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.
HI ro-xídi friú cem lén
fri oláin n-amrai n-Israhél,
co nesmitais dòib solais nglain
cois ind arcc testemain.

DíMs dòib fri soírei slecht,
fri cerdaís, fri prímoibnecht:
Adiar adna irdaig mór
is int amra Ithidún.

Do t[h]reib Leui, lêt[h]ar ndil,
do róir ind Ríg do noebnín,
sechtmogo fer, fobaid fecht,
fria cohaír, fria tóthirecht.

Cétna gním, gníset mar ocheg

dabach humai, istudlec,
co n-ilur delb, lethan lecht,
trethin derrb txí fer deó.

noeúmib, R.
(4185—8) The king said to them without sorrow, to the famous Children of Israel, that they should build for themselves a pure church, and the Ark of the Covenant.

(4189—92) There were two of them engaged in craftsmanship of cuttings, in artisanship, in fine smith's work: skilful Adias who restored walls, and the famous Ithidún.

(4193—6) There were seventy men of the tribe of Levi, a dear state, by will of the king of holy heaven, to help and serve them, a prompt movement.

(4197—4200) The first deed, they made like a bell a brazen vat, a treasure-place, with many figures, a wide monument, the certain ... (?) of thirteen men.

1. Adias, Adias etc. in the prose versions. The Biblical names of these two are Beseleel and Ooliab, Exod. xxxi 2, 6. Ithidún appears to be identical with Ithithm, one of the temple musicians; see Sigae xviii 30 §6, where he is paired with Ethēn.

2. Exod. xxx 18: Facies et labrum aeneum cum basi sua ad lavandum.

3. Perhaps ûrethm 'strength' (cf. 3644), in the meaning 'burden'. The prose texts have û téigis oethi sul dēd û into which fourteen men could go', which cannot be right.
4201  Guin tênaissi tadbat rûin,
       mdat ad-fêt in scriptiùr
       eter siru is macou is mná,
       baoc fàirn mn oceh cenfir iarna.

4205  In tres guin ro glê cen chol,
       tagdas Dé, tabernaocel;
       nibu dín[n]im la Díe ndil
       ocn a mîlîb nibailîb.

4209  Cethramad guin ind ërc ûag
       ocin im-rêcht fri ocnh inlùad
       ërc delgnaid, dîn do ocnh threib,
       amal ocnh sacrín n-îldelbaig.

4213  Ri do-rôxmânn dóib, ba bûaid,
       in n-solais n-ôrhuill noebuaig,
       etir fot, cen chailltti cert,
       etir aydddi oceh lethet.
(4201-4) The second deed which shows a mystery, a matter which Scripture recounts, an iron hook for every man then, men, women and children.

(4205-8) The third deed which he revealed with fault -- the house of God, the tabernacle; God did not despise it, with its thousands of miracles.

(4209-12) The fourth deed was the holy Ark; gold fairly covered it for every motion, a protection to each tribe like any ornamented shrine.

(4213-6) The King marked out for them, it was a virtue, the great golden holy pure church, its length, correctness without hardness, its height and width.

1. Lit. 'with miraculous thousands'.

2. For the anomalous length of *im-recht*, cf. 2641.
Tríoha cubat, comul nglé,
etir lethet is airíse,
coIca cubat fé chmecht aruth
inniu furt fri suidiugad.

Cláraib caínib crotha glain
slánaib searcraib sodelbaib,
iar timruid tairchil ocht greim
do fidrud caíndil seósaim.

Gúirirt ceothrochair, cumtaig greád,
nírbo drotchrothail derrár;
cath[la]íí gelbdáí, gním n-ógdaí,
fachlái febdáí forúrdáí.

Rí ros orddaig olethaib clár,
dó-s-forgaib sréthaib scoergrád,
re-dás cinn frí hérghna alt:
dá chlár ságdaí sescat.
(4217-20) Thirty cubits, a bright joining, in both width and height, fifty cubits in its length for founding in a shape of beauty.

(4221-4) With fair boards of pure shape, perfect, noble, well-formed, each portion serving as an enclosure, of dear noble shittim wood.

(4225-8) A rectangular circuit, a dignity of building, it was not a huge ... ... ...; bright nails (?), a pure deed, excellent gilded coverings (?).

(4229-32) The king ordered them with planks of boards, he raised them with rows of noble dignities, he fixed them with wisdom of joints: sixty-two noble boards.

1. The second element is obscure. Perhaps connected with trochlaig, trothlaig 'defiles, profanes', the origin of which is also obscure.

2. Perhaps 'battle nails', referring either to paxillos 'pegs', Exod. xxvii 19, etc., or incastraturas 'tenons', Exod. xxvi 17 ff.

