

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.

- 4981 Lín a fer fír ferdais feirg
fri cath crōda claidebderg :
gecht cēt dēc, trīcha, deilm dil,
ar secht cētaib do mílib.
- 4985 Is hé lín do-rúaraid díb,
dia túathaib cen immirím,
iar n-ēc a n-athar cech cruth,
~~is n-athar~~ isin díthrub.
iar na ndíth
- 4989 Mairb huili is díthrub in sin,
a n-athir, a ssenathir,
cen oenfer mbeō fo nim nēl
acht hEssu ocus Calēph.
- 4993 In Rī ro-das traeth tria froids
hi cinaid a n-immarbois,
ro-das troeth tria chétfaid ngairg
cin ind ēcnaig 'sind oenaird.

(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

1. 730, 000 in the prose versions.

2. Taking sind oenaird to be the equivalent of i n-oenbaile, etc.

4997 Deithbir bad chosc do chāch sain
co brāth tria bithu samlaid;
do nech fri gnīm cētlach nglē
baeth a n-écnach na sruithe.

5001 Cen árim mogad nach threib,
maccaib, mnáib nā ingenaib,
ōs cech maig fri gaethgail gnīm
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 a¹ bright deed.

(5001--4) (This was) their full number over every plain with wise valour of deeds, without reckoning slaves in² any tribe (nor)³ boys, women or girls.

1. For another example of cétlach (: ēcnach) in apparently pejorative meaning, see Ériu 1 196. 4.

2. Can i n- have been elided here ?

3. It would seem as though the following words are also governed by cen.

- 5005 Rí ro oirdnistar mac Nún,
 Essu, co n-immud hílrun,
 corb hé ba hardrí dont slóg,
 ic dul dar maige Moób.
- 5009 Rí ro ráid fri Essu n-uag:
 'Eirg fri lessu na mōrslúag;
 fritháil co calma, gním nglē,
 catha garba geintlíde.
- 5013 Suidig na slúagu 'n-a sreith,
 bíi impu do cach oenleith;
 ní gébat frit gnūis ngarbdai
 buidni borba barbardai.'
- 5017 Rí do-rat sainemlai slāin
 for clainn n-airegdai n-Abrāim:
 a mbith cen c[h]essu, cen chacht,
 cēin bae Essu i toíssigecht.

5015. ngráddai, R.

5017. sainhsamlai, R.

LXXII

(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 ¹ 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 barbārda (: dāne), 7352

- 5021 Hessu co coscor co ngrād
do-s-rat fo choscor coemnár
iar maigib Moāb, mod mass,
co sruth n-Eōrdanāin admass.
- 5025 Trī fichit míli iar sét,
trī chōic míli la glanchēt,
cēt míli, mōrfesser múad,
do cach oenleith don mōrslúag.
- 5029 Hessu fo diūd, delm n-úag,
triūr dō ro sern in slúag,
cen lēn fri srethad sechtar
co imthrén 'coa n-immertad.
- 5033 Cia no līndais forru in mag
slúaig cech thīre, tōlaib gal,
riana thúathaib co dīnnīm
no maidfed for ilmīlib.

5035. rianothuathaid, R.

(5021--4) Joshua, with victory and dignity, put them under a fair modest¹ over the plains of Moab, fair work, as far as the beautiful river Jordan.

(5025--8) Sixty thousand on the road, fifteen thousand with a pure hundred, a hundred thousand, a noble seven² on every side of the great host.

(5029--32) Joshua behind, a pure report, ^{three}~~three~~ 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.

For
1. ~~It does not seem likely that coscar was~~
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.

Issau for dered iut elbig a oehur 7 trian
de cach theib diaraile oca ndin an
cumad schtand, LB 253^b

5037 Rí ro réidig dóib sét slán
do ascnam tíri Cannán;
cossaib tírmaib, dígrais scél,
lotar dar sruth n-Eōrdanén.

5041 Do-fucsat leō asint śruth
fri cōrgud, fri certugud,
- lasin slōg ba lōr n-eire -
cloch mōr cach[a] oentreibe.

5045 Rí riana dúilib, delm n-uag,
rí bías beōs iar mbrāth bithbúan,
rí úas grēin, is glē ro-s car,
in rí réil ro oirdistar. n k

(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).

