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. 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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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.
Gēnair do threib Dán, delm dein,
Samsōn slān, sochla saergein,
mao Manúail, mind mòrdais máil,
do chiniud amra Abráim.

Do-chúaid asa thír i-mmach,
húair ba delbda dhūmmassach,
co tuc mnaí úallaig, tríug guím,
dí thuathaib na Filistín.

Ní ro-s aisnēid nech fo meirg
guImrada Samsóin ñlegdeirg,
feib lór do-rúnic, tuc[ht] dein,
mór do cech hulc [d]o chlemnaib.

Tri slúag na Sinnach, sliucht nglé,
do loscud na fīnemnae,
trísín fídba onáma crúaid
dia n-èrbailt míli mòrùlùaig.
(5329-32) There were born of the tribe of Dan, good report, healthy Samson, a famous noble birth, the son of Manue, an eminence which poets praised, of the famous race of Abraham.

(5333--6) He went out of his country, since he was handsome and vain and took a haughty woman of the peoples of the Philistines, sad deed.

1

(5337-40) No mortal man can recount the deeds of red-speared Samson, how he brought about, good beauty, much of every evil to his wife's people.

2

(5341-4) By the pack of foxes burning the vineyards, bright tradition, by the hard jawbone by which a thousand of the great host died.

3

4

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2. Following Meyer in emending o to do.
Cf. conid forru ros imir a bruth 7 a baraind .i., fora chlemnu, LB 127a.


Triasín fodb, [triasín] ngell nglan,
triasín ceist crúaid, caín comram,
tria doirsi, tarbach clissiud,
nà cathrach do forbrissiud.

Dia n-èrlaì ùadaib dia t[h]reib
trèn as na tri cumrigib,
tria n-indriùd cen tlàthe,
co slúagaib cech oenr̢hì.

Mo rì rìil rìgda rathmar
do-rignì fìrt imathlam,
dia mbaì ic selach na slùag
Samson slàin serig slamruìd.

Dia mbaì i n-hìtaid ös ind leirg
oc slaide in chatha cródeirg,
dia ro dàil dò Diù dig,
do lind glan asind fiaccail.
Through the spoils, through the pure pledge, through the hard question, fair contest: through breaking the doors of the temple, profitable feat.

When he escaped from them to his tribe, strongly from the three bindings, through raiding them without mercy every season with hosts.

My bright royal gracious King performed a swift miracle when heathen warlike red-haired (?) Samson was hewing the hosts.

When he was in thirst above the slope, hewing the blood-red battle, when God granted him a drink of pure liquid from the tooth.


2. Per tres vices mentitus es mihi, Judic. xvi 15.

5361 Dia-n mert fo-dēin, trùag cumma,
do berrad a mōrmungga,
   ba de baī a ndīth iar tain
   a ndegdoenīb i n-oentaig.

5365 Samsōn slattrā slaidī slúa[i]g,
   ba māl machta mac Manúil;
   nī frīth a mac samla sain
   isind aimair ro-gēnair.
(5361--4) When he betrayed himself, in sad fashion, by cutting his great head of hair, it was from that that their destruction came - their nobles in one house.

(5365--8) Strong Samson who hewed a host, the son of Manne was a mighty champion; his like was not found at the time he was born.

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1. This word may have -tt- [t], cf. Rē surname O' Slattera.
LXXXII

5369 Gēnair gein airimteoch án,
Samuéel óg ettal immár,
    mac Ël-canna, glan a bbeirt,
    ocos mac Anna ambreit.

5373 Al-canna, orchod a greim,
    de Namatha ó[ə] slēib Effraim;
    Anna ba sí a ben cc mbúaid
    máthair sain'semail Samuéil.

5377 Ba suí, ba sacard sruth saer,
    ba hálgen crēibdéch glanaed
    ba fāith humal enaac óg,
    fri forccital na mórslōg.

