

Saltair na Rann

In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502¹ in the Bodleian Library, Oxford (Anecdota Oxoniensia. Mediæval and Modern Series Vol. I, Part III). During the 1970s Professor David Greene conducted a seminar on this text at the Dublin Institute for Advanced Studies. As a result, he published with Fergus Kelly an edition and translation of *The Irish Adam and Eve story from Saltair na Rann* (lines 833–2240) in 1976. This was accompanied by a volume of commentary by Brian O. Murdoch, published in the same year. Both volumes are currently in print, and for sale at €15 each (€25 for the pair).

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

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

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

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¹For a discussion of this manuscript, see Brian Ó Cuív, *Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries* (Dublin Institute for Advanced Studies 2001) 163–200.

XLI

3869 Ba huamach Forainn an-ne,
iar sin re ráid fri Moise:
'Maith linn dula dóib for fecht
maso maith la túaith n-Égept.'

3873 Do-dechaid Moisi dia thig,
a treib Forainn forúabrig;
con-hécaid co glan in soél
de dagdaírib Israhél.

3877 Anai do-chuid Moisi úd
for-eongart cuce in mórslúg,
do-rat fo hár for oích smacht,
re-áin dínuis is dásaacht.

ra LLín

3881 As-bert Forainn oen sēna
fria chlanna, fria chenēla:
'For túatha Dē, torum nglé,
tabrad oích tormach ndeēre.'

(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 Batar toirsech in túath trúag
 fri Moisi ar a n-ínlúad:
 'Acht fúráil saethar is smacht
 ní fúarumar ní d'fortacht.'
- 3889 Ráidid friu Moisi co mbúaid:
 'Nā bíd fri baísi mbéiltrúag;
 dál Dē do-nessa oech rainn
 bíd tressai in-dás bág Forainn.'
- 3893 Ardri Égept, ilar nglenn,
 rí góach guinech garblenn,
 ba tarb tnú fri glee, fri oath,
 a n-ed ba beo ba huamnach.

3887. ismacht, R.
3888. du fortacht, R.
3889. Radidid, R.

(3885-8) The pitiful people complained to Moses of their harrassing: '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 ¹ 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' ?

- 3897 Rí ro ráid fri Moisi trén
 'Abhair fri claind n-Israhél:
 déntar leó, láthar nglé,
 úan d'idpairt cach centige.
- 3901 Úan firenn bliadna in-sein
 oen gailí nduib nó tenein;
 a fuine for grís ceoh cruth
 oen a chmáa do brissind.
- 3905 Frithlíd in n-úan oen lecht
 do idpairt in cach oenphort;
 a hithe is-tig oen ní i-mach
 coesaib cenn is inathrach.
- 3909 Meni bē is-tig, torum nglé,
 do doenib lín a hithe,
 taet nech a-muig ē nach drung
 - cōch úaib ina hiallscrund.

Rí ráid...

3897. C co trén, R.

(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 ^{people} to eat it in the house, a clear sound, let somebody come in from some (other) people - each of you in his sandals,

3913 La lubai lachtoe, lúad nglé,
la harán nendescraigthe,
 bephla for láim, línib eil,
 for cressa for n-inthimchall.

3917 A ithi for sessam sain,
u/ a hfaíl fo far n-aursannaib;
 dia forraib fuideil fo leith
 - a loscud duib i teneid.

3921 A dēman do-grēs in-sein
do each oen in each oentreib
 d'fōraithmet, monar cleacht,
 for túsalaiothi a Égept.'

3925 A-tāt in muirig fo tzaig
do ruirig nime noebnair;
 do-rat mór mīgal hi cri
 for rīgaib Rī ro ráidi

3921. do fōraithmet, R.

3928. rīgab, R.

(3913-6) With wild¹ 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 tasks.'

(3925-8) The rulers are subservient to the King of holy heaven; He has brought about many revenges on kings,¹² the King who said it.

1. Lubai lachtoe is a misunderstanding of
(cum) lactucis agrestibus, Ex. xii 8.

re/

2. For the spelling rigab, cf. 4634

XLIII

3929 Rí do-rat mór ndígal trēn
do saírad mac n-Iarahél;
ba maidm torainn for cech maig
for Forainn cóna thúathaib.

3933 Loscainm ríasca, rēim ndata,
cuili, bíasta, breonata,
bologach, la sruth fola fann,
dorcha, tene is torann.

3937 Plāg na príngéinne huili
eter cethri ocus duine;
gel ceccha olēthi, gním cert,
ro-chlos la firu Égept.

3941 Rí do-rat na deich plāga
forthu fri huair combāga;
ní lac ro-gní iar cóir cath
in Rí do-rat mór ndígal

XLIII

(3929-32) The King brought about many strong vengeancees to save the Sons of Israel; it was a thunderbolt upon every plain, upon Pharaoh and his peoples.

