
co Issánac díachubchol,
rícht I-essa síuagach, sliocht n-ág,
ba múmnaoch la Ilcoib.

'Fail sunt sáire sainglice sláín,
duit, a meic airdire Abtráim,
la I-essa saengtrim, asthaib síuag,
la mac n-cebind oc n-ilbúaid.
(2849-52) She valiantly sewed the skin of
the big kid around Jacob's hand, in the semblance
of Esau's hand, a daring deed although it was deceitful.

(2853-6) His mother presented it swiftly to Jacob, a
pure festival; he arose without weakness of feet and
brought the meal to Isaac.

(2857-60) When the substantial meal was brought to
Isaac in his bed, Jacob was fearful (in) the warlike guise
of Esau, a pure tradition.

(2861-4) "Here there is an especially well-prepared full
meal for you, o famous son of Abraham, from noble precise
Esau, with ranks of a host, from your pleasant son
of many virtues.

1. Taking ulârgãch with right.
'Ní obair ba É h'Issa su ag seilge, 
manid gheá do tria choimheal, 
noch an tain a stá ál láib, is glé, 
mís ì thine in sàir-se.

'Is m' a rigni in seilge séig 
forain chòtna leag do m' a ál láib; 
fuar hí focús, gléiri gair, 
adhar sàire dom athair.'

'Ní b'f. ic imrige fàr bùaid 
a meic ingime Beithainn! 
Ní th'fhé I-ssa su canach na sòig, 
'm' bh' sù int enaich Íaobh.'

'Ní othaig fricám, a anuth sàin, 
a athair, a meic Abraim, 
frit saireo nguidgrinn is n'fh I-ssa 
frit ìn ráidim immargàu.

fuair, R.
(2865-8) 'Your Esau was not long hunting, unless he is conspiring to deceive; he came early from the hill if it is he who brought this meal.'

(2869-72) 'It is I who hunted the deer on the first slope of the hill; I found — word of abundance — the makings of a meal for my father near at hand.'

(2873-6) 'Do not be aspiring to victory, son of the daughter of Bethuel! You are not the weapon-carrying Esau of the hosts, but you are the battle- Jacob!

(2877-80) 'Do not contend with me, noble elder, father, son of Abraham; I am Esau (devoted to) your obedient love, I do not tell you a lie.'

1. Reading combēhēr.

2. Taking ség as the otherwise unattested gen. sg. of sēd, sēg 'daur', see Contribb., 5.

3. See note to 72.
'Fao máirt fri imdal n-achtach
dam do láin dia lámachtad,
  ce réasur ce glé in gaím n-óg,
in hÉ sau nó inn i lacóib.'

'Gla do-bær mo láim it láim,
  ní cháil, a-tú hit choesdíil,
  atat-gén, is tú roim-alt,
  tréim do-gní mo chumtabart.

Da mac Isaac, iugna búsaid,
  o coma ingine Baimiláil,
  dáig a mhith fo aengnú glé,
  oibir dób ciabtis cosmaile.'

'Bess is hé Isseu, slícht n-óg,
  bess nocon hé Lóchóib,
  bess is glé n'seasaid in gcais,
  bess is mé fil for togaes.'

2899. Do, R.
2890. ingen bim, R.
(2881-4) 'Stretch out, against deceit and doubt, your hand to me to be felt, so that I may know the pure deed clearly, whether it is Esau or Jacob.'

(2885-8) 'Though I will put my hand in yours, I will not conceal it, I am in your fair presence; I recognise you, it is you who brought me up, it is hard that you doubt me.

(2889-92) The two sons of Isaac, a noted victory, and of the daughter of Bethuel; it is probable that they should have the one bright form, it is right that they should be alike.'

(2893-6) 'Surely it is Esau, a pure tradition, surely it is not Jacob, surely my want of wisdom is plain, surely it is I who am confused.'

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1. Or read את-אמנ 'you recognise me' ?

2. The corruption probably began with דא for דא, after which אגננה was put in the nom. and ביאנ inserted.
Senfocail sein ò chaín nóir
la echadh ar史th, la echadh senóir,
ni medar mull immsech:
'acht scoir dail bid amasech'.

2901 Duni truaig docharda dail
loburda luhrach lár-mall,
eol a thairse in gaes nglé
iar scoichain a chéifeide.

2905 'Thomail in séir aoc sálain,
a noeb, a meic sin Abrám!:
ütth de chuit frit gnásad nglain,
duit rop sásad ainsemail.'

2909 Do-rumalt Isáoc iar-sain
in séir co sobarthain,
túraip a di lám, at-saig,
is ro dál a bennachtain.

2913 Línib glanrath, aruth im-rácht
eter Abrám is Isáoc,
in bennacht tarbhad donnt álég
co tordad do Icób.
(2897-2900) This is a proverb for a long time with every elder and senior, it is not a foolish word amongst them: 'He who is blind is confused'.

(2901-4) A pitiful miserable blind man, sick, laborious and slow — his grasp on bright wisdom is bad once he has lost his perception.

(2905-8) 'Eat the noble full meal, holy one, valiant son of Abraham! Eat your portion for pure celebration (?), may it be an especial satisfaction to you.'

(2909-12) Isaac ate then the meal of the benediction, he lifted up his hands, he arose, and dispensed his blessing.

(2913-16) With hosts of pure orders, the way in which it happened between Abraham and Isaac (was) that the blessing which was raised up to the host was given to Jacob.

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1. 'Samfoshul he chain', al Isaac, 'as dall bid aniychah', 18.

2. At 5959, tairin rhymes with sigain, but it may well have -a- here.

3. ga'assed rhymes again with sa'assed at 4407, but is otherwise unattested. Since ngla'in seems wrong, perhaps read fritt ni'issel ni'il.

4. The meaning is not clear. For the rhyme tarnhad : tardad, cf. 7307, 7757.
Dí áacht nabhíadna, con baes abhrísín, 
iss ed bí in ase Laeghíb,
cain ad-rann cach tuocht re-theacht
in tae rue in qrímhimneacht.

Múair do-rat in séire séin
dia athair, do mac Abhríad,
ar muanab bráthar dia brath
nl ríor cíd do-géad.

As-bart fíra a mháthair saith;
'Heing fur teched rís' bráthair,
- cainnís caindelbha con gréin-
co tréib lainderra Labkin.'

Luid Dheób oama báid
do thig Labkin meic Bheiníel,
ba cain caindelbha, con brath,
inbaid losmartha saíreach.

ar muanab a bráthar, R.
luidís, R.
(2917-20) Fourteen years, without sorrowful foolishness, was the age of Jacob when he acquired the right of the first-born; fairly did he kindle every beauty which he possessed.