5381 Rí do-rat dīgail iar tain
    for Hélí coma maccaib;
    Samuéel iar sin, srēthaib smacht,
    sech ba fāith, ba prīmsacart.
A respected noble child was born, pure chaste modest Samuel, son of Elcana, pure of deed, and son of barren Anna.

Elcana, of prudent rule, was from Ramathaim above Mount Ephraim; Anna was his gracious wife, the distinguished mother of Samuel.

He was a sage, he was a venerable noble priest, he was gentle, pious, of pure appearance, he was a humble innocent chaste prophet for teaching the great hosts.

The King then punished Heli and his sons; after that Samuel, with ranks of powers was both prophet and high priest.

1. Perhaps read glan beirte / is mac Anna ambreite. Cf. LXXII 128-9, 23.
2. Cf. 1 Reg. ii 34-5.
ō shumn 'báth Essu co mbúaid
có aimsir saindiil Samúail,
ní ba díb cota-coìmsed
do p[h]rífáith nó príthoísech.

Rí da-s-fúargaib, mlib scéal,
for tírib macc n-Israhél;
dia thúaid ba trénfer ba dech
ro-génaír gein airmitnech.

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drech, R.
(5385--8) After gracious Joshua died until the time of especially dear Samuel, there was no chief priest or leader who could control them.

(5389--92) The King raised them up, with thousands of stories, on the land of the Children of Israel; a respected child was born, he was the best champion of his country.

1. [DIL] C 450. 26 takes this to be from con-midethar, but the diphthong necessary for rhyme with pristhoïsech points rather to con-ice.
Ba húallach for Dagáin dían
dia hídal immid anríin;
ärc Dé cuce ria n-ócaib
iar slíghthib, iar prímótaib.

Dia tardad dígal co trén
for tìrib mac n-Israhél;
i cind Héle coma ohlaind
do-chúatar huile i mbadhbraind.

Dia torchair dìb isin chath
tri chéit mill for n-armach,
im dá mac Héle a ndís
Ofne ocus Fineés.

Dia rucsaír leó ind àirc,
Filistín fiéib do-s-ximtháirot,
lìníb gelglór coma ngráin,
do thempul demóir Dagáin.

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5393. Dagan, R.
5394. anran, R.
1 (5393--6) Swift Dagon was proud of his idol of many evil ways; the Ark of God (was brought) to it before young men by paths, by main roads.

(5397-40) When vengeance was wreaked strongly on the lands of the Children of Israel; as well as Heli and his sons, they all became the portion of crows.

(5401--4) When three hundred thousand armed men of them fell in the battle, including the two sons of Heli, Ophni and Phinees.

(5405--8) When the Philistines brought with them the Ark as it fell (?) to them, with many bright voices, with their hatred, to the vast temple of Dagon.

1. We would expect baé úail for Dagán, or ba úallach Dagán, as in LB.

2. Taking the word to be bab + ramm.

3. This verb, which also occurs at 5430, is unexplained. Perhaps a further compound of do-áiroi?
5409 ēr slíocht so Dagān dia thraig
āirc in C[h]oimhde ñumachtaif,
do-rigni dé min is lúith,
ro chlaemchoil gnē 'sind oenúair.

5413 Mór do mLib, buiden bras,
do-rochhair Lib, delm n-amnas;
ro-dos n-airg Día, toroma nglē,
ar airgabail na hAirce.

5417 Cid na hí ná hērbalt Lib
ro-dos píanta fo dimbríg;
lotar forru i-mmach, mod nglē,
conara a n-imtheligthe.

5421 āroc ind rīg rēil rīg ri-air,
mṓr-coimhde nime noetnāir,
ro baī ann fo grīs grāda
secht mīs caíne oomlāna.

5421. rīgi, R.
(5409-12) When the Ark of the powerful Lord reached Dagon in his house, he became dust and ashes, his form changed immediately.