(3933-6) Frogs of the marsh, a fair course, flies, locusts (7),
lice, blistering; with a slow stream of blood, darkness, thunder and lightening.

(3937-40) 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.

(3941-4) The King brought the ten ² plagues upon them in the time of contest; it was not weakly that he acted in battle-array, the King who brought about many vengeancees.

1. Cf. brecnatin gl. scinifes 'lice', Thes. 11.4.

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

3945 Ro[s] lēicset dīlmain údaib
 'n-a ndīlmaib, 'n-a mōrluagaib;
 samlaib do-chōtar for fecht
 - co sētaib anraib Ēgept.

3949 Cethri chēt, trīcha, trīannaib,
 i ndeiri dōib do blīadnaib,
 i nĒgept daill, tairbeirt trēm,
 do chlaínd airdeiro Israheíl.

3953 Iar sain searsat fri doire
 Ēgeipt co n-ílur cloíne; [4]
 iar mblīadnaib co riagail raith:
 trīchat iar cethri cētaib.

3957 Do-rigset sét, slíocht co mbúaid,
 oen bét a hĒgeipt sair-túaid,
 oen gríssa, ba cain in slúag,
 do Ramissa, do Sechuath.

3959. int sluaig, R.

3960. Sechuath, R.

(3945-8) They let them ¹ go freely from them in their bonds,
in their great boats; 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 Ramessa and Sochoth.

1. Reading ros leicset, cf. 4028.

- 3961 Rí ragmas das-fuo tria nert
a doíre annas Ēgept;
do-rat impu nēl fri dē
is tor tened cach n-aidehe.
- 3965 In tene ic loscud int slúais
Ēgeipt 's ind aidehi adhuair;
in nēl dorcha dōib fri dē
co mbrissitis a cairpde.
- 3969 Iar sin ro ráidset co laimn
slúais fer n-Ēgeipt fri Forainn:
'Tíagan for ar oúl cen lén,
lēcann úain claind n-Israhél.
- 3973 In Día as dech for bith búan
do-rat meth for ar mōrslúag,
a-tá i[c] cathugad co trén
dar cenn clainne Israhél.'

(3961-4) The very beautiful King brought them through his strength out of the cruel ¹ 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 ² 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 harried our great host, he is fighting strongly for the Children of Israel.'

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

2. Following Bergin, Exodus xii 203.

3977 As-bert Forainn fergach friu:
 'Ní léicfem ar laesechu
 conas tucam lenn i mbrait
 la toeb ar n-ōir 's ar n-argait.'

3981 Do-chúaid Forainn cona slúag
 'na ndíad i mMuir Romra rúad,
 na slúaig remi ro[p]sat triúin
 ocus Forann fo hídíad.

i 6/
i/i/ú/

3985 In rí roda saer iar sin
 ar Foraind cona airbrib;
 tria muincinn Mara Romuir
 dos-fuc inna n-irchomair.

3989 In muir mór co mílib scél
 trias' tuc Día claind n-Israhél,
 ro dáil rí grēne cen rainn
 for formu féne Forainn.

(3977-80) Angry Pharaoh said to them: 'We will not leave ,¹
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. laesechu is a hapax. Perhaps read ār lae sechu
and translate 'We will not omit a day's slaughter' ?

3993 Bae Gaídel fri glēgelt cain
i n-Ēgept 'sind aimsir-sain;
do-breth Scotta fíad cach claimn
ingen airmittnech Foraind.

3997 At-roebaid Gaídel co mbúaid
dula dó i ndegaid int slúraig,
úair ba fáith fri glea scél
úaman Déa Mac n-Israhél.

4001 Iar sain do-ohúaid Gaídel Glas
i llibuirm lit lethanbras,
fúapraid meirge mara maill
ar húaman ferge Foraind.

4005 Luid Gaídel cain cona búaid
iar sain sech India sairthúaith,
core gab tír, torom nglē,
i n-insi Deprofane.

(3993--6) Gaídel was engaged in pure grazing in Egypt at that time; he was given ¹Scotta before all children, the respected daughter of Pharaoh.

(3997-4000) Virtuous Gaídel failed ²to go after the host, for he was a prophet, discerning ³stories, for fear of ⁴the God of Israel.

(4001--4) After that Gaídel Glas went in a ship on the great wide sea, ⁵he faces the hardships ⁶of the slow sea for fear of the anger of Pharaoh.

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

1. Read dó 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 the preterite of ad-boind ('Action and Time', p. 7 n. 4) does not carry conviction. Perhaps read At-roí ó G. ... , cf. for-eimdes uad dul, LB 118^b52, in which case dó should be omitted in the following line.

