

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.

- 4649 Ō shunn ro-siächt in slúag
 co Arnōn n-airdaire n-adruad,
 foídit úadib dreimm tria blad
 dia túathaib do thascēlad.
- 4653 Ro-dos terbaisēt fo leith
 oenfer glioc di cach oentreib;
 ro-das faídsēt for sēt slán
 do chúairt im c[h]rícha Cannán.
- 4657 Coro fēgdais leō cen brath
 in mór immed a cathrach,
 a slúalg imtar lán dia ngail,
 imtar ilerda a córaid,
- 4661 Imtar taicthig a trebthai,
 imtar imdai a n-ilchethrai,
 imdar ilarda a lubai,
 imtar cáini a clārbrugai.

4658. a chathrach, R.

(4649-52) When the host had reached famous very strong
~~Arnon~~ ^{Arnon} they send out famously a band of their tribes to
 reconnoitre.

(4653--6) They picked out separately one wise man from
 each tribe; they sent them out safely to visit the
 lands of Canaan.

(4657-60) So that they might see by them without fault
 whether the number of their cities was great, whether
 their hosts were full of valour, whether their
 champions were numerous.

(4661--4) Whether their holdings were prosperous,
 whether their varied cattle were numerous, whether
 their herbs were plentiful, whether their plains were
 fair.

- 4665 Ō shunn do-chúatar for sét
 nocho-s tārraid nach oenrēt
 co rúachtatar, monor nglē,
 co cenn cethorchat lathe.
- 4669 Huair ro-fēgsatar in tír,
 eter mīn ocus anmīn,
 tāncatar cen credim cruth
 for a cúlu don díthrub.
- 4673 Mór n-ergal, mór n-erbach n-úag,
 mōr tor trelmach fri imlúad,
 is mór cath ngarbrōn ro chacht
 co Arnōn ō ro-siächt.

(4665--8) When they set out on their journey,
they found nothing until they had travelled for
forty days.

(4669-72) When they had seen the country, both
smooth and rough, they came back to the desert
without injury¹ to their shape.

(4673--6) After it had reached Arnon, it is many
a battle of rough sorrows which it subdued,
many fights, many destructions, many armed hosts in
dispute.

1. Cf. 1508.

- 4677 Gabsat a Coimdid do tháir
 fiad a mbráithrib 'na mmórdáil:
 'Far nDía dofor-fuc for brath
 cían a-tá oc for mbrécad.
- 4681 Fuaramar tír n-úar n-ainbt[h]ech.
 acgarb anmín ētort[h]ech,
 co n-ilur drong, trén athbach,
 co n-immud a hillnathrach.
- 4685 Co n-ilur a chōrad crúaid
 ocus co niurt a mmōrslúag,
 co n-armaib grāndaib glassaib,
 co n-ágaib, co n-hernmassaib
- 4689 Co cūadaib glēraib cath,
 co turadaib trēnmīled,
 co n-a cathrachaib calmaib,
 daingnib deimnib dīthoglaib.'
- 4693 Ro t[h]ríall Sātan a soimled
 ar ēcnach a mmōrChoimded;
 indna trúag tríamuin ro-s cacht,
 timna Díabuil ro gabsat.

4677. a choimdid, R.
4678. briathrib, R.
4691. deimnim dithaglaib, R.

(4677-80) They began to revile their Lord before their brethren in their great assembly: 'Your God has betrayed you; for a long time he has been deceiving you.

(4681--4) We found a cold strong land, rough, uneven, unfruitful, with many bands, a ^{severe portion} ~~cutting~~, with a number of its varied serpents.

(4685--8) With the number of its harsh warriors and with the strength of its great hosts, with ugly grey weapons, with victories, with violent deaths.

(4689-92) With sharp warriors of battles, with towers of strong soldiers, with their valiant cities, strong, certain, impregnable.'

(4693--6) Satan sought to destroy ² them by reviling their great Lord; a wretched pitiful spear fettered them, they followed the command of the Devil.