- 5049 Rí ro-das lín do bríḡ brais,
clanna Israhél admais,
coro sírset a crecha
i mmaigib im hÉricha.
- 5053 Iar sin ro sernsat a scuir
ar teclammad a mōrchruid,
in slúag lonn, lín a n-athbaig,
san chan immon prímhathraig.
- 5057 In chathair cumtaig datha
fri frithālim n-ilchatha,
do-s-imchelsat, derb dāna,
secht mūr tréna dermāra.
- 5061 Secht stuic ro sēphain in slúag
immon cathraig fri imlúad,
coro legai, lāthar nglē,
mūr cach lathi sechtmaine.

5051. oricha, R.

5054. ár, R.

(5049-52) The King filled the Children of fair Israel with swift strength so that they sought their plunders¹ in the plains around Jericho.

spread out

(5053--6) After that ~~they spread out~~ their bands, when they had collected their great plunder, the great host, the number of their ~~portion~~^{portion}, in all directions around the chief city.

(5057-60) The city of beautiful appearance, seven huge strong walls surrounded it, true and brave, in expectation of many battles.

(5061--4) 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.

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1. Reading crecha with all the prose versions. Cf. secho:
hEricho, 7345-6.
 2. For athbach see 421; 473, 4683, 7347.

5065 Lucht na cathrach cona lí
 hili, huili, ilmíli,
 do réir Dē troethas cach ngail
 do-chōtar fo giun claideib.

5069 Acht mad Rab, amru gnímaib,
 ní thērna don tromáigail;
 do thréon nā trúag ní thúaraid
 cenfer dona mōrslúagaib.

5073 Rí do-s-fuc for so[i]rthib sláin
 a doirthib díthruib dermáir;
 rēim n-ān cen āg, iar sēt sīr,
 in rí rán ro-das lānlín.

(5065--8) The people of the city in their glory, ¹
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 Tinōlsat tor tōlach talc
 cōrad comfossad connart
 ar cind túaithi Dé do cath,
 secht túatha Cannán cathach.
- 5081 Clanna Cannān gnīset cath
 fri túaith Dé, dúr ro delbad,
 coro claíthe fo brīg bróin
 i críchaib broga Bethróin.
- 5085 Tan turcbad Essu a dī lāim
 fri Coimdid nime noebnāir,
 no maided in cath grānna
 for secht túathaib Cannána.
- 5089 Tan ba scíth lais, lāthar ngrinn,
 a dī lāim i crosfigill,
 do-ss lēced hEssu fria thoeb:
 for a muintir ba fírroen.
-

1 **2**

(5077-80) The seven peoples of battling 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.

3

(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. Cannán 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-rónsat toísig int slúraig
comairle nglice co nglanbúaid;
ro súidigset fō lāma
dī chloich trēna dermāra.
- 5097 Ro mebaid in cath iar sein
ocus ro scaīl ind inguin;
nīrb hanad díb, derb in rād,
~~co rabad~~
~~co rabad~~ huili a ndergár.
- 5101 Coro marbtha na secht rīg
cona slúagaib, slocht ndírīm, *i/h*
cech oenfer beō torgbad dāil
do chiniud clainni Cannáin.
- 5105 Do-aitni in grían frisín slóg
dond leith an-íar dar Gabón;
ní-s glúais, ro-s mbaí ina tass,
fri rae dá lathi lānmass.

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 ^{trading 1} ~~slaughter~~ -- every living man who ² would come to an assembly of the race of the children of Canaan.

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

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

2. Reading targad.

5109 Tarrasair int [·]soillsi dīl
iar timmu Dé de noebnim;
fir [·]slúaiġ Cannáin comtar mairb
nīro-s lúaid asind oenairm.