3. The reading is not certain, since fochlaí has been corrected to fochoir at 4249. SSR has oo fochoir for órdaib since 413, translated by Dillon as 'with gilt edges', but there are no other examples of fochoir 'edge' with prothetic $f$-; for fochoir (from fochoir) see O'Rahilly, Celtica i 142 ff. Perhaps 'partition', of DIL fochoir, though it is hard to find an answering word in the Bible version.
Da cluir déo 'mon doras ni ven,
caintomus cem imfoerdul;
cochtri cluair déo, derbhaire sein.
seumtaire imeen seisteair.

Tri cluir fisbet in eoch aliss
cliseit oem eg oen enisais;
da chubat, ni dechelt tair,
bhid i llethet eoch eomchlahir.

Cochtri cluir fo sumum de
i nuillib na scalse,
sealib de-ramat, rigda xed,
tri chubat in eoch eomchlahir.

Sé fotha déo, derb oen leocht,
ar seocht fishtib de arggot;
sturra is lár, lifth fri blig,
da fotha ðib eoch eomchlahir.
(4233--6) Twelve boards around the strong door, a fair measure without error; let fourteen boards, that is proved, be arranged around the window.

(4237-40) Twenty-three boards in each side, they move (?), without ... 1, without ignorance; two cubits, it is not an unseemly covering, let there be in the width of each board.

(4241--4) Four boards under ... from it in the corners of the church, three cubits in each board, as it was thought, a royal saying.

(4245--8) 156 silver sockets, it is true without fault, between them and the ground, a festival for combat - two of them for each board.

1. It is not clear which meaning of ãg is appropriate here.

2. If this is from suis, the meaning is not clear.
Airdi na socrai fo lí
háine na fothaib fhindruin:
oibhe fí é aut a líne
ocna iníonraid n-ainnírme.

Dorsus ansid sair segdai máil
solus fí gréin cain ocmlaín;
ocna ardirgín gaín, ocna echc oruth
int semotair 'na firiarthair.

Gothri oláir o[h]cmáin, gaín nglé,
o[ó] congáil na semotare,
ocna fothaib fiad túnthaib treib
ocna túnthaib foróráid.

Altóir fí é dorsus an-túaid,
fí é loscud n-eapart nochtáig;
alóir aurgnaide 'n-a deas
frí aurneadhí nád imhress.

ocomáir, R.
The height of the bright coverings above the silver sockets was a cubit and a hand's breadth without excess of computation.

A door in the east which posts approach swiftly, brightly towards the fair full sun; the sanctuary in the extreme west, without horror of deeds, lasting in every way.

Four full boards, a clear deed, supporting the sanctuary, with sockets in the presence of peoples, a tribe, with its gilded shapes.

An altar north of the door for the burning of holy pure sacrifice; an altar prepared south of it for prayers which are not narrow.

1. Cf. 4228 n.

2. Reading Dorus sair smātk ... 

3. The form neeb'maig is difficult.
In prímltóir cosind rhath,
frí gnímgartglóir ro turobad;
céch thuicht, fò ardhibh óir,
ba harddídir ucht Aróin.

Deil telchinne tìar is tair,
a mníab amal chorcarglaim,
dirge céch tolgáil talce
frí torgabáil na drumálaite.

Tuirlir trèn diriuich do lár,
frí síniud, sruthí soergràid,
fon drumálaíd déin derbtha slóig
co tríb delbaib dèc dergóir.

Co luid triasín drumálaídt druinn
-- frí tuidim, na suanemuin --;
far tuás cen lën, laíd lörda,
ën úais co n-àlb ¡orórdá.
(4265--8) The chief altar of grace was raised with glory of generous deeds; with high rims of gold, it was in every way as high as Aaron's breast.

(4269-72) A roof support to the west and to the east, their brightness like red crystal, to hold up the ridgepole, the straightness of every strong division of firmness.

(4273--6) A strong pillar straight from the floor for stretching — dignity of noble ranks — under the firm ridgepole, which hosts affirm, with thirteen images of red gold.

(4277-80) So that it went through the strong ridgepole — for binding, the ropes; up on top of it without sorrow, an adequate song, a noble bird with gilded form.


2. 'for fastening the ropes', DIL T 357, 48-9, but this involves taking súainemuin as gpl.

3. Perhaps read túas (: túas).
4281 Co roisit lár di cech leith
for na cláraib hi comóreith,
gníthi ón drumslait im-mach
síthbi n-anart n-ildathach.

4285 Cenanart tairsiú an-echtair,
ceomhóracht cia comáertaid
fri sníma seoithi sósba
fri gníma, fri garbhgaetha.

4289 Clár di argut glé cem meth
cechtar dé, na d'á príomlith;
iar tuaidhité, togaí to'ir,
seachtmá fósach ndeargóir.

4293 Fhri sreng dób, fhri cuimreoch nglé,
na n-anart cóir coimtige,
barán drón dergóir togaí
do chur for cech n-cenfolaí.

togaid, R.
Poles for variegated cloths were made out from the ridgepole so that they reach the floor on each side in equal array.

One cloth over them from the outside, fair and complete though it protects against perverse withering torments, against (violent) acts, against harsh winds.