1. A compound of ath + the v.n. of bongid;
cf. 421, 473, 5055, 7347.

2. Following DIL, which takes it to be from so + ¹milled.
It could also be from so + mellad.

- 4697 Iar sin ro himchlóe in scél
la Iéssu ocus l[a] Caléb:
'Gó thairic dóib as cach dū,
nach-as creitiu, a brāthriu !
- 4701 Fúarammar mōrthír mainbthech,
toicthech trebthach iltairthech,
co n-ith is blicht, ba fō fecht,
co fín, co mil, co cruthnecht.
- 4705 Memais remaib for cech túaith,
bid-for coscraig co nglanbúaid,
bid lib huili, línib bla,
eter tír is cathracha.
- 4709 Co sétaib saidbrib slánaib,
co n-ardib, co n-ildānaib,
tírib, túathaib, tōlaib dāl,
feib ro tharngered d'Abrām.'
- 4713 Cia ro-s cuibdig mo Rí rān,
ro-s cuibrig fo c[h]acht commām,
ro lā nēl di cach treib toī:
iar sin in scél ro imchlóe.

(4697-4700) After that the story changed with (the report of) Joshua and Caleb: 'Falsehood comes to them from everywhere,
do not believe ¹ them, my brethren!

(4701--4) We found a great prosperous country, wealthy,
well-cultivated, very fruitful, with corn and milk,
it was a good journey, with wine, honey and wheat.

(4705--8) You will defeat every people, you will be victorious
with pure virtue, it shall all be yours, with hosts of fame,
both country and cities.

(4709-12) With assured rich treasures, with signs, with many arts,
with countries and peoples, with multitudes of assemblies,
as was promised to Abraham.'

(4713--6) Though the noble king arranged them, he bound them under
the captivity of common yokes, he removed the cloud from every
silent people, after that the story changed.

1. For a similar form cf. Eirgiu, a lucht na mallachtnu,
isin teine tsuthain, ZCP iv 243. 3, and Heirgib, 3589.

- 4717 Iar sin tarmairt mo Día díl
 frisin túaid n-engaig n-anbil
 coro-[s] sluiced talam tenn,
 a cor fo leittrib lethglenn.
- 4721 Ráidid friū Moīsi cen lén,
 menbad Iessu oculus Calēph,
 amal én 'mo n-íadai sás
 no ragdais huili oénbás.
- 4725 'Sét cethrachat lathi lán
 fil ō shunn co tír Cannān;
 rigfidir sét bas mō de:
 co cenn cethrachat mblíadne.
- 4729 Nocho ría nech díb ar ec
 dona díb trebaib de[ē]c
 co crích Cannān, crichid scēl,
 acht mad Essu oculus Calēb.'

(4717-20) After that my dear God was on the point of treating the
✓ shameless deceitful people so that strong earth would swallow them,
so that they would be put under the slopes of valley-sides.

(4721--4) Moses says to them without sorrow, if it were not for
Joshua and Caleb, that they would all go to a single death, like a
bird around whom a trap closes.

(4725--8) 'There is a journey of forty full days from here to the
land of Canaan; a greater journey will stretch from that, for
forty years.

(4729-32) Not a single one of you, of the twelve tribes, will
reach the land of Canaan, prudent story, except Joshua and Caleb.'

4733 Tír Cannāin co fairrǵi fraig
nī-s tā dar ēis a n-ēcnaig,
'Acht mā rannait, airdaire dul,
for meic iar for n-adnacul.'

4737 Rāidid fri Moīsi iar sein
mo Dīa déoda, ba derbdein,
'Toimlid for rē mar cach sruith
do-grēss i ngnāis in dīthruib.'

4741 Menbad Essu immaid raith
ocus Calēph cóir cial[~~l~~] maith,
a tabairt fo thalman tlacht
iar sin mo Dīa dil tarmart.

4737. Radidid, R.

4743. thalmain, R.

(4733--6) After their complaining, they do not possess the land of Canaan to the sea, 'except your children divide (it) after your burial', a famous proceeding.

(4737-40) My holy God says to Moses then, it was very certain: 'Pass your time like every elder continually inhabiting the desert'.

(4741--4) Were it not for Joshua of much grace and just Caleb of good sense, my dear God was on the point of putting them under the surface of the earth.

