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.
ō shum ro-siácht in slúag
co Arnóin n-aírdaire n-adruad,
foídit úadib dreimm tria blad
dia túathaib do thasachad.

Ro-dos terbaíset fo leith
cenór glicic di each centreib;
ro-das fàidset for sèt slán
do chúairt im c[h]rIcha Cannán.

Coro fògdaí leò cén brath
in mór immed a cathraich,
a slúigh imtar láin dia n'gail,
Imtar ilerda a córaid,

Imtar taicthig a trebthaí,
imtar imdai a n-ilchethrai,
imdar ilard a lubai,
imtar cáini a clárbrugai.

a chathraich, R.
(4649-52) When the host had reached famous very strong 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  Ó shunn do-choúatar for sét
     nocho-s tarraid nach oenrēt
             co rúachtatar, monor nglē,
             co cenn oethorchat lathe.

4669  Húair ro-fágsatar in tír,
     eter mín ocus amán,
             tâncatar cén credim cruth
             fer a cúlu don díthrub.

4673  Mór n-ergal, mór n-erbach n-úag,
     mór tor trelmach fri imlúad,
            is mór cath ngarbrôn ro chacht
            co Amôn ó ro-siácht.
(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 injury 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.

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1. Cf. 1508.
Gabsat a Coimid do tháir
fiad a mbriathrib 'na mórdaíl:
'For nDía dofor-fuc for brath
cían a-tá oc for mbreachad.

Fuaramar tír n-úar n-aínbt[h]ech.
aogarb amáin ētort[h]ech,
  co n-ilur drong, trén athenbach,
  co n-ímmud a hilleathraich.

Co n-ilur a chórad cruaid
occus co niurt a mmórálúag,
  co n-armaib grúndaib glassaib,
  co n-ágaib, co n-hemmassaib

Co curdaib glóraib cath,
occo turdaib trémmidé,
  co n-a cathrach ais calmaib,
daingnib deimmib dhithoglaib.'

Ro t[h]ráill Sáthain a soimled
ar Óchnach a mmórchoided;
  indna trúag trímaoin ro-s cacht,
timna Díabuil ro gabsat.

4677.  a choimid, R.
4678.  briathrib, R.
4691.  deimmid 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 \textit{sewer poten} \footnote{2}, 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.\footnote{1}

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

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

2. Following DIL, which takes it to be from \textit{so + milled}. It could also be from \textit{so + melled}.\footnote{2}
Iar sin ro himchloé in scél
la Iésu ocus 1[a] Caléib:
'Gó thairic dóib as cach dú,
nach-as creitiu, a bráthriu!

Fárammar mórthír mainbthech,
toithech treibthech iltairtthech,
co n-ith is bliocht, ba fó fecht,
co fín, co mil, co cruthmecht.

Memais remaib for cech túith,
bíd-for coscraig co nglanbúaid,
bíd lib huíli, líníb blá,
eter tír is cathracha.

Co sétáib saidbrib slánaib,
co n-ardib, co n-ildánaib,
tírib, túathaib, tölaid dál,
feib ro tharngered d'Abrám.'

Cia ro-s cuibidig mo Rí rán,
ro-s cuibrig fo [h]acht commám,
ro lá nél di cach treib toil:
iar sin in soél ro imchloé.
(4697-4700) After that the story changed with (the report of) Joshua and Caleb: 'Falsehood comes to them from everywhere, do not believe 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.

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1. For a similar form cf. Erigu, a lucht na mallachtmu, isin teine tâuthain, ZCP iv 243. 3, and Heirgib, 3589.
Iar sin tarmait mo Dí a díl
frisin túaid n-engaig n-anbíl
coro-[s] sluíced talam tenn,
a cor fo leittrib lethglenn.

Ráidíd friú MoIsí oen lén,
menbad lèssu ocus Caléph,

amal én 'mo n-ídáid sás
no ragdaís huíl oënbas.

'Sét cethrachat lathi lán
fil ē shum co tír Cámān;
rígfidir sét bas mó de:
co cenn cethrachat mblíadhne.

