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.
Isin dara bliadhain, lúad ngerinn,
ór gab in gorta gárrthind,
luid olam Nhéib, gaím cem,
de luáig bid i tór n-Éigipt.

Im-rulatar, garbaib galt,
iar tórib amraib Éigipt,
i llung int álúaig, truag a tí,
cosin túnath i mbaí int anrí.

Róc lín mertain, roc gab cex,
dia fechtáiib ò tór díle,
con égrína n-eolais, con treór,
con bórsla i tórib anseóil.

Roptar snímaig iar sótaib,
dia ngnímaib, dia mbeathbétaib,
fiadh na slúagaib òc cex maig,
truagaig
chuimh, tursig, dero[h]úintig.
(3437-40) In the second year, a pleasant mention, after the sharp cruel famine had taken hold, the children of Jacob went, a proper deed, to the land of Egypt to buy food.

(3441-4) They travelled, by rough pastures, over the famous lands of Egypt in the track of the host, pitiful their protection, to the land in which the high king was.

(3445-8) Weariness filled them, trouble seized them, from their journeys from their proper land, without knowing the way, without guidance, without the language in unknown lands.

(3449-52) They were sorrowful, as they travelled, for their deeds, for their foolish crimes, in the presence of the hosts everywhere - pitiful, sad, complaining.
3453  Neitintig, ros tocht a meampa,
ros n-árt fe chacht comhion,
com nech dia breith leo ba eist
oosin n-airrrig a n-athESA.

3457  Lotair tria medon int álúaig,
brocaig, ’n-a commin c[h]omhuilúaig,
co ngabas tócss, febla fir,
hi fresnarcus ind ardríg.

3461  Fodís tochtairí tind híniad,
ar a cenn co grinn, co lúath,
amal at-géitin in gáim cert:
airrr aírmitnech Aegypt.

3465  Tinsit a múire fo tráig,
fillait glúine fo oimhbaig,
xo sléchtsat dia dúis, dia dona,
fiad a gnís, ’na fresnarcus.

3464.  aírmitnech, R.
3465.  múine, R.
3467.  xo slecht, R.
(3453--6) Weary, their spirits oppressed them, they struck them in the captivity of mutual effort; they were worried that nobody was bringing their message to the viceroy.

(3457-60) They went through the middle of the host, oppressed, in a pitiful band, until they came to a stop, a godly truth, in the presence of the high king.

(3461--4) He sent a keen messenger correctly and swiftly to meet them, since he knew the proper deed - the respected viceroy Joseph.

(3465--8) They crushed their inflexibility under their feet, they bent their knees in rivalry, they bowed down to his virtue, to his protection, before his face, in his presence.

1. Read r̃ẽņ-ort.
2. Perhaps read c̃est ... ... aith̃es̃e.
3. Perhaps read Tẽim̃sit....
4. Cf. 2090, 7910, in both of which duire rhymes with gluine.
Be iarfacht dóib, déarb re-clos,  
Joséph co nglóir cen amloch:  
"Náédid iar fir dúin for naír,  
cean dúib nő cean támcaibir?"

Cid cond-naigid 'nar mbriug brás,  
cean airig, oen fhirélas,  
cean búnla fri riad róíta,  
amal áes ndíin taiscélta,

Nó mar ase mbraithe for aig thaig,  
bí o chathraig do chathrraig,  
cean scothbenn lib, línnaib dreach,  
cean scoéla zig nó ruíreach.

Ní in thá for samail sund de  
aucht mar ase braith is aithis,  
nó sliabhbaire leitít smacht,  
nó bréoaire in bréocairecht.
(3469–72) Glorious Joseph, without harm asked them — it has been truly heard: 'Tell your word to us truly; who are you and where have you come from?'

(3473–6) What do you seek in our great country, without a chieftain, without true directions, without a language as a means of explanation, like eager scouts,

(3477–80) Or like spies going backward and forward from city to city, without documents, with various disguises, without news of a king or ruler?

(3481–4) I have nothing to liken you to here on account of that, but spies and thieves, or ruffians, who break the law, or liars telling lies.'

1. Conjectural.

2. seems to give no sense here.

3. Assuming a development of sleith, cf. sleithedsrecht, DIL.

4. Conjectural: Stokes compares Scg. slaipayr 'slovens'.
Don-ríimart gorta eo na gráin
a-thúaid a críochaib Connéain,
sfriar n-adhaic úaig, huar Críoch cain,
feid tecait aluaig fer ndomuin.

Fon-rathaiog tìr Caim ó chein,
ar n-athair ba do Chaldaib;
ro alt cen gráigaibh, cen gráin,
ba mac Ísaic maic Abrám.

Dhráithir sint ãile mar tám,
lin ar cuire 's ar condál,
ic gaire ar n-athair nach than
's maic aile, ar mbráthaír óssar.'