(2921-4) When he gave the pleasant meal to his father, to the son of Abraham, he did not know what he should do, for fear of his brother finding him out.

(2925-8) His good mother said to him, 'Go and flee from your brother to the bright dwelling of Laban, a fair deed of beautiful shape, without ugliness'.

(2929-32) Jacob went with his victory to the house of Laban the son of Bethuel at the time of shearing the sheep— it was fair and friendly, without treachery.

1. There are no other examples of primschinenocht; perhaps read primschentocht.

2. This seems to be required by the sense, but a makes the line too long. Read d'Uman, M.

3. The late form luidis is not required if Modb is read as tri-syllabic.

4. Taking consalbtha as equivalent to consalbach.

5. Taking cairech, cf. 2936, 2960
Iar sain condas fuair in-naig
i tost ind liss laimneda,
dí ingin co ngili a ndath
co bini co nigí a caímch.

At é batar ann fo feith,
fhiad oibir, olam o[ó] caíreabh
ingil, oen glóra, oen gnáin,
dí ingin lósa Labain.

Ro ráid fhiú in gilla co abuidh:
'Gia airm ann fil mac Batináil,
bráithair go máthar, mod n-án,
sor dianid comaíom Labín?'

Iar sin fersat fáilti fhas,
risin ngilla oen eaisle;
luid indara n-aí, róm rín,
dia hinnisi do Labín.

2940.  lola, R.
2947.  ba ruim, R.
(2933-6) So that he found them outside, beside the bright dwelling-place - two girls of bright form harmlessly washing their sheep.

(2937-40) Who they were in excellence, children attending sheep before banias, bright, without tumult or ugliness - the two fine daughters of Laban.

(2941-4) The victorious boy said to them:
'Where is the son of Bathuel, my mother's brother, noble work, a man called Laban?'

(2945-6) After that they welcomed him, the boy without fault; one of them went, a noble journey, to tell it to Laban.

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1. Read *inis laurderdeig* (i maig).

2. *ismil* agreeing in form with *ingin*, cf. *di ingin sin ... di phiar bain*.
   Raml. 72 b 49.

3. Reading *Lever*. 
At-raig Labêin, línib gal,
'mach ar ceann meic a shethar;
ferais frais forfáilti fris,
da-mbeir fris ais d'inn theagdaís.

Ro thairgid Labêin, lán lóg,
ar ingaire dé Iâoeb,
ceach húan beo ba dubbrecc dath
ceach úan líath, each úan alath.

Iâoeb no sarnad seith
imna hoiceirrib uioididib,
flesca beca, brecc a hiath,
ar a shélaib na caíreach.

Na traít chaírmach imsa-seoch,
ic fágadh na flesc fíonglan,
dathá na flesc eota-gaib
ed no bhi forn a híneag.

Tae a dí ingin iar sein,
Labêin lór eon inressain,
iantha thainighe friti híil
d'ingaire caíre Labêin.
(2949-52) Laban rises up, with hosts of valour, to meet his sister’s son; he poured out a great shower of welcome to him, he brings him back to his dwelling.

(2953-6) Laban then offered - a full price - to Jacob for herding, every little lamb of dark speckled colour, every grey lamb, every dappled lamb.

(2957-60) Jacob would set a row in the watering troughs, little sticks, speckled in colour, in front of the sheep.

(2961-4) The flocks of sheep mutually watching the white rods - the colours of the rods he set up, those would be on the sheep.

(2965-8) He took then the two daughters of noble Laban without strife, after he had been commanded, according to wish, to herd Laban’s sheep.

As the verb is compounded with ro it does not require the perfective ro, Ralph that is prefixed in ro Haurgild; Bersi, Elin xi 140.
A n-anmann, cén gním caire,  
réídait anochtair eonaid:  
Lía lIgda, línit gíall,  
occus in rtíga Nächriel.

Baí inailt in cechtar de  
óc na sethraid osohráide:  
a n-anmann, cén medra mael,  
Bala oocus Selpha sochaín.

Ro básar uil má-le  
estir sethra is hinaílte,  
cén gráin, iar omeddaid chóir,  
i omlépaid cén Iacšíb.

Bertait sethraid sean fo thri  
dó fri bríg bailoc fo glanlí:  
ochtarc sé na s mhí, sreith,  
ochtúr sé na hinaíltib.
Their names, which wise authorities tell blamelessly, were bright Leah and the royal Rachel.

The lovely sisters had each a handmaid; their names, without wasting words, were Bala and beautiful Zelpha.

They were all together, both sisters and handmaids, without hatred, according to true lordship, sleeping together with Jacob.

Twelve sons were born to him in great strength in pure colour: eight from the sisters and four from the handmaids.

1. Conjectural, taking this to be from an abstract *coimdeltiu*. However, Contribb. C 367.17 take it to be from *com- + détiu* 'mutual acceptance'.


Cuit ochair mná díb fo leith,
dia claind chóir ina comreith,
feib ro senr rí rún each cruth
-is ferr dún a ndeighid.

Só meic na Líá, línid gíal
occus da mac ro Machail,
rí bethra baile, roda scar,
cesthra maíse na da cumal.

Ruben, Seseon, Levi lór,
Isachar soir, Zabulon,
Iudas iar Líá cén terce,
-sé meic Líá líochdheirece.

Neptalim is Dún dána,
da mac búsadhcha Bala;
Asser is Gad, delbda de,
da mac Selpsa sochaíne.

2989. Líni, R.
2995. ce terce, R.
(2985-8) It is best for us to distinguish the portion of each woman of them separately, as the king of mysteries arranged it in every way.

(2989-92) Leah had six sons, with many hostages, and 1 Rachel had two; the king of the strong sea, 2 He separated them, the four sons of the two handmaids.

(2993-6) Reuben, Simeon, noble Levi, great Issachar, Zebulon, Judah (obedient) to God without stint were the six sons of tearful Leah.

(2997-3000) Naphthalim and bold Dan were the two victorious sons of Bala; Asher and Gad, beautiful from it, the two sons of lovely Zelpha.

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1. xe = fri. mistakenly for le.

2. Perhaps read bethe, in spite of the rhyme. Cf. 5469 (bela: ger1a).

3. For flitohdeirose (Meyer).
3001. Ioseph án, aurdaire ó chaín,  
ochas in bán Beniamáin,  
  ro gabhsat eathaírí glall:  
 da mac rachairse Rachial.