Nocho ríá nech díb ar ec
dona díb treabá d[é]c

co críoch Cámān, críchíd scéil,
acht mad Essu ocus Caléb.'
(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 Cannáin co fiair ghí fraig
nI-s t ā dar ēis a n-ichnaig,
  'Acht mā rannait, airdaire dul,
  for meic iar for n-adnacul.'

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

4741  Menbad Essu immad raith
  ocus Calēph cóir cíal[ō] maith,
  a tabairt fo thalman tlacht
  iar sin mo Día 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 clú for each leith
  co scélaib a tréimhled,
    coro lín cech túaid toirsí
  ar húaman a mmórlongáin.

4749 Do-deochaid cáich di cach treib
  cosin soer slúag n-anaichned,
    slúag cech thíri, derb co lár,
  co n-ilur mili Moáb.

4753 Ro-s gab crith, gráinne atcha,
  eter tír is cathracha,
    ro báid brígh na slúag, na sreth,
  cen gníom, cen gail, cen gaisced.

4757 Tarchomail cach cumtaig arg
  cosin slóg serig serbgarg,
    ní frith díbh túath trelmach tréin
  gabad frí cláinm 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.

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

(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. attach could be pl. of attach 'refuge', but its relevance here is not clear. Perhaps read attacha 'blasts of hatred', cf. attach eaine, § 103. (M, B)

2. So DIL 2 D 249. 3, taking the form to be from do-ecmalla 'gathers' and reading tarchomail sâch 'all flocked'. But one would expect -taronmall. Strachan derived it from *to-air-com-ell, not otherwise attested.
Tinölsat dóib, torum nglē,
cesthri catha coimtide:
    Seōn, Bassan, badbda slóg,
    amra Moáb is Ammón.

Memaid remaib, rúathar ndein,
forena cethrib slógaib sein;
cir[r]tís cerpaib in cath crōn
for leccaib arddaib Ammón.

Do-rochrate arn fri gail,
forena sléibib slamdergaib,
    sessiur, sescat cēt fri lēr,
ar secht mālib, ba mōrār.

Rı do-s-fuarggaib, úathmar ail,
cathaib cródaib, comramaib,
    a olú cen chíabair cech leith,
    iar sin farmaib do-chúaid.
(4761--4) They gather together, a bright sound, four pleasing 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 stones of Armon.

(4769-72) There fell there in battle on the red-flecked mountains seven thousand seven hundred and 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.

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1. = contempt, cf. 4294

2. Reading lecaib; cf. cerpa (t derga), 8087.

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

4777  Foídit húadib Bálam mbras,
      ba druif ba cóir ba condas,
      dia mallachad di cach bla
      tris brechtaib a druidechta.

4781  Do-luid for a gabrai glúair
      Bálam a hucht in mórsluaig,
      oona gabdaí cé fri cath
      oc túnaid Dé dia mallachad.

4785  Do-luid angel Dé dia traig
      ar cinn Bálaim baethbraí[h]raíg,
      nacha reliic síir nó sair
      asind ìadh i tarrasair.

4789  Gabaid for búsalad a heich
      Bálam baeth di ceach oenleith,
      conid árlassair ind láir
      dond aithiusc airdáire imnáir.

4777.  Balám, R passim.

4778.  badruí, bacóir, bacomádas, R.
They sent out violent Balaam, he was a proper and fitting druid, to curse them from every place through his druidical spells.

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.

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.

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


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

3. The phrase do thraig is not otherwise attested.
4793 'Ce no-m buala fo bágaib
la t'fheig, lat bruth, a Bálaim,
ní-m lèic angel Dé nach leth
coná chlaidiub derg tened.'

4797 For-congart toísech int slúaid
for Bálam cen nach glanbúaid:
'Asin baile i t~í tria brath
déini úait a mallachad.'

4801 As-oslaic Bálam a gin
fri athseo n-álaind n-imíil;
ar in n-úair ba lán do rath
nírO chan acht bennachad.

4805 Tuargaib Bálam a guth nglúair,
dar a sárgud in mórslúaid,
dia mbennachad, monar nglé
-- for-féimdes a hergaire.

4799. atáí, 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, 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 _dertned_, cf. 7:36
NI lasnach nduine dalbda
commus huili a aurlabra;
is derb is lam Choimgid cain
ro delb nem ocus talmain.