'Maso fìr, fri hárain n-ón,
for mith ìarmaí do Abrám,
tuain hùaib etere ngé
fri tìchtein do-ridise.

3497. male sir, R.
3500. tìchtein, R.
Fearful famine compelled us to come from the north, from the lands of Canaan, from our fair land, to supply all our needs, as the hosts of the men of the world come.

The land of Haam long sustained us, our father was of the Chaldees; he was brought up without harsh ... without terror, he was a son of Isaac, the son of Abraham.

We are all brothers here, all our company and assembly, cherishing our father continually, and another son, our youngest brother.'

If that is true, with noble meaning, that you are grandsons of Abraham, give a clear surety that you will return.'

1. All the prose versions have Cannain, but cf. 2793-4.

2. Treating fothaigid as *fo-thaig.

3. -gáib is obscure.

4. The use of òssar as an adjective is unusual.

5. This is the only case noted by Dillon, *Nom. Fred.*, p. 36, in which buith is followed by a substantival predicate, but the meaning seems clear.
Tan tissaid ar cùl nach tan
lib dia tí in bráthair òscar,
  for bia for n-esiteire féin
  is do-gnéat for n-ògréir.'

Ria múla doib for a fecht
dia tír coma cennaigeocht,
  i lùim ind airill fria ndèil
do-ratastar Issanhéir.

Ro nàid Ioáeph, soèl cèn chrost:
'Do-grùse do-gèin for nhithlens;
  in each mhàir for nùla for ndèil
  úaim dàib ar Dìa nàbairim.'

Iar sin do-chútar dia tìr
feib fos-rùscar cèn dimbrìg;
  re-fùscat fri tascaid tròg
  tascad ar Dìa do Iòob.
(3501--4) Whenever you come back, if the youngest brother comes with you, you shall have your own surety, and you will get whatever you want.'

(3505--8) Before they departed on their journey home with their merchandise they gave Issachar into the hands of the viceroy according to their bargain.

(3509--12) Joseph said, news without trouble: 'I will always attend to your lasting good, you will always have your needs attended to by me for the sake of the God of Abraham.'

(3513--6) After that they went to their country as he had ordered them without fault; they brought with them, to lay up for the miserable, a gift to Jacob for the sake of God.


2. Seus-rasaq is apparently metrically conditioned; elsewhere lœ-sart, 6777.
3517  fáir an rúnaicte d'é g'yaig
sceir, slána, somannaig;
  d'aois-fáirmid naith fo ghloir ghlaín
flaith lóir 'sindarubh ñiadhain.

XXXII

3521  Ró aithlaig Iochó ón
dí Choisníd, ba gúin culaí,
  feith fúir a chlaum, ghleam fir cear,
  fáilte le airrig n-Éigipt,

3525  Feith río tricll fo chaignib ciúin
  i n-íthaib aidbli airníuil,
    rois n-alt cnu bét é cear maig;
    dós-reit for set saimeicill,

3529  Feith dós—fúr for cúil, ní crois,
    ós chead nír cósa mór-léisi;
    a tichtain buidig dia tig
    is dia Ruírig ro-aithlaig

3518.  somannaig, R.

3526.  aidbli, R.
(3517-20) They then came home, free, well, in good courage; the generous prince provided them with goods in pure glory.

XXXII

(3521-4) Noble Jacob thanked his Lord, it was a perfect deed, for the way in which his children, a certain pure truth, had been welcomed by the viceroy of Egypt.

(3525-8) For the way in which He had quietly directed them under bargains into huge unknown lands, (and) cherished them without fault everywhere, (and) placed them on a special path,

(3529-32) For the way in which He brought them back, it is not narrow, over every boundary with their great profit; that they returned home thankful, it is to his Ruler that he gave thanks.
3533 Do-rigset oonnaíl cóir
maorad amra I'sóib:
    a m'ul iar fithisí fecht
    do-ridisi i t'ir n-Egupt.

3537 Do-amhachtar iar sétáib, alain,
com b'etáib, eothim o[h]eml'ain;
    co trèn thlichtar dar each t'ir
    co r'se[h]tar ocsin n-arfrig.

3541 Párrtar co lór oon hir
fáilthi m'or isomd airfrig;
    feibh na mellach, la eóll cóir,
    ron n'háin cramch fo-chéitóir.

3545 Gabrais Ioséph ospra n-uag,
atn-aig i lláim fir dia áuláig:
    'Tabair tria baccail dia anuath
    i baccail na Céin'.
(3533—6) The famous sons of Jacob made a proper plan, that they should go on a journey and return into the land of Egypt again.

(3537—40) They went safely along the roads, without crimes, as a full band, strongly and ... over every land until they reached the high king.

(3541—4) They got a great welcome from the viceroy, fully and without anger; they were able to trade immediately as they wished, with good sense.