3005. Dá mac dèo sin, cén nach gráin,  
  Ithcib hul Abaráin,  
  cona ndeir aithnin suil,  
  cona eithneir máthaireab.

3009. Seachtmoga bliadain bhí tuaid  
 i fail Laebín meic Béathvalu,  
  cono thriall dí a thír, díin cert,  
  cona díb maccaib désc.

3013. Tan tóiní Rachial a-tuaid,  
 ingen Laebín meic Béathvalu,  
 do-rigní tárglech tria brath;  
  tuc lè łámdech a athar.

3005. deir, R.

3011. cert, R.

3012. dèo, R.

3016. lea, R.
Valiant Joseph, long famous, and the fair Benjamin took the thrones of hostages - the two lovely sons of Rachel.

Those are the twelve sons, without any hatred, of Jacob the grandson of Abraham, with their separations in each dwelling, with their four mothers.

He was seventy years in the north in the company of Laban, son of Bethuel, until he journeyed to his country, a proper shelter, with his twelve sons.

When Rachel came from the north, the daughter of Laban son of Bethuel, she did a shameful deed through her treachery; she brought with her her father's household gods.
3017. Do-luid Labhán lomn 'na ndáid
estar mag is chaill is sílab
ondas tárraid, oen cheas nglé,
tess i medón int sílab.

3021. Mar at-chonnaire Rachláil rán,
ingen laimnarda Labhín,
luid as for leith, láthar ndú,
amal no beth fír idáu.

3025. Do-rat Rachláil churrai chaem
lámh e a athar síis fo taeb,
ro-clos a gól, ro chlai dath
amal mnaí beth ic lámháid.

3029. Ro mert Labhín, línib gíl,
ind abang foru rabi Rachláil;
nírto bés leò, láth n-alta,
lámachtad mna lámanta.
1

(3017-20) Wrathful Laban came after them through plain
and wood into the mountain, until he overtook them, without
bright weakness, in the south in the middle of the
mountain.

(3021-4) When noble Rachel, the bright daughter of Laban,
saw him she went apart, a place of places (?), as though
she were in the pangs (of childbirth).

(3025-8) Bright fair Rachel put her father's household
gods down by her side; her crying was heard, she
changed colour like a woman in labour.

(3029-32) The trick which Rachel employed deceived Laban,
with troops of hostages; it was not their custom,
swiftness of action, to handle women in labour.

1. Perhaps read lainn 'eager', giving a rhyme
with chaili.

2. The word alain (see Contribb.) is otherwise unattested,
and the line is hypermetrical. Although the emendation
may seem excessive, in next would give excellent sense,
and rhyme with mert.
3033 Fer ais Iúcōb co mbúaid
fáilti mór fri mac Mhathúail
co n-arlaic dē, co ngrōd glē,
siriud slān na saocraige.

3037 Húair nē fúair a lámdeo ann
baI in bángleō nar ingann;
trángabad leō fearsin maig
carmn omluga is comchotaig.

3041 Carmn in chotaig sin la cōch
cen nach nāl oocaíd co brāth,
eter chlainn laimh Lábhín lēir
cocus clanna Iúcōib.

3045 Aingel Dē thimgnair cēch sāg,
baI ic inguin fri Iúcōb;
ro fearsat oath, oomul nglē,
cem bāth ar fut na faithnohe.
(3033-6) Victorious Jacob greeted the son of Bathuel warmly and allowed him, with bright honour, to search the baggage completely.

(3037-48) When he did not find his household gods there, he was in no small turmoil (?); there was raised by them on the plain a caim of mutual swearing and pledging.

(3041-4) That was the caim which was built by everybody so that there would be no occasion of war for ever between the eager children of noble Laban and the children of Jacob.

(3045-8) The angel of God, who watches over every host, was struggling with Jacob; they fought a battle, a bright juncture, without cessation throughout the sward. 4

1. An unusual use of ar-leisi.

2. Following Meyer, Wortkunde §129, who takes saecraige to be gen. ag. of a collective saecraen. f.

3. Conjectural, reading mabangleo.

4. Following the reading, but probably read sidehe in accordance with the Biblical story.
3049 Rod bíf int aingel saer, ní snéid,
láoch séch bhí a scíth;
  is Séain, aidbhligthi in scéi,
  ro ainmighthe Israeil.

3053 Luid techt go n-acadair理解和
  Sé Laíoib, oain int imlad,
  co I-asal aíd, ba aithacht nglé,
  do bith doib 'na mbrathirse.

3057 Iar saín ro thamgért I-esú,
  oain glanbert, ní himargáu:
    a mbith cen ances, nad chres.
    'na cartas, 'na comathobes,

3061 Cen aloc, cen fionail, gnIm nglé,
    iar tímseab 'na mbratharca,
        cen meing, cen mebuil, cen brath,
        cen debrid, cen dolbanrad.
The noble swift angel struck Jacob over the edge of his shield; it is from that - the story is to be magnified - he was named Israel.

A messenger went with gifts from Jacob, a fair movement, to prosperous Esau, it was a bright track, so that they might be in brotherhood.

Then Esau prophesied - a fair pure deed, it is no exaggeration - that they should be, without difficulty, unrestricted, in friendship and neighbourliness.

Without evil or kin-slaying, a bright deed, in brotherhood according to commandments, without deceit, shame or treachery, without conflict or dissembling.

1. Reading ... soer anēd, cf. 6425, 6865.

2. A saga motif; Gen. xxxii 25.

3. Cf. Gen. xxxii 28; Israel means 'God strove'.

4. The only example of this derivative of delhād.
Meicce Iaóib, lilár áthbha,
hit meicce searach do Dina;
Sechim mac Aamaír, tria brath,
ro marbait lucht a chathrach.

Dá seacht mbliadna baí i fua
fo reacht riagla, fo chásus,
coro thimart cota mert
do thoonta i thir nágept.

Rí do-maga, dhagrais gair,
Iaóib máis sech a bréathair,
conant d'ha [h]laind, crichid scél,
dá threib do mac nIarábal.

Mac-thaingortaíd Dá do ním
ba gart-glangeltaíd oseidil,
is bres ón bhf na n-abb n-ahn
in Rí do-rat d'Abraám.
(3065-8) The sons of Jacob, with great fame, are sister's sons to Dinah; through treachery they killed Sechem the son of Hamor and the people of his city.

(3069-72) He was fourteen years on this side under the rule of law, in reverence until harsh famine (? ) compelled him to go into Egypt.

(3073-6) The King chose noble Jacob, an eager word, above his brother, so that it is from his children, a prudent story, (that) the twelve tribes of the children of Israel (come).

