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

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

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

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

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

4981 Lín a fer fir ferdaís feirg
fri cath cróda claidebderg:
gecht cēt dēc, trīcha, deilm ēil,
ar secht cētaib do mílíb.

4985 Is hé lín do-rùraid dīb,
da tūathaib cen immirím,
īar n-ēc a n-athar cēch cruth,
īar na ndadh.

4989 Mairb huili is dīthrub in sin,
a n-athir, a sseinathing,
cen oenfer mbeō fo nīm nēl
acht hÉssu ocus Calēph.

4993 In RĪ ro-das traeth tria fros
hi cinaind a n-immarbois,
ro-das troeth tria chētfaid ngairg
cin ind ēcnaig 'sind oensaird.

4992. acht ma, R.
(4981--4) The number of their true men who displayed anger in bloody battle: 1, 700, 30, a dear report, and seven hundred thousand. 1

(4985--8) That is the number which remained of them, of the peoples without exaggeration, after the deaths of their fathers in every way, after their loss in the desert.

(4989--92) They all died in the desert then, their fathers and grandfathers, with no living man under heaven of clouds except Joshua and Caleb.

(4993--6) The King overthrew them through his attack for the guilt of their transgression; the guilt of the reviling together overthrew them through his harsh valour. 2

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1. 730, 000 in the prose versions.

2. Taking sind oenaird to be the equivalent of 1 n-oenbaile, etc.
Deithbir bad chosc do chách sain
go bráth tria bithu samlaid;
do nech fri gním cètlach nglè
baeth a n-éonach na sruithe.

Cen áirim mogad nach threib,
maccaib, mnaíb ná ingenaiib,
ös cech maig fri gaethgail gním
lainib, laechaib a lánlín.
(4997--5000) It is right that that should be a lesson to everybody forever thus; it is foolish to revile the elders for a man in a .......... 1 bright deed.

(5001--4) (This was) their full number over every plain with wise valour of deeds, without reckoning slaves in 2 any tribe (nor) 3 boys, women or girls.

1. For another example of cēlalach (cēcnach) in apparently pejorative meaning, see Ériu i 196. 4.

2. Can in have been elided here?

3. It would seem as though the following words are also governed by cen.
Rí ro oirdnistar mac Nún,
Essu, co n-immud hírún,
corb hé ba hardrí dont slóg,
io dól dar maige Nóöb.

Rí ro ráid fri Essu n-úag:
'Eirg fri lessu na mòrslúag;
fritháil co calma, gním nglé,
catha garba geintlìde.

Suidig na slúagu 'n-a sreith,
bì í impu do cach cenleith;
ní gèbat frit gnùis ngarbdai
buidní bòrba barbaraid.'

Rí do-rat sainemlai slàin
for chlaím n-airgdaí n-Abráim:
a mbìth cen e[h]essu, cen chacht,
cèin bae Essu i toìssigeach.

ngráddai, R.
sainhsamlai, R.
(5005-8) The King appointed Joshua the son of Nun, with many varied secrets, so that he was the high-king of the host going over the plains of Moab.

(5009-12) The King said to pure Joshua: 'Go and look after the great hosts; meet bravely, a bright deed, the rough heathen armies.

(5013-6) Arrange the hosts in their rank, be on every side of them; the savage barbarian bands will not resist your harsh face.'

(5017-20) The King gave full eminence to the noble Children of Abraham: that they should be without pains or captivity as long as Joshua was their leader.

1. Emendation suggested by Bergin, cf. 1958, 3397, 5798, 7995. But barbara (dunae), 7352
Hessu co coscor co ngrăd
do-s-rat fo choscor coemnár
iar maigib Moăb, mod massa,
co sruth n-Bêrdanőin admass.

Tri fichit míli iar sêt,
trí chôic míli la glanchôt,
côt míli, mörfesser muad,
do cach oenleith don mórslúag.

Hessu fo diüd, delm n-úag,
triür dō ro șern in slúag,
cen lēn fri srethad sechtar
do imthré'n 'coa n-imnertad.

Cia no lîndais forru in mag
slúag cech thîre, tōlaib gal,
riana thuathaib co dînmîn
no maidfed for îlmîlib.

rianothuathaid, R.
(5021--4) Joshua, with victory and dignity, put them under a
clear modest ...... 1 over the plains of Moab, fair work,
as far as the beautiful river Jordan.