(3545—8) Joseph took an undamaged cup, he puts it into the hand of one of his people: 'Put (it) into the sacks of the Canaanites to betray them by incrimination.'

1. = *lar *ficht *fitrue
1. Said: *fitfret *with(s), etc.

2. This word is unexplained.


4. 'dexterity, prudence', Middendorf RC xxxvi 375.
Ní dírsaig lotar dí a tír
níbudar dírsaig domd aírrig;
feib ro eallacht dáb céoch tríall
bál a mbemacht for Isáph.

Tan bútar 'na líni arín maig,
amal bid míli ón chathraig,
ro dlong, ní metul dá dál,
drong dreasun dá n-írgabáil.

Níbítar foschligthi frot tóir,
ro eochligthi fo chóstóir,
tuatha co dúra don maig
fora cála don chathraig.

Tuatha co nseoch rois techtai
'n a iomaidíb cumsrachtai;
ba tráig a fáilí oen bríóg
co bhútar fid in n-aírriog.
(3549-52) Not discontentedly did they go to their country, they were not ungrateful to the viceroy; according as he had bestowed on them every time they gave their blessing to Joseph.

(3553—6) When they were in a line outside, as it were a mile from the city, he sent (?) — it was no shame for him — a fierce band to seize them.

(3557—60) They were not apprehensive of pursuit, they were ... immediately; they were brought back severely (?) from the plain to the city.

(3561—4) They were brought with him who had it [= the cup] as fettered captives to the presence of the viceroy, pitiful was their helpless fate.

1. The prose versions have *no chuair*, etc., but it seems hard to extract this meaning from *dionghaid*.

2. Apparently a derivative of *leochall*, DIL.

3. The prose versions have *crochligit*, *croolaigid*, *crothlaigid*. Perhaps a derivative of *croithid* 'plunder', cf. *croithid*, DIL?

4. *duir* for *dúir* is hard to explain.
Fris-rogart int airrí dóib,
ro raíidí friú fo schiúir:
'Tríag docháil far cuire aghló:
far ngabháil uili ió mairle.

Uair lib[i], ní láthar níil,
in mairli oen imresgain,
in far cín clothaigh as-bliur
for crochadh ocsin n-oenfluir.'

'A airrí Éigealt oen cheas,
rosat gleochart fri ar lánleas !
Ní clothaigh do bhuaid, do bhlaid,
trúsiog do crochadh oen chhíaid.

Ní héil dún cín cín fo gréin
dür drom do Béimiáin
fen-falaid naírb naostha nír
do dálaid imb esora-sín.'

Fort-gallam ooch náis, dín cert,
it' gnúis, a-airrí Éigealt,
ar n-ídain, fiadh testaib Dé,
do chhíaid imb esoraí-se.
(3565--8) The viceroy spoke to them, he said to them immediately: 'The plight of your bright bands is pitiful - that you have all been taken in theft.

(3569--72) Since you have undoubtedly committed the theft - it is not a pleasing situation - I say with fame that you shall be hanged to the last man for your crime.'

(3573--6) 'O viceroy of Egypt without harm, be clear and just in helping us! It is not famous for your virtue and renown to hang innocent wretches.

(3577--80) We do not know what harsh strong crime Benjamin has committed at all, that we are struck dead, dismayed, distracted on account of that cup.

(3581--4) We call to witness every virtue, a proper protection, in your presence, O viceroy of Egypt; we are innocent before the witnesses of God of the crime of this cup.

1. Strachan took ʿrošāt to be 2 sg. pret., of ʿarbaʿāt 1318. But subj. 2 sg. would make better sense here, and it seems to be justified by ʿnīršāt, Acall. 597, 598, which is in alternation with ʿnīršāt in a long string of commands. Strachan had noted that ʿnīršā occurs as 2 sg. pres. indic. in ʿnīršā ʾešlāṭ ʿitīr, Tām 1475.
3585 'Tuaidh do chind for n-anam
úaidh aiteir n-éimear,
far n-ósartráthair fo-déin
dianid comainn Béimiéin.

3589 Naírgib iar for séib, anáid,
is léicid Béimiéin,
úair is leis, lithe oesta nglé,
frith éiscra na Éigipte.'

3593 'Ósáir na clainte, gním nglé,
frí forgal fainne féire,
is sé is dílim diar slóg
liar n-áthair, la Moob.

3597 Goidseit ní, menip grøín lat,
dit, a airí na nágocht:
ó a raon dáirne do réir,
co raon saer a Béimiéin.
(3585--8) 'Give us pledge for your lives a famous surety, your own youngest brother, whose name is Benjamin.

(3589-92) Go swiftly on your journey and leave Benjamin, for it is with him that the Egyptian cup was found, a clear matter for concern.'