(3077-80) The King who gave to Abraham a son prophesied by God from Heaven, who was a generous pure shepherd - he is a flame above the summit of noble abbots.

1. They were brothers, see Gen. xxiv. Read batar brither?

2. So also the prose texts. Cf. 3157.

3. All the prose texts mention famine; perhaps read gorta for gota. Alternatively take gota as gen. sg. of goid: 'lack of portion'.


5. Cf. oech sirion fo glangeltaid: 'every righteous one being purely nourished', 8333.
Do-ramgert Iacōb co glan
dia q[h]laind in līn ro bātar:
'bethi uli fri fessa fēig
hi rrIochtain lessa Iosēph.'

Foīdis Iacōb, gēc co ngreim,
Josēph ar sēt co Secheim,
cain cēim fo diūd ó threib,
co mbiūd éim dia brēthreib.

Ō ro sīacht co Sechim slān
Josēph 'cca mbaī in cēl comlān,
fo-fūair ann fer, forom nglē,
ic imthecht a chonaire.

Ro ēarfaucht dó in fer féig:
'Can do-dechad, cid no-thēig?
Cia con-daigī, adbul gair,
nō cia fora tai ēarair ?'
1. Jacob prophesied purely to all his children together: 'You will all, according to sharpness of knowledge, be in need of Joseph'.

2. Jacob, a scion of strength, sent Joseph on the road to Shechem, a pleasant journey finally from his dwelling, with ready food for his brothers.

When he safely reached Shechem, Joseph, who had the full augury, he found there a man, a bright noise, travelling along the way.

The keen man asked him: 'Where have you come from, where are you going, who are you looking for?'

1. The prophecy derives from Joseph's dream (Gen. xxxvii 5-11) not given here; there are, however, references to it in 3090 (in céil comlán), 3112 (int aislingtheoch) and 3126 (fíos do Joseph).

2. Taking fēig as a noun.
'Do-deochad m'oemur òm threib
cró mbiúd dona báchaillib;
am scíth, am trímain cach thóir,
for fáraír mac nIócóib.'

'Meicí Iócóib có nglóir glain,
mas ed hi-táí 'co n-fáraír,
isna raídaíb rode[s] scar,
a-táth im thaebain Totham.

'Do-dechaíd Ióséph iar sein
có rocht Totham cóa bhráithreibh;
assán 'na láim, lúath a rith;
marclach furiri do biúid.

'Ara chinid tinóisat dáil,
meicí Iócóib ndí Abrám;
ro ráid cásch díb rís 'mo-sech:
'Iinn hē seo int aislingthech?'
(3097-3100) 'I have come alone from my home with food for
the shepherds; I am tired, I am sad in every way,
seeking the sons of Jacob.'

(3101-4) 'The sons of Jacob with pure glory, if you are
seeking them, they are on the sides of Dothan, in the
great woods, it has separated them.'

(3105-8) Joseph came then and reached his brothers in
Dothan, leading an ass - swift was his course -
with a load of food upon it.

(3109-12) The sons of Jacob the grandson of
Abraham gathered to meet him; each said to the other:
'Is this the dreamer?'
3113: 'A bráthriu, fógaid for nglóir,
          ná d'énaid ní bas écoir;
          cia nom theirsed ní do rath
          ní foirbse no taiscérad.'

3117: 'Mon-úar, noco maith do chháil,
          a Ióséph, a meic Racháil;
          rot robeth cen gaes nglínni,
          ñerb ro[t] togaeth t'salingge.'

3121: 'An ro-mhídhair mo Día dam
          eter doínib in talman,
          ní chumaithe nech úaib tria bái gh
          a thormoch nach a dhígháil.'

3125: Œ ñhumb at-chéis ò chéin moir
          físh do Ióséph mac Iacóib,
          ro mmisconisgat fo smacht
          a bróthir tria im format.
(3113-6) 'O brothers, consider your good name, do not do anything unjust; although some good fortune might come to me, it would not damage you.'

(3117-20) 'Alas, your sense is not good, o Joseph, son of Rachel, it has greatly deceived you, without firm wisdom - certainly your dream has led you astray.'

(3121-4) 'That which my God has allotted to me, there is none among the men of the earth who can increase it or decrease it through his effort.'

(3125-8) After a vision had appeared to Joseph, the son of Jacob a long time before, his brothers hated him through envy under his rule.
3129 Luid co lón dóib isin slíab
Ioséph co ngló[i]r, co nglanmíad;
ocraic 'na mbráthreib a brath
dia lláthreib cona ragad.

3133 Ro fóemad leó a bás fo amacht;
meni soerad mo rígmho,
nírn anacht airnmes, ro-clos,
no chairdes no kondolbos.

3137 Issind inbaidisín am-ne
iar timaib ríg noebnimis,
do Ḣegp co nglór, co ngreig,
luid lucht mor do chennaigeib.

3141 ̧o receit friú forsin maig
Ioséph òssar, a mbráthair,
ba fó líth luidi, lúad cert,
combo fríth i túaithe Ḣegpt.

3130. glor, R.
3138. noemnimis, R.
(3129-32) Joseph, with glory, with fair honour, went with food for them into the mountain; they conspire as brothers to kill him, so that he would not leave their precincts.

(3133-6) They had agreed to kill him (while) in their power; if my Royal Son had not saved him, neither calculation nor friendship nor kinship would have availed him.

(3137-40) In that time, then, by the commands of the King of holy Heaven, a great band of merchants were going, noisily and with horses.

(3141-4) When they sell to them on the plain Joseph, the junior, their brother, it was on an auspicious occasion that he went, a proper movement, so that he was a waif in the land of Egypt.

1. This is one of the three examples of this construction noted by Dillon (ZCP xvi 319). But in the two others ('na ndirwaib 'in their bands', 3946; 'na srethaib 'in their ranks') the preposition can be taken in its normal meaning; the dpl. láthreib also seems strained. Perhaps the original reading was: cocrait na brathir a brath / dia láthair con'n ragad.
Iasse mac Sechis, slícht nglé,
  ba toíssech na cennáige;
    dia bráthrib fóin, febdia tríall,
    iss é do-rúacell Iosíaph.

Putri-Faris, forom cert,
  iss é ba herri Aegaep,
    tuic ar Ioséph, dia mba(I) i mbring,
    tríbhait leth n-unga n-argait.

Aes Ioséph in tan ro ríth
  hi tîr nêegaep fria derbhíth,
    co ngaes gelbda, fo chucht chert,
    secht mblíadna derbda deMo.

Dá secht mblíadna, ba búaid becht,
  baí Ioséph i tîr nêegaep,
    co toracht a-túaid iar tain
    IMocób cona maccaib.