(5025--8) Sixth thousand on the road, fifteen thousand
with a pure hundred, a hundred thousand, a noble seven
on every side of the great host.

(5029--32) Joshua behind, a pure report, 2 were men arranged
the host for him, without sorrow, for disposition on the
outside, stoutly encouraging them.

(5033--6) Though the hosts of every land should fill the
plain against them, many thousands would be easily
defeated by his peoples.

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1. It seems like that coscar repeated, see 5607-8, cf. daigrech: daigrech 5543-4

2. This may refer to the next quatrain; Joshua
behind the host and three others on each side?
There is no Scriptural source.

Issak for dersed 14t sloig a oenur 7 trier
de each theib diaraile aca unih ar
cumard ichtrand, LB 253 2b
5037 Ri ro réidig dòib a'et slán
  do ascnam tíri Cannán;
  cossaib türmén, dígraí scél,
  lotar dar sruth n-Eórdanén.

5041 Do-fucsat leò asint sruth
  fri còrgud, fri certugud,
  — lasin slóg ba lór n-eire —
  cloch mór cach[a] oentreibe.

5045 Ri riana dúilib, delm n-úag,
  ri bás beòs iar mbráth bithbúan,
  ri úas grún, is glè ro-s car,
  in ri réil ro círdstar.
(5037-40) The King cleared for them a safe road to approach the land of Canaan; they went dry-footed across the river Jordan, incomparable story.

(5041--4) They brought with them out of the river, for claiming, for establishing a large stone for each tribe -- the host thought it a sufficient burden.

(5045--8) The King before his creatures, a pure report, the King who shall be continually after lasting Judgment, the King above the sun, it is clear that He loved them, the bright King appointed (him).
Rí ro-das lín do brìg brais,
clanna Israhéil admais,
coro sirset a crecha
i mnaigib im hÉricha.

Iar sin ro sërnsat a scuir
ar teolmad a mòrchruid,
in slúag lonn, lín a n-athbaig,
san chan immon prímchathraig.

In chathair cumtaig datha
fri frithálim n-ilchatha,
do-s-imchelsat, derb dāna,
secht műir tréna derrmára.

Secht stuic ro 'sephain in slúag
immon cathraig fri imlúad,
coro legai, láthar nglē,
műr oach lathi sechtmaine.

oricha, R.
ár, R.
(5049-52) The King filled the Children of fair Israel with swift strength so that they sought their plunders in the plains around Jericho.

After that they spread out their bands, when they had collected their great plunder, the great host, the number of their portion, in all directions around the chief city.

The city of beautiful appearance, seven huge strong walls surrounded it, true and brave, in expectation of many battles.

The host blew seven trumpets as it moved around the city, so that a wall melted away each day of the week, a clear statement.

1. Reading crecha with all the prose versions. Cf. seeho: Mencho, 7345-6.

2. For athbach see 421; 473, 4683, 7347.
Lucht na cathrach cona lí
hili, huili, ilmíli,
do rēir Dē troethas cach ngail
do-chōtar fo gium cláideib.

Aocht mad Rab, amru gnímaib,
nī thērma don tromdíagal;
do thréon nā trūag nī thūaraid
ōenfer dona mōrslúagaib.

Rī do-s-fuc for so[1]rthib sláin
a doirthib ásthruib dermūir;
reim n-ān cen āg, iar sēt sīr,
in rī rūn ro-das lēnlín.
(5065--8) The people of the city in their glory, many, all, many thousands, all went under the mouth of the sword by the will of God who decides every battle.

(5069-72) None but Rahab, most famous of deeds, survived from the heavy vengeance; not a single man, strong or weak, survived from the great hosts.

(5073-6) The King brought them safe on easy paths out of the tangles of the great desert; the noble King completely filled them, a noble course without battle after a long journey.

1. *in ore gladii*, Josue vi 21. The Irish follows the Latin, which is a literal translation of the Hebrew; 'with the edge of the sword', AV.
5077 Tínslsat tor tólach tala
córadh comfossad commart
    ar cind túathi Dé do cath,
    secht túatha Cannán cathach.

5081 Clanna Cannán gnuíset cath
    fri túaith Dé, dúr ro delbad,
    coroclaíthe fo brígh bróin
    i crícháib broga Bethróin.

5085 Tan turobad Essu a dí lám
    fri Coimid níne noebnáir,
    no maíded in cath gráonna
    for secht túathaíb Cannána.

