

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.

- 5329 Gēnair do threib Dán, delm dein,
 Samsōn slān, sochla saergein,
 mac Manúail, mind mōrdais máil,
 do chiniud amra Abráim.
- 5333 Do-chúaid assa thír i-mmach,
 húair ba delbda dīummassach,
 co tuc mnaí úallaig, trúag gnīm,
 dí thúathaib na Filistīn.
- 5337 Nī ro-s aiséid nech fo meirg
 gnīmrada Samsóin slegdeirg,
 feib lór do-ránic, tuc[ht] dein,
 mór do cech hule [d]o chlemnaib.
- 5341 Trí slúag na sinnach, sliucht nglé,
 do loscud na fīnemnae,
 trisin fidba cnáma crúaid
 dia n-ērbailt míli mórslúaig.

(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.

(5337-40) No mortal man can recount ¹ 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, ³
bright tradition, by the hard jawbone by which a thousand
of the great host died. ⁴

1. Cf. nir aisndet tengae 'no tongue can relate',
Blathm. 363. Cf. 1241, 5540.

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

3. Judic. xv 4 ff.

4. Judic. xv 15 ff. Apparently fidba cnáma can mean
'jawbone', cf. LU 6457 = Táin Rec. I 2259.

5345 Triasin fodb, [triasin] ngell nglan,
triasin ceist crúaid, caín comram,
tria doirsi, tarbach clissiud,
na cathrach do forbrissiud.

5349 Dia n-ērlaī úadaib dia t[h]reib
trēn as na trī cumrigib,
tria n-indriud cen tlāthe,
co slúagaib cech oenrāthi.

5353 Mo rī rēil ríгда rathmar
do-rigni firt imathlam,
dia mbaī ic selach na slúag
Samsōn slān serig slamrúad.

5357 Dia mbaī i n-hītaid ōs ind leirg
oc slaide in chatha cródeirg,
dia ro dáil dó Diġ dig,
do lind glan asind fíaccail.

(5345--8) Through the spoils, through the pure pledge,
through the hard question, fair contest :¹ through
breaking the doors of the temple, profitable feat.

(5349-52) When he escaped from them to his tribe,
strongly from the three² bindings, through raiding them
without mercy every season with hosts.

(5353--6) My bright royal gracious King performed a swift
miracle when healthy warlike red-haired (?) Samson was
hewing the hosts.

(5357-60) 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.³

1. This passage refers to the riddle and its consequences,
cf. Judic. xiv 12-19.

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

3. Aperuit itaque Dominus molarem dentem in maxilla
asini, et egressae sunt ex eo aquae, Judic. xv 19.

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

5365 Samsōn slattra slaidi slúa[i]g,
ba mál machta mac Manúail;
nī frīth a mac samla sain
isind aimsir 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 ¹ champion; his like was not found at the time he was born.

1. This word may have -tt- [t], cf. Re
surname ó slatarra.

- 5369 Gēnair gein airmitnech án,
 Samúel óg ettal immár,
 mac El-canna, glan a bbeirt,
 ocus mac Anna ambreit.
- 5373 Al-canna, crichid a greim,
 de Namatha ó[s] slēib Effraim;
 Anna ba sí a ben co mbúaid
 máthair sainsemail Samúail.
- 5377 Ba suí, ba sacard sruith saer,
 ba hálgen cráibdech glanaeb
 ba fáith humal ennac óg,
 fri forcital na mōrslōg.
- 5381 Rí do-rat dígail iar tain
 for Heli cona maccaib;
 Samúel iar sin, srethaib smacht,
 sech ba fáith, ba prímsacart.

(5369-72) A respected noble child was born, pure chaste modest Samuel, son of Elcana, pure of deed, ¹ and son of barren Anna.

(5373--6) Elcana, of prudent rule, was from Ramathaim above Mount Ephraim; Anna was his gracious wife, the distinguished mother of Samuel.

(5377-80) 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.

(5381--4) The King then punished Heli and his sons; ² after that Samuel, with ranks of powers was both prophet and high priest.

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1. Perhaps read glan beirte / is mac Anna ambreite. Cf. mac Anna ainrite, LB 128^a23.
 2. Cf. I Reg. ii 34-5.