Bàtar i oachtaib iar cèin
  fo smachtaib huaislib Iosíph,
    do IMocób, ba gnírrad cert,
    ro fírrad feib do-ranngert.
(3145-8) Lasse son of Sechis, a clear tradition, was the leader of the merchants; it is he who bought Joseph from his own brothers, an excellent journey.

(3149-52) Potipher, a proper tumult, it is he who was viceroy of Egypt; he gave for Joseph, when he was in captivity, thirty half-ounces of silver.

(3153-6) The age of Joseph when he was sold into the land of Egypt to his true detriment, was seventeen certain years, with bright wisdom, in a fitting shape.

(3157-60) Fourteen years, it was a certain victory, Joseph was in the land of Egypt, until Jacob with his sons came to him after that.

(3161-4) They were in discipline after a time under the noble commands of Joseph; it was fulfilled to Joseph, a proper deed, as he had prophesied.

1. No name is given in the Bible; perhaps a corruption of Ismailitis.

2. For other examples of confusion between the copula and the substantive verb, see 2506, 5909.

3. But perhaps read oen 'without'.


5. Omitting oo before Jacob (ditto from oo toraḥ?)
3165  Rí co noebi Ós cach threib
    ro faídi fíana bráthreib,
    cen gpe, cen gailí, gáim cert,
    co mbé é fo daire i nÉgépt.

3169  Iar sin ro ríth, ba búaid becht,
    fír toisgich i túsaith Égépt;
    cach maith bun 'co mbaí i fús,
    do-rat dó a úagcommus.

3173  Iarom roda car a ben
    in tigernai do-rúacell;
    tria aslach n-imthach fo chlíth
    do-rimgart 'na comlepaid.

3177  Ro ríd fría in gilla co glan:
    'NI hethraigim dálra ban,
    ocus mé i ndaire cem treóir,
    m'oemur i tírib anheól.'

3171.  co mbaí dó i fús, R.

3173.  a ben written as correction of in ben.
(3165-8) The King of holiness over every dwelling sent him before his brothers, without deceit, without deception, a proper deed, so that he was in captivity in Egypt.

(3169-72) After that he was sold, it was a complete victory, to a lord in the land of Egypt; he gave him complete charge of every lasting property with which he was concerned.

(3173-6) Afterwards the wife of the lord who had bought him fell in love with him; through her contending temptation in secret she commanded him to share her bed.

(3177-80) The boy said to her purely: 'I do not frequent trysts with women, considering that I am helpless in captivity, alone in unknown lands'.
3181  Ro rúidh fres in ben bláith:
    'Ná tabair leám friom do rúith;
        a n-I do-biur duit am-ne
        fail mór nech lasmad buide,`

3185  'A ben, bendacht fort gnús nglain!
    Nácham luaid dót baethbhríathraib;
        in héd bám beo, búaid ngeilbha,
        ní fellub form thigerna.

3189  Ro scrútaí in ben oo lèir,
    úair ná dorna in gilla a rèir,
        forsin ngilla nglan cen chol
        cinnás do-bèrad baegol.

3193  Is ed ro scrútaí in ben baith,
    ó ná rabh i fus in lasch;
        in gilla do thecht nach than
        lè co seòtu is tech talman.
(3181-4) The fair woman said to him: 'Do not reject me at all; many men would be thankful for what I am giving you'.

(3185-8) 'O woman, a blessing on your pure face! Do not disturb me with your foolish words; as long as I live, a bright virtue, I will not betray my lord.'

(3189-92) Since the boy did not do as she wished, the woman considered diligently how she would entrap the pure innocent boy.

(3193-6) What the woman devised, since her husband was absent: that the boy should go with her to her jewels in the cellar.
"Tair limn do dēiscin mo sēt,
a gillai, nī himmarbrēc;
oslaic reom a glas don taig,
a Iosēph caem Cannanaig."

"A fēr, tair remum is-tech,
narbam crīmnach comraiguscch,
úair nā digthim fri sēt slān,
is tech ndorcha m'eenurān."

Iar sain luid Iosēph is-tech;
nīrb ahnumal iurisnecch,
nī fitir in mnaī dia brath
co mbaī iar cúl na comlad.

Hūair for-rēmid úas cach cruth,
iar nglērib, a centagud
do Iosēph, ba gnīm ētig,
im-forbart fair forēcin."
(3197-3200) 'Come with me to see my jewels, my servant, it is not a lie; open the door of the cellar before me, fair Joseph the Canaanite.'

(3201-4) 'O man, go before me into the cellar, lest I stumble and miss my way, for I cannot go safely into a dark cellar by myself.'

(3205-8) After that Joseph went in; he was not disobedient or contentious, he did not know the woman was betraying him until he was behind the door.

(3209-12) After she had failed in every way, after many (wiles), to get his consent, she used violence on Joseph - it was an ugly deed.

1. Following DIL C 410.72.
3213  At-rullai úaide im-mach
        assa lámhaib lornochtach;
            ro héige in ben nert a cind,
            ro soar frí féile fírthind.

3217  Tárrraid ág fo doíre tróig
        do Ioseph án mac Dúcib:
            a chor hi carcail, gním ngann,
            fo smachtaib i ngúrgall.

3221  Ardrí bhúan betha broenaig
        con-níu búaid cech prómoenaig
            — oen geall ar clí cotan-gaib,
            rí co noÍbí ós cach centeib.
(3212-6) He escaped out from her hands naked; the woman screamed at the top of her voice, she abandoned severe modesty.

(3217-20) Noble Joseph son of Jacob came under oppression, in miserable captivity: being put in prison, a harsh deed, under punishment by a false judgment.

(3221-4) The lasting high King of the watery world controls the order of every great assembly; our support without deceit maintained him, the King of holiness over every dwelling.
3225  Do-arthas fí, foramin cert,
do fóram, do rig Ėgęp;
   nil fríth dó co suidib sruth,
dia druaidh nech dos-fuasd.

3229  Nil fríth fri geirbert de maig
 Ėgęp coma fortúathaib,
    conaid nё druì nё suil amaid,
    nech dos-fuad co glanrìid.

3233  Ba deathaich Foraind fria thuaid
     co roghail roLAIND ro-ruaid,
       fri druaidh cul-thib each treib
       fria suidib, fria conaideib.

3237  Bòtar fri sothachta sere
     dá a[h]omalta iyo rig Ėgęp,
        seach oshch fri dalaib each therib
        'na grédaib, 'na chomairleib,
(3225–8) A vision appeared - a correct course - to Pharaoh, to the
king of Egypt; there was not found for him with sages, a rank,
anyone of his wise men who could understand it.