(3593--6) 'The youngest of the children, a bright deed, is a true removal of true weakness; he is the dearest of us to our father Jacob.

(3597--3600) 'We pray you, if it does not offend you, o viceroy of Egypt, that, although you condemn us as you wish, you spare Benjamin.

1. For the 2 pl. imper. heirqib, see Carney, Árith xvii 34 and Hamp, xxi 168.

2. Knott, Dil, P 20l. 66--9, observes that a rhyme between qoqal and jesser 'would seem to be intended, but it can be for the eye only'. But perhaps read thôqal, of. 5318, when it rhyme with esser.
Mad marb duini fo nim glass
do chumaid, is gnísh amnass,
bid marb IMmoib fo-dőin
dia chaíniud Beniemóin.'

'A maccorad IMmoib áin,
frí gartrad do chlainn Abráim,
cean chlothchofail, cén nach mblaíd,
dÓ-rochrabair for cinaid.'

Ro rēlsat a scéil cén bḥig,
ro slēchtsat fiad in n-sirrīg:
'Fort-gellam Dīa dā̀na de:
dar slā̀na ōn chinacd-se.'

'Tabraid for cobails cén tlahis,
rūd forais rīa ndīg tiugbais,
faillaigid for nech, ni thēb rbras,
dé-rinnaid gnīsh n-imammas.'

3616. . . dús in [n]dermsaid nach gnīsh n-insa triasa
tísid sút dīb, SSR.
(3601--4) If anybody under the blue sky should die of sorrow—it is a terrible deed—Jacob himself will die from lamenting Benjamin.\textsuperscript{1}

(3605--8) 'O sons of noble Jacob, of the children of Abraham devoted to generosity, you have fallen into sin, without help of fame, without renown.'

(3609--12) They revealed their story weakly, they bowed down before the viceroy: 'We call strong God to witness concerning it, we are innocent of this crime.'

(3613--6) 'Make your confession without weakness, a solemn statement before the draught of final death, reveal whether you have done a cruel deed to anybody, a great crime.'

\textsuperscript{1} This translation would demand \textit{a for}, which makes the line hypermetrical.

\textsuperscript{2} Reading \textit{in dersaid} for \textit{do-rinnsid}, in accordance with the prose version.
'Ciambad lonnbrass dígal Dé
formn, ba comdas fri ar cloenré;
coir cia ron críndad co lár
i cinaid ar targaibál.

Ron báidseammar, ba guim trög,
ro cráidseammar Iácoib,
ro mertsam coem diar ngnáthaib,
ro reosam ar n-cenbráthair.

At móra ar cinaid don brath,
nidar n-ídain diar scoerad;
tríallamh ar n-aíded, scéil ngrínn,
tíagamh fo chlaideb ngérthind !'

'Nírbo chóir dam for mhádud,
fota a-taid i n-imgábud;
targa fortaacht Dé for tóir,
a chiniud amra Iácoib !
(3617-20) 'If the vengeance of God were wrathful and heavy on us, it would be fitting to our evil career; it is right that we should be stripped bare in return for our transgressions.

(3621-4) We have ruined ourselves, it was a miserable deed, we have brought sorrow to Jacob, we betrayed one of our companions, we sold one of our brothers.

(3625-8) Our crimes are great from the betrayal, we are not fit to be spared; let us go to our death, a proper procedure, let us go under the sharp sore sword!'

(3629-32) 'It were not right for me to ruin you, you have long been in danger; the help of God will come to save you, o famous sons of Jacob!

1. DIL C 530. 70--3.
2. Literally: 'our one brother'.
Bhí banna bunsáraí ar ndáil,
a hiarnbheil mágdai Abráin,
gen gníomh gheas, tria díil gair
- is messe ro réasaitir.'

Rodos smachtaigse fiche láim,
ro atlaigse a córdail,
smíséid co cóir a caínti,
ro chíoséid ar mórfailli.

'Fuápraíd ceann, níbhair tríóg,
eirgíd ar cenn Móib;
cean láin is lethain for cirt,
tráin for trethan in Í-Eign.'

Rí d'á-choc a-tuíd iar tain,
Móib cona maccaib,
dia lotar fo-døs for feocht
fo ainm Joseph i n-Éípht.
(3633-6) Let there be a victorious ending to our meeting, pure great-grandsons of Abraham, without any forbidden deed, through his dear word - it was I whom you sold.'

(3637-40) They submitted themselves to his authority, they thanked him for receiving them, they duly poured forth their lamentations, they wept for their great joy.

(3641-4) 'Set out quickly, you are not in danger, go and get Jacob; your rights extend widely, without hindrance, your strength is powerful in Egypt.'

(3645-8) The king brought from the north then Jacob and his sons, when they went southwards on a journey under the protection of Joseph into Egypt.