- 4745 Do-chúaid a clū for each leith
co scélaib a trénmíled,
coro lín cech túaid toirsi
ar húaman a mmórlongsí.
- 4749 Do-deochaid cách dí cach treib
cosin soerslúag n-anaighned,
slúag cech thíri, derb co lár,
co n-ilur míli Moáb.
- 4753 Ro-s gab crith, gráinne atcha,
eter tír is cathracha,
ro báid bríge na slúag, na sreth,
cen gním, cen gail, cen gaisced.
- 4757 Tarchomail cach cumtaig arg
cosin slóg serig serbgarg,
ní frith díb túath trelmach trén
gabaid fri clainn n-Israhél.

(4745--8) Their fame went in every direction, together with the news of their strong warriors, so that sorrow filled every people, terrified by their great migration.

(4749-52) Everybody from every tribe came to the unknown noble host, the host of every country, it is certain, with many thousands of Moab.

1

(4753--6) Trembling, ~~and~~ seized them, both country and cities; the power of the hosts, of the ranks, overwhelmed (them), without action, without fighting, without valour.

2

(4757-60) Every protecting hero gathered to the resolute harsh rough host; there was not found among them a strong well-equipped host which could resist the Children of Israel.

1. atcha could be pl. of attach 'refuge', but its relevance here is not clear. Perhaps read athcha 'blasts of hatred', cf. attach écaïne, & 103. (M, B)

2. So DIL 2 D 249. 3, taking the form to be from do-ecmalla 'gathers' and reading tarchomail cāch 'all flocked'. But one would expect -tarcomall. Strachan derived it from *to-air-com-ell, not otherwise attested.

- 4761 Tinōlsat dóib, torum nglē,
cethri catha coimtide:
Seōn, Bassan, badbda slóg,
amra Moáb is Ammón.
- 4765 Memaid remaib, rúathar ndein,
forsna cethrib slógaib sein;
cir[r]tis cerpaib in cath crōn
for leccaib arddaib Arnón.
- 4769 Do-rochratar ann fri gail,
forsna slébib slamdergaib,
sessiur, sescat cēt fri lār,
ar secht mílib, ba mōrár.
- 4773 Rī do-s-fuarggaib, úathmar ail,
cathaib cródaib, comramaib,
a clú cen chíabair cech leith,
iar sin íarmaib do-chúaid.

(4761--4) They gather together, a bright sound, four pleasing^U
battalions: Seon, Basan, a warlike host, famous Moab and
Ammon.

(4765--8) They defeated them, a good rout, those four hosts;
they fought the dark battle with hackings on the high
¹stones of Arnon.

(4769-72) There fell there in battle on the red-flecked
mountains seven thousand seven hundred ²and six, it was a
great slaughter.

(4773--6) The King raised them, a fearful monument, with
bloody battles, with combats; their fame went after them on
every side without darkening.

1. = coimrige, cf. 4294

2. Reading lecaib; cf. cerpa (: dergga), 8087.

3. The sessiur sescat of the text is ungrammatical;
the reading of Scél Saltrach na Rann is followed
here.

4777 Foídit huadib Bālam mbras,
 ba druif ~~ba druif~~ ba cóir ba comdas,
 m/ dia mallachad di cach bla
 tria brechtaib a druidechta.

4781 Do-luid for a gabrai glúair
 Bālam a hucht in mōrsluaig,
 conná gabdais clé fri cath
 co túaid Dé dia mallachad.

4785 Do-luid angel Dé dia traig
 ar cinn Bālaím baethbriat[h]raig,
 nacha reilic síar nō sair
 asind fíad i tarrasair.

4789 Gabaid for búalad a heich
 Bālam baeth di cech oenleith,
 conid ārlasair ind láir
 dond aithiusc airdaire immāir.

4777. Balám, R passim.

4778. badruif, bacóir, bacomdas, R.

1

(4777-80) They sent out violent Balaam, he was a proper and fitting druid, to curse them from every place through his druidical spells.

2

(4781--4) Balaam came in front of the host on his fine mare to the people of God to curse them, so that they might not be able to resist the evil army.

3

(4785--8) God's angel went to her foot (?) in front of Balaam of the foolish words, so that he did not let her go backwards or forwards out of the waste land in which she stopped.