5385 Ō shunn 'báth Essu co mbúaid
co aimsir saindil Samúail,
nī bae díb cota-coímsed
do p[h]rímfáith nō prímothóisech.

5389 Rí da-s-fúargaib, mílib scēl,
for tírib macc n-Israhél;
dia thúaid ba tréinfeir ba dech
ro-génair gein airmítnech.

5391. 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 ¹ 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 prīmthoīsech points rather to con-icc.

- 5393 Ba húallach for Dagān dían
 dia hídal immid anrían;
 ārc Dé cuce ria n-ócaib
 iar sligthib, iar prímrótaib.
- 5397 Dia tardad dígal co trén
 for tírib mac n-Israhél;
 i cind Hēle cona chlaind
 do-chúatar huile i mbadbraind.
- 5401 Dia torchair díb isin chath
 trí chēt míli fer n-armach,
 im dá mac Hēle a ndís
 Ofne ocus Fineēs.
- 5405 Dia rucsatar leō ind āirc,
 Filistín feib do-s-rimthāirc,
 līnib gelglōr cona ngrāin,
 do thempul dermōr Dagāin.

5393. ^o
 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 ~~the~~ 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. 2

(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 (?) 3 to them, with many bright voices, with
their hatred, to the vast temple of Dagon.

1. We would expect bae úaill for Dagān, or
ba úallach Dagān, as in LB.

2. Taking the word to be badb + rann.

3. This verb, which also occurs at 5430, is
unexplained. Perhaps a further compound of do-áirci ?

5409 Ōr síacht co Dagān dia thaig
 āirc in C[h]oimded cumachtaig,
 do-rigni dé min is lúath,
 ro chlaemchlaí gnē 'sind oenúair.

5413 Mōr do mīlib, buiden bras,
 do-rochair díb, delm n-ammas;
 ro-dos n-airg Día, toromm nglē,
 ar airgabāil na háirce.

5417 Cid na hí nā hērbalt díb
 ro-dos píanta fo dimbríg;
 lotar forru i-mmach, mod nglē,
 conara a n-imthelgthe.

5421 Ārcc ind rīg rēil rígi áir,
 mōr-choimded nime noebnāir,
 ro baí ann fo grís grāda
 secht mīs caíne comlána.

5421. rígi, 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. 1

(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 imthelcthi forru
amach, LB. The verse goes on: . . . et nati sunt
mures, which has no equivalent here, but cf. 5431.

- 5425 Túargabad ind ārc co rath
 fer dī ócbāe cen domnad,
 a lloeg fo gaille cachta
 at é caíne comblechta.
- 5429 Ro chumrigthe leō dond āirc,
 cuibdigthe feib do-s-rimthāirc,
 fúath lochad lāndai lōrdai
 fúath na n-āinne erōrdai.
- 5433 Rī ro-s n-ordaig na dī baī
 cosin n-āirc cen immarbae
 iar conair chóir, crichid scél,
 co tarrasair for Abēl.
- 5437 Bātar ann túatha fri feis
 dīanaid ainm Bidsomlēis;
 do-s-rinōlsat, toga nglē,
 do imcaissin na hāirce.

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

5431. ^{to}
 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 (?),¹ the shapes of full complete mice,² the shapes of the golden anuses.

(5433--6) The King directed the two cows with³ the Ark without falseness along the right path, a prudent story, until it stopped at Abel.⁴

(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; usque ad Abelmagnum, super quem posuerunt arcam Domini, 18.

- 5441 Acht chena in slúag, láthar ndil,
do-deochaid dia himcaissin,
trí fichit fer, feochair glóir,
ba marb úadib fo-chétóir.
- 5445 Caeca míli, medar n-úag,
iar sin ba marb don mórslúag,
don túaith dathglain, díne nglē,
im chathraig Bidsomite.
- 5449 Bidsomite fo[í]dit scél
co slúagu mac n-Israhēl,
co tísed nach slúag díb de
co lúath ar cenn na háirce.
- 5453 De-deochatar na túatha
cuse, cáine comlúatha,
d'fáilti fria, cen áit n-úabair,
fri háirc ind rīg rorúanaid

5456. roruanab, 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.