5089 Tan ba soíth lais, lāthar ngrinn,
    a dí lám i croisfigill,
    do-seis lúced hÉssu fria thoeb:
    for a muíntir ba fírróen.
(5077-80) The seven peoples of Canaan assembled a numerous strong host of steady strong warriors to confront the people of God.

(5081-4) The peoples of Canaan gave battle to the people of God, it was harshly planned, and were overthrown, with strength of sorrow, in the boundaries of the land of Beth Horon.

(5085-8) When Joshua held up his hands to the Lord of holy heaven, the hateful battle turned against the seven peoples of Canaan.

(5089-92) When his hands grew tired, an exact statement, of the cross-vigil, Joshua let them down by his side: it was a full rout of his people.

1. Five in Jos. x 5 ff.; it should be noted that Secht is written in numerals throughout this passage of SR.

2. Cannān appears to be a gen. pl. in some examples.

3. This is a reminiscence of Exod. xvii 10 ff., where it is Moses who holds up his hands while Joshua fights.
5093 Do-róisín toísig int slúaise
comairle nglicig co nglanbuidh;
ro slúigis fhó láma
dí olicigh tréna dornára.

5097 Ro mebaíd in cath iar sein
occus ro scoill ind imguin;

nírb hanad díb, derbh in ród,
co ralaid
huill a ndeargar.

5101 Coró marbhtha na seacht rig
cona slúais, slocht ndiríim,

ceach cenfer beó torgbad dáil
do chinuadh clainn Cinnain.

5105 Do-aithni in griain frisín slóg
dond leith an-fiar dar Gabón;

ní-s slúais, ro-s mbaí ina tass,
frí rae dá lathi lánmass.

5102. slicht with o written over i, R.
(5093--6) The chieftains of the host made a wise plan with clear success; they placed two huge strong stones under his arms.

(5097-5100) The battle was won then and the killing was dispersed; they were pursued, it is a certain saying, until all of them were killed.

(5101--4) So that the seven kings were killed with their hosts, a countless — every living man who would come to an assembly of the race of the children of Canaan.

(5105--8) The sun shone on the host westwards from Gebaon; it did not move, it remained motionless for them, for the space of two lovely days.

1. See DIL, s.v. No! Read elloch.

2. Reading targad.
5109 Tarrasair int scillsi dil
iar timnu Dé de noebnim;
    fir slúasg Connáin comtar mairb
    níne-s lúaid asind oenaim.

5113 A ndo-rigní Dia do nim
    do fartaib, do adamraib,
    ar dilníb fri huair mbége,
    at dírcearai, díárme.

5117 Na secht ríg rēil, rēim rúanaid,
    co ngail geir, co mmórslúagaib,
    būadaib, bágaib, brígaib blat,
    túathaib, tírib tinōlsat.
(5109-12) The dear light tarried according to the commandment of God from holy heaven; it did not move from the one place until the men of the host of Canaan were dead.

(5113-6) All the miracles and wonders which God from heaven worked for people in the hour of need, they are incomparable, innumerable.

(5117-20) The seven bright kings, a champion's course, they assembled by lands, by peoples, with sharp valour, with great hosts, with victories, with battles, with virtues of strength.
5121 Ro raínd Essu, airdirc acél,
do slúagaib mac n-Israhél,
in áí raínd déoc, deilm dána,
secht príthúatha Cannaí.

5125 Im raínd a tírí d'espáib
de-riageth mór d'imresnáib,
conid crannchor ro-s córaig
for na túathaib dermóraib.

5129 Céithna crann iar cuimh chéin
la buidhrib Benieméin;
isna dálaib-se iar séol,
in táinse la Sem[ejón.

5133 Suidid in tres, ba gním cóir,
la síl suilig Zabolúin;
in cethramad, gnímarad gráid,
la clainid m-sean n-Issachair.

5135 gnímaraid, R.
(5121--4) Joshua, a famous story, divided the seven principal countries of Canaan into twelve portions, a brave report, for the hosts of the Children of Israel.

(5125--8) They made many quarrels and foolishnesses about the division of their land, so that it was a casting of lots on the great countries which pacified them.

(5129--32) The first lot fell, according to distant memories, to the hosts of Benjamin; in these conditions, in due course, the second to Simeon.

(5133--6) He establishes the third, it was a righteous deed, with the good children of Zebulum; the fourth, a deed of dignity, with the pure children of Issachar.