A board of bright untarnished silver on each of the two main halves; seventy rings of red gold attached to fastenings, a choice aid.

For drawing, for bright binding of the proper appropriate cloths, a firm hook of choice red gold is put on each ring.

1. Reading sithbi amart.
4297 Suidigdir tairsib im-muig
dia taibsin dona slēgaib,
slessa sēt fri sella slēg,
trī cessa dēc do dergér.

4301 Dēnaid fri tarba oesch druing
āro amra, demin forgaill,
'omon fleisc, 'omon maind, monor nglē,
im na tāiblide leodai.

4305 Cethri cuibait, comol nglē,
do bith i fut na ārce,
a trī 'na hairde, mod cert,
ocos a dó 'na lethet.

4309 Cethri drolaim di ēr dron
asind āiro dia himmarchor;
dá drol treothu, deng a ngnē,
donc ēr amra forloisothe.

4304. imno leodai taiblide, R.
There are arranged over them outside to be shown to the hosts thirteen baskets of red gold, walls of jewels for the grasse of the hosts.

Make, for the benefit of every people, a famous Ark, a certitude of judgment, to contain the rod, the manna -- clear work -- and the stone tables.

There are to be four cubits in the length of the Ark, three in its height -- sure work -- and two in its width.

Four rings of stout gold attached to the Ark to carry it; two poles through them, of red hue, of famous refined gold.

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1. Reversing the order of R.
Délb híruphin forsin áiroc
dind ór hilamosín istráiire,
  co sáthain niám, náseain glé,
  co sáthain a sáthach scáilte.

Sínt sanótaír suidigt[h]er lìb
ind érco noet consa aidnghub,
  is anart arduil, aruth con tairg,
  eter in sléag 's in sanótaír.

Co céitlaíb грнmaíb ocech oruth,
  co clíaraíb, co n-airrfiuind,
    co n-orthenaíb, co céitlaíb,
      co molbthaíb dornmhoráib.

Fleasc MoIsí, fleasc Arúsín thùth,
  co n-leisi, límhí olgríad;
    coIsa n-unga n-óir glé glain
      ocsrthar dē na da fleasc-sain.

Fleasc maith MoIsí, monar cért,
  ro fér for ase Aégype,
    nathir doilbth[h]e, cálgaíd oruth,
      derbaíd for a firúachtair.
(4313—6) Provide the shape of a cherubim on the Ark of varied fine gold, with causes of brightnesses, a bright festival, with the shadows of its spread wings.

(4317-20) Let there be placed by you in the sanctuary the holy Ark with its implements, and a satin cloth, a spreading without shame, between the people and the sanctuary.

(4321—4) With brilliant songs in every way, with companions, with music, with prayers, with choirs, with great praises.

(4325—8) The rod of Moses, the rod of keen Aaron, without ..., with ranks of great dignity; each of these two rods contained fifty ounces of bright pure gold.

(4329—32) The good rod of Moses, proper work, which he used on the people of Egypt — assures on its very top a wrought serpent, excellent shape.

1. Perhaps from *imm-tirai.

2. *Laesi (Moesi) is a hapax, but cf. laasaihur 5723.

3. Apparently plural here.
4333 Please ārēn, ba amra dūis,
   gūglōir glanna fiad galgnūcis,
   fo blūth bil bolaid nefhe
   fo therud o'cch degnēine.

4337 'Sind lester lān cosin maind
   sé oēt di ār cee tādrmnn,
   hisin frīchaiselbarg o'chēir
   trī o'chēir n-unγa n'ert nēngōir.

4341 Secht abenna būna, būaid ferb,
   forsir chaiselbarg crūandēng;
   gūltis dīmd ār ēlē glanna,
   fors mūltis secht suttralla.

4345 Čūlch glēta, cūirt ces nchēth
   sūig fri areba, suairu sainred;
   intu no kru dignis bunnns
   no sildis na suttralla.

4348. suildis, R.
(4333--6) Aaron's rod, a famous prize, a pure glory of dignity before (his) bright face, with the good flower of the odour of sanctity, with the fruit of all good riches.

(4337-40) In the vessel full of manna six hundred (ounces) \( \frac{1}{2} \) of gold without ...; in the good main candelabra three \( \frac{2}{2} \) hundred full ounces of red gold.

(4341--4) Seven lasting points, triumph of words, on the candelabra of red enamel, made of bright pure gold, on which were seven candles.

(4345--8) Bright cups for streams of liquid, a circuit with no concealment, a pleasant marvel; into them fell the droppings which the candles gave off.

1. tathraimn 're-division', or tathraimn
   'melting and division'? 

2. The nasalisation after trí chéit is unhistoric, \( \ddot{\epsilon} : i \) not after \( \ddot{\epsilon} \hat{i} 'a \), 4327.
Secht cét unga 'sin mēis móir
co cethri crossaib dergóir;
furri a dó sechtmogat sla
d'arūn remūir nemdesotha.