1. Cf. 4200 and DIL s.v.
3649  Ó sumh rásaíir fo-dess
  có Iséph hi comaitheasa,
      a n-I ba deoch do each threib
   do-rat Iséph dia brathreib.

3653  Ro baí Icoth, ba gníos cirt,
     cóm anam i tírib Êgip,
   náille fria chlaimn coma shblait,
   dá bliadhain ar seachtmhaid.

3657  Nó RI co ragnád ó chéin
  do-fuc Abrám ó Challdoidb,
    hé cotn-aílaic iar cóir cheirt
  dóib a n-Í-sín do-rigse. 
(3649-52) When they had come south to live in
neighbourliness with Joseph, he gave all that was best
of every dwelling to his brothers.

(3653-6) Joseph - it was a just deed - was without trouble
in the lands of Egypt, together with his famous children,
for 72 years.

(3657-60) My King with great honour from before brought
Abraham out of Chaldea; it is He who advised them in
fitting fashion in everything which they did.
3661  Ó ãiun at-bath Ioseph án
      ní·s mboc saere nō saergrád;
      fir Êgépt co mēit eloíne
      dos·ratsat fo thromdoere.

3665  Rodos daírsear dao réir
      iar n·cō ind amrai Ioseph;
      daírse amlaid, ëraí nglé,
      nI tharlaíd fer bith buide.

3669  Mór do chlainn, ba trōg [i·n scoil]
      beirthi do slōg Israhēl,
      co sūlīb dessaib, deilm ndil,
      con bendais assa cennaib.

3673  Mór da cech uloc, nābu cert,
      fo·daimís fo slúag n·Êgépt;
      nī buI dōere bad teinne -
      co marbdais a prímgeinne.

3668.  buide, R.

3669 ff.  no marbtais gach prímgein no berthea
dōib 7 na mbíd di chlaind ó sein immoch no
  beirthi a sūlīb dessa assa cennaib.
(3661-4) After noble Joseph died, they had neither mobility nor dignity; the men of Egypt, full of deceit, put them under heavy slavery.

(3665-8) They enslaved them as they wished after the death of the famous Joseph; such slavery, a clear meaning, never happened in the yellow world.

(3669-72) Many children, it was a pitiful story, were born to the host of Israel with right eyes, a dear report, which were plucked out of their heads.

(3673-6) Much of every evil - it was not right - they used to suffer under the host of Egypt; there was no sorer slavery - that their firstborn were killed.

1. taxlaid to rhyme with amlaid.

2. The translation here follows the text as closely as possible, taking *occ.** 3672, as the equivalent of relative *no.* But the prose texts suggest that this and the following quatrain have been transposed, and that we should read *a suile dessen* in 3672: 'their right eyes were plucked out of their heads'.
3677    Ciarbo thromm a ndíre docht
        ro bae a nDía 'coa fortaacht:
               in mêt for-díngtis int slúig
          for-beirtis in each oenhúair.

3681    Ioseph má Néosíb ain,
        meioc Iosáin, meio Abarfín,
      do-rumalt, fri ríagla recht,
      deich fischit blíadna i n-Égępt.

3685    Do-chúaid for cel cluíthi eín,
      for slécht sen suíthi scoerdil;
             fíochaid dá mac, maith a ngreimm,
       Nánnasses ocus Êfraim.

3689    Do-ruménsat cách fo amacht,
      fos-ruménsat fir Égępt,
      dia mbuaid, dia mmathius, dia míad,
       cosin n-úair at-bath Ioseph.

3677.  dacht, R.
3680.  forbartaís, R.
3687.  ngráin, R.
Although their strict slavery was oppressive God was helping them; as much as the host oppressed them they increased at every time.

Joseph the son of noble Jacob, son of Isaac, son of Abraham, spent two hundred years in Egypt in rightful rule.

He died a death of overcoming sin (?)

in the tradition of dear noble wisdom; he leaves two sons of good authority, Manasses and Ephraim.

They thought that they had everyone in their power, the men of Egypt served them according to their success, their wealth and their honour until Joseph died.

1. Following DIL C 251.54 in taking anu’ithi as gen. ag. of anu’i, cf. 5863. But there is no other example of anu as an g-stem, required here for rhyme ( = aoerāi).
Ro-géanair MoIsi, mod glé,
i n-amhír na tromdaíre;
ro-léid, ciarbo chlain a chruth,
ase hi sruth Níl dia bádud.

Cona fuair Termod, gníom cert,
ingin Forainn ríg Êgépt,
'oínd sruth ic innslat a lán,
caimbé Ísúl fórsaid fíndnár.

Iar sin con-formart dia mnaíb
conu tuctais asin traíg
in mac mbec in G[h]rotha glain
úair do-rat Dísa foa mënmain.

