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

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

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

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

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\(^1\)For a discussion of this manuscript, see Brian Ó Cuív, *Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries* (Dublin Institute for Advanced Studies 2001) 163–200.
3869 Be húsnach Foraímn am-ne,
iar sin ro ráid fri Moíse:
'Maith limn dula dùib for fecht
mase maith la túaith n-Égpt.'

3873 Do-dechaid Moíse dia thig,
a treib Foraímn forúabrig;
con-bhóraid co glan in scoil
do dagdaínib Israhéil.

3877 Anam do-chumaid Moíse úd
for-congart cose in mórslúig,
do-rat fo hir for cèch mauch,
ne-bón dimus is dásacht.

3881 As-bert Foraímn oen sêna
fria chlamha, fria chenêla:
'For túatha Dé, torum aglé,
tabrad cèch tormaich ndeáere.'
(3869-72) Pharaoh was thus afraid, he said then to Moses:
'I wish that they should depart if the people of Egypt
wish it'.

(3873-6) Moses went to his house from the dwelling of
vainglorious Pharaoh; he told the story honestly to the good
people of Israel.

(3877-80) As Moses left him, he called the great host to him,
he angrily commanded everybody, vanity and madness filled him.

(3881-4) Pharaoh said without denial to his peoples, to his
tribes: 'Let everybody, a clear sound, increase the captivity
of the peoples of God.'
3885  
Dat ar toísech in tírth trúg
  fri MoIsh ar a n-ínlúad:
    'Acht fuair an eochar is amacht
    ní féarrar ní d'fhothaínt.'

3889  
Ráidid friu MoIsh co mbúid:
  'Ní bid fri balshí sboltrúisig;
  dáil Dá de-nessa eoch raimn
  bid tressai in-dáis báig Foraimn.'

3893  
Airdi Éisect, ilar aglann,
  ri gúach guine agus garbhaim,
    ba tarbh trá fri gleo, fri cath,
    a n-ed ba beo ba huasnaíoch.

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3887.  ismaacht, R.
3888.  du fhothaínt, R.
3889.  Ráididid, R.
(3885-8) The pitiful people complained to Moses of their harassing: 'We got no help but (rather) an increase of labours and punishments'.

(3889-92) Moses says to them with virtue: 'Do not be foolish and complaining; the dispensation of God, who despises every strife, will be stronger than Pharaoh's boast'.

(3893-6) The high king of Egypt, many valours, a false wounding rough fierce king, he was a bull of envy in fight and battle; while he lived he was terrible.

1. Or 'who tramples on'?
1897  aí ruaidh fhe Neisi tréin
   'Abhaire fhe olain n-Iasahail.
   dántar lóis, láthar nglé,
   Ían d'fáirfirt oach centige.

3901  Ían fíreann bhíadna in-sein
   oen gaili nduit nó tesein;
   a fhíne fór griob ceoch cruth
   oen a chlátha do bríanna.

3905  Frithuilid in n-úin oen leocht
   do fáirfirt in oach ceapart;
   a hithe is-tig oen ní i-snaoch
   oceasib oen is inathrach.

3909  Není bér is-tig, torua nglé,
   do deanib lén a hithe,
   tsaith nech a-snaig ó naoch drung
   - oísh úílb ina hiallaosrainn.
(3897–3900) The King who said to strong Moses: 'Tell the children of Israel; let them sacrifice a lamb for each house, a clear condition.

(3901–4) That is to be a male year-old lamb without a black or dark spot; it is to be cooked on the embers in every way without breaking its bones.

(3905–8) Take care to sacrifice the faultless lamb in every single place; it is to be eaten inside, legs, head and entrails, without anything going out.

(3909–12) If there are not enough to eat it in the house, a clear sound, let somebody come in from some (other) people - each of you in his sandals.
La lubh luachtú, lúadh nglé,
lá hanán nemedseachta,
bebhal rú laim, línib eoil,
for cressa for n-íomhchell.

A ithí for seanais saín,
a híghil fo far n-eurseannaib;
dia forraib fuidel fo laith
- a losuadh duibh i theoid.

A dáman do-gréis in-sein
deo each oen in each centréib
'd-foraithmet, monar aicheat,
for túsalaithi a Éigeat.'