(4789-92) Foolish Balaam began to beat his horse on every side, so that the mare spoke to him with this famous modest speech.

1. Regularly Balám in the text, corresponding to Vulgate Balaam. But Bálam is required for rhyme, as in the Blathmac poems: imma-rádam : senBalam, 917-8.

2. As Dillon remarks, Celtica iv 37, the ass was unknown in Ireland until the sixteenth century. But asan occurs at 3107, though without a corresponding Biblical word.

3. The phrase do thraig is not otherwise attested.

4793 'Ce no-m búala fo bāgaib
la t'feirg, lat bruth, a Bālaim,
nī-m lēic angel Dé nach leth
cona chlaidiub derg tened.'

4797 For-congart toísech int slúaig
for Bālam cen nach glanbúaid:
'Asin baile i taí tria brath
dēni úait a mallachad.'

4801 As-olsaic Bālam a gin
fri athesc n-ālaind n-imdil;
ar in n-úair ba lán do rath
nīro chan acht bennachad.

4805 Túargaib Bālam a guth nglúair,
dar a sārgud in mōrslúaig,
dia mbennachad, monar nglē
-- for-fēimdes a hergaire.

4799. atái, R.

4803. uran uair, R.

(4793--6) 'Though you strike me with threats, in your anger and rage, o Balaam, the angel of God, with his red fiery sword,^U does not permit me to go in any direction.

(4797-4800) The leader of the host called on Balaam, without clear victory: 'Curse them from the place in which you are as a result of treachery'.

(4801--4) Balaam opened his mouth for a lovely dear speech; since he was full of grace he spoke nothing but a blessing.

(4805--8) Balaam lifted up his fine voice, in spite of the prohibition of the great host, to bless them, fair labour; it was impossible to restrain him.

1. Probably read dergthened, cf. 7136

4809 Ní lasnach nduine dalbda
 commus huili a aurlabra;
 is derb is lam Choimdid cain
 ro delb nem ocus talmain.

4813 Macc Beóir, bág mbuiden mbras
 ba leór plág fri ^{ag} n-amas,
 for sēt saer deochair tria blait,
 úair ba fael feochair fóidit.

4809. Nirás nach, R.

(4809-12) No false person has complete power over his speech;
it is certain that that belongs to my fair Lord who shaped
heaven and earth.

(4813--6) The son of Beor, the threat of rough hosts, was a
sufficient ¹plague in cruel battle; they send him on a special
noble path through his fame, since he was a cruel wolf.

-
1. The spelling leor, ^{more often} ~~leor~~ in SR lór, suggests that
a rhyme with Beóir may be intended; the juxtaposition of
plág and ág, both rhyming with bág, is also peculiar.
But no plausible emendation suggests itself.

4817 Rí ro-s héitte, rí ro-s bíath,
 rí ro-das áer ar anríad;
 isin díthrub fri síth sain
 cethri deich dōib do blíadnaib.

S/

4821 Rí do-rat comairle nglain
 do Moísi cona slúagaib,
 dia tír trebach cen nach cacht
 iar cinniud a cethrachat.

4825 Rí ro ráid riū úas cech cruth:
 'Mithig dūib techt ōn díthrub
 cosin tír saer suthach slān
 de-raingered do Abrām.

4829 Eirggid for sēt do bar taig,
 nā bīd úamnaig, imeclaig;
 messe for-saera ar cach cath
 etir dered is tossach

4818 dodas R.
 4821. nglacín, R.

4824. ciunniud a cethracht, R.

LXVII

(4817-20) The King clothed and fed them, the King saved them from an evil course; they were forty years in the desert in signal peace.

(4821--4) The King gave pure counsel to Moses and his hosts, to their populous country without hindrance, when they had completed their forty (years).

(4825--8) The King said to them above all: 'It is time for you to go from the desert to the noble fruitful safe land which was promised to Abraham.

(4829-32) Go on the road to your home, do not be fearful or timorous; I save you from every battle from beginning to end.

9 9

4833

'Cia~~mb~~at ilardai na slú~~a~~ig,
cia~~mb~~at indai ind rí~~g~~ rorúaid,
ní gēbat frib for nach maig
i cathaib, i comramaib.'