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1. The order of these distributions is that of the second distribution to seven tribes ... ... ... Josue xviii, xix.

2. xviii 11.

3. xix 1.

4. xix 10.

5. xix 17.
5137. In oíced crannchor, gním gér,
la glanhör cinid Assér,
in sessed [    ] iar sein
do chlainn nóithig Neptalím.

5141. In sechtmad crannchor la Dán,
iar oertrad glannchor coaslán,
int ochtmad glanbda, gním ngrinn,
la ciniud n-amra n-Éffraim.

5145. In nómad la Gád cen chess,
co n-ág fri sruth an-air-dess;
dechmad crann d'Iudas dia deśín,
is roga rann la Rubeóin.

5149. Treb Manasse, milib gnē,
ro rannad-side hi cert-dē,
fri sruth an-ess fo-fúair greim
a lleth n-aillí túaid ic Éffraim.

5139. seing, R.

5150. cere, R.
(5137-40) The fifth lot, a sharp deed, to the pure host of
the race of Aser; the sixth after that to the famous
children of Neptalim.

(5141-4) The seventh lot to Dan, after the order of full
pure lots; the pure eighth, an exact deed, to the famous
race of Ephraim.

(5145-8) The ninth to Gad without sorrow, with valour
south-west of the river; the tenth to Judah by his wish
and a choice of shares to Reuben.

(5149-52) The tribe of Manasse, with thousands of forms,
was divided in two equal halves; it took power south of
the river, with the other half in the north with
Ephraim.

1. xix 24.

2. A disyllabic word is missing; perhaps alibin, 
cf. 5173--4.

3. xix 32.

4. xix 40.

5. From this point onwards SR diverges from the
Bible.
5153 Treb Leue, co línib scél,
    fo thírib mac n-Israēl,
    cén nach gālle, co ngrūd glé,
    fri soere sacerdōte.

5157 Ind eolas nōeb cona āiroid
    ro-dás suidighthi i n-cenāitt,
    fri sílad sainc[h]omart slán,
    fri taio[r]h]omrac a comdāl.

5161 Secht prīmhūatha Cannāin cain,
    fallāin cona fortūathaib,
    eter sessu na slūag soimm
    do-rigni hēssu in glērainn.

5156. fri sacerdote, R.
5164. hēssu, glēram, R.
(5153—6) The tribe of Levi, with many stories, throughout the lands of the Children of Israel without any blemish, with clear dignity, for the nobility of priesthood.

(5157—60) The holy church with its ark used to be situated in one place for the propagation of safe special strengths, for the gathering of their meetings.

(5161—4) The seven principal countries of fair Canaan, complete with their extra territories, Joshua made the clear division between the ranks of the rich hosts.

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1. Masc. pl. for fem. ?
5165  Treb Iuda, treb Semeón séim,
      oclus treb Beniáimein,
      sír-thúaid ont ṣruth tana thrēn,
      o clícha Mara Torrēn.

5169  Lethtreb Manasse cen tāir,
      treb Effrāim, treb Issachâir,
      a-túaid cech ndfriuch dont ṣruth
      fri sīniud, fri suidigud.

5173  Treb Neptalim, noíthech scoél,
      oclus treb aíbnech Assēr,
      cech cruth ro-goñisset a mbúsaid
      dont ṣruth ro sīnset saír-thúaid.

5177  Treb Zabulōn slaides feirg
      oclus treb Dān daigerdeirg,
      a cuir fri glanaige nglúair
      ő muir Galaile saír-thúaid.
LXXVI

(5165—9) The tribe of Judah, the tribe of pleasant Simeon
and the tribe of Benjamin, north-west from the strong
shallow river to the boundaries of the Mediterranean.

(5169-72) The tribe of Manasse without reproach, the
tribe of Ephraim, the tribe of Issachar, southwards
straight to the river, for extending, for settling.

(5173—6) The tribe of Nephthalim, famous story, and
the pleasant tribe of Aser, in every way they won their
victory, they extended north-east to the river.

(5177—80) The tribe of Zebulon which strikes with anger,
and the red-flowing tribe of Dan, their lots, with
bright pure journeying, are north-east of the
Sea of Galilee.
Trech Rubein, treb Gaid nãd chress,
fo gráid fri sruth an-airdess;
-- noco leith treb Manasseh --
ocus leith treb Manasseh.