(5413--6) Many thousands of them fell, a swift host, a cruel report; God smote them, a clear course, for seizing the Ark.

(5417-20) Even those of them that did not die were shamefully tormented; their excretory passages erupted, clear work.

(5421--4) The Ark of the bright King who rules battle, of the great Lord of holy heaven, it was seven fair full months there under fervent reverence.

1. Percussit in secretiori parti natium Azatum,
I Reg. v 6; no thiced a conairi imthelcithi forru amach, LB. The verse goes on: ... et nati sunt mures, which has no equivalent here, but cf. 5431.
5425  Túargabhad ind áirc co rath
for dí óbáé cén dommad,
a lleag fo gáille cachta
at é caíne combleichta.

5429  Ru chumrigthe leó dond áirc,
cuibdigth feib do-s-rimtháirc,
fúth lochadh lándai lórdai
fúth na n-áinne erórdai.

5433  Ru ro-s n-ordaig na dí baí
cosain n-áirc cén immarbae
iar conair chóir, críchid scél,
co tarrasair for Abéll.

5437  Bátar ann túatha fri feis
díshaid aína Bidsomleis;
do-s-rinólsat, toga nglé,
do imaoissin na háiros.

5436.  forbabel with l.a over ba, R.

to

5431.  luchad, R.
(5425-8) The gracious Ark was lifted on two young cows which
had not been yoked; they were fair and giving milk, (but)
their calves were under the stain of captivity.

(5429-32) There were bound by them to the Ark, made
appropriate as it fell (?), the shapes of full complete
mice, the shapes of the golden anuses.

(5433-6) The King directed the two cows with the Ark without fai
ess along the right path, a prudent story, until it stopped at Abel.

(5437-40) There were people there feasting called Bethsames; they collected, a bright choice, to look at the Ark.

1. See note to 5406.

2. See note to 5419-20.

3. Confusion between co h- 'to' and co N 'with'; of. 4951.

4. Erat autem ibi lapis magnus, 1 Reg. vi 14;
uisque ad Abelmagnum, super quem posuerunt arcam Domini, 18.
Acht chéna in slúag, láthar ndil,
do-deochaid dia himcaissin,
trí fichit fer, feochair glóir,
ba marb úadib fo-chétóir.

Caoa mìli, medar n-úag,
iar sin ba marb don mòrslúag,
don túsith dathglain, dìne nglè,
im chathraig Bidsomite.

Bidsomite fo[I]dit scéil
co slúagu mac n-Israhèl,
co tìsined nach slúag dìb de
co lùath ar cenn na hùirc.

Do-deochatar na túsatha
cuise, caìne comlùatha,
d'íaili fria, cen fit n-ùabair,
fri hùirc ind riù ròisanaid

roruanaib, R.
(5441—4) But the host them, a dear situation, which came to look at it — sixty men, a fierce glory, died of them immediately.

(5445—8) Fifty thousand, pure joy, died of the great host after that, of the bright-hued people, clear generation, around the city of the Bethsamitae.

(5449—52) The Bethsamitae send a message to the hosts of the Children of Israel, that some band of them should come quickly to fetch the Ark.

(5453—6) The peoples came to it, fair and swift, to welcome it without any trace of pride — the Ark of the powerful King.
Iar sin co tucsat hí féin
ind ár do charraic Abéil,
      argra de delbais cech cath,
      co tagdais Aminadab.

Elizorus rígdu rath
      do chinud Aminadab,
            firiscart caín, caingen nglé,
            ba ne sacart na háisable.  r/

Ind árcc amra ilair blad
      i n-adbái Aminadab,
            ro baí fichit shliádan mbínn
            isin túaithe Carútharim.

Gored mbroch Rí betha bailoc,
      rod cláí tria gertha comthailc,
            ba dromun degrach do chath,
            seach ba menmnaich ba huálach.
(5457-60) After that they brought it in a cart from the rock of Abel, to the house of Abinadab, the Ark, . . . . . . that planned every battle.