In caindelbra 'sind leith tess,
cāin, caindellda, cen dīmess;
in mīas a-túail tāirothi rūin,
cosná bargenaib remūir.

Ilar na cúach, na cōd cass,
ilar lestar lór lānmass,
ilar mīas mēnmai bòrdaid,
cosná delbaib dergórdaid.

Di ēr huili, ilar ndelb,
co ndruine, nī mod inderb,
na stāba, tōlaib gestal,
stomacha is tūslestar.

4358. lannmass, R.
(4349-52) Seven hundred ounces in the great dish with four crosses
of red gold; on it place (?) 72 (loaves) of unleavened showbread.

(4353--6) The candelabra on the southern side, fair, well-shaped,
not despised; the dish, which mysteries produce, on the north side,
with the loaves of showbread.

(4357-60) The multitude of the cups, the ornamented goblets,
of copious very fine vessels, of dishes with stately details,
with shapes of red gold.

(4361--4) The cups, with hosts of markings, with ornament,
o no uncertain work, . . . . 3 and thuribles all of gold, with
many shapes.

1. Possibly a by-form of la (put'? But the syntax is
strange. A do sechtmogat is a noun phrase,
'seventy-two things', and something like di baigemaib
would be expected after it.

2. Taking menmaib = menbaib, cf. ru memaiged, 4149;
menmaigfitir, 8216.

3. There is no Latin word in Exodus even faintly resembling stomachos.
4365 Sretheab sutrall, soilse scuir,
frí soimse 'sin tabarnaíl;
caindelbraí gleabhai glórdai,
it é gleabhai dergórdai.

4369 For lassad oc léir do-gréas,
ola ocus cahir fo chomhrés,
iarna terchur frí dúinad
cen herchur, cen aircúrdad.

4373 Téach frí oimdal ceoch tharbaí,
cen chomráid, cen chomlabrai,
cen faíltí, cen taírsí traig,
soilse ete lá ocus adait.

4377 Tempul díada, dín ceoch aín,
tegdaíodh rodágraí rochaín,
fri acaillim D nósunn sell,
fri tínchus, fri foctsal.
(4365--8) With rows of lamps, light of a host, for seemliness
in the tabernacle; bright glorious candalabras, well shaped,
of red gold.

(4369-72) Oil and wax burning diligently and continually in
equal brightness, having been placed for solace, without fading
or extinction.

(4373--6) A house for the shaping of every benefit,
without conversation or talking, without rejoicing, without a
step of sorrow, brightness both day and night.

(4377-80) A holy temple, the protection of every man, a very
zealous very fair dwelling, for speaking to God here for a
time, for instructing, for teaching.

1. Read taberncaul (Meyer); otherwise the line is
too long.

2. Read erhra, making anom with terchur.

3. Read oomdãl, and chomrãd in the next line.
'Nóchas tathigí aes baeth,
    má ná meicc ná laine laech;
    ná cinged sé a sossad,
    acht aes fíríen fírfoissad.

Aes trúag, aes deóda dessa,
    athlaíoch ocus laíochessa;
    slúasig sin, súaire dúaire, tólaib gair,
    impe 'mo cóúirt dia n-echtair.

Tíagat 'sind ecelais fo lí
    aes óg, sacairt, lèignidi,
    is aes humal, céim forais,
    fár n-athirge, fár nglanchobais.

In chlass, in chlēir, ba cert cóir,
    toirnent oc lēir dond altóir,
    tairismig, níbat lúamnaig,
    at hé fōta forhúamnaig.
(4381--4) 'Let no foolish people frequent it, women or children or a band of warriors; let none tread the path of its dwellings but righteous responsible people.

(4385--8) The wretched, holy people of justice (?), athlaich, lay-women: these hosts, whether pleasant or gloomy, with many words, are round about it on the outside.

(4389-92) Let holy people, priests and learned men go into the bright church, and the humble, a step of strength, after repentance and a good confession.

(4393-96) The choir, the clergy, as is right and proper, let them bow down diligently to the altar, constant, let them not be flighty (but rather) quiet and reverent.

1. For nach- with jussive subjunctive, cf. nachfor fuca lais dia thig, 1459.

2. It is difficult to say which of the meanings of this word is intended here.

3. = taírnet, from do-airindi.
Gaibh Each a greim tarabai
do rēir Arón meic Amraí,
glaini gīthig fria cacailt
fria brēthi in p[h]rīmsaucht.

Dēntar lib iar mbēs cech cuir
do-grēs isin tabern(a)cuil
edpari matinda, mēt blā,
ocus idpari fescorda.

Bolud na luba as each thoeb
la torroma in Spītta Noeb,
olū co n-āne fri gnāssad
fri slāne, fri sīrsāssad.

Ro rāid friu: 'Sermnaid sreith
'mond soilaí di each oenleith
for son reilgce co rebaib
do anartāib oengelaib.
(4397-4400) Let each undertake his beneficial work under the
rule of Aaron the son of Amra, according to the word of the
high priest, a bright firm purity to direct them.