Dond leith an-air do threib Dáin
sernait sreith sléibe Lebain,
frí slatbrig slaidi slúais sreín
i coceríoch úaig Israhel.

Anneois, núall nãd chress,
Siderios, rúad riges,
Echeois, gléire cen gráin,
trí slúais sin sléibe Lebain.

Ebron, Gasceir, Masheal mar,
Gabaí, Gesseon, Galáid:
se cathracha attaig úaig
claimni Israhel adruaid.

Rí do-s-fuc triá díthrub trén
is tri sídísrith n-Eòrdanën,
rí co ngart còir cota-gaib,
do-rótacht dòib cech centreib.
(5181—4) The tribe of Reuben, the tribe of Gad which is not narrow, are esteemed south-east of the river — their beauty is not feeble — and (so is) the half tribe of Manasseh.

(5185—8) On the eastern side of the tribe of Dan the mountains of Lebanon form a range, defences against plundering force which strikes a host, on the pure frontier of Israel.

(5189-92) The Anamnesi, fame which is not narrow, the Sidarios, a red ember, the Echeos, brightness without hate — those are the three hosts of Mount Lebanon.

(5193—6) Hebron, Gazer, great Masal, Gabaa, Cesion, Galaad: the six cities of fair refuge of the Children of strong Israel.

(5197—5200) The King brought them through the strong desert and through the peaceful river Jordan, the King with just generosity who maintains them, he built up every dwelling for them.

1. This seems a possible meaning of sran.

2. Knott did not succeed in identifying any of the three peoples listed here.

3. See DIL, s.v. riches.

4. These six are not those listed in Josue xx 7-8, except for Cariatharbe, ipsa est Hebron.
5201  Rí do-s-fúargaib tria nert
a doire húathmair Ëgpt,
is hé rods[a] sidaig, sliucht slán,
for críchaib clainne Cannán.

5205  For Felistín òs cech maig,
for Nathsareid, for Gáalíl,
for Arabía coma slóg,
for Móib is for Ammón.

5209  For brugaib a Bethib bân
for sréthaib na Samratān,
for na maigib, mod cén lén,
san chan is ʿsrūth n-İordanēn.

5213  For Zeb, for Zebe, sliucht n-án,
for Psalmondra, for Īsmāl,
for slíab Sūlín, sréthaib rath,
for Galād, for Iosophath.

5215.  rađ, R.
(5201-4) The King raised them through his strength out of the terrible captivity of Egypt; it is he who settled them, a safe tradition, on the lands of the Children of Canaan.

(5205-8) On the Philistines, over every plain, on Nazareth (?), on Galilee, on Arabia (?) with its host, on Moabites and Ammonites.

(5209-12) On lands in fair Bethlehem, on the ranks of Samaritans (?), on the plains, work without sorrow, backwards and forwards around the river Jordan.

(5213-6) On Zeb and on noble Zebee, on Salmana and Ishmael, on Mount Zion, with many graces, on Galaad, on Iosaphath.

1. So in LB.
2. Reading Beithil, cf. Bethil Iuda, LB.
3. Masaratain, LB.
4. For Zeb, Zebee, Salmana and Ishmael, see Ps. lxxiii, which is also the source of other names in this canto.
For Amaëlōch oē cēch drung,
for Assur is for Tirum,
for Madīn mīn, mod glanna,
for Cisso, for Sisarra.

For fīlīs Loth, līnīb gīal,
for Edom, for hīdumīm,
for Amorreōrīm, rōm mūn,
for Gebal is for Assān.

For tīr nGēth, for Garmīl orōn,
for Terebinthe, for Tabōr,
for Galgala ro char Dīa,
for maig Meseppātāmīa.

For tīrīb na n-ingen n-ūag,
Selfaid fri tīndrem tromalūag,
Mala, Mecha, Egīa ān,
Mīcha occurs Tersa tonnbān.
(5217-20) On the Amalekites above every people, on Assur and on Tyms, on smooth Madian, pure work, on Cison and on Sicara.

(5221-24) On the sons of Loth, with hosts of hostages, on Edom and on the Idumeans, on the Amorites, a noble course, on Gebal and on Basan.

(5225-28) On the land of Geth, on yellow Carmel, on the Valley of Terebinth, on Tabor, on Galgala, which God loved, on the plain of Mesopotamia.