(5461--4) Eleuzarus, of royal grace, of the family of Abinadab, he was the priest of the Ark, fair in deciding, a clear bargain.

(5465--8) The famous Ark of much renown was in Abinadab's house for twenty sweet years, in the country of Cariathiarim.

(5469-72) He (Dagon) was fierce and furious in battle, he was both courageous and proud, until the King of the firm world crushed him, until He overthrew him through His very strong blows.

1. Perhaps read do-s-fucsat?

2. Perhaps read ar grād Dē 'for the love of God'? J M, B.

3. Cf. 2941
5473 Ō shumn do-rúacht ind árcu úag
dar mór tírí, dar mór tuath,
meic Israhēl, co sreib sāil,
ro thinōlsatar e[en]dál.

5477 Fhí innarbu n-ídal n-él
de thirib mac n-Israhēl,
do-rinōlsat, srethaib srath,
co mbātar kuili i mēsbad.

5481 Ró ráid Samūel, snimach scél,
frí slúag n-írach n-Israhēl:
'Do-for-fua dīgal cēch maig
i cín for n-Ídal n-angbaid.

5485 Maní chuirid húaib co lúath
ilar for n-Ídal n-ollmúad,
derb do-for-fua dīgal tinn
ō rig nime náir nóebrind.'

5489 Do-ratsat rēir nDē cēch dú
meic Israhēl fiad chainchlu;
rodes slēchtsat do Dīa dīl
(5473-6) When the Ark had returned over many countries, many peoples, the Children of Israel collected together completely.

(5477-80) They collected, in rows of ranks, in Masphath, to expel idols of gods (?) from the lands of the Children of Israel.

(5481-4) Samuel said, it was a matter for grief, to the angry host of Israel: 'Vengeance will come upon you in every place to atone for your wicked idols.

(5485-8) Unless you put away from you swiftly the multitude of your great and noble idols, it is certain that a sore vengeance will come to you from the King of pure holy heaven.

(5489-92) They did God's will in every place, the Children of Israel of fair fame; they bowed themselves down to dear God after that, without worshipping the idol.

1. Perhaps read do-rinōlsatar, cf. 5479.

2. co srēb sāīl 'to the stream of the sea' appears to be the equivalent of co faireге fraig.

3. Dil s.v. suggests a loan from Hebrew el 'God'. Or perhaps simply nēl 'of clouds'; for nēl : Israhēl, cf. 2725, 5503, 5805.
5493  Ó shumn at-chúas iar fír
do slúagaib na Filistín,
de-deochtar coma cath
cúcú ce rice Meabad.

5497  Ro raidsetar, érim n-úag,
meic Israhél fri imlúad :
  'Corob linni búaid don chath,
guid in Coimníd cumachtach.'

5501  Ad-ropart aubpart tria rath
is ro gáid co dúthrachtach
  Samúel do ríg níme nél
dar cenn Claimne Israhél.

5505  In rí thuc in n-árc for cúl,
imhús-rácht dar cech mórwr,
in cech airm, cech dú, cen dín,
do-rat maidm for Filistín.

5509  Rí do-rat digall cen dín
for slógaib na Filistín,
  òs cech trácht fri sratha amacht
  ind árc ò shumn de-reácht.
(5493—6) After it had been heard truly by the hosts of the Philistines, they came to them with their army, to Masphath.

(5497—5500) The Children of Israel, disturbed, said, a pure meaning: 'Pray the powerful Lord that ours may be the victory in the battle'.

(5501—4) Samuel offered a gracious sacrifice and prayed earnestly to the King of cloudy heaven on behalf of the Children of Israel.

(5505—8) The King who brought back the Ark, who directed it over every great wall, defeated the Philistines in every direction, in every place, without protection.

(5509—12) The King wreaked vengeance without protection on the hosts of the Philistines after the Ark had returned over every shore with discipline of arrangement.