3. Read glei^{id} for glea, and Dé for Déa in following line.

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

5. Read ler for lir.

6. Cf. cen meirg 277, 423; fo meirg, 5337; cen meirg, 6282. Perhaps a by-form of mairg?

4009 Luid ònd indsi erctais slúais,
Deprefane sel síarthúaith;
baí 'n-a fíchaib lín mblíadna
fo na críchaib Caspíanda.

4013 Ro báided ann, árim chert,
do degdoínib fer n-Égept,
oóic céit rīg rán regtai rainn
immon n-ardrīg, im Forainn.

4017 Lín int slúais cenmo-thā sin,
ní fitir nech a n-árim,
no chinned for cach díne
ar imbed a hilmíle.

4021 Rí tarlaic Muir Romuir rúad
for Forainn cona mórslúag;
ní thērna leo dia tírib
oid cenfer do hilmílaib.

9

(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 ¹ 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.

4025 Iar n-a ndammad, gnīm glinni,
iar marbad a prīmgindi,
nī cheil cech suī srethaib slecht:
cosin ro-s mbaí ro-s lēicset.

XLV

4029 Rī tuc claind n-Israhél ass
in tan ro mmol in mōrchlass,
cen mnā, cen maccu, fri cath
sé cēt mīli fer n-armach.

4033 Ō sunn ro-síachtatar tír
ro attlaigset dond ardrīg
a tērnām iar ngábud cacht
iar mbádud a ndergnámat.

4037 Iar sin tuargabad in chlas
do molad Dē, ba comdas;
cansatar, ba deoda in tlius,
hili uli 'Cantemus'.

(4025--8) After their damning, 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.

XLV

(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 'Cantemus', it was a divine prosperity.

4041 Siūr do Moisi, Maire már,
 iar sain ro sephain timpán,
 ro chachain ceól do rí n-Israhél.
 la bantrecht mac n-Israhél.

4045 Rí rān ro dluig riasin slúag
 a druimni dogba dubrúad,
 rí ōs cach brí co nem n-Israhél,
 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 red¹
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 ?

XLVI

- 4049 Batar buidig do D'ia dron
 iar tērnām do Muir Romer;
 robdar d'ímdaig de for ruth
 ō sunn rāncatar d'íthrub.
- 4053 'Trúag do D'ia do-n-rat i mmert,
 nācha-n relic i n-Ēgept;
 do-n-fuc iar sétaib cech cruth
 diar n-écaib isin d'íthrub.
- 4057 Cen bíad, cen linn, lethan locht,
 cen étach beós ar bithnocht;
 re-n lín bochta, ro-n bás bath,
 do-gēna in gorta ar marbad.'
- 4061 Rí ro ráid friu, aurdairc dul:
 'In hed bethi 'sin d'íthrub,
 nocho-fer bíá i mmaig no taig
 airchra bíid no ētaig'.

XLVI

(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'.

- 4065 Rí roda sás don maind bláith
ceus ind fall ēn imthlāith;
ind lind fria tōir as ceeh maig
do-fuc dōib asind ailig.
- 4069 Sretha in dīthruib, delm n-ada,
ciabtar nemi nemnecha,
la cāch ciat serba slassa
- dōib-seom batar semblassa
- 4073 Do-rigset sét, sliucht co mbúaid,
a llām chlē fri muir mērglúair,
síarthúaid dar cach fīeh fri fēth
fo e[h]rích n-amnais n-Amaléch.
- 4077 Gnísit cathu, orēda rīad,
fri slúag n-uathmar n-Amalíach;
de-rochair mēr n-armach de,
tall tria chrosfigill 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.

4081 Ō ro-láset ár int slúaiḡ
Amalēch aurdaiḡ adruaid,
im slíab Sīna, srethaib secht,
ro suidigsetar longphort.

rk

4085 Iar cathaib, iar nīthaib níad,
fri clainn n-íraig n-Amalíach,
i sléib Sīna, slúagda a ngal,
fo bannaib búada bātar.

—

(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 warriors, against the wrathful children of Amalek, they were in a state of victory in Mount Sinai, their fighting was that of a host.

- 4089 Do-ārfas gnīm n-ingnad dōib
i slēib Šīna fo-chétōir;
fíad gnūis int slúaig, torom nglē,
daig derg dermōr teintide.
- 4093 In [R]í do-dechaid do nim
do dingnaib rīchid rindgil,
co formaig recht sainglice slān
for ciniud n-airdire n-Abrām.
- 4097 Rī ro gart, eaīni gnīna,
Moīsi lais i slíab Šīna
cen dig, cen bíad, ba mod nglé,
co cenn cethrachat lathe.
- 4101 Rī do-ridnacht do Moīsi
deich mbriathra glana gaeissi
iar srethaib ríagla, rēim ndil,
do thinchosc in mōrp[h]obuil.
- 4105 Do thidnacul rechta rēil
cen imracul tria glanchēill,
in Rī thānic do nim glass
co timnaib dōib do-ārfas.
-

XLVII

(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 imposed¹ 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 formaig, together with that quoted in DIL F 348.23, must represent corruptions of -forruin, perf. 3 sg. of fo-ruimi, cf. dia ro fuirned recht Adomnain for Goedelaib, LU 2257.