Maco Beóir, bág mbuiden mbras
ág
ba leór plág frí & n-amas,
for sēt saer deochair tria blait,
úair ba fael feochair foídit.

4809. Mirás 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 plague in cruel battle; they send him on a special noble path through his fame, since he was a cruel wolf.

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1. The spelling leor, in SR lór, suggests that a rhyme with Beðir may be intended; the juxtaposition of plág and ág, both rhyming with bag, is also peculiar. But no plausible emendation suggests itself.
4817 Rí ro-s hēitte, rí ro-s bǐath,
        rí ro-dāis aèr ar anrīad;
        isin dīthrub fri sóth sain
        cethri deich dōib do blíadnaib.

4821 Rí do-rat comairle nglain
        do MoIai coma slúagaib,
        dia tīr trebach cen nach cacacht
        iar cinniud a cethrachat.

4825 Rí ro rāid rī ùas ceech cruths:
        'Mithig dōib techt òn dīthrub
        cosin tīr saer suthach slān
        do-raingered do Abrām.

4829 Eirggid for sēt do bar taig,
        nā bli úummaig, imeolaig;
        messe for-saera ar cach cath
        etir dered is tossach

4824. cinniud a cethracht, R.
(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.
4833  'Ciapábat ilardai na slúaig,
ciapábat imdai ind ríg xorúaid,
ní gèbat frib for nach maig
i cathaib, i comramaib.'

4837  Rí do-rat dòib bliad, ba cet,
doma dòib trebaib dsóc;
a rrí ó cháin, glan a lí,
is hē in rí rēil ro-s hētī.
(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.

(4837-48) The King gave them food, it was sent, 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. 51-2, 3155-6.
'Clunid mo thëmna do léir,
nàrbar dúrcridig dochéil;
  ñà dénaid friú, rúathar mbras,
  coibdi, cardes nà clemnas.

Làm fri idal nglèthech ngal,
  fri ëthech, fri gùforgal;
  cen saint, cen accobur nglé,
  màini caíni cocéile.

Cen gait, cen ëcnach, gniM cairn,
  cen ëtraid, cen duinorgain;
  honòir tuistide, drèim nglan,
   sere Dé ocus connessam.

Cométaid iar n-urd riagla
  in chãisc cacha oenblÍadhna,
  ò chòicid déc, is dìn cert,
  cosin n-oen febdal 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, 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.
Foirbthi, seidli, seith cen chel
foglaíom ocus forccitel;
   la deichthimna, torum nglé,
comáidrecht n-imdibe.

La deichmada derbtha bí,
priomti ocus priogeinni,
   honoir do Día, digrais gair,
do-gréas is in tabernacuil.

Cách coma almsain iar tain
iar ndligud, iar ndú[h]rachtaib,
is iar rúnaib cridi choir,
do-gréas icon glanaltóir.

Ná dermitid timma nDé:
idna, huimle, aurnaigthe;
níbúr n-éonaigid Dé dil,
níbfor céitludaig, cluinid !'

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4864. tabernacuil, R.
(4857–60) Perfect, enduring, attend 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 revilers of dear God, be not lustful — hear!

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

2. *éonaigd* appears to be a singular; perhaps read *éonaichaig*. 
4873 Orthaigid in n-eclais n-úaign
do-gréas i mmedón int Úaign;
 sé slúaign rempi, rigda gair,
ocus sé slúaign 'na deáid.

4877 Noco laimed nech dón Úaign
macc n-Iseáin fian himulúad
do chois ná láim comrach cuir
fri clár don tabernacuil.

4881 Treb Leue co línch eil
immon eclais cen anshéel
 fria immarchur ós ceech cruth
 fria strethad, fri[a] suidigud.

4885 Muintir na sacart fo smacht
oc immarchur na n-anart,
 bat heinríthe streithib stíth
immon n-eclais dia-nechtar.

4881. co lini thol, R.
4888. dianechtaír, 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 ... ... a board of the tabernacle with
foot or hand.

(4881--4) The tribe of Levi with multitudes of knowledge
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 qui is not clear.

2. Cf. co 1114ib 4913; co lici b scel, 5753
Drong na ndeochain, derb la cáth,
frí immarchor curtín-úineth,
ocna fuilgib, ba mod nglé,
co tuidmit na drumálaithe.