(4401-4) Let there be made by you according to the custom
of every contract a morning and an evening sacrifice,
an amount of fame, perpetually in the tabernacle.

(4405-8) The scent of the herbs from every side, with the
visits of the Holy Spirit, pleasant fame for frequentation,
for health, for perpetual satisfaction.

(4409-12) The King said to them, 'Set a row of pure white
1 cloths about the church actively on every side for a
cemetery.

1. Following DIL R 24. 16.
Dorus ind indliss fo-dess
cain sët solus narb imchress
fri tutacht Dé, deoda núall,
fri athigid na mòrslúag.

Nà bìd for n-aittreib, mod n-ën,
eter chrann chaingil is gréin,
sët in Spirda Noeb fo leith
fri tauttaocht, fri tathgeid.

Bìd am-ne ind eclas fo lí
feib dos-rorann int ardrí,

uas cach maig rodas derscaig,

cem fororaid, cem imthesbaid.'

Rì dos-rat fo riaglaib recht,
dos-fuo a hiathaib Ëgept,
is hó mòl na slóg, slán siú
in rì rån ra ràidi friú.

raid, R.
(4413--6) The door of the courtyard southwards, a fair bright path which should not be narrow, for the entry of God, a divine cry, for the frequenting of the great hosts.

(4417-20) Let you not dwell, swift work, between the chancel and the sun; (that is) the path of the Holy Spirit alone, for entry, for frequenting.

(4421--4) Let the bright church then be as the High King marked it out; He has made it surpass every plain, without excess, with deficiency. ' 

(4425--8) The King put them under the rules of laws, he brought them out of the lands of Egypt; He is the prince of the hosts, safe here, the noble king who said to them.
4429  RI ro răid friů athesc n-úag
dó hordogud forsin slúag
    immon eolais n-ena n-aírd
    trí treba do cæch cenaird.

4433  Trí treba co ndéni an-air
    grění fri turcobáil toebhein,
    is a trí dond leith an-Áar
    fri sreith, fri fuiniud fírían.

4437  Trí treba dond leith an-dàs
    cen cleith fri feba fírles,
    is a trí tecrais oecnh mbúaid
    frisin n-eolais a-fírthúaid.

4441  RI ro răidi friů tría rath
    fri aifrein, fri celebrath,
    trec Leui lerūl cen greis
    i mmedûn immon n-eolais.
(4429--32) The king said a pure saying to them; as an arrangement for the host -- three tribes in each direction around the ... ... high church.

(4433--6) Three tribes swiftly to the east, at the brightsided rising of the sun, and three on the western side, arranged towards the righteous sunset.

(4437--40) Three tribes on the southern side, without concealment for the true benefit of excellence, and three -- he arranged every virtue -- on the true north of the church.

(4441--4) The king said to them through his grace that the bounteous tribe of Levi should be unopposed in the middle around the church, during the mass, during the celebration.

1. This word is obscure, see DIL s.v. ena.

2. Found apparently by inserting fix- into a-tuaid.

3. The first element is ler- 'abounding'; the second is uncertain.
In dara mac d'Iosēph án,
Manasse mǐlib ollgrād,
dessid iar ndligud Dō de
i n-inud trebe Leue.

Rī do-rat Árōn fo smacht
combad hē ba prīmsacart,
ocus Moīsi, mō cech n-ail,
i toisigecht in p[h]opail.

Rī betha buirr, būan a blat,
Rī domuīn [duīn] do-rōsat,
Rī ŵs cach rīg, cen gleo cēgt,
Rī ro rāid friu in n-athesc.
(4445-8) The second son of noble Joseph, Manasses with thousands of great dignities, sat, according to God's ordinance regarding him, in the place of the tribe of Levi.  

(4449-52) The king put Aaron under command so that he was the high priest and Moses, greater than any rock, in the leadership of the people.

(4453-6) The king of the swelling world, lasting his fame, the king of the strong globe, who created, a king above every king, without strife of contentions, the king said the saying to them.

1. There appears to be no Biblical authority for this.

2. Cf. 3770 and 4513.
Ba formtech iar sain in slóg
fhir MoIsi ochus fri hárón,
im dlíged sacairt, saer amacht,
ocus immon toísigeocht.

At-rachtár iar sin oo dhán
tribhi hiumnus is tri b annlaed,
i n-ághaid MoIsi, mod n-án,
Core, Abiron, Dathán.

In ri ro díghail in-sain
forra fáin, for a slúagaith,
ro-s loisc tene, tölaitb gal,
ocus ro[-s] sluic in talam.

At-raig in slúag diarb gnáth cath
dia mbás a rrodís bráthar,
ocus n-érlatar lín a tuir
ocus rice in tabernacuil.
LIII

(4457--60) The host was envious after that of Moses and of Aaron, about the dignity of the priest -- noble ordinance -- and about the chieftainship.

(4461--4) They rose up then swiftly through pride and evil conduct against Moses, renowned work -- Core, Abiron, Dathan.