XLVIII

- 4109 A n-hed ro baí Meisi ist sléib,
 nocho-s rala for dageíl;
 do-rigned leō, nír gním cōir,
 ōcdam deiligthi dergōir.
- 4113 Iar sain ba messu cach scél
 do thúathaib mac n-Israhél:
 eter firu is mná cen rath,
 a ndul huili dia adrad.
- 4117 Diúltad for rīg n-angel n-úag,
 ba mōr in gním don mōrslúag,
 ~~oCWS~~ a hithe ind [f]eoir gairb
 fíad deilb ind ócdaim hērmairb.
- 4121 Ferggach friu Fíada, ba eōir,
 fri clainn n-engaig n-Iġcōib,
 eo tarmart tairbert int slúag
 fo thuinn talman fri hoenhúair.

XLVIII

(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 ¹ young ox of red gold.

(4113--6) After that things got worse with the peoples of the Children of Israel: beth 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, with the ^{deceitful} ~~many~~ children of Jacob, so that he was on the point of bringing them all under the earth immediately.

1. SSR has dam indlathe do dergor 'an ox cast in red gold', which seems to give a better reading.

- 4125 Goro gāid Moīsi iar sin
 fersin Ríg cona ainglib
 coro léiced dó a chose féin
 's a tímargain dia úagréir.
- 4129 Manibed Moīsi, mod nglē,
 as-bert in Rī orddnide,
 oenfer díb fri gleo nā gail
 nī fáicbed beo for talmain.
- 4133 Fiad gnūis Dé, ba díada túr,
 ic foglaim ríagla is rīgrún
 i slēib Šīna, [ba] sliucht nglē,
 a n-hed eían ro baī Meīse.
-

(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.

- 4137 For-fócart Moísi fo nert
forsin slúag baí 'na e[h]oimthecht
iar sin fri rē teōra n-uár
core marbtais in mōrslúag.
- 4141 Conār' choicled, crōda gair,
nech a máthair no athair,
no dia bráthair, bág co mblait,
no dia chaím no dia charait.
- 4145 Ro-s hort Meíse, monor nglē,
etir cethri ocus duine,
eter firu is maccu is mnā
do-s-rat fo ehlaidiub díglā.
- 4149 Ro menmaiged lais iar sein
in delb dind ór derg, demein;
do-ridnacht dōib, nírbo thrúag,
 triana mbiúdd don mōrslúag.
- 4153 De-rinnai Día, torom nglē,
a cose cen síl comairge;
iar n-urd gaissi, crōda cacht,
is for Moísi for-fócart.
-

(4137-40) Moses in strength proclaimed to the band which accompanied him¹ that they should after that slaughter the great host for three hours.

(4141--4) That no one should spare² -- 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 animal³ and human -- men, children and women, he put them to the avenging sword.

(4149-52) The effigy of red gold was ground up⁴ by him, certainly; he gave it to the host, it was not sad, 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.

1. filiu Leui, Exod. xxxii 28.

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

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

4. Reading menbaiged.

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4157 Do-thárraid teidm dúaire dóib
iar cēin do galur medóin;
ba marb sochaidi dont slúag
dond imsruth roenach rorúad.

4161 Rí ro ráidi friu oo glé:
'Dēnaid nathraig n-umaide,
turgabar fri crann oo rath
úasín slúag fri sírsellad.

4165 Cip hē ar-dos-cé don maig,
in crann ocus in nathraig,
biat slāna oacha ndénat,
do galur ní hepélat.'

4169 Figuir Críst at-beir ann-sain
do-deochuid diar tesargain;
túargabad fri crann oo rath
is dar ar omm ro crochad.

(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 hé fris-aiccidar ann,
Íssu Críst, cumtacha a rann,
ra-mbía nem, nāssad ndaingen,
i mbithoentaí archaíngel.
- 4177 Sléig síl Adaim do cech dū,
eter noebu is pheethachu,
ilí huili, comgrád nglē,
a-tá a comdál fri Moíse.
- 4181 Manbad ruirig nímí nāir
con-ic cach suilig sográid,
ba lór d'huáthaib ós cech maig
dona túathaib dia tárraid.
-

(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.