5113 A ndo-rigni Dia do nim
do [·]fertaib, do adamraib,
ar daīnib fri húair mbáġe,
at dīrecrei, dīárme.

5117 Na secht rīġ rēil, rēim rúanaid,
co ngail géir, co mmōrslúagaib,
búadaib, báġaib, brīġaib 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 scél,
do slúagaib mac n-Israhél,
in dÍ raínd déc, deilm dána,
secht prímthúatha Cannána.
- 5125 Im raínd a tíri d'esperaib
do-rigset mór d'imresnaib,
conid crannchor ro-s córaig
for na túathaib dermóraib.
- 5129 Cétna crann iar cuimnib céin
la buidnib Beniéméin;
isna dálaib-se iar séol,
in tánaise la Sem[e]ón.
- 5133 Suidid in tres, ba gnīm cóir,
la síl suilig Zabulōin;
in cethramad, gnīmrād grāid,
la claind ~~n-Israhél~~ n-Issachāir.
h-irglain

1

(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;² in these conditions, in due course, the second to Simeon.³

(5133--6) He establishes the third, it was a righteous deed, with the good children of Zebulun;⁴ the fourth, a deed of dignity, with the ~~leaving~~ pure children of Issachar.⁵

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 cūiced crannchor, gnīm gér,
la glanthor cinid Assér,
in sessed [] iar sein
do chlainn noithig Neptaim.
- 5141 In sechtmad crannchor la Dán,
iar certrad glannchor comlān,
int ochtmad glanbda, gnīm ngrinn,
la ciniud n-amra n-Effraim.
- 5145 In nómad la Gád cen chess,
oo n-ág fri sruth an-air-dess;
dechmad crann d'Iudas dia deōin,
is roga rann la Rubeōin.
- 5149 Treb Manasse, mīlib gnē,
ro rannad-side hi cert-dē,
fri sruth an-ess fo-fúair greim
a lleth n-aill túaid ic Effraim.

5139. seing, R.

5150. cerde, R.

(5137-40) The fifth lot, a sharp deed, to the pure host of
the race of Aser; ¹ the sixth ² after that to the famous
children of Neptalim. ³

(5141--4) The seventh lot to Dan, ⁴ after the order of full
pure lots; the pure eighth, an exact deed, to the famous
race of Ephraim. ⁵

(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 afbind,
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 thíríib mac n-Israhél,
cen nach gaille, co ngrād glé,
fri soere sacerdōte.

5157 Ind eclas nóeb cona āiro
ro-das suidighthi i n-oenāitt,
fri sīlad sainc[h]omnart slán,
fri tairo[h]omrac a comdál.

5161 Secht prīmthúatha Cannáin cain,
fallāin cona fortúathaib,
eter sessu na slúag soimm
do-rigni hEssu in glérainn.

5156. fri sacerdote, R.

5164. Héssu, gléram, 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, complete¹ with their extra territories, Joshua made the clear division between the ranks of the rich hosts.

1. Masc. pl. for fem. ?

- 5165 Treb Iuda, treb Semeōin sēim,
 ocus treb Beniāmēin,
 síar-thúaid ont s̄ruth tana thrēn,
 co crícha Mara Torrén.
- 5169 Lethtreb Manasse cen táir,
 treb Effraim, treb Issacháir,
 a-túaid cech ndíriuch dont s̄ruth
 fri síniud, fri suidigud.
- 5173 Treb Neptalim, noíthech scél,
 ocus treb aíbnech Assér,
 cech cruth ro-gníisset a mbúaid
 dont s̄ruth ro s̄inset sair-thúaid.
- 5177 Treb Zabulōn slaides feirg
 ocus treb Dán daigerdeirg,
 a cuir fri glanaige nglúair
 ō muir Galaile sair-thúaid.

(5165--8) 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.

- 5181 Treb Rubēn, treb Gāid nād chress,
fo grād fri sruth an-airdess;
-- noco meirtnech a masse --
ocus leithtreb Manasse.
- 5185 Dond leith an-air do threib Dáin
sernait sreith slébe Lebáin,
fri slatbrīg slaidi slúaig sréin
i caccrích úaig Israhēl.
- 5189 Annaneös, núall nād chress,
Sideriös, rúad riges,
Echeös, glēre cen grāin,
tri slúaig sin slēbe Lebáin.
- 5193 Ebron, Gasseär, Masheal mār,
Gabaġ, Gesseon, Galád:
sé cathracha attaig úaig
claimmi Israhēl adrúaid.
- 5197 Rí do-s-fuc tria díthrub trén
is tri sídsruth n-Eōrdanēn,
rí co ngart cōir cota-gaib,
do-rōtacht dōib cech oentreib.
-

(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 Manasse.