(3229–32) There was not found with sharp justice on the plain of Egypt,
with its associated peoples, a wise man or druid or swift sage, anybody
who could understand it clearly and easily.

(3233–6) Pharaoh was angry with his people, with very fierce very
strong violence, with the slow druids in every dwelling, with his
sages and wise men.

(3237–40) The king of Egypt had two companions for easy journeying,
beyond everybody else in every dwelling, in his ceremonies,
in his councils.

1. Perhaps read di sul dib 'of sages'.

2. For srath = srath, see 54.

3. Assuming that dof 'slow' (see 2691), being homophonous with
dui 'fool', took over the dpl. form of the latter.

4. Apparently dag. without preposition, as also at 3239.

5. Reading seiro; cf. fri seiro set 'for the sake of the treasures',
Met. Dinda. iv 338. 19. So-thochte, lit. 'good going', seems the
least improbable of the possible explanations; cf. fri ag theig
'coming and going', 3241.
Fria toil togaig, fri aig thaig,
'na choraid, 'na glanchoirid,
indara fer d'Égæpt oc ablait,
amail gléchert d'Affraio.

B̄tar oen anoes, ro-ohlos,
'na chardoss, 'na chomaltos,
ba tráithoir mithar, mod nglē,
ochtarde dib dia-raile.

Gáid rí Affrici doib, delm n-ög,
combhad tadereti do dergór
feib fo-gabtais ñe oach raínn
acht coro marbtais Forainn.

Iar saín trialleat folaím féar,
for Forainn, forsin amélaith;
indara fer feiméith gail,
ar ba d'Égæpt a athair.

cocraírb, R.

sogabtais, R.
(3241--4) Coming and going, at their free will, in his contracts and
his clean plannings; one man from Egypt, with strength, the other
truly from Africa.

(3245--8) They were untroubled, it has been heard, in his
friendship, in his companionship; each of them was a brother to
each other of (the same) mother, clear work.

(3249--52) The king of Africa offered to them that the wealth
they would receive above all others would be ransom of red
gold, provided they killed Pharaoh.

(3253--6) After that they went to attack him, Pharaoh, the
high prince; one of the men was unable to fight, since his
father was from Egypt.

1. The line is hypermetrical. Either read
arwile for janwa fer, or perhaps ait "pleasant"
for an ablaat.

2. Both 3249 and 3250 are hypermetrical. The translation
is based on the reconstruction: Targaid rá Affrinci dōh / oomha
andarci derg3jh ...

3. sogabtais is hard to explain, while fo-gabtais gives
sense, and rhymes with marbtais.

4. Strachan takes this as imperf. 3 sg., metrically
conditioned. We would expect fer-fahid, cf. 2140, m/3209.
In fer aili d’Affrai ocín
fri cathálait caire comhain
tarmaic a cholaim fri cath;
tarmaic Foraim do marbad.

Ro hírnaitbthi lasin rig
ro deargnaí[igh]thi fo dimbrig,
do-fúthta i caoibh oc fían
isín carcair oc Iosafadh.

Do-Érffas aislingthi dóib
’saind aíoch-ain fo-chiúir
hi caocht eacmach, eálain [cath];
ba anlaich a menmanrad

Rúc Iosafh dóib oc nglór gcú
breith cóir forain aislingthe;
feibh ba derb tarbaíd fria brath
ba anlaíd ro chomallad.

3269. glocr. R.
(1257-60) The other man of noble Africa let loose his body in battle, with a full warlike plundering of guilt; he nearly killed Pharaoh.

(1261-4) They were seized by the king, they were abused in humiliation, they were brought in long captivity to Joseph in the prison.

(1265-8) A dream appeared to them that very night, in secure captivity, a destructive battle; their minds were disturbed.

(1269-72) Joseph with a clear voice gave a correct judgement on the dream; as he prophesied to them through his grace, so it was fulfilled.

1. Reading tarlaic; the -g- anticipates that of tarmaic.

2. Or 'with a battleweapon', reading 'slaitt.

3. The amendment assumes that the verb was *dorgnaigid.

4. The line lacks a final rhyme.

5. Reading glór for gluir, which has been influenced by the rhyme dōib : oisr.

6. This translation is based on reading seib ro tharnaig dōib tris math, cf. 3267. This is a massive emendation, but tarbait seems corrupt.
'I-mháin in dara fer,
ní ba gréidhach, arochfaider:

hí[fí]d amail, slánaib síd,
i ngréidhach ioom dhaide.'

3277 Bae in rí fo glámaib gné
do dálailb a aislingthe;

dom lèo lèrgach nírbh bin:
be fergach fria deisealnib.

3281 At-úbhaid dò int ʃolach, guí na gle,

'Né bi for aíla t'aislingthe;

a-tá sin ʃohroairoen ʃeas
duini ʃépthaib ʃimslaiofos.

3285 Fer roc breith for fíis for r[i]uth
for 'ndís bìmar i ʃuirriuch;

ʃeib ro-tharmair a chfral chain
[is] amlaid for-ʃeimneair.'

3279. nimhach, R.
(3273—6) "To-morrow, one of the men will not be respected, he will be hanged; the other, with guarantees of peace, will be in favour with the high king."

(3277—80) The king was under appearance of censure on account of his dream; it was no shame to the far-ranging lion, he was angry with his people.

(3281—4) The warrior said to him, a clear deed, 'Do not be in torment of your dream; there is in the prison, without fail, a man who will interpret swiftly (?)\(^3\).

(3285—8) A man who quickly judged a dream for the two of us who were in bondage; as his fair reason prophesied, so it happened.'

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1. Lit. 'under censures of appearance'; cf. 263, 5995, 6383.

2. Resending nirbāi to nīrka, and assuming that hin = king.

3. Perhaps independent dat. pl. of tāped 'haste', but we would expect a noun as object to tūsalātīfes.
Iar sain tuasad fo gréid oain
Ioséph án asin charroair
fíad slúag Éigipt, arsa baimh,
co mhá fhíadh i freocharus Forsaind.

Ro freacht Forsaind fa-déin
dó fíad int slúag co glanlúir:
"Níthta tráig, inms á sáofa,
cía túsadh duit nó cía cosabal?"

At-chuíad Ioséph co rath
co fíadad, co ainmhithe:
"Ni cóir go fíad ríg co ngráin
a-thúaid dam, a oríoch Cannaín.