(5229-32) On the lands of the pure maidens, Salphaed for the service of oppressive hosts, Maala, Melcha, Egia, Micha and white-skinned Tersa.

1. All four names in this verse derive from Ps. lxxxiii.

2. Ps. lxxxiii 8.

3. See Josue xvii 3.
For Glinn n-Ammrai, amrai rád,
cét na adbai do Abram,
  for Seún slánda na slóg,
  for Samara, for Bethrón,

For hÉricho, aurdaig slóg,
  for Gilua nglain, for Gabón,
    for riathur Cedróin cen bréic,
    for Sliab n-amra n-Olaüéit,

For each túaith tréin, derb cen lén,
ro gabsat meicc Israhél;
  do réir Dé, ba gnúm cen chol,
  ro lethsat darsín domun.

Óthu Alaxandir áín,
an-ess ó Affraicc Ímáláin,
  fo-thúaid co crích Med is Pers
  ro rigset a comaithches.
(5233–6) In the Valley of Mamre, famous saying, Abraham's first dwelling, in safe Sehon of the hosts, in Samaraim, in Beth Horon.

(5237–40) In Jericho which restores hosts, in pure Gelboe, in Gabaon, on the cataract of Cedron without a lie, on the famous Mount Olivet.

(5241–4) The Children of Israel overcame every strong people, a certainty without sorrow; by God's wish they spread over the world, it was a deed without sin.

(5245–8) From noble Alexandria, northwards from safe Africa to the territory of the Medes and Persians they extended their neighbourhood.

1. Cf. 2801.
2. Cf. 4763.
3. Cf. 5084.
Dond leith aníar, áith cen lén,
ů t[h]rāig mór Mara Torrén,
fo-s-rugēnsatər co mblait
sair co crích n-órdə n-Eōfrait.

Mo Día tric g ri srethchor slām,
rī con-ic trethan torann,
rī co ndathaeb ös chri chain
rī cen tathair do-s-fūarcaib.
(5249-52) In the west, a sharp deed without sorrow, from the great shore of the Mediterranean, they served them strongly eastwards to the golden boundary of the Euphrates.

(5253--6) My God who is swift to arrange the stars (?), the king who controls the thundering seas, the king with beauty of form above the fair body, the king without reproach raised them up.

1. Cf. 3690.

2. Vendryes, Lexique S - 126, suggests that slamm may be borrowed from Lat. flamma, cf. 269.
5257  Rí ro-das saer úas cech mór,
ar cech n-irgail, réim roguir,
connach-as oláí cath ní crech
a n-ed ba Iessu a toiscech.

5261  Rí brís for tríochait cath crúaid,
ruc a coscur, a nglanbúaid,
co n-ilur muirech, mod n-éim,
co tríochait ruirech róeill.

5265  Ó shunn báth Essu mac Nún,
a toisceh tólaib tromthúr,
liúnsatar cách díb fo leith,
ro diúiltsatar a Coimdeid.

5269  Fichí bliadhnae ocos chét
aés Essu meic Nún rí a n-éic,
cor hadnacht fo gráda greim,
in Tamára, i sléib Efráim.

5273  Rí ro baí rí a mbetha bann,
do-rigni retha rótglaoin,
con-rotaig cech ngrád hi crí
in rí rán rodas saeri.
(5257-60) The King saved them over every wall, from every battle, a very sharp course, so that no combat or reiving overthrew them, while Josue son of Nun was their leader.

(5261-4) He won thirty hard battles, he defeated them, he overcame them utterly, with many chieftains, swift work, with thirty splendid overkings.

(5265-8) After Josue son of Nun died, their chieftain with hosts of oppressive searchings, each of them separately became corrupted, they denied their Lord.

(5269-72) One hundred and twenty was the age of Josue son of Nun at his death, and he was buried with force of dignity in Thammatharé in the Mount of Ephraim.

(5273-6) The King who was before the action of the world, who made the courses of the stars, who constructed every order of creation in its body -- the noble King saved them.

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1. The MS has an apparent rhyme between clai and ba, but this is grammatically impossible.

2. Read 'bath for ad-bath.

3. Cf. 2686, 6531. But perhaps the meaning is 'they hurt .......... they denied'.

LXXIX

5277  ō  ámbn ro scarsat, gniō glē,
       fri adrad řīg noebnime,
       ro-das bā[h]ē plāg dībaid,
       do-s-rat fo cach tromdīgail.