(5185--8) On the eastern side of the tribe of Dan the mountains of Lebanon form a range, defences ¹ against plundering force which strikes a host, on the pure frontier of Israel.

(5189-92) The Annaneos, ² fame which is not narrow, the Sidarios, a red ember, ³ 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 ⁴ 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 srían.

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 doíre huathmair Ēgept,
 is hé roda[s] sídaig, sliucht slán,
 for críchaib clainne Cannán.
- 5205 For Felistín ōs cech maig,
 for Nathsared, for Galail,
 for Arabía cona slóg,
 for Moáb is for Ammón.
- 5209 For brugaib a Bethib bān
 for srethaib na Samratān,
 for na maigib, mod cen lén,
 san chan im sruth n-Iordanēn.
- 5213 For Zeb, for Zebe, sliucht n-án,
 for Psalmondra, for Ismél,
 for slíab Sióin, rethaib rath,
 for Galád, for Iosophath.
-

5215. rad, 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 (?),¹ on Galilee, on Arabia (?) with its host, on Moabites and Ammonites.

(5209-12) On lands in fair Bethlehem,² on the ranks of Samaritans (?),³ on the plains, work without sorrow, backwards and forwards around the river Jordan.

(5213--6) On Zeb⁴ and on noble Zebec, on Salmana and Ishmael, on Mount Zion, with many graces, on Galaad, on Iosaphath.

1. So in LB.

2. Reading i Beithil, cf. Bethil Iuda, LB.

3. Masamratain, LB.

4. For Zeb, Zebec, Salmana and Ishmael, see Ps. lxxxiii, which is also the source of other names in this canto.

- 5217 For Amalēch ōs cech drung,
for Assur is for Tirum,
for Madīan mín, mod glanna,
for Cisson, for Sissarra.
- 5221 For filiis Loth, línib gíal,
for Edom, for hIdumíam,
for Amorreōrrum, rēim n-án,
for Gebal is for Bassán.
- 5225 For tír nGēth, for Carmill crōn,
for Terebinthe, for Tabōr,
for Galgala ro char Día,
for maig Mesappētamía.
- 5229 For tírib na n-ingen n-úag,
Selfaid fri tindrem tromslúag,
Malaa, Melcha, Egía án,
Micha ocus Tersa tonnban.

(5217-20) On the Amalekites above every people, on Assur¹
and on Tyms, on smooth Madian, pure work, on Cison and
on Sicara.

(5221--4) On the sons of Loth,² with hosts of hostages,
on Edom and on the Idumeans, on the Amorites, a noble
course, on Gebal and on Basan.

(5225--8) 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, Salphaad³
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.

- 5233 For Glinn n-Ammrai, amrai rád,
cétna adbai do Abrám,
for Seón slānda na slóg,
for Samara, for Bethrón,
- 5237 For hEricho, aurdaig slóg,
u/ for Gilpae nglain, for Gabón,
for ríathur Cedróin cen bréic,
for Slíab n-amra n-Olauēit,
- 5241 For each túaith trēin, derb cen lēn,
ro gabsat meicc Israhēl;
do rēir Dé, ba gnīm cen chol,
ro lethsat darsin domun.
- 5245 Ōthā Alaxandir āin,
an-ess ō Affraicc imslāin,
fo-thúaid co crích Med is Pers
ro rigset a comaithches.

(5233--6) In the Valley of Mamre,¹ famous saying, Abraham's
first dwelling, in safe Sehon² of the hosts, in Samaraim,
in Beth Horon.³

(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.

5249 Dond leith aníar, áith cen lén,
 ō t[h]ráig mōr Mara Torréen,
 fo-s-rugēnsatar co mblait
 sair co crích n-ōrda n-Eōfrait.

5253 Mo Día tricc fri srethchor slamm,
 rī con-ic trethan torann,
 rī co ndathaeb ōs chrī chain
 rī cen tathair do-s-fúarcaib.