NI beid dom-thabhair fo gréid;
'athair ba hús do Abháin,
int Abháin ad-rann Ó chhóin
nir bunsad fann do Challdóib.

alúaig, R.
(3289-92) After that noble Joseph was brought to him out of prison in great honour, before the host of Egypt, a wonderful movement, so that he was in the presence of Pharaoh.

(3293-6) Pharaoh himself asked him before the host with great diligence: 'Do not be oppressed, tell your story, from what country or race do you come?'

(3297-1300) Joseph told (him) with grace, steadily and patiently: 'It is not right to tell an ugly lie to a king; I am from the north, from the land of Canaan'.

(3301-4) That is not what gives me dignity; my father was a grandson of Abraham - that Abraham who established long ago a strong family of the Chaldeans.

1. hainn seems to be a metrically conditioned variant of hinn.

2. Note dé for de.

3. fád takes the dat., as in Old Irish, cf. xig : orsh, 3299-3300, so the aúaíg of R must be a scribal error.

4. Taking ad-rann as 3 sg. perf. of ad-annai 'kindles', cf. 2919, 7291.

5. Translating the esmndation to bunad néd fann 'a family which is not weak'.
A-tá i tamaire ó chein sein, a fheamín oc nglancheil:
hid lán in bith bhadair bán
don Día dia n-adrad Abram.

'Tárfas dom tíIs, fúaim n-aím;
ros loise grís a hétarba;
neach nos fuaslaoed, fúam oert,
ul fúar d'intlinchtaib Êgyot.'

'Aisnéid im—aislingthi n-an' ar Íosph Óaim imár;
'áluaim úait oen tríIs, oen tíIs
ind ríIs oimse don—airfé.'

'A miosa-tárfas, a meic raith,
duit-sin dálfras ooch nhithnaith
dia abhna breith fir for sein
ul bá díl for th'aímseis.'

3311. ... lán de in bith ..., R.
3312. nádram, R; nádrad, LB etc.
(3305-8) That has long been prophesied, o Pharaoh of clear understanding - the fair famous world will be full of the God whom Abraham worshipped.

(3309-12) 'A vision appeared to me, a famous sound; the fire of its foolishness has burned me. I have not found any of the intellects of Egypt who might solve it, a proper sound.'

(3313-6) 'Tell the noble dream', said lovely modest Joseph; 'let us hear from you without sorrow or weakness how the vision appeared to you.'

(3317-20) 'What appeared to me, o son of grace, will put out every lasting good to you; if you give a proper judgement on it, there will be no equal to your respect.'

1. Following Thurneysen, ECP II 344-5
2. Following the LB reading, and Thurneysen, loc. cit.
3. Following Meyer's emendation to trist.
4. If tiás is right (cf. an tiás, 3613), we must read dot-ärfaš in the following line. While this variant is common in the later language, all other rhyming examples in SR have -ärfaš.
'Díd bruth féin bátr-e, a Ífaith',
ar só, ar Íoséph in bithraith,
'gaín glé fri ollbhad osch oruth
os dolbhd, os cunssarnud.'

'Seocht nbaí mithi tèrfas da, 
seocht nbae oscaila, olú n-ingnad; 
nos seocht nbae oscila, olú glé, 
dutar nna seocht nbae resurae.

'Seocht punaimn lána do graí, 
seocht punaimn senga, saeb dál; 
nos seocht senga, ha tráig trá, 
dutar nna seocht grámsara.

'CÚala in Guth 'eea ríd ríu
"Glainti, a Íunaind nád ándá, 
is mór iní ríu, réithir aglé, 
fil ríu thúr i thaislingthe".
(3321-4) 'It will be a true judgement I will give, o prince', said he, said Joseph of lasting grace, - 'a bright deed of great fame in every way, without deception or falsification.

1

(3325-8) 'Seven fat cows appeared to me, seven thin cows, wonderful fame; the seven thin cows, a bright fame, ate up the seven fat cows.

(3329-32) Seven sheaves full of grain, seven slender sheaves, a perverse state; the seven slender ones, it was sad indeed, ate up the seven full of grain.

(3333-6) I heard a voice saying to me: "Hear, o Pharaoh who are not lowly, it is a great secret, a bright foray, which is to be sought for in your dream".

1. mætha, R, suggests mæthe (: sàlla), but the sense requires mæthi.

2. Following DIL, s.v.
Tabair do mennmain cen brath,
delgaid do each intliuchtach;
 bid län bith fo nèlaib blà
 do soèlaib na fissi-sea.

Dia sbèra brith fìre fàir,
foresin n-aislingthe n-ingnad,
indmass domain dot-raga,
do lùaig fèin a bithdoéra.

In fer fèil bèras brith nglè
co oèir foresin n-aislingthe:
  cen doimme dìss na mbùig abhass,
  roimne ris mo ìthainnaghas.

Cor faìlaidh duit cen chèiss
int aìslingthe laind làndes,
  gàid osdla, a gillai cen gùin,
  attaig Dìa n-ame n-àbhùin !

roimne ris do, R.
(3337-40) Consider without treachery, make clear to every intelligent man; the world, under the encircling clouds, will be full of the news of this vision.

(3341-4) If you give a correct judgement on it, on the wonderful dream, the wealth of the world will come to you, to purchase you from criminality (?).

(3345-8) The subtle man who shall give a clear judgement rightly on the dream, I shall divide my sovereignty with him, without poverty of great strength.

(3349-52) So that the pleasant beautiful dream may be made clear to you without trouble, a fair deed, a boy without terror, implore the famous God of Abraham?

1. Perhaps read delgnaig?

2. Taking this as 4 bli, DIL.

3. Following DIL. L 184. 22.

4. bithdoerma gives no rhyme at all with -rega.
The conjectural translation is based on an emendation to bithbenohae, which would give a poor, but acceptable, rhyme.

5. The emendation is based on the assumption that this quatrain should be allotted to Pharaoh rather than to Joseph. The voicing of R could only be 2 sg. subj., used as imperative; there are no parallels for this elsewhere in SE.
Rot bía linn aímitiu int iolíg,
rot bía gréid, rot bía cnóir,

má fíraid duit a ceoch cruth
ind Íe-siu do fáaslucaid.

'Tactar dom gremann oen coradh,
ará Ioseph ó scergráid,

'stáb tarmgir do cheannadh cloth
co comhain díu comollud.'

'Rot bía linn greim Dé fo-deáin,
rot bía m'ordan co ghrannáir,

gráin ocus ásta 'n-e-le,
muir is tír, drucht is dathe.'

At-chúaid Ioseph dó co ghlé
do Fornann a haislingge,

coma dlúmaid dléthaib dear,
coma rúslaib riagultaib.