4837

Rí do-rat dōib bíad, ba cet,
dona díb trebaib deēc;
a rrí ó chéin, glan a lí,
is hē in rí rēil ro-s hēti.

4833. ciambat R.

4834. ciantar, R.

4837. dorát, R.

4838. driib, R.

(4833--6) Although the hosts are numerous, although the strong kings are many, they will not visit you in any field in battles or combats.'

(4837-40) The King gave them food, it was ~~right~~^{permitted,} to the twelve tribes; their King from of old, bright his splendour, is the shining King who clothed them.

1. Perhaps read cert 'right', cf. S1-2, 3155-6.

4841 'Cluníd mo thimna do léir,
nārbar dúrcridig dochéil;
nā dénaid friū, rúathar mbras,
cuibdi, cardes nā clemnas.

4845 Lām fri idal nglēthech ngal,
fri ēthech, fri gúforgal;
cen saint, cen accobur nglé,
maíni caíni cocéile.

4849 Cen gait, cen ēcnach, gnīm cain,
cen ētrad, cen duinorgain;
honōir tuistide, drēim nglan,
serc Dé ocus commessam.

4853 Cométaid iar n-urđ ríagla
in chāisc cachā eenblíadna,
ō chōicid déc, is dīn cert,
cosin n-oen febdai fichet.

4842. dúrcridig written as correction over
dochuirdig, R.

(4841--4) 'Hear my commandments attentively, do not be hardhearted or foolish; do not make any agreement, treaty or marriage with them,¹ swift attack.

(4845--8) Reject the bright idol of battles, perjury, false judgment; (let there be) no greed, no clear desire of the fair riches of a companion.

(4849-52) No stealing, no reviling - fair deed - no lust, no murder; honouring parents, a pure assent, love of God and of neighbours.

(4853--6) Keep the passover each year according to rule, from the fifteenth to the excellent twenty-first, it is a proper shelter.

1. We would expect fri geintib 'with pagans', as in the prose versions.

- 4857 Foirbthi, feidli, feth cen chel
 foglain ocus forcitel;
 la deichthimna, torum nglé,
 cométaid recht n-imdibe.
- 4861 La dechmada derbtha bí,
 prīmiti ocus prīngeinni,
 honōir do Día, digrais gair,
 do-grēs isin taberncuil.
- 4865 Cách cona almsain iar tain
 iar ndligud, iar ndūt[h]rachtaib,
 is iar rúnaib cridí chóir,
 do-grēs icon glanaltóir.
- 4869 Nā dermaitid timna nDé:
 idna, huimle, aurnaigthe;
 nībur n-éчнаigid Dé díl,
 nībfor cétludaig, cluinid !'
-

4864. tabernacuil, R.

(4857-60) Perfect, enduring, attend¹ without fault to learning and teaching; keep the law of circumcision together with the Decalogue, bright course.

(4861--4) (Let there be) honour to God continually in the tabernacle with tithes, which the living affirm, firstfruits and firstborn, irresistible word.

(4865--8) (Let) everybody (be) continually at the pure altar with his offering, according to law, to desires, and to the dispositions of a just heart.

(4869-72) Do not forget the command of God - purity, humility, prayer; be not revilers² of dear God, be not lustful - hear !

1. The imper. pl. fethaid would be expected here.

2. éчнаigid appears to be a singular; perhaps read эчначаиг.

- 4873 Orddaigid in n-eclais n-úaig
do-grēs i mmedōn int slúaig;
sē slúaig rempi, ríгда gair,
ocus sé slúaig 'na degaid.
- 4877 Noco laimed nech dont slúag
macc n-Israhél fri himlúad
do chois nā lāim comrac cuir
fri clār don tabernacuil.
- 4881 Treb Leue co līnib éol
immon eclais cen anshéol
fria immarchur ōs cech cruth
fria srethad, fri[a] suidigud.
- 4885 Muinte na sacart fo smacht
oc immarchur na n-anart,
bat heisrēite srethaib srath
immon n-eclais dia-nechtar.

4881. co lini thol, R.

4888. dianechtair, R.

(4873--6) He ordains that the holy church shall always be in the middle of the host; six divisions going before it, royal word, and six divisions coming after it.