A-tírt in mirig fo tràig
do mirig níne nothaín;
do-nat mor máigal hi orí
for rígáib BÍ ro ráidí

do forraithmet, R.
rígáib, R.
(3913-6) With wild herbs, a clear mention, with unleavened bread, staffs in your hands, with ranks of troops, your belts girded.

(3917-20) It is to be eaten standing, its blood on your door-posts; if any of it should be left over you are to burn it in the fire.

(3921-4) Everybody is to do that in every dwelling henceforth to commemorate your release from the Egyptians, a custom of tanks.

(3925-6) The rulers are subservient to the King of holy heaven; He has brought about many revenges on kings, the King who said it.

1. Lubai lachtoe is a misunderstanding of (cum) laetuis agstibus. Ex. xii 8.

2. For the spelling rigad, cf. 4634
Rí do-rat mór ndígal trēn
de naÍrud mac n–Írshéil;
be maidh toraimn for oech maig
for Forainn oona thústhaib.

Loccaimn ríasca, róm ndata,
cuili, Íasta, breonata,
bolagas, le sruth folas fann,
derecha, tene is toraimn.

Plág na prínaismne huili
steir cethri ecos duine;
gol oescha oléthi, gníd cert,
ro–chlos le firu Êgept.

Rí do-rat na deich plágá
ferthu frí húnaír cесьága;
ní lac re–gní iar cóir oeth
in Rí do-rat mór ndígal

tened, R.
(1929-32) The King brought about many strong vengeances to save the Sons of Israel; it was a thunderbolt upon every plain, upon Pharaoh and his peoples.

(1933-6) Frogs of the marsh, a fair course, flies, locusts (?), lice, blistering; with a slow stream of blood, darkness, thunder and lightning.

(1937-40) The plague of all the firstborn, both of animals and people; the cry of every house, a just deed, was heard by the men of Egypt.

(1941-4) The King brought the ten plagues upon them in the time of contest; it was not weakly that he acted in battle-array, the King who brought about many vengeances.

1. Cf. ἱρονατίαν γλ. σοινίας 'lice', Thes. 11.4.

2. But only nine are listed; the cattle murrain cannot be identified.
XLIV

Rejs[a] lēicet dēlmain ūndaib
'n-a măirmaib, 'n-a nōrmūnaiib;
semlaid do-chētar sēr lecht
- co sētaib amraib Ēgypt.

Cothri chēt, trīsha, trīsmaib,
i mēirī dēib do blēdnaib,
i nēgypt daill, tairbeirt trēn,
do chlaind airdeiro Ērēbal.

Iar sain scarant fri dōirē
Ēgypt co n-ilur ∣|
 iar blēdnaib co riagail raith:
trīshait iar cothri sētaib.

Do-rīgset sēt, slīncht co mūmaid,
con bēt a nēgypt sain-ūnaid,
con grīsa, ba sain in slīn,
do Ṣanīsa, do Sochuaith.

3959. int sīluaig, R.

3960. Sochuaith, R.
(3945-8) They let them go freely from them in their bonds, in their great hosts; this is the way they set out -- with the wonderful treasures of Egypt.

(3949-52) Four hundred, thirty, with lamentations, years they were in captivity, in dark Egypt, a strong conquest, the renowned Children of Israel.

(3953-6) After that time they parted from the oppression of Egypt of many deceptions, after years correctly calculated: thirty and four hundred.

(3957-60) They made their way, a victorious path, without fault north-eastwards from Egypt, without troubles, it was a fair host, to Ramses and Sochoth.

1. Reading *rov leicset*, cf. 4028.
HI raghas dae-s-foc tria nert
-a doire amnas Eigept;
dœ-rat impu nél fri dē
is tor tened oach n-aidebe.

In tene le leosuIt int sluáig
Éigept 's ind aidiúti adhúair;
in nél dorcha dèdb fri dē
co mbrissitis a cairpdé.

Iar sin ro réidset co laim
sluaig fer n-Eigept fri Forainn:
'Tiagum for ar oül oen lán,
lóoan úain claint n-Iarabál.

In Día as deoch for bith bùan
dœ-rat mith for ar mórslúag,
a-ta i[e] cathugad co tren
dar oen clainne Israhál.'

mbrissitis, R.
(3961-4) The very beautiful King brought them through his
strength out of the cruel captivity of Egypt; he put around
them a cloud by day and a pillar of fire by night.

(3965-8) The fire burning the host of Egypt in the cold night,
the dark cloud for them in the day, so that they kept
breaking their chariots.