- 5457 Iar sin co tucsat hi fén
ind árc do charraic Abél,
argra de delbais cech cath,
co tegdais Aminadab.
- 5461 Elizorus ríghu rath
do chinud Aminadab,
fri cacart caín, caingen nglé,
ba hé sacart na háisce. r/
- 5465 Ind árc amra ilair blad
i n-adbai Aminadab,
ro baí fichit mblíadan mbinn
isin túaith Caríatharim.
- 5469 Coreð mbroe Rí betha bailce,
rod olaí tria gertha comthailc,
ba dremun degrach do chath,
sech ba menmnach ba húallach.

(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 ⁽³⁾ 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' ? ✓ M, B.

3. Cf. 2991

5473 Ó shunn do-rúacht ind ároc úag
 dar mór tíri, dar mór túath,
 meic Israhél, co sreib sáil,
 ro thinōlsatar o[e]ndáil.

5477 Fri innarbu n-ídal n-él
 do thírrib mac n-Israhél,
 do-rinōlsat, srethaib srath,
 co mbáatar huili i mMesbad.

5481 Ro ráid Samúel, snímach scél,
 fri slúag n-írach n-Israhél:
 'Do-for-fua dígal cech maig
 i cin for n-ídal n-angbaid.

5485 Mani chuirid húaib co lúath
 ilar for n-ídal n-ollmúad,
 derb do-for-fua dígal tinn
 Ó rīg nime náir nóebfind.'

5489 Do-ratsat réir nDē cech dú
 meic Israhél fiad chainchlú;
 rodes slēchtsat do Día díl

(5473--6) When the Ark had returned over many countries,
many peoples, the Children of Israel collected ¹
together completely. ²

(5477-80) They collected, in rows of ranks, in Masphath,
to expel idols of gods (?) ³ 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 sreib sãil 'to the stream of the sea' appears
to be the equivalent of co fairrge fraig.

3. DIL s.v. suggests a loan from Hebrew el 'God'.
Or perhaps simply nél 'of clouds'; for nél : Israhél,
cf. 2725, 5503, 5805.

- 5493 Ó shunn at-chúas iar fír
do slúagaib na Filistín,
de-deochatar cona cath
cucu co rice Mesbad.
- 5497 Ro ráidsetar, érim n-úag,
meic Israhél fri imlúad :
'Corob linni buaid don chath,
guid in Coimdid cumachtach.'
- 5501 Ad-ropart audpart tria rath
is ro gáid co dūthrachtach
Samúel do rīg nime nél
dar cenn Clainne Israhél.
- 5505 In rī thuc in n-ārc for cūl,
immus-rācht dar cech mōrmūr,
in cech airm, cech dú, cen dīn,
do-rat maidm for Filistín.
- 5509 Rī do-rat dīgail cen dīn
for slógaib na Filistín,
ōs cech trācht fri sratha smacht
ind ārc ō shunn dē-reācht.

(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 ārc seems intended. See the other exx. 2641, 2625, 2647, 2913, ~~400~~ 2210.

- 5513 Ohēl, Abía, erc̃tha búaid,
 dá mac sain segda Samúail,
 - níbat clithemail mo scél -
 brithemain mac n-Israhél.
- 5517 Eoitchinn eat fri gnīm ngann,
 fri gūbreith, fri gúforgall;
 ba dimdaig díb, tōla trén,
 slōig mōra mac n-Israhél.
- 5521 Līnib treb, dál tōla nglé,
 ōthā Dán co Bersabe,
 dochum Samuél cosind rath
 do-deochatar co Ramath.
- 5525 Gādatar do Día, delm n-úag,
 is gādatar do Samúal,
 fri cathu, fri bruth, fri bríg,
 cená betis cen oenríg.

(5513--6) Joel and Abia, who declare victory (?) were the ¹ 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 nibad for nibat.

- 5529 Íarfacht dóib Samúel fri sreith:
 'Cid tãthi ^{dia} ~~dia~~ for Coimdeid ?
 For rí-se is ferr cech rí^g ráin,
 ardruire nime noebmáir.
- 5533 Fó 'n missi ro bris recht réil
 foirb, ri techt dar bfor n-amréir,
 [d]ar for felmaíne cen lén,
 a degdaíne Israhél !'
- 5537 Iar sin ro ráide in slúag
 a n-athesc fír fri Samúal :
 'Fri imad mbríg mbuidenn mbla
 ni ruibem cen rí^g ndoenna.'
- 5541 Ro oirdnistair Samúel fáith
 Saúl mac Cis co nglanbáig,
 fri soerbríg ndúasaig, deilm ndil,
 do oenríg úasail [foraib].