1. No doubt from imm-aig, though a rhyme with arc seems intended. See ii. 14, xxx. 261, 2425, 2842, 2913, 4210.
5513 Ohēl, Abīa, erĉha būsāid,
da mac sain segda Samūsīl,
  - nībat cīthēmāil no scēl -
  brīthēmāin mac n-Ishāhēl.

5517 Īscīthinn eōt fri guīm ngaml,
  fri gūbreith, fri gūfargall;
  ba dimdaig dīb, tōla trēn,
  slōig mōra mac n-Ishāhēl.

5521 Līnib treb, dāl tōla nglē,
  ōthā Dān co Bersabe,
   dochum Samuēl cosind rath
   do-deochatar co Ramath.

5525 Gūdatar do Dīa, delm n-ūag,
  is gūdatar do Samuēl,
  fri cāthu, fri brūth, fri brīg,
  cōmā bētis cen oenrīg.
(5513--6) Joel and Abia, who declare victory (?) were the two especial noble sons of Samuel -- my story should not be concealed (?) -- the judges of the Children of Israel.

(5517-20) They were prone to grudging deeds, to false decisions, to false judgments; the great hosts of the Children of Israel, a strong multitude, were displeased with them.

(5521-4) In bands of tribes, an assembly of bright multitudes, from Dan to Beersheba, they came to Ramatha, to virtuous Samuel.

(5525-8) They prayed to God, a pure cry, and they prayed to Samuel, that they should not be without a king, for battles, for power, for strength.

1. Reading nɪbad for nɪbat.
farfacht dóib Samuéil fri eithit:

'Gid tathí Etha for Coimdeid ?
For ré-se is ferr cech ríg rín,
ardruire nime noebmair.

Fó 'n missí ro bris recht réil
foirb, ri techt dar bfor n-amrér,
[d]ar for felmaíne cem lén,
a dagdaíne Israéél !'

Iar sin ro ráide in slúag
a n-athesc fir fri Samuéil :

'Fri immad abrígh abulenn mbla
ni ruibem cen ríg ndoenna.'

Ro sirdnstair Samuéil fálth
Sául mac Cis co nglanbáig,
frí soerbrígh ndúasaig, deilme ndíl,
do oenríg úasail [foraib].
(5529-32) Samuel asked them in turn: 'Why do you attack your Lord? Your King is better than any noble king, the high ruler of pure holy Heaven.

(5533-6) Or is it I who has broken the clear law on you? by ignoring your disobedience, for your deceitful riches (?) without sorrow, nobles of Israel.'

(5537-40) After that the people said their true word to Samuel: 'For the many causes of bands, we cannot be without a human king.'

(5541-4) Samuel the prophet ordained Saul son of Cis with fair strength as the one noble king with bounteous strength over them.

1. The force of sbla is not clear.

2. The line is two syllables short.
5545  Ó sún ro gab ríge rúad
Saúl diagrais daigermúad,
    ro-das lín galma agus glóir
- clanna amra Íosóib.

5549  Conná beis cén ríg ráin
gádatar huili a hoendáil;
    ro mionnigseit, mílib scéil,
Aibi agus Ohél.

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(5545--8) When diligent fiery Saul had taken the strong kingship, valour and glory took hold of the famous children of Jacob.

(5549-52) They all asked together that they should not be without a noble king; they hated Abia and Joel with thousands of stories.
Nás ri Ammón, aurdairo rád,  
do-rat smacht for slúag Galád,  
co súilib dessaib tennaib  
do gait as a coemhennaib.

Cona clannaib ro-s doeraid,  
gním n-amail fu dubroenaib,  
co coicthib trénaib trommaib,  
co croicnib dia nglédrommaib.

Ro gáid slúag Galád co glé  
for Nás ossud sechtmaine,  
dús in faigbtais fo nín  
nech do-neth a n-imdItin.