(3969-72) After that the hosts of the men of Egypt said
eagerly to Pharaoh: 'Let us return without sorrow, let us
release the Children of Israel.

(3973-6) The best God in the lasting world has married our great host,
he is fighting strongly for the Children of Israel.'

1. Probably read annais, in spite of the rhyme.

2. Following Bergin, *Syr* xii 203.
3977  As-bert Forainn fergach friu:
      'Ní lóiscem ar laeisechu
      conos tucaim lenn i mbrait
      la toeb ar n-óir 's ar n-argait.'

3981  Do-chúaid Forainn cona slúag
      'na ndíad i mMuir Romra rúad,
      na slúaig remi rob sat tríth
      ocus Forann fo hírdadh.

3985  In rí roda saer iar sin
      ar Forainn cona aíbrib;
      trí a muincinn Mara Romuir
dos-fuc inna n-irchomair.

3989  In muir mór co múlib scél
      trías' tuc Día claind n-Israhél,
      ro dáil rí gréine cen ríann
      for formu féne Forainn.

3985.  dodasaer, R.
(3977-80) Angry Pharaoh said to them: 'We will not leave ..., until we bring them with us in captivity together with our gold and silver!.

(3981-4) Pharaoh with his host went after them into the red Mare Rubrum, the hosts who were strong before him, and Pharaoh himself far behind.

(3985-88) The King saved them after that from Pharaoh with his hosts; he brought them straight across through the safe way of Mare Rubrum.

(3989-92) The great sea of thousands of stories, through which God brought the Children of Israel — the King of the Sun spilled it completely on the shoulders of Pharaoh's army.

1. lae sechu is a hapax. Perhaps read ëx lae sechu and translate 'We will not omit a day's slaughter'?
3993  Bae Gaídel fri glègelt cain
      i n-Égept 'sind aimsir-sain;
            de-breth Scotta fíad each claimn
            ingen airmittnech Foraínd.

3997  At-roeßaid Gaídel co mbúaid
      dula dó i ndegaid int Ílúaig,
            ùair ba fáith fri glea scél
            úsman Déa Mac n-Israèil.

4001  Iar sain do-chúaid Gaídel Glas
      i llibuin lìb lethanbrás,
            fùspraíd meirge mara maill
            ar húsman ferge Foraínd.

4005  Luíd Gaídel cain cona bùaid
      iar sain sech India sairthúaith,
            core gab tìr, torem nglè,
            i n-insi Deprofane.
(3993--6) Gaïdel was engaged in pure grazing in Egypt at that time; he was given Scotch before all children, the respected daughter of Pharaoh.

(3997-4000) Virtuous Gaïdel failed to go after the host, for he was a prophet, discerning stories, for fear of the God of Israel.

(4001--4) After that Gaïdel Glas went in a ship on the great wide sea, he faces the hardships of the slow sea for fear of the anger of Pharaoh.

(4005--8) Fair Gaïdel went then with victory north-east past India until he reached land, a bright report, in the island of Taprobane.

1. Read Æò do-breth (cf. 6449), with adjustment of the cheville. There are no examples of active do-breth in SR.

2. There are no other examples of at-roebaid; Strachan's suggestion that it is thepreterite of ad-boind ('Action and Time', p. 7 n. 4) does not carry conviction. Perhaps read At-roí og..., cf. for-eimdes uad dul, LB 11852, in which case Æò should be omitted in the following line.

3. Read gleam for glea, and Dé for Déa in following line.

4. Read ar uaman (cf. 4004) and delete mac.

5. Read ler for lier.

6. Cf. cen meirg 277, 423; fo meirg, 5337; cen meirg, 6282. Perhaps a by-form of meirg?
Luid ónd indsi erctais slúaig,
Deprafane sel sfarthúaith;
baí 'n-a fíchnaib lín mbliadhna
fo na críchaib Caspíanda.

Ro bháide ann, ñrim chert,
do déagdoínib fer n-Egępt,
ooche cáth ríg rán regtai raim
immon n-ardríg, im Forainn.

Lín int slúaig cénno-thá sin,
ní fitir nech a n-áirim,
no chinnéd for cach díne
ar imbed a hilmhle.

Rí tarlaic Muir Romuir rúad
for Forainn cona morálúag;
ní thérna le do trírib
oid cénfer do hilmhrib.
(4009-12) He left the island of Taprobane, which hosts filled, for a while to the northwest; he was in their villages for a number of years, in the Caspian regions.