3364. drut, R.
3366. Fornn, R.
3368. co rumaib, R.
(3353-6) You shall get from me the respect of the people, you shall have dignity, you shall have honour, if He fulfils to you in every way the solving of this vision.'

(3357-60) 'Let untroubled sureties be given to me', said Joseph of noble dignity, 'according as your famous discourse promises that they will be completely fulfilled'.

(3361-4) 'You shall have the surety of God himself, you shall have my dignity with great diligence, sun and moon together, land and sea, dew and light.'

(3365-8) Joseph told his dream clearly to Pharaoh, with its good thick densities, with its regulated mysteries.

1. daithe is of uncertain meaning; it is regularly associated with drucht in lists of sureties.
Má an Idaúb cosin rath,
ba hé in líaícir lainn lúagmar,
ós glainínge 'na gnír curt
ro gab airrige n-Éigept.

Int aislinge lúagmar, lín curt,
ba hinthrair la slúag n-Éigept;
email teidh tóraidh a taas
fis do fóraidh do-árfas.
(3369-72) The noble son of Jacob with grace, he was the beautiful costly lapidary, a mouth (?) of righteousness in his proper deed, he took the viceroyship of Egypt.

(3373-6) The costly dream was terrible to the people of Egypt, a proper number; like a thunderbolt out of a calm a vision appeared to Pharaoh.

1. Apparently from לִבּ 'precious stone'.

2. Conjectural; see DIL 2 Os.
Rí tria rath de-raiga ó chéin,
trí imeasna réid róiríl,
co mhái Iséph, lín a sléig,
ós Ísgipt úsail ardmóir.

Seacht mbliadna lána mo-le,
somma, slána, sonaide,
ó gab Iséph glóir garta
coaimsir na mórgorta.

Púr-roirgell, ba gníom cialla,
Iséph co cinn seacht bliadna,
ná gebeadh, eadh mór in smacht,
éacht, ná hór, ná hargat.

Rí gebeadh Iséph nach fhach
ó na túsableach acht nóid bhlaed,
aingnibh, eadhnaibh, ciniud cait,
dia dlígiud do ríg Ísgipt.

sonna, sonaidé, R.
gebeadh, R.
dlígiud, R.
(3377-80) The King through his grace chose long ago, through his calm clear contemplation, that Joseph ruled over great high noble Egypt, with all its host.

(3381-4) There were seven full years together, rich, safe and prosperous from the time that Joseph assumed hospitable glory to the time of the great famines.

(3385-8) Joseph ordained for seven years, a wise deed, that he would not accept, though it was a great oppression, clothing, or gold or silver.

2.

(3389-92) Joseph did not accept from the peoples, a proper race, any debt which was due to the king of Egypt by bargains, by taxes, except (as) food.

1. We would expect ʿeḥaḥāa or ʿeḥāb.

2. The ʿeḥāb of ḫ would suggest a conditional, but the imperfect seems better here.
3393  Re thinélad lais in-sain
na fúair friana seacht bliadnaib
'ná důnachránadh daingníb
inna indsíb éradblíb.

3397  Déis-rocht gorta garbda gárg,
déis-rort fri fodla fodard;
rôdas-orín cen choimsí oruth,
ros-lín toirsi is derocháiníud.

3401  Dún-ratsatar uili ar híad,
túatha Éigeáid do Lonáid
- aíd móir ro thechtsat - fo smacht
eter ór osus argat.

3405  Dún[s]-ratsatar fein dom díd rig
- a ndoíre do chinn a mbíd -
né tásstaíaidíd ngorta
inna lainíb lo mhocht.
(3393-6) There were collected by him than all that he got during the seven years into his strong safe forts, into his huge islands.

(3397-3400) Harsh rough famine came to them, it smote them with grumblings about division; a condition without sufficiency withered them, sorrow and weeping filled them.

(3401-4) The peoples of Egypt gave everything to Joseph perforce for food, both gold and silver, however much they possessed.

(3405-8) They gave themselves to the king - their slavery in return for their food - so that they should not die of hunger in their naked bands.

1. Read de-rimālād, cf. 27 57, 5479, 6847.

2. Probably influenced by de-u-roht; read ros orāt.
3409  Ros bliath Iséph seach each claind
alóig fer n-úgeapt in Íoraind
fo gna fhíagla, ruathar n-án
fri ré cóic mbliadhna omlán.

3413  Ros bliathachar fiad each slúag
cen réd fri Íoraind findrud,  
  sé cét dèc mfile, mod níl,  
  ar ficheit cét do mfile.

3417  Cenmo-thi, dala dilgid,  
  aes dána ocos primfilid,  
  druidd dána do each maig,  
  cruitti, clíara, clesamaig.

3421  Cenmo-thi meogaid, mod eort,  
  slúag somaid fri timthirecht,  
  is mná bána, buidnit blá,  
  meicce ána ocos ingena.
Joseph fed regularly above all the hosts of the men of Egypt around Pharaoh - a splendid expedition - for the space of five full years.

He fed, in the presence of every host, without telling Pharaoh, 1,600,000, a fair way, and 2000000 2,000,000.

As well as - proper arrangements - artists and chief poets, eager druids from every place, harpers, minstrels, and jugglers.

As well as slaves, a right way, the pleasant host for serving, and fair women, free bands, noble boys and girls.
Cennō-thē in alūag - ro-a lǐn maírg -
na tuath trūag as cēch cēnaird,
tiōtis iar n-elluch fo anacht
do chennuagh i tir n-Īeapt.

Rī ro abennach ɘs cach maíg,
cēn an, cēn elige, cēn erbaíd,
gorbo māl cach maige móir,
Ieōph ān mac lācōit.

Ruiri rīchīd, rīgda gāir,
crichīd cach uiri c[h]omlāìn,
ar elī fri ewart ɘs cach blā,
in rī tria ewart do-raega.

3434. uiriid, R.
3435. blāi, R.
3436. dorægai, R.
(1425-8) As well as the host - sorrow had filled them - of the pitiful peoples from every direction who came after joining together, forced to buy in the land of Egypt.

(1429-32) The king blessed him above every plain, without blemish, evil or harm, so that he was the prince of every great plain, noble Joseph the son of Jacob.

(1433-6) The king of Heaven, a royal cry, the wise
one of every full company, our battle-pillar over every field (is) the king who chose (him) through his grace.

1. orichid 'wise' normally has a short -i-, cf. orichid : mithig.
2. A rhyme with mithid seems intended here, as at 7827-8; perhaps we have a derivative of orich in these two cases.

2. Reading quiiri (\: quiri\) with Meyer; this rhyme also occurs at 7827-8.