Foídit a techtairecht trúag  
co Saúl is co Samúal,  
dús in fógbtais nert n-óg  
no-s ainsed for slúag n-Ammón.

donech, R.
(5553—6) Naas the king of the Ammonites, a famous saying, oppressed the people of Galaad [= Jabs Galaad, I Reg. xi], by plucking the strong right eyes out of their fair heads.

(5557-60) He enslaved them with their children, an evil deed with black tears, with strong heavy wars, with (tearing) the skin from their bright backs.

(5561—4) The people of Galaad clearly asked Naas for a week’s truce [v. 3] to see whether they would find under heaven anybody who would protect them.

(5565—8) They send their pitiful message to Saul and to Samuel, to see whether they would find pure strength which would save them from the Ammonites.

1. The preposition is strange: or or la would be expected.
2. Read doera... fa dubroena.
5569  Do-lluid Saúl iar sét sén,
  sé cēt míli cen imlén,
  ocus trícha míli mass
  do slúagaib n-Iuda n-amnas.

5573  Redo bris oc slattra slán
  for Nás cath calma comlán;
  ba hé a chéachtoscur ngle
  iar n-a gabail i rrige.

5577  Do luid Saúl, gléaraib cath,
  oc tuatha n-Amson n-engach;
  tor troeta tríath, sás na sílgo,
  ro iad im Nás ri Amson.

5575. chétnacoscur, R.
(5569-72) Saul came along a path of (good) omens with six hundred thousand without sorrow and thirty five thousands of the fierce hosts of Judah.

(5573-6) He boldly won the complete valorous battle over Naas; it was his first bright victory after being accepted as king.

(5577-80) Saul went, with brightnesses of battles, to the peoples of the deceitful Ammonites; a hero who overthrows champions, the match for the hosts, he closed around Nas king of the Ammonites.

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1. Perhaps read Israhól for cen imlén:
of. filiorum Israel trecenta millia: virorum autem
   Juda triginta millia, I Reg. xi 8.

2. See note to 72.
LXXXVII

5581  Coscúr n-aili trén tuargaib
       diar' maíd forena mórslúngaib,
       co n-immid muirech, mod n-án,
       ria Saúl, ria n-Ianothan,

5585  Dia táncatar cuccu int álúnaig
       Filistín feochair firchúaidh,
       ní co ndíolud acht co ngail,
       dia ndíbud, dia ndíanarggain,

5589  Do dígail Naíis, noíthech åg,
       for Saúl, for álúas Galáid,
       co cath gér geimlech, gníom n-óg,
       i coemthecht nemnech n-Ámmón,

5593  Diarmide daigrech dín
       drong daigrech na Filistín;
       trícha mile cairpeth cath
       is sé míli fer n-armach.

5586  feochair, R.
LXXVII

(5581--4) He raised up another strong victory
when the great hosts, with many chieftains, noble
manner, were defeated by Saul and Jonathan,

(5585--8) When the hosts of the fierce hard
Philistines came to them, not with forgiveness, but
with battle, to exterminate them, to destroy
them swiftly.

(5589--92) To revenge Naas, famous battle, on Saul,
on the people of Galaad, with a sharp fettered
battle, a pure deed, in the venomous company of the
Ammonites.

(5593--6) The fiery host of the Philistines was an
innumerable ............. protection: thirty thousand
charioteers of battles and six thousand armed men.

1. The repetition of daizrech probably arises
from some corruption. Cf. I Reg. xiii 5:
triginta millia currum et sex millia equitum,
et reliquum vulgus, sicut arena quae est in
littore maris plurima. Perhaps read gainrech, cf.
sic ut arena?
Lotar lín a teglaig dein,
ba gním dedgair, coa náimteib,
dá míle la Saúl slán
is míle la Ionathán.

Co fópartatar in slóg
na Filistín, na n-Ammón,
co rásat är glanóg ngrinn
for Ammón, for Filistín.