(4465--8) The king avenged that on themselves and on their hosts, fire burned them, with numbers of battles, and the earth swallowed them.

(4469--72) The host, accustomed to battle rose up to kill them, the two great brothers, so that they fled with all their host to the tabernacle.
4473  Re-s n-ort int angel co glé
      ar hérge dōib fri Moīse,
            oethri mīli dēc dont ēlúag
      la cēt toisech ndīan dērmúad.

4477  I n-agaid mac n-Amhra n-án
      triallsat oath calma comlán,
            int ēlúag 'na srethaib 'mo-sech,
      sech ba fechain, ba formtech.
(4473--6) The angel clearly killed them for rising up against Moses, fourteen thousand of the host, with a hundred swift noble chieftains.

(4477--80) Against the noble sons of Amram they brought a great valiant battle, the hosts in their varied ranks -- it was both fierce and envious.
Ráidid Moíse frisín slúag
arna betis for imlüad
  flesc caotha treibi cen geiss
do thhabairt leó dond eoclais.

'Nech assa fleso, bán bolud,
  úraíghthes foa lántorúd,
toimled do deón Dé, dín ngle,
  ord saer na sacerdóté.'

Clannaid Moíse dúb ceoch fleso
ba tússalucud do mórcheist;
  flesc Árón, amra bolud,
  ro thaitní fo lántorúd.

Ro cirdné Árón in-saín
i sacerdóti in phobail;
  do-ráirníed díummas na mbéarb
  ro airbered ceoch fóderd.

Moíse mòrglan moltais mèll
targáin in slógrath 'na s[o]erdáil,
  clethaib cialda, gair cén cleith
  iar rethaib riagla ráidid.
(4481—4) Moses tells the host, so that they might not be disturbed, to 
bring a rod for every tribe without fault with them to him in the 
church.

(4485—6) 'He whose rod, lasting perfume, will grow green, with full 
fruit, let him enjoy by God's will, bright protection, the noble 
dignity of priesthood.

(4489—92) Moses plants each rod for them, it was a resolving of a 
great difficulty; Aaron's rod, wonderful perfume, shone in full fruit.

(4493—6) Aaron was ordained then into the priesthood of the people; 
the vanity of the proud was brought down, every murmure was 
subdued.

(4497—4500) Great pure Moses, whom princes praised, he dominates 
the host in its noble assembly, with wise supports, a word without 
concealment, he speaks according to the ranks of a rule.

1. Read do-rānim (KM); cf. 6509, 7531. But rō. Rāitim, 6509.

2. Read do-rābirēd (KM), or do-ābirēd; cf. 6362
   or rō rābirēd
4501 Ro-clumed cách, clú cén geis,
tan tágad árōn d’eclais;
dō di cēch leith, dēōda tíi,
cantas eóla clúcíi.

4505 A dō, secht ndeich, comgrínn cóír,
tuaidh dromind dergóir,
ocaś ubull dond ór glē
er cech dá clúicíne,

4509 Iarna cumrech, cumnech glōir,
dì chocholl huiilnech árōin,
iarna crechadh, ór chruith,
iar srethadh, iar suidiagad.

4513 Árōn ba amru cech n-ail
saídéd ‘sin taberncuil,
cen tathaír dia grād fo glōir
‘na chathaír druinnig dergóir.

4514. taberncuil, R.
(4501-4) Everybody used to hear him, fame without restraint, when Aaron went to the church; on every side of him, a divine garment, little bells made music.

(4505-8) Two, seven tens, accurate and proper, fixed firm sacred objects of red gold, and an apple of bright gold between each two little bells,

(4509-12) Bound to the cornered cloak of Aaron, a remembered glory, engraved, a prudent shape, ranked (and) arranged.

(4513-6) Aaron, who was more famous than every rock, used to sit in the tabernacle in his backed chair of red gold in glory without reproach to his dignity.
In chaithair chóir, cain a cuacht,
  cén tathaír don p[h]rímsácurt;
    lór duis fiad each druing dein,
      is a druim frisin turíd.

Do-thairced cáith díb a dál
  do eoch leith immon sanctáir;
    senad sruthi, sórda slóig,
      do-factais recht is canóin.

A cheathrí meic, monor nglé,
  Árōin úasail meic Amrae,
    bítis fri gartglóir, cain cacht,
      ós altóir noíb na n-edpart.

Sláis na sacart, sréthaib grád,
  cáth díb 's a druim fria choemhlár,
    domd eolais noeb ba mase
      fri cuíocht na coemhlaise.

  a druim frisin tuiridein, R.
The proper chair, fair its shape, without reproach to the high priest, with its back to the pillar -- sufficient protection in the presence of every good band.

Everybody used to come into his presence from every direction around the sanctuary; they used to expound the law and the canon, an assembly of sages, noble hosts.

The four sons of noble Aaron son of Amram, clear work, were engaged in glorious honour, a fair bondage, above the holy altar of the sacrifices.