Slúag na sacart, sochla dál,
frí immarchur na coim[th]lár,
co cach cumtach, cain a lli,
co na fothaib findruine.

Senad na sruthi fo leith
amal bhte 'na comhreith;
iar timnaid Dè tíagait de
d'immarchur na sanctaire.

A chethri maic cona mblait
árón ind húasal-scairt,
iar n-úrd riagla, rúathur nglé,
frí immarchur na haoise.

Ind árc húasal òsh int slóg
iarna cumtach do dergór,
cona aidmib, aidble bainn,
co cilurmn lán do deagaimh.

curtiadh, R.
(4889-92) The band of the deacons, everybody knows it, for carrying curtains and cords, 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.

(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 forey.

(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 oath (: curtínad).


3. These are described as being of silver, 4245--6.
4909    Árón amra, ard a gair,
        ba húsalscacht húsaib;
        deichth[h]imna Dē, dígraí bēs,
        for a bruinnib do bithgrēs.

4913    Treb Leue co llínib cest
        noco dlegat a taimise
        firi airdiu domuin, dín cloth,
        firi caingniu, firi cathugod,

4917    Nā surraind tíre nā tūad,
        nā imfognam rig rorūad,
        nā sním nā saethar, sluicht nglē,
        acht dliged a n-scailse.

4921    In rī ro-s n-ordaig, rēim n-uág,
        eter eclus o cus sluág :
        in eclus diar rēir-co glē
        in sluág do rēir ecaile.

4925    Ind eclus cona grūdaib,
        sruthib, alógaib, saerdānaib,
        airbrīb, ñlaib úas cēch maig,
        arūb ñnaib ordaigid.

4918.    rige, R.

4924.    na scailse, 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.
Ráidid MoIsi menic dóib,

húair ba sníchuch, sruth, senór:

'Iessu mac Núin, nássad nglè,
for toisech dar m'ósse-se'.

Mo[Í]si mac Amra, meic Càid,
meic Leue, meico Iúcaib,

meic Isáic, meic Àbraim óig,

meic Thaire dil, meic Nachóir,

Meic Reu rochaín, rúathar ndein,

meic Seruch ñaer, meic Êbeir,

meic Sale sláin, srethaib gal,

meic Fallech, meic Arfazad,

Meic Sem ñochraid, srethaib ñath,

meic náir Nóí, meic Lamíach,

meic Mathussalem ós cech ròt
ous meic húsail Ènóc.
(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 of Enoch,

1. The *ocus* of 1. 4944 gives no sense.
Meic Iaréth, tomthaib tríath,
meic maith molbthaig Malalíal,
meic Caimain, meic Enos ail,
meic Seth saindil, meic Æaim.

Adam mac Dé, dingnaib dál,
do-rimair Fhida féinndair;
glè co cach n-eladain n-óig
sé senathair ar mórslóig.

Do-rimalt Moisí, mod mass,
i n-oistid, i n-ócláchas,
ihar n-urd réagla, rethaib recht,
dá fichet bládna i n-Éghept.

Dá fichet aili co mblaid
i clemus in p[h]rímsacairt,
ós sléib Choreb, grúta bainn,
for innarra ó Forainn.
(4945-8) Son of Jared, with threats of chieftains, the good well-praised son of Malaleel, son of Camsan, 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 every 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'.
Dā fichet aili, deilm n-úag,
do 'sind díthrub riasint álúag,
    iar timmu rig nimi nel
    oc imthús mac n-Israhél.

Sē fichit bliadan in sain
  cen forcraid, cen imhesbaid,
    saegul MoIsi, mílib rann,
    feib lēir ad-fēt in scrībenn.

In rī ron gart lais im-mach
MoIsi orichid glantroīsech,
  com ruc leis ōnt slōg for leth
    ōnd úair thānīc a amser.

O śhunn ro scarad fria slúag,
MoIsi co n-ilur imlūad,
    nī bae dīb nech lasmad becht
    a adnacul nō hētsecht.

Mac Ammarai ba ardí int slúaig,
co mbáiig baldai, co mbithbūaid,
    orīch a aíssai, derrit breth,
    MoIsi menicc no rūded.

derrit, R.
(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.