(4013--6) There were drowned there, a correct reckoning, of the nobles of the men of Egypt, five hundred valiant kings whom verses reach, as well as the high king Pharaoh.

(4017-20) The number of the host apart from that, nobody knows its reckoning; every numeration failed on account of the multitude of its many thousands.

(4021--4) The King cast the red Mare Rubrum over Pharaoh with his great host; not even one man amongst them of many thousands escaped to their lands.

1. See DIL s.v. 1 cinned.
Iar n-a ndamad, gníomhlinni,
iar marbad a príomhaidi,
ní cheol ceol suí srethaib slecht:
cosin ro-s mbaí ro-s lóicset.

XLW

Rí tuc claind n-Israhél ass
in tan ro mmol in mórchlass,
cen mmá, cen maccu, fri cath
sé cät mili fer n-armac.

Ó súnn ro-síachtatar tír
ro atlaigset dord ardrígh
a tèrnam iar ngábud cacht
iar mbádud a dergnámh.

Iar sin tuargábadh in chlas
do moladh Dó, bhí comda;
cansatar, ba deoda in tlus,
hili uli 'Cantemus'.
(4025--8) After their damming, a deed of surety, after the killing of their first-born, no wise man with ranks of stories conceals it: they let them go with all they had.

XIV

(4029-32) The King brought the Children of Israel out, when the great assembly praised him: as well as women and children, six hundred thousand armed men for battle.

(4033--6) When they had reached land they gave thanks to the High King for their escape from the danger of captivities, after the drowning of their bitter enemies.

(4037-40) After that the assembly was drawn up to praise God, it was fitting; they all sang 'Canemus', it was a divine prosperity.
Siúr do Molsi, Maire már,
iar sain ro ṣephain timpán,
ro cha cháin ceól do ríg nél
la bantreocht mac n-Israhél.

Rí rán ro dhuig riasin slúag
a druimni dogba dubruad,
rí ós caoch brí ce nem nél,
in rí tuc claind n-Israhél.
(4041--4) A sister of Moses, great Miriam, played the lyre after that; she sang music to the King of the clouds, with the women of the Sons of Israel.

(4045--8) The noble King parted his dark red ridge before the host, a King above every hill up to heaven of the clouds, the King who brought the Children of Israel.

1. dogba?
Batar buidig do Día dron
iar tèrnam do Muir Romor;
robdar dimdaig de for ruth
ö sùnn ràncatar dìthrub.

'Trùag do Día do-n-rat i mmert,
nàcha-n relic i n-Egept;
dò-n-fuc iar sêtaib oech cruth
diar n-ècaib isin dìthrub.

Cen bìad, cen linn, lethan locht,
cen étach beòs ar bithnoch;
ro-n lín bochta, ro-n bàs bath,
do-gêna in gorta ar marbad.'

Rì ro ràid friu, aurdairec dul:
'In hed bethi 'sin dìthrub,
nocho-for bìa i mmaig no taig
airchra bìid no òstaig'.
(4049-52) They were grateful to strong God after escaping from Mare Rubrum; they were immediately ungrateful to him after they had reached the desert.

(4053-6) 'Alas that God has brought us into trouble, that He did not leave us in Egypt; He has brought us by ways to our death in the desert.

(4057-60) Without food or drink, a great fault, we are still naked without clothing; poverty has filled us, death has slain (?) us, famine will kill us.'

(4061-4) The King said to them, a famous journey: 'As long as you are in the desert you will have no lack of food or clothing outside or inside.'
Rí roda sás don maind bláith
eosús ind fáil an imthláith;
ind lind fria tóir as cech maig
ḍo-fuo ḏōib asind ailíg.

Sretba in díthruib, delm n-ada,
ciabtar nemi nemnecha,
la cáich ciat serba slassa
- ḏōib-seom batar semnlassa

Do-rigset sét, sluicht co mbúaid,
a llám chlē fri muir mērglúair,
sīar-thúaid dar each fíech fri féth
fo c[h]Rích n-ammais n-Amalēch.

Gnísit cathu, crēda ríad,
frí slúag n-uathmar n-Amalíach;
de-rochaír már n-armach de,
tall tria choรสφιgil Moíse.
(4065--8) The King satisfied them with the mild manna and the pleasant flock of birds; he gave them the liquid out of the rock to help them out of every plain.