(5529-32) Samuel asked them in turn : 'Why do you attack ~~did~~
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,*
o nobles of Israel.'

(5537-40) After that the people said their true word to
Samuel : 'For the many causes of¹ 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.²

1. The force of mbla is not clear.

2. The line is two syllables short.

5545 Ō sūnn ro gab rīge rúad
Sául dīgrais daigermúad,
ro-das līn galma agus glóir
- clanna amra Iācōib.

5549 Connā betis cen rīg rāin
gádatar huili a hoendāil;
ro misnigset, mílib scél,
AbiM agus Ohél.

(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.

- 5553 Nás rī Ammón, aurdairo rád,
do-rat smacht for slúag Galād,
co súilib dessaib tennaib
do gait as a coemhennaib.
- 5557 Cona clannaib ro-s doeraid,
gnīm n-ammal fu dubroenaib,
co coicthib trēnaib trommaib,
co croicnib dia nglédrommaib.
- 5561 Ro gáid slúag Galād co glē
for Nās ossud sechtmaine,
dūs in faigēbtais fo nim
nech do-neth a n-imlītin.
- 5565 Foídit a techtairecht trúag
co Saúl is co Samúal,
dūs in foigebtais nert n-ōg
no-s ainsed for slúag n-Ammón.

LXXXVI

(5553--6) Naas the king of the Ammonites, a famous saying,
oppressed the people of Galaad [= Jabes 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: oc or la would be expected.
2. Read doera . . . fu dubroena.

5569 Do-lluid Saúl iar sét sēn,
 sé cēt míli cen imlén,
 ocus trīcha míli mass
 do slúagaib n-Iuda n-amnas.

5573 Rodo bris co slattra slán
 for Nās cath calma comlán;
 ba hé a chétchoscúir nglé
 iar n-a gabáil i rríge.

5577 Do luid Saúl, gléraib cath,
 co túatha n-Ammon n-engach;
 tor troeta tríath, sās na slóg,
 ro íad im Nās rí Ammon.

5575. chetnacoscúir, R.

(5569-72) Saul came along a path of (good) omens with six hundred thousand without sorrow ¹ 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 ⁽²⁾ champions, the match for the hosts, he closed around Nás king of the Ammonites.

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

2. See note to 72.

- 5581 Coscur n-ailli trén túargaib
 diar' maid forsna mōrslúagaib,
 co n-immud muirech, mod n-án,
 ria Saúl, ria n-Íanothán,
- 5585 Dia tancatar cucu int slúaig
 Filistín feochair fírchruaid,
 ní co ndilgud acht co ngail,
 dia ndibdud, dia ndíanarggain,
- 5589 Do dígail Náis, noithech āg,
 for Saúl, for slúag Galād,
 co cath gér geimlech, gnīm n-óg,
 i coemthecht nemnech n-Ammon.
- 5593 Díármide daigrech dín
 drong daigrech na Filistín;
 trícha míle cairptech cath
 is sé míli fer n-armach.

LXXXVII

(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
innumerable¹ protection : thirty thousand
charioteers of battles and six thousand armed men.

1. The repetition of daigrech 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.

sicut arena ? Perhaps read gainrech, cf.

5597 Lotar lín a teglaig dein,
 ba gním dedgair, coa nāimteib,
 dá míle la Saūl slán
 is míle la Ionathán.

5601 Co fōpartatar in slōg
 na Filistīn, na n-Ammōn,
 co ralsat ār glanóg ngrinn
 for Ammōn, for Filistim.

5605 Mac Ciss ó ragab ríge
 ro bris for mór n-ilmíle;
 ro-s indre iar coscur glé
 do-rigni 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, ¹ he won another victory.

1. ro indre is derived from indrid, cf. ro indir; Stowe Táin 3982. But the deuterotonic ind-roith, read ind-reith (: creich), 1077.