Roda ceart Termod iar sein
feid oílaí cáth a cengein,
coro n-eráil, ba cain glonn,
bar fergo dia déasaltrom.

non íráileann for deag-daeinibh dia altrum, SSR.
(3693-6) Moses was born, bright work, in the time of the heavy captivity; although his shape was lovely, he was thrown out into the river Nile to drown.

(3697-3700) So that Tharmuth the daughter of Pharaoh the king of Egypt found him, a proper deed, when washing her hands at the river, a modest steady fair maiden.

(3701-4) After that she ordered her women to take him out of the shore, the little boy of pure shape, for God put it into her mind.

(3705-8) Tharmuth loved him after that as everybody loves an only child and ordered the best to rear him well.

1. This is a very strange use of formen, and bare = for does not occur elsewhere in SR. Perhaps amend to: for degamab dia degaltrom, or the like.
3709  ē súnn ro alt comba tréin
        ro díall fri claid n-Israhél;
        de-chúaid i fáth fiad cacha claid
        narbo mac d'ingín Íosaínd.

3713  Ísú cén lén, luadh nglanna,
        cén athair tréin talanna;
        forfhiltech gnaith gle cacha thuair
        's ind aimsir i roghnaíri.
(3709-12) When he had been reared until he was strong, he resembled the children of Israel; it went out widely that he was not the son of Pharaoh's daughter.

(3713-6) Jesus without sorrow, a pure mention, without a strong earthly father; the clear deed of every host was joyful at the time when he was born.
Cot-réinic lá forscín maig
fri oendiis ic imsergáin:
    indara n-aI dia chlainn cheirt,
araili ba do Êgypt.

Ô summ at-geõin narbo trén
in for do chlainn Israhél
    ba hé in guim garb een chert -
    xo marb in for a hÊgypt.

Ro-fitir in túath co glê
fer do marbad do Meíse;
    feub lêir do-rigned co cert
    at-choas do airrig Êgypt.

For-fúacart Forainn co cert
fer feraib amraib Êgypt
    ná beth dó dáin i nnaoch dů,
    acht a bãs no a hinnarbu.
(3717-30) He met one day in open country two men fighting together: one of them of his own proper people, and the other an Egyptian.

(3721-4) When he had seen that the man of the children of Israel was not strong, he killed the Egyptian — it was a rough unjust deed.

(3725-8) The people knew well that Moses had killed a man; it was told to the viceroy of Egypt precisely as it was done.

(3729-32) Pharaoh justly proclaimed to the famous men of Egypt that he should have no protection in any place, but that he should die or be banished.

1. In view of the next question, read ardfrg?
3733 Do-deochaid Meisí for feacht
for teched ria slúag n-Éirp
iar tírib, iar slíthrib srath,
co farnaic ind ingenréad.

3737 Co fúar sláig móir forsin maig
do gillaib is d'ingéneab
ic imméin chaírech fo sméacht
doichum topur is ti-prat.

3741 Co d'áine na trebthach tréin
im slíseab sléibhe Coréib
ba móir a ngáir forsin maig
ic dáil uscí d'aí chreidh.

3745 Dessoit Meissi, ba mod nglé,
for ochaír na sónair,
án-íoch, saothraíoch, beo a nert,
a oemur ic síríomthaíoch.

3749 Meisí ba trén in each dáil,
do chirid claimni Abráim,
ní cheill osól nglé ngimhraf ngléise
- is do réir Dó cét-ránio.
(3733-6) Moses went on a journey fleeing from the host of Egypt, through countries, through roads of river-banks, until the girls found him.

(3737-40) He found a great host of boys and girls in the open country, driving sheep under control to wells and springs.

(3741-4) There was a great tumult in the country as a result of the activity of the strong peasants around the slopes of Mount Horeb, watering their sheep.

(3745-8) Moses sat down, it was obvious, on the side of the road, anxious, tired, weak (as a result of) continuously travelling alone.

(3749-52) Moses, who was strong in every assembly, of the people of the Children of Abraham, the bright music of wise deeds does not conceal it - it is by God's will that he met (them).

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1. In view of the next quatrain, we might amend to in n-ingennraid, reading inraith for srath, and translate 'he found the girls'.
XXXVII.

3753 Ro bétar ann, caïnic, caïn,
'oca caïrib hi timmarcain,
i n-imblib int álúasg co nblait,
dí ingin in p[h]rrhácairt.

3757 Ro räid fri Moïsi, mod nglan,
iar saín in dara íngen:
'Cid nachar cobrai, dín cert,
a hóclaig út a hèreapt?

3761 Àtar-fail cen duine trén,
ar n-oemur i n-estarléin;
immun n-usce n-iar cach cruth
a-të in álúasg io ar sàrgud.'