(4069-72) The desert streams, a fitting report, although they were venomous poisons, though all others think them bitter blows - to them they were sweet-tasting.

(4073--6) They made their way, a victorious track, with their left hand to the great bright sea, northwestwards over every flourishing settlement in the fierce land of the Amalekites.

(4077-80) They gave battles, a valiant progress, against the terrible army of the Amalekites; many armed men fell because of it yonder through the cross-vigil of Moses.
ō ro-láset ár int slúsaig
Amaléch aurdaic adraíd,
im slíab Sína, sréthaib secht,
ro świdigseair longphort.

iar cathaib, iar níthaib níad,
frí clainn n-áraig n-Amalíach,
i sléib Sína, slúagda a ngal,
fo bannaib búsda bétar.
(4081--4) When they had destroyed the famous strong army of the Amalekites, they settled their camp, in peaceful ranks, around Mount Sinai.

(4085--8) After battles, after combats of warriers, against the wrathful children of Amalek, they were in a state of victory in Mount Sinai, their fighting was that of a host.
XLVII

4089  Do-Érfas gním n-ingnadh dób
i sléib Shína fo-chétís;
fiadh gnúis int shúile, torom nglé,
daig derg dèirmór teaintide.

4093  In [R]í do-deahaid do nim
do dingnaib ríchid rínggil,
co formaíg recht sainglice slán
for cinnd n-aídiré n-Abrám.

4097  Rí ro gart, saíní gníma,
MoIsi lais i slíabh Shína
céin dig, cén bhin, ba mod nglé,
co cenn cethrachat lathe.

4101  Rí do-ridnacht do MoIsi
deich mbriathra glana gaeissi
iar sréithaib ríagla, réim náil,
do thinchose in mòrp[h]obuil.

4105  Do thidnaíul rechta rüil
céin iarrach turn tria glanbhéill,
in Rí tháinig do nim glass
co timnaíb dób do-Érfas.
(4089–92) A wonderful deed was immediately shown to them in Mount Sinai; before the face of the army, a bright report—a great red fiery flame.

(4093–6) The King came from heaven, from the heights of bright-starred heaven, and imposed a complete, nobly wise law on the famous race of Abraham.

(4097–4100) The King called Moses to him in Mount Sinai—a fair deed—without food or drink—it was clear work—for forty days.

(4101–4) The King gave to Moses ten pure words of wisdom, arranged by rule, a dear progress, to teach the great people.

(4105–8) The King who came from blue heaven with commands was shown to them to bestow a clear law without error through its pure meaning.

1. This forraicg, together with that quoted in DIL F 348. 23, must represent corruptions of -forraim, perf. 3 sg. of fo-ruim, cf. dia ro fuirmed recht Adomnán for Góedelaib, LU 2257.
A n-hed ro baí Meisi ist élégib,
nocho-s rala for dageöl;
do-rigned leō, nír gním cōir,
ōc̣ḍam dēilīgthī dērgōir.

Iar sain ba messu cach scēl
do thūthaib mac n-Iṣrahēlī
eter firu is mā cen rath,
a ndul huili dia adrad.

Diūltad for rīg n-angel n-úag,
ba mōr in gnīm don mōrslūag,
ā hithe ind [f]oir gairb
fiād deilīb ind ōc̣ḍaim hērmairb.

Ferggach friu Fīadu, ba eōir,
fri clainn n-engaig n-Iṣcōib,
sō tarmart tairbert int slūaig
fo thuinn talman fri hōc̣hōuir.
(4109–12) While Moses was upon the Mount they were not well advised; there was made by them, it was not a lawful deed, a distinguished young ox of red gold.

(4113–6) After that things got worse with the peoples of the Children of Israel: both men and women without grace all went to worship it.

(4117–20) It was a great crime for the great host to deny the king of the holy angels, and to eat the rough grass in front of the image of the lifeless young ox.

(4121–4) The Lord was angry with them, it was right, deceitful with the children of Jacob, so that he was on the point of bringing them all under the earth immediately.

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1. SSR has dam indlathe do dergár 'an ox cast in red gold', which seems to give a better reading.
Goro gáid Moísi iar sin
forsin Ríg comna singlib

oro léiced dó a chosc féin
's a timargain dia úagrair.