Mac Cisí ó ragad ríge
ro bris for mór n-ílméile;
ro-s inidre lar coscur gle
do-righn coscur n-aile.

5603. corálsatar, R.
5603. co rálsatar og glanóg, R.
(5597-5600) They went with all their good household to their enemies, it was a zealous deed; two thousand with safe Saul and a thousand with Jonathan,

(5601--4) So that they attacked the host of the Philistines, of the Ammonites, so that they carried out a pure complete slaughter on the Ammonites, on the Philistines.

(5605--8) Ever since the son of Cis took the kingship he defeated many thousands; he overran them after clear battle, he won another victory.

1. ro indre is derived from índrid, cf. ro indir. Stowe Táin 3982. But the demonstrative ind-reith, read ind-reith (creich), 1077.
LXXXVIII

5609  Fecht do-deochatár ó tír
       fianna feoch[r]a Filistín,
       slúaig sin sírden fri slait srén
       do dîlgen mac n-Israhél.

5613  Arin a slúag, slícht cén chol,
       línib a túath, a tromthor :
       secht míli fer, ferr cech ngail,
       co n-arraid, co a ngascedait.

5617  Tinóisatár, tôla tréin,
       slóig móra mac n-Israhél;
       ba húannaig tríannaig dia tráig,
       co mbátar uili i n-oendail.

5621  Coro ráid mo Rí noeb nár
       sech cach n-oen fri Ionathán
       co ndígsed iar foimsin fír
       d'feraisín.
       deimhín slúaig Filistín.

5623.  iarfoimsín, R.
(5609-12) They came once from their country, the fierce war-bands of the Philistines -- these were lastingly good hosts at destroying restraints -- to destroy the Children of Israel.

(5613--6) The number of their hosts, a faultless tradition, with the bands of their peoples, of their oppressive multitudes: seven thousand men, better than any valour, with arms, with weapons.

(5617-20) The great hosts of the Children of Israel gathered, a strong multitude, so that they were all in one place; they were fearful and sorrowful for their fate.

(5621--4) Until my holy pure King told Jonathan beyond all others to go after true preparation to see the host of the Philistines.

1. Cf. 5187, 6529.

2. For other exx. of nasalisation after compar. + czech, see 4513.

3. The singular verb here seems inexplicable, but cf. 5519.
Do-chúaidi Íonathán for leth
a oenur 's a armiger
coro marb díb, díni ndér,
  fíchí mìli fer fortrén.

Rí do-rat dígail, delm n-án,
for rígaib rí a n-íonothán
  ò [M]achim, co mílib slóg
    co crích n-Iraig n-Achilín.

Mír línáb fer, formnaib snas,
lainib lìgdaib, ler n-ermmass;
  ní-s n-aucht ùs brì bhrìgda bròs
    acht mo Rí rìgda rimmass.

Ruiscat ròim ròd rainni slòig,
do chlòd claimnì lìscòib;
  fri bhrìg bert, fri icultach ngal,
    ò tìr fecht do-deochatar.
(5625--8) Jonathan went out alone with his armour-bearer and killed twenty thousand very strong men of theirs, a multitude of tears.

(5629--32) The King wreaked vengeance, a noble sound, on kings through Jonathan, from Machmis with thousands of hosts to [1 Regum 14.31] the wrathful land of Ajalon.

(5633--6) It was not with bands of men, with the choicest of forms, with shining hosts, a multitude of violent deaths; nobody drove them above the great exalted height but my royal King with fair weapons.

(5637--40) They took a strong course to divide a host, to overthrow the Children of Jacob; they came once from their country with the force of deeds, with the maintaining of battles.