(4877-80) None of the moving host of the Children of Israel dared to touch ... ¹ ... a board of the tabernacle with foot or hand.

(4881--4) The tribe of Levi with multitudes of knowledge ² around the church without disorder, to carry it in every way, to arrange it, to set it up.

(4885--8) The community of the priests under rule carrying the cloths which were spread out over the church from the outside in rows.

1. The force of guir is not clear.

2. Cf. co llínib cest, 4913; co línib scél, 5153

- 4889 Drong na ndeochain, derb la cāch,
fri immarchor curtín-śnāth,
cosna fuilgib, ba mod nglē,
co tuidmib na drumslaite.
- 4893 Slúag na sacart, sochla dāl,
fri immarchur na coemc[h]lār,
co cach cumtach, cain a llí,
co na fothaib findruine.
- 4897 Senad na sruithi fo leith
amal bíte 'na comsreith;
iar timnaib Dē tíagait de
d'immarchur na sanctáre.
- 4901 A chethri maicc cona mblait
Árōn ind húasalśacairt,
iar n-urd ríagla, rúathur nglé,
fri immarchur na háirce.
- 4905 Ind ārc húasal ōs int ślóg
iarna cumtach do dergór,
cona aidmib, aidble bainn,
co oilurnn lán do degmaind.

4890 curtínad, R.

(4889-92) The band of the deacons, everybody knows it,¹
for carrying curtains and cords,² with the rings, it was clear
work, with the fastenings of the ridgepole.

(4893--6) The host of the priests, a famous assembly, for
carrying the fair boards, with every structure, fair its
appearance, with the sockets of findruine.³

(4897-4900) The assembly of the elders separately as though
arranged together; according to the commandments of God
they go to carry the sanctuary.

(4901--4) The four sons of Aaron the high priest with their
strength for carrying the Ark according to rule, a bright
foray.

(4905--8) The noble Ark above the host, built of red gold,
with its implements, great deeds, with a vessel full of
good manna.

1. Bergin, as noted by Knott in her copy of Stokes's
edition, suggests derbtha cath (: curtínad).

2. Emendation suggested by Thurneysen, ZCP xi 36,
cf. cortinas . . . funiculos, Num. iv 36. On balance
preferable to Bergin's.

3. These are described as being of silver,
4245--6.

- 4909 Ārón amra, ard a gair,
 ba húasalsacart húasaib;
 deicht[h]imna Dē, dīgrais bēs,
 for a bruinnib do bithgrēs.
- 4913 Treb Leue co llínib cest
 noco dlegat a tairmesc
 fri airdiu domuin, dín cloth,
 fri caingniu, fri cathugod,
- 4917 Nā aurraind tíre nā túad,
 nā imfognam rīg rorúad,
 nā sním nā saethar, sliucht nglē,
 acht dlíged a n-ecailse.
- 4921 In rī ro-s n-ordaig, rēim n-úag,
 eter eclais ocus slúag:
 ind eclas dia rēir co glē
 in slúag do rēir ecailse.
- 4925 Ind eclas cona grādaib,
 sruithib, slógaib, saerdānaib,
 airbrib, ālaib úas cech maig,
 ardib ānaib ordaigid.

4918. rige, R.

4924. na ecailse, R.

(4909-12) Famous Aaron, whose voice was high, was the high priest over them; he carried the Decalogue of God, an excellent custom, on his chest continually.

(4913--6) The tribe of Levi, with many questions, should not be concerned with worldly signs - protection of fame - with bargains, with battles,

(4917-20) Nor (with) the division of lands or peoples, nor the service of strong kings, nor trouble nor work - a clear tradition - but only the duty of their church.

(4921--4) The King ordained them, a pure course, both church and people: the church obeying Him clearly, the people obeying the church.

(4925--8) He ordains the church with its grades, with elders, with hosts, with noble arts, with bands, with flocks over every plain, with noble signs.