Manibed Moísi, mod nglé,
as-bert in Rí orddnide,

oenfer dib fri gleo ná gail
ní fáicbed beo for talmain.

Fiad gnúis Dé, ba díada túr,
ic fóglaim riagla is rígrún

i sléib šína, [ba] sliucht nglé,
a n-hed eían ro baí Meíse.
(4125-8) Until Moses prayed then to the King with his angels that he should allow him (to impose) his own punishment and to discipline them as he wished.

(4129-32) The lofty King said that, had it not been for Moses - clear work - he would not have left a single man of them alive for battle or fighting.

(4133-6) For the long time Moses was on the Mount of Sinai, it was a clear tradition, in God's presence, it was a divine searching, learning the law and royal mysteries.
XLIX

4137 For-ócart MoIse fo nert
forsin slúag baí 'na e[h]e[mh]eacht
iar sin fri rō teòra n-úar
coro marbtais in mór-sluag.

4141 Conár' choicled, cróda gair,
[5]
nech a máthir no áthair,
no dia bráthair, bág co mbéit,
no dia chaíin no dia charait.

4145 Ro-s hort Moíse, monor nglé,
etir eithri cocs duine,
eter fíru is maocu is mná
do-s-rat fo ehlaidiub digla.

4149 Ro menmaiged lais iar sein
in delb dhind ór derg, demein;
do-ridnacht dób, nírbo thuág,
triúna shliúd den mór-sluag.

4153 Do-rimnai Día, torom nglé,
a cosa cen sìl comairge;
iar n-urd gaísi, cróda cacht,
is for Moíse for-ócart.
(4137-40) Moses in strength proclaimed to the band which accompanied him that they should after that slaughter the great host for three hours.

(4141--4) That no one should spare -- a cruel word! -- his mother or father, or his brother -- combat of strength -- or his companion or his friend.

(4145--8) Moses struck them, clear work, both animal and human -- men, children and women, he put them to the avenging sword.

(4149-52) The effigy of red gold was ground up by him, certainly; he gave it to the host, it was not sod, mixed in their food.

(4153--6) God commanded, a clear sound, that they should be punished without any ounce of pity; according to wisdom, a cruel captivity, it is to Moses that he proclaimed it.


2. Both cocild (trans.) and cocild do are attested, see DIL.

3. This is neither in the Bible, nor in the prose versions.

4. Reading membaiged.
4157 Do-thárrraid teidm dúisire dóib
iar o shin do galur meáin;
ba marth sochaidi deont álúag
dond iméruth roenach rovíad.

4161 Rí ro ráidi friu co glé:
'Dènaid nathraig ñ-umaide,
turgabar fri orann co rath
úain álúag fri siríellad.

4165 Cip hé ar-dó-cé dón maig,
in orann ocus in nathraig,
bist álána ocha ndénat,
do galur ní heplálat.'

4169 Figuir Crist at-beir ann-sain
do-deochuirt diar tseargain;
túargabad fri orann co rath
is dar ar ocnn ro crochadh.
(4157-60) After a time a harsh plague of dysentery came to them; a number of the host died of the very severe disastrous flux.

(4161-4) The King said to them clearly: 'Make a bronze serpent, let it be lifted up on a tree prosperously for continuous gazing upon.

(4165-8) Whoever shall see in the open the tree and the serpent, they shall be well whatever they do, they shall not die of illness'.

(4169-72) He figures forth Christ here, who came to save us; He was prosperously raised up on a tree and was crucified for us.
4173  Cib bé fris-aiccidar ann,
    Íssu Críst, ombachtta a rann,
        ra-ábía nem, nássad ndaingén,
            i mbithoentaír archaingel.

4177  Sléig sìl Adam do cech dů,
        eis moebu is pheothachu,
            ili huili, comaíd nglē,
                a-tá a oomdál fri Meáse.

4181  Manbad ruirig ními náir
        con-ic anach suilig sográid,
            ba lór d'húathaib ó cech maig
cora túathaib dia tarraid.
(4173—6) Whoever sees Jesus Christ, whose portion is strength, there, he shall have heaven, a certain festival, in the eternal company of angels.

(4177—80) The hosts of the children of Adam from every place, both saints and sinners, many and all, a clear ranking, their assembly is with Moses.

(4181—4) If it had not been for the King of noble heaven, who controls every precious pleasure, there would have been many horrors everywhere to the peoples to whom it came.