5254. trethau, R.

(5249-52) In the west, a sharp deed without sorrow, from¹
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 (?),²
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 múr,
 ar cech n-irgail, réim rogúr,
 connach-as clai cath nō crech
 a n-ed ba Iessu a toisdech.

5261 Ro bris for tríchait cath crúaid,
 ruc a coscur, a nglanbúaid,
 co n-ilur muirech, mod n-ēim,
 co tríchait ruirech rorēil.

5265 Ō shunn báth Essu mac Nūn,
 a toisech tōlaib tromthúr,
 liūnsatar cāch dīb fo leith,
 ro diūltsatar a Coimdeid.

5269 Fichi blíadnae ocus chét
 aés Essu meic Nūn ria n-éc,
 cor hadnacht fo grāda greim,
 in Tamāra, i slēib Effraim.

5273 Rí ro baí ria mbetha bann,
 do-rigni retha rētglann,
 con-rotaig cech ngrād 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.¹

(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,² their chieftain with hosts of oppressive searchings, each of them separately became corrupted,³ 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 Thamnathsare 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.

for ba Iressu

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

2. Read 'bath for ad-bath.

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

- 5277 Ō sunn ro scarsat, gnīm glé,
 fri adrad rīg noebnime,
 ro-das bāt[h]e plág díbaid,
 do-s-rat fo cach tromdígail.
- 5281 Do-s-rat cen baíde fonnad
 fo doíre, fo bithfognam,
 Gussán garg, crōdu cech nía,
 toísech Mesopotamía.
- 5285 Ocht mblíadna dōib, toromm [n-ān],
 fo dubdoíre do Gussán,
 cona-s torslaic úad tría blait
 Nathanel amra aurdairo,
- 5289 Ro-das daer co lēir co lór
 rī rēil na Moáb Eglón,
 co tuc Ógeth húad tría chath
 ar écin 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 kindness¹
under slavery, under perpetual service.

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

(5289-92) The bright king of Moab, Eglon, enslaved them all completely until Aod² delivered them³ from him through his battle, barely, after killing him.

1. fomnad is obscure; it may be a corruption of fo + a monosyllable, parallel with doíre bithfognam.

2. = Oëth, 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 thrächt
 Diborra ocus Barác.
- 5297 Fo-s-ror-dingsetar co dían
 Amalēch ocus Madían;
 glē roda[s] saer Gedeon cain
 la fortacht Dé do noebnim.
- 5301 Dia tarfās ind lassar lō[i]r
 asind ailig réil romōir,
 dia fer broen for in cnaī nglain
 dia mbaī tart forsin talmain.
- 5305 Ort trī fichit mīli mas
 ar trīb cētaib, gnīm n-amnas,
 inid apad Oreb de,
 Psalmanae, Zeb [is] Zebe.
- 5309 Baī clann Israhél cach treib
 fo dóere, fo deirmitneib,
 cen búaid, cen brīg, cen bāig mblat,
 fria rīg ō sunn ro scarsat.

(5293--6) Sisara and Jabin enslaved them by their strength
until Debbora and Barac saved them from every ^{oppression} ~~vigour~~ (?) ¹

(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, ² when rain fell on the pure fleece when there
was drought on the land. ³

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

(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.

Conjectural

1. Following DIL s.v. 3 tracht which, however,
is poorly attested.

2. Judic. vi 21-22.

3. Judic. vi 37-8.

LXXX

- 5313 Bretha do Gedeōn glan glic
deich meicc ocus trí fichit,
ro-s n-ort acht oenfer, ba líach,
a mbrāthair Abimelíach.
- 5317 Acht at-rula int ōssar úad,
Ionás tōxal na tromslúag,
ba gnīm trúag dodaing d'aes raith,
at-as-comaing for oenchlaich.
- 5321 Ilardai a toísig cech threib,
níptar foísmid for oensreith :
Tolía, Ior, Iolipti óg,
Abisson, Abigilón.
- 5325 Rí ro-s dílsig do écc thricc,
nónbur dóib is trí fichit,
for oenchloich cuchtai, cain blai,
is ann ruchtai a mbrethai.

(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,¹
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:²
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.

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

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