- 4929 Rádíd Moísi menicc dóib,
 húair ba snímach, sruith, senóir:
 'Iessu mac Nun, nāssad nglē,
 for toísech dar m'esse-se'.
- 4933 Mo[ī]si mac Amra, meic Cāid,
 meic Leue, meicc Iācāib,
 meic Isāic, meic Ābraim óig,
 meic Thaire dil, meic Nachóir,
- 4937 Meic Reu rocháin, rúathar ndein,
 meic Seruch saer, meic Ēbeir,
 meic Sale sláin, srethaib gal,
 meic Fallech, meic Arfaxad,
- 4941 Meic Sem sochraid, srethaib íath,
 meic nāir Noé, meic Lamíach,
 meic Mathussalem ós cech rōt
 ocus meic húasail Enóc.

(4929-32) Moses often tells them, since he was tired, an elder,
an old man: 'Joshua the son of Nun, a bright festival, is your
leader after me'.

(4933--6) Moses, son of Amram, son of Caath, son of Levi,
son of Jacob, son of Isaac, son of pure Abraham, son of dear
Thare, son of Nachor,

(4937-40) Son of fair Reu, a good foray, son of noble Sarug,
son of Heber, son of healthy Sale, with ranks of battles,
son of Phaleg, son of Arphaxad,

(4941--4) Son of handsome Shem, with ranks of countries,
modest son of Noah, son of Lamech, son of Mathusalem, over
every road, noble son ¹ of Enoch,

1. The ocus of l. 4944 gives no sense.

- 4945 Meic Iäréth, tomthaib tríath,
meic maith molbthaig Malalíal,
meic Cainain, meic Enos ail,
meic Seth saindil, meic Ādaim.
- 4949 Ādam mac Dé, dingnaib dāl,
do-ringair Fíadu findnār;
glē co cach n-eladain n-óig
sé senathair ar mōrslóig.
- 4953 Do-rumalt Moīsi, mod mass,
i n-oítid, i n-óclāchas,
iar n-urd ríagla, rethaib recht,
dá fichet blíadna i n-Ēgept.
- 4957 Dā fichet aili co mblaid
i clemnus in p[h]rīmsacairt,
ōs slēib Choreb, grāta bainn,
for innarba ó Forainn.

(4945--8) Son of Jared, with threats of chieftains, the good well-praised son of Malaleel, son of Canaan, son of gentle Enos, son of very dear Seth, son of Adam.

(4949-52) The fair modest Lord summoned Adam the son of God, a meeting with heights; he is clearly the ancestor of our hosts to ¹every pure knowledge.

(4953--6) Moses spent forty years in Egypt, a good work, in youth, as a young man, as was ordained, by ranks of laws.

(4957-60) Another strong forty as the son-in-law of the high priest above Mount Horeb, pleasant step, when banished from Pharaoh.

1. The construction is that of co h- 'to', which we do not expect after glé; perhaps a mistake for co N 'with'.

- 4961 Dā fíchet aili, deilm n-úag,
do 'sind dīthrub riasint slúag,
iar timnu rīg nīmī nēl
oc imthūs mac n-Israhél.
- 4965 Sē fíchit blíadan in sain
cen forcraid, cen imhesbaid,
saegul Moísi, mílib rann,
feib léir ad-fēt in scríbenn.
- 4969 In rī ron gart lais im-mach
Moísi críchíd glantóisech,
con ruc leis ōnt slōg for leth
ōnd úair thānic a amser.
- 4973 O shunn ro scarad fria slúag,
Moísi co n-ilur imlúad,
nī bae díb nech lasmad becht
a adnacuī nō hētsecht.
- 4977 Mac Ammrai ba ardrī int slúag,
co mbáig baldaí, co mbithbúaid,
crích a aissi, derrit breth,
Moísi menioc no ráded.

(4961--4) Another forty, pure report, he was in the desert before the host, according to the command of the king of cloudy heaven, leading the Children of Israel.

(4965--8) That is six-score years, neither more nor less, the life of Moses, with thousands of verses, exactly as the Scripture tells it.

(4969-72) The King called him out with him, Moses the prudent pure leader, and brought him with him away from the host when his time had come.

(4973--6) When he had been separated from the host, Moses of much travelling, there was none of them who could be sure of his burial or death.

(4977-80) Moses often said (it) at the end of his life, a hidden judgment - the son of Amram who was the high king of the host with fair strength, with lasting victory.