3765 Àr-naraocht Moïsi, mod nglé,
nilpu héirge meraige,
co tarat cobair tréin trait
do hígenaib int ëacairt.
(3753–6) The two daughters of the highpriest were there, 1 weeping, tell (it)!; in difficulty with their sheep on the edges of the strong host.

(3757–60) One of the girls said to Moses in fair manner:
'Why do you not help us, proper protection, you follow from Egypt?

(3761–4) We are alone in great hardship without a strong man; the host is taking advantage of us in every way about the water.

(3765–8) Moses got up in a bright manner, it was not the rising of a fool, and gave swift strong help to the daughters of the priest.

1. Meyer read oə́me, without indicating whether he had 'beauty', 'game' or 'lament' in mind; all forms possible are fem. and would require a further emendation to oə́me. DIL.C.40.17 suggests emendation to oə́me; which removes the rhyme with oə́fıthib. Taking oə́me to be n. pl. of oə́me; and oə́ to be 2 sg. imper. of oə́med obviates any emendation.

2. This form is isolated, but cf. dadet fail, 1747, and nif-hər fail, 1560.
3769 Re gartatar leó dia taig,  
MoIse, amru cach n-ármait,  
on-cédlaitar a scéla  
dia n-athair cón iména.

3773 In sacart sluinti gaIseí  
ro fer fáiltí fri MoIsí,  
ar a o[h]ruth, ar a chúil an glain,  
ar fortacht dia ingenaib

3777 Re fhistai i[n] sacart iar sein  
in a centaid, i n-centreib;  
iar tíme iad Ríg, ráthar nil,  

3781 Hi gleumas sacairt cén lén,  
i fichaib sléib Coréib,  
do-rumalt MoIsí, mod nglé,  
am tréim an ainsire.

3785 NÍonraI níse, nort cech aláig,  
põese[h]lú cén bini, bithbúait,  
Rí bíthe borgsaig cén bruth,  
ros n-ordaithe feid ro báta.
(3769-72) They invited him (to go) with them to their home, Moses, more famous than any battle (?); they told their story to their father without denial.

(3773-6) The priest who expounded wisdom welcomed Moses, for his bounty, for his clear understanding, for saving his daughters.

(3777-3780) The priest then kept him in his company, in his family; according to the command of the king - a fair formy - he gave him his first daughter.

(3781-4) Moses spent, clear work, a third of his life there as son-in-law of the priest, without sorrow, in the villages of Mount Horeb.

(3785-8) The holy King of Heaven, the strength of every host, a fair support without sin, lasting victory, the King of the civilized world without treachery - He ordained them as they were.

1. Exempts. See Ex. xm. 1—2. 
2. int of R makes the line hypermelrical, but seems required by the sense.
Báis lathi Muysí i-ámuig
i sléib Chorob 'coa chaibríb
coníd n-árla:ssaír in Rí
a tathlassaír teintidi.

Rí ro forcéngart an-ne
for mac n-Ámra, for Moysé,
ro ráidi frís, rúthtar cert:
'Is ferr duít dúl i n-Égípt.'

Ro ráid Muysí, ñómar mglé,
'Ní tuidecht frit Íormnaíre,
ro fethar fín, fhebhtha baimh,
am fer éoraite dí Foraimh.'

'Usingg lá mo bréithir for feacht
ar cenn int tluáig i n-Égípt;
not nóibfaider fiadh each claind,
not særfaider for Foraimh.

Bcré úaim comartha lat
not særfa for Íoommart
co máth fil ní n-uáig fo níu
con-Í tìchtaínt frit menmain.'

Fo-súair mór do búsaid oen brath,
mór n-eonai úaig ce n-égrath,
co n-úall, ba mór ngaíisi glé
fo-súair Moysí, baí lathc.
(3789-92) Moses was one day out in Mount Horeb with his sheep, when the King addressed him out of a fiery dissolving flame.

(3793-6) The King ordered then the son of Amra, Moses; he said to him, a just onset: 'It is better for you to go into Egypt'.

(3797-3800) Moses said, clear labour: 'Not to oppose your commandment, (but) I myself know, an excellent deed, that I am a man whom Pharaoh considers an enemy.'

(3801-4) 'Go with my word on a journey to the people in Egypt; you will be sanctified before every people, you will be saved from Pharaoh.

(3805-8) You will bring with you a sign from me, it will save you from unequal combat, so that there is no whole thing under heaven which can oppose your desire.'

(3809-12) He got much victory without betrayal, much perfect wisdom with complete grace, with pride; it was much pure wisdom that Moses got — he was one day
RI do-rat fleise mbléith mbalnai
i lléim MoIsi meic Amrai
         diar lass ind rìb, rìgda soél,
         in rùn rìg i sléib Cheréb.

RI ro ràid co dàna
fri MoIsé taithbeu a lâma:
         [n]dara húair dì ba olan,
         ind úair aile ba gléglan.