1. But only twenty in the Bible, I Reg. xiv 141.

2. Cf. brea or brie, 3079.
5641 Rí ro ráid fri Samuél súg
có n-éarrad fri Saúl
  có ndeochad lín a thóir tríath
  cón díl d'argain Amalíach,

5645 Coná tuictha lais a mbrat,
  étach ná hór ná argat;
    a tairbhe uill fri lár
  eter mnaí is fer, ba dergár.

5649 Cen táin cethra, cen graig cóem
cen treótú muic fóir oenréen,
  coná tuictha leò co a tēch
  almai gabur ná chaírech.

5653 Do-deochaid Saúl iar sein
cosind neoch fúair di ócaib
  coro[s] slig seirgib selgaib,
    díglaih demnib drundergaib.

5650. tréetú, R.
(5641--4) The King told vigorous Samuel to tell Saul that he should go with all his hosts of chieftains without delay to destroy the Amalekites.

(5645--8) That he should not bring away their plunder, clothing or gold or silver; that they should all be brought down to the ground, men and women -- it was a complete slaughter.

(5649--52) No herd of cattle, no fair string of horses, no herds of pigs assembled together -- that they should not bring back with them herds of goats or sheep.

(5653--6) Saul came then to whatever young men he found and struck them with harsh harryings, with certain revenges of reddened slopes.
Tri chéit míli, maith in sceál,
do áluagait mac n-Israhél,
ocus deich míli, mór abla,
di ócaib treihe Íída.

Ro sáraig Seáil na slúag
a n-Y ro ráidí Samúal;
tuc leis toirt[h]i a ttír na tríath
ocus tuc ríg n-Amalíach.

Togach ro híocad in fíach
fri Ághach, fri Óamalíach;
ős brí ní bláith a bríg buan
in Rí ro ráid fri Samúal.

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(5657-60) Three hundred thousand, a good story, of the hosts of the Children of Israel, and ten thousand, great privilege, of the young men of the tribe of Judah.

(5661--4) Saul of the hosts ignored what Samuel had said; he brought with him booty from the land of the chieftains, and brought the king of the Amalekites.

(5665--8) The debt was paid choicely to Agag, to the Amalekites; not mild is his lasting power over the world, the King who spoke to Samuel.
5669  Ba debthach fri Saúl slán
Día deóda dechrach dermár,
    diar anacht Agach, rúd nglé,
    diar sáraig a forngaire.

5673  Samúal cen anad ro-síach
    co Agach ríg n-Amáilíach;
    ro chhind a aided n-ada
    fo chlaideb i nGalgatha.

5677  Bí ro-ráid fri Samúel fáith
    atheso n-indlíthi n-inthláith:
      'In n-ined Saúl, slicht síd,
      déni lat cirdned Duíd.

5681  Bí do-raega, rúathar nglé,
    David degmach Líesse;
    órba mac slán secht mblíadna
    do-rat fo grád chomchíalla.

5685  Bí betha binn, bán a blat
    ar crúan ngrinn, ar clith, commnart,
    dond inclach saintí 'ma-sech
    acht ba dimdach, ba debthach.
(5669-72) Holy wrathful great God was displeased with healthy Saul when he spared the life of Agag, a clear saying, when he disobeyed his commandment.

(5673-6) Samuel went immediately to Agag, king of the Amalekites; he decided on his fitting death by the sword in Gilgal. [I Reg. xv 33.]

(5677-80) The King said to Samuel the prophet a hidden gentle saying: 'In the place of Saul, a path of peace, consecrate David'. [xvi 12.]

(5681-4) The King, a clear foray, chose David the good son of Jesse; from the time that he was a boy of seven years he made him full of sense.

(5685-8) The King of the sweet world, whose strength is lasting, our precious ornament, our hidden strength. He was both disappointed with the disobedience caused by greed, and displeased.

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1. To dechraid 'rage', dechraid 'rages'? 

2. -síach could be an archaism, see Watkins, Celtic Verb, p. 167. It may, on the other hand, be merely a metrical variation of -síacht.

3. Cf. DIL A 22. 32.