The hosts of the priests, in ranks of orders, each of them with his back to his fair board, at the maintaining of the fair choir -- it was an adornment to the holy church.
Na foigráid ann fri mdeochair, 
na deochain, na suibdeochain, 
frí annad caidle, gním cert, 
frí tairbe, frí timthíreacht.

In slóg bíd i fús frí feís 
de ceoch leith immon n-eolais, 
seólaib soiángelb, suilgib srath, 
seólaib oúdibib ro-chluined.

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bíd, R.
The sub-grades there in their distinction, the deacons, the sub-deacons, for candle-lighting, a good deed, for usefulness, for service.

The host which used to be in celebration there, on every side around the church, it was heard with comforting strains, with pleasantness of arrangements, with proper music.

1. Perhaps read sruth.
Ba mertnech MoIsi, mod n-úag,
frí hilchaingni, frí imlúad,
frí forcostal as cech oruth
frí a lethadh, frí suídighid,

Frí orddugud cáich fo mún,
is frí immad a n-ilgrád,
frí o cubdíugud fo glóir glain
frí a tincohso, frí a tìmarcain,

Frí a mbreith co óg fo rucht rùn,
frí sreith iar slecht na slóidùn,
fo húamun Dé, dind ar thlus,
cean húabur, cenan immarbus.

Do-rat a chlúasmain co glé
comairli maith do MoIsi:

'Guld dond Ríg rùil, réim fobaid,
neach dunt úlaug dot' imobair.'

Friambid, R.
(4541--4) Moses was fatigued, perfect work, by many disputes, by disturbance, by teaching in every form, by arranging them, by settling them,

(4545--8) By placing everybody under discipline, and by the number of their varying grades, by reconciling them in pure glory, by instructing them, by restraining them,

(4549--52) By bringing them completely under the law of mysteries, by arranging the camps of the hosts according to divisions, in the fear of God, a protection through compassion, without pride, without sin.

(4553--6) His father-in-law gave clearly good advice to Moses: 'Ask the bright King, a swift course, to give you someone from the host to help you'.

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1. Reading fría.
Ro gaid [Mois], monor ngle,
 iar sin for ríg nair nime,
coro thogad nech dorn ñluag
dia chobair fri each n-ímlúad.

In rí do-raiga tria rath
as int ñluag, fri sìd sonthach,
 fri etangleòd caingen nglioc,
da iber déc is trí fichit.

Seisgur derb dìb do each treib
do b[r]íthamnaib bronngaithaib,
fri cooait caingen, guìm gle,
for bélais mòrglain Moíse.

Cangnib glèraib, glòraib eacht,
ardib trénaib tochomrae[ht],
 la Moíse modmar een meth,
sech ba molmar ba martnech.
Moses then asked the king of pure Heaven, clear work, that he should choose somebody from the host to help him against every dispute.

The king chose out of the host through his grace twelve men and three score, for joyful (?) peace, for determining wise disputes.

(There were) a certain six of them from each tribe, of wise-hearted judges, to resolve disputes, a bright deed, in front of great pure Moses.

With bright disputes, with voices of captivity, with straining of vexation, although noble Moses, without fault, was voluble he was fatigued.

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1. It is not certain that this word (see also 4642) is identical with suntach, DIL.

2. Following Stokes.

3. Reading tochomracht, cf. 6922. Emendation is also necessary at 1090 and 1354. But see vocab.
Isna sabbōtib saerab,
isna fēlīb fīrnbéab,
tictis d'eclais, tōla trën,
slōig mōra mac n-Israhēl.

Ticed cēch dīb do cach leith
coc n-edpartaib dia Choimdeid;
bātar hili slōig a souīr
fri tōir don tabernacuil.

Ticed ann Moīsi co mbūaid,
cathbarr gaissi cach mōrlūaig;
ba saingthi sech cecoh mgnūis
-- fīal glain idi fria gelgūis.

Cid dond eclais, cid do dáil,
cid do chertchlais a choafrāid,
dīis ar sechtmogait, mod cērt,
ba hē līn bīd 'na choemthecht.
(4573--6) On the noble sabbaths, on the most holy festivals, the great hosts of the Children of Israel used to come to church, a strong multitude.

(4577-80) Each of them used to come from every side with sacrifices to his Lord; the hosts of their assembly helping the tabernacle were numerous.

(4581--4) Moses of virtue used to come there, the helmet of wisdom of every great host; a glass-like veil over his bright face -- it was distinguished beyond every (other) face. (!

(4585--8) Whether to the church or to an assembly or to the proper meeting of his discourse, seventy-two, a proper arrangement, were the number who used to accompany him.

1. But perhaps read obis , which frequently occurs in quinis, cf. 1857, 2103, 3551, etc.
4589 Cen ódaíne, cen aes mbaeth,
acht toga fer fíal fírgaeth
    fria timarcain, ouibdi cacht,
    fri fuigli, fri brítheanacht.