LXXXVIII

5609 Focht do-deochatár ó tír
 fíanna feoch[r]a Filistín,
 slúag sin sírdén fri slait srén
 do dílgen mac n-Israhél.

5613 Arim a slúag, slicht cen chol,
 línib a túath, a tromthor :
 secht míli fer, ferr cech ngail,
 co n-armaib, co ngascedaib.

5617 Tinólsatar, tōla trēn,
 slōig mōra macc n-Israhél;
 ba húannaig tríannaig dia tráig,
 co mbātar uili i n-oendáil.

5621 Coro ráid mo Rí noeb nār
 sech cach n-oen fri Ionathān
 co ndigsed iar foimsin fir
 d'fearaicsin
 d'fearaicsin slúag Felistín.

5623. iarforoimsin, R.

LXXXVIII

(5609-12) They came once from their country, the fierce war-bands
of the Philistines -- these were lastingly good hosts at
destroying restraints -- ¹ 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, ²
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 ³ 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. + cech,
see 4513.

3. The singular verb here seems inexplicable, but cf. 5519.

- 5625 Do-chúaid Íonathān for leth
a oenur 's a armiger
coro marb díb, díni ndēr,
fichi míli fer fortren.
- 5629 Rí do-rat dígail, delm n-án,
for rígaib ria n-íanothán
ō [M]achim, co mílib slóg
co crích n-íraig n-Achilōn.
- 5633 Nír línaib fer, formnaib snas,
lainib lígdaib, ler n-ernmass;
ní-s n-acht ōs brí bríga brass
acht mo Rí ríga rinnmass.
- 5637 Rucsat réim rōd rainni slōig,
do chlōd clainni Iācōib;
fri brí bert, fri cumtach ngal,
ō tír fecht do-deochatar.

(5625--8) Jonathan went out alone with his armour-bearer
and killed twenty thousand ¹ 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 [i 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 ² 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. breo os bri, 3079.

- 5641 Rí ro ráid fri Samúel súg
co n-érbarad fri Saúl
co ndechsad lín a thor tríath
cen díl d'argain Amalíach,
- 5645 Coná tuctha lais a mbrat,
étach nā hór nā argat;
a tairbirt uili fri lár
eter mnaí is fer, ba dergár.
- 5649 Cen táin cethra, cen graig cóem
cen treótu muc for oenróen,
coná tuctais leo co a tech
almai gabur nā chairech.
- 5653 Do-deochaid Saúl iar sein
cosind neoch fúair di ócaib
coro[s] slig seirgib selgaib,
dígluib demnib drumdergaib.

LXXXIX

(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.

- 5657 Trí chēt míli, maith in scél,
do slúagaib mac n-Israhél,
 ocus deich míli, mōr mbla,
 di ōcaib treibe Iūda.
- 5661 Ro sáraig Saúl na slúag
a n-Í ro ráidi Samúal;
 tuc leis toirt[h]i a ttír na tríath
 ocus tuc rí n-Amalíach.
- 5665 Togach ro hiccad in fíach
fri Agach, fri Amalíach;
 ōs brí ní bláith a bríg búan
 in Rí ro ráid fri Samúal.

(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
 Dá deóda dechrach dermār,
 diar anacht Āgach, rād nglē,
 diar sāraig a fornгаire.

5673 Samúal cen anad ro-síach
 co Agach rīg n-Amalíach;
 ro chind a aided n-ada
 fo chlaideb i nGalgatha.

5677 [h] Rí ro-rāid fri Samúel fáith
 athesc n-inclithi n-imthlāith :
 'In n-ined Saúl, slicht síd,
 dēni lat oirdned Duíd.

5681 Rí do-raega, rúathar nglé,
 David degmac Iesse;
 ōrba mac slán secht mblíadna
 do-rat fo grád chomchíalla.

5685 Rí betha binn, búan a blat
 ar crúan ngrinn, ar clithcommart, #
 dond indlach sainti 'ma-sech
 acht ba dimdach, ba debthach.

(5669-72) Holy wrathful ¹ 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 ² immediately to Agag, king of the Amalekites; he decided on his fitting death by the sword in Gilgal. [1 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 ³ disappointed with the disobedience caused by greed, and displeased.

1. To dechrad '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.