5281  Do-s-rat cen baīde fonnad
       fo doīre, fo bithfognam,
       Gussān garg, crōdu cech nīa,
       toisēch Mesopotamīa.

5285  Ocht mblīsdna dōib, torom[ī n-ān],
       fo dūdōīre do Gussān,
       coma-s torolaic úad tria blait
       Nathanel amra aurdairc,

5289  Ro-das daer co lēir co lór
       ri rēil na Moūb Eglōn,
       co tuc ūgeth hūad tria chath
       ar écīn iar n-a marbad.
(5277–80) After they had departed from the worship of the King of holy heaven, clear deed, a plague of destruction overwhelmed them and put them under heavy vengeance.

(5281–4) Harsh Chusan, more valiant than any warrior, the leader of Mesopotamia, put them without kindness under slavery, under perpetual service.

(5285–8) They were eight years, a noble course, in gloomy slavery to Chusan, until famous renowned Othoniel released them from him through his strength.

(5289–92) The bright king of Moab, Eglon, enslaved them all completely until God delivered them from him through his battle, barely, after killing him.

1. *fomad* is obscure; it may be a corruption of *fo* + a monosyllable, parallel with *doíre* ..... *bithfogam.*

2. = Gúth, 7349.

3. We would expect *cona-s tuc*, parallel with *cona-s torslaic* 5287.
5293 Ro-das daersatar dia mbríg
Sissarra ocus Iabín,
condos saersat di cech thrácht
Diborra ocus Barác.

5297 Fo-s-ror-dingsetar co dían
Amaléoch ocus Madían;
ghē roda[s] saer Gedeon cain
la fortacht Dé do noebnim.

5301 Dia tarfás ind lassar lō[i]r
asind ailig réil romóir,
dia fer broen for in oṣal nglain
dia mbaí tart forsin talmain.

5305 Ort trí fichit mîli mas
ar tríb oëtaib, gnîm n-ammas,
inid apad Oreb dé,
Psalmanae, Zeb [is] Zebe.

5309 Baî clann Israhéil cäch treib
fo dóere, fo deirimteib,
cen búad, cen bríg, cen bâig mblat,
fria rîg ò sùnn ro scarsat.
(5293--6) Sisara and Jabin enslaved them by their strength until Debborn and Barac saved them from every oppression (?)

(5297-5300) Amalekites and Midianites oppressed them swiftly; clearly fair Gideon saved them with the help of God from holy heaven.

(5301--4) When the generous flame appeared from the great bright rock, when rain fell on the pure fleece when there was drought on the land.

(5305--8) He killed a beautiful sixty thousand and three hundred, where Oreb died of it, Salmana, Zeb and Zebee.

(5309-12) The Children of Israel in each tribe were in slavery, under dishonours, without virtue, without strength, without the force of vigours, after they had parted from their king.

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C. Nuchral

1. Following DH s.v. 3 *nacht* which, however, is poorly attested.


LXXX

5313 Bretha do Gedeôn glan glic
deich meico ocus trí fichit,
    ro-s n-ort acht oenfer, ba líach,
    a mbrathair Abimélíach.

5317 Acht at-rula int össar úad,
Ionás tóxal na tromgluag,
    ba gnìm trúag dodaing d'aes raith,
    at-as-comaing for oenchaich.

5321 Ilaraid a toísig ceoch theib,
    níptar foísmid for oenbhair :
    Tolía, Ior, Iciptí óg,
    Abisson, Abigílon.

5325 Rí ro-s dílsig do écc thríco,
    nónbur dóib is trí fichit,
    for oenchloich cuichtai, cain blai,
    is ann ructhaí a mbréthai.
(5313--6) Seventy sons were born to pure wise Gideon; their brother Abimelech killed them all but one; it was sad.

(5317--20) But the youngest escaped from him, Joatham, the gathering of oppressive hosts; he killed them on one stone, it was a wretched grievous deed to those of grace.

(5321--4) Their chieftains were varied from every tribe, they were not of one permanent line of succession: Tola, Jair, Jephte, Abesan, Ahialon.

(5325--8) The King devoted them to a swift death, nine of them and three score; on a single lovely stone, a fair privilege, it is there their sentences were uttered.

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1. occidit fratres suos ... super lapidem unum, Judic. ix 5.

2. Following DIL F 31. 84 ff., which involves reading foismig.