4593 Do choisteocht fri timna trel,
    fri hidna, fri forcitel,
    areba na sluag as cach thréib,
    tictis isna sabbóteib.
(4589-92) No young people, or incompetents, but the choice of modest truly wise men, for restraining, a discipline of propriety, for decisions, for judgment.

(4593-96) The streams of the host from every tribe used to come on the sabbaths to listen to instruction for a time, to purity, to teaching.
LWIII

4597  For-congrad Moísi maith móir
      cén baísse braith fo Arón,
      dár cenn ín slúag, tólaíb smacht,
      d'ulf do erdúch na n-idpart.

4601  At-raiged Arón fria ndáil
      co slánóg isínt sanctáir,
      ba cēim comlán comgráid ndíl,
      i comdáil in glanaingil.

4605  Taírced ínt angel do nim
      i comdáil Arón imdíl
      co n-inniséd dó cén lén
      adlaise maco n-Isráhél.

4609  Aisnéidé Arón fo leith
      do Moísi cén imthesbaid,
      móir do athescaib idnaib,
      do chéitlaib, do glantimmaib.

4607.  inníseann, R.
(4597-4600) Great and good Moses used to call upon Aaron, without perception of foolishness, to go to offer the sacrifices on behalf of the host, with multitudes of disciples.

(4601-4) Aaron used to arise most perfectly in the sanctuary to meet them; it was a perfect equal dear step to meet the angel.

(4605-8) The angel from heaven used to come to meet very dear Aaron, so that he might tell him without sorrow the desires of the Children of Israel.

(4609-12) Aaron used to tell Moses separately, without lack, many pure responses, songs and holy commandments.

1. Apart from the fact that the present is inappropriate here, there are no other examples of the 3 sg. conjunct ending in -emm in S.R. All the prose texts read co n-innised or the like.
Aisnúidh Moladh cén chleith
dia thúathaib, dia dagdoíneib,
connach beth dib nach slúag sen
digse dhuadh cén forcitel.

Co ndeachaid co gle cén tair
d'acallaim Dé 'sin sanctair,
bríathar bunaid, bég cén brath,
huír ba cubaid for-congrad.
Moses used to tell his tribes, his eminent men, without concealment, so that there should be no old host of them who should go away from him untaught.

So that he went clearly without insult to speak to God in the sanctuary; he used to call upon him at the proper time, an original word, a deed without treachery.

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1. It is hard to see what the force of men 'old' is here.
RI ros bhíath iar n-urd x[a]gla
fri rí dá fichet bliadhna
isin thírub, déagrais scél,
dí threib déoc mac n-Israhéil.

RI thuc dòib in maind do nim
fri túara tarbaig nderbhill,
ocus ind fall én dia déocín
conam betis cén úrfeoil.

RI thuc dòib arúam uscí úair
asind allig réil rachrúaid:
cech blas ba maith leo fo nim
fo-geibtíis fors n-uisci-sín.

Na dá thúaith déoc cen trebad
mnaíb, macseáib, is tréfferaib,
soillsidir in [n]gréin a lí,
in rí réil ro-das bhíathú.

díthrub, R
tréfferaib, R.
(4621--4) The king fed them regularly for the space of forty years in the wilderness, an excellent matter, the twelve tribes of the Children of Israel.

(4625--8) He gave them the manna from Heaven as a truly dear beneficial food, and the flock of birds by His will, so that they should not be without fresh meat.

(4629-32) The king gave them a stream of cold water from the very hard rock; they used to get from that water whatever taste in the world they wished.

(4633--6) Bright as the sun is his splendour, the shining king who fed them without husbandry, the twelve tribes, women, boys and strong men.

1. The elision of the vowel of the article in fori n-usci-sin is unusual.

2. The spelling trenferab seems unlikely. See 3928.
Maire ingen Amhraí ãin,
finngel fhoi samlai soergráid,
mór d'ulco do-romnat a coú:
ro bhe ìò fmtat frí a brathru.

Ros gab clàimì, ro soí dath,
frìd roscàib na slúág sonthach;
menbad Moísí, monar ndeìn,
at-bèlád dìn chlàimì-seìn.

Duìni delbda, togu drong,
banscàl ìeàbda ìòrò trom,
oc a liùd im gaíssì gné
siùr maith do Moísí Maìre.

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4637. mor d'ulc d'uòc, R.
4640. fmtait, R.
LX

(4637-40) Miriam the daughter of noble Amram, a bright fair woman as an example of noble dignity, much of evil, they forget her fame, she was envious of her brothers.

(4641--4) Leprosy seized her, she changed colour before the eyes of the . . . host; were it not for Moses, good work, she would have died of that leprosy.

(4645--8) A shapely person, the choice of hosts, a frivolous widowed woman, not renowned in respect of wisdom, Miriam, the good sister of Moses.

1. *dul* has been written before *d'ulce* by dittography.


3. do-rommat[h] 'she was forgetting', which gives better sense, but spoils the rhyme with *format* (see next note).

3. *format* is attested only as an o-stem.

4. See 4562.