RI do-rat sain fri samlai
de MoIsi, do mac Amrai
         'Is samlaid sain, ségda in amacht
         do-grèiss do-gàn-sa t'fortacht'.

3813.  mbalnai, R.
3814.  Amrai, R.
3822.  Amrai, R.
3824.  to fortacht, R.
(3813-6) The King who put a fair fortunate (?) wand into the hand of Moses son of Amron when the bush burned - a royal story - according to the will of the King on Mount Horeb.

(3817-20) The King who told Moses boldly to show his hand: at one time it was leprous, the next time it was pure and clean.

(3821-4) The King who gave that as an example to Moses, to the son of Amron: 'It is in that way, noble the command, that I will continuously help you'.

1. In spite of the spellings, Amrai does not seem to have a long final vowel, of, Amra : calme, 4477. For balnai cf. baldai, 4977, which perhaps derives from bal rather than from ball.

2. This seems to be an early example of the masc. gender of ru, of. fo ru, 6547.
In ri ro faílí fri tóir
do ehlannaíb a bhími IMoicíb,
do chath la bréithir ní dé dil
fri Forann coma druaidib.

Rí ro chart MoIsse for fecht
co Forann, co rígh n-Egëpt,
co tariaisd úad cén lén
olanna ansa Israhéil.

'Manis tariaisce co lúath
meicc Israhéil, líníb túath,
feidhmet mór náigal di cain
'mo-dílisit úad ar éin.'

Rí fo-tát híilí na aloíg,
ise hé ar tuire dergóir
- nín lén cloem, ná gò, ná ceist -
xí do-mhat dó in mbléithri[í]so.
(3825-8) The king who sent him to help the pleasant families of Jacob, to fight with dear God's word against Pharaoh and his druids.

(3829-32) The king who sent Moses on a journey to Pharaoh, to the king of Egypt, so that he should release without sorrow the famous families of Israel.

(3833-36) 'Unless he swiftly releases the children of Israel, with hosts of peoples, I will send many revenges from that which will deliver them from him by force.'

(3837-40) The king under whom all the hosts are, he is our tower of red gold - neither treachery nor falsehood nor trouble afflicts us - the king who gave him the fair wand.

1. Taking mo-dîfât as fut. 3 pl. of *im-dîla 'delivers'; it could also be 1 sg., as taken by Strachan and DIL. Since this compound is not otherwise attested, the possibility of its being a corruption of mos-dîfât should also be considered.
Raidió Meisi fíad each cláimn
iar sain iarua frit Forainn:
"Lessaig do álúsaig fén fo leith,
léic úait a thúsáth din Choimíd."

As-bert Forainn, fürm na gle,
ne tlbred doib a saere
co fessad cia bad mó náirt
- a ndúis-som nó dá Eógs.

Do-gniúth druíth in ríg
trí a bhrocht, ainneal annár,
nathracha co lúthth duin Ílaith;
dolbait a fústh dia fíleacht.

Do-rigni Meisi, mod ndíl,
i n-annais in ríg do nám,
la bríthir ndúi fíad Ílhathb,
dia Íleise comba gléanathair

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3844. Chiúned, R.
3849. druidi, R.
(3841-4) Moses said then in the presence of every family to Pharaoh: 'Look after your own people separately (and) release His people to the Lord'.

(3845-8) Pharaoh said, a clear sound, that he would not give them their freedom until he knew which was the stronger, their God or the god of Egypt.

(3849-52) The king's druids quickly make through their spells — an injustice of wickedness — serpents for the prince; they formed their shapes from their wounds.

(3853-6) Moses made, a fair manner, in the name of the King of Heaven, by the word of God before princes, his wand into a bright serpent.
3857  Nathir MoIśi f̄uabrad oath
      f̄ri nathraoha na m̄raíd;
      is-tig ar b̄luib imd r̄g
      d̄od̄as-f̄̄s̄̄id cose[ in] n-ceanýr.

3861  Gabais a nthraig do l̄r,
      MoIśi fiad in taig lomán,
      nos oraíth, node[ t] sel i fleisc;
      lasin sl̄g robó m̄rcheist.

3865  MoIśi m̄nn ċe b̄thba b̄'ro,
      h̄n̄a ḻ̄c̄īb seic Ianae,
      a aith̄sc̄ glaın, ḡn̄s̄̄d̄̄d̄̄ ngl̄s̄,
      is do r̄ir D̄̄ ro-á̄d̄̄ī.
(3857-60) Moses's serpent kept seeking battle with the druids' serpents; in the house in front of the king it ate them up until the last morsel.

(3861-4) Moses picked up his serpent before the full house, he shakes it, he turns it into a wand; the host was greatly troubled.

(3865-8) Moses, a hero above the ship of the world, the grandson of Jacob son of Isaac, it is by the will of God that he uttered his pure speech, a bright deed.