Saltair na Rann

In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502[1] in the Bodleian Library, Oxford (Anecdota Oxoniensia. 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.

Although this online edition is available free of charge, copyright (as detailed below) is retained in its entirety by the publisher. You may, of course, print out the downloaded copy for personal use.

---

[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.

5689 In Rí dos-fuc sech in slóg

 Abimelech co Moób,

  a ben is a dá mac, cain bla,

  dia luid o Bethil Iudae.

5693 Abimelech, cen síl mbrón,

 Noëmi, Malleón, Celleón,

  Orbba fri lúth, líth ngarta,

  ocus Rúth Moābdita.

5697 Do-dechaid huide fata

 Rúth rochain Moābdita,

  la Noëmi, mílib bla,

  co toracht Bethil Iuda.

5701 Ro oentaig iar sin fri Boz

 mac Salamoin, nírb anfost :

  húaide ro-gēnair iar céin

  mac diarbo chomainm Obéid

(5689-92) The King brought past the host to Moab Elimelech, his wife and his two sons, a fair privilege, when he went from Bethlehem of Judah. [Ruth i 1-2.]

(5693--6) Elimelech, with no cause for sorrows, Naomi, Mahlon and Chilion; vigorous Orpah,[1] a feast of hospitality and Ruth the Moabite [i 4].

(5697-5700) Fair Ruth the Moabite went on a long journey with Naomi, with thousands of privileges, until she reached Bethlehem of Juda.

(5701--4) She united there with Boaz [iv 13] son of Salmon [21], it was not a wandering;[2] from her was born after a time a son whose name was Obed [21].

---

1.   The story is very abbreviated in SR; Orpah and Ruth were the wives of Mahlon and Chilion.

2.   anfost is a metrical variant of anfoss, to rhyme with Boz = Bost. For anfosta cf. 1734.

5705   Salamon slān, srethaib séis

        ba hiarmua sede Fares :

             Fares fri glanáil, gnīm nglé,

             ba mac Tamāir is Iudae.

5709   Rūth māthair Obēd, rád nglē,

        Obēth athair Iëssé;

             Iëssé, cen dīmess díth,

             ba athair díles Dauíd.

5713   Duíd togu dō, delm glé,

        baí fechtus ic hingaire;

             do-fārraid leó lān do gail,

             co ruc caerig dia chaíreib.

5717   Coro rāith fo roenaib ríad

        Dauíd a oenur 'na díad,

             tria grādaib a choiblid chain

             co tārraid in leöamáin.

(5705--8) Healthy Salmon with ranks of series, was a
descendant of Phares; Phares of the pure wish,
a bright deed, was the son of Thamar and Judah.
[I Chron. ii 4.]

(5709-12) Ruth was the mother of Obed, a clear saying,
Obed the father of Jesse; Jesse, without lack of respect
from want, was indeed the father of David.

(5713--6) David his favourite, a clear sound,
was once herding; a lion full of valour came and took
one of the sheep.

(5717-20) So that David by himself ran after it through
travelling paths, through the excellence of his fair
activity, and overtook the lion.

5721   Co forbart Dauĭd dána

         co leómainn na lonnbāga,

              co tuc tría láeschur cen chleith.

              as a chráesluch in cáireig.

5725   Ro fersat cumleng ngrādach

         Dauĭd 's ind leó lonndbágach;

              tressiu Dauĭd, tōlaib crĭch,

              la fortachtain ind Ardrĭg.

              ****
              . . . .

5727.   tolaid, R.

(5721--4) So that bold David rushed [1] towards the lion of fierce combat, and through his manifest valour (?) [2] took the sheep from its jaws.

(5725--8) They fought a notable battle, David and the lion of fierce combat; David was stronger, with hosts of devices (?), with the help of the High King.

****

. . . .

---

1. So DIL F 448. 58, allotting the form to fúabair. It would also be possible to think of for-beir 'overcomes', in which case co would have to be deleted before trisyllabic leömain.

2. This word is not otherwise attested. Perhaps a corruption of a compound of laech ?

5729 Ro thinólsat slúagad sír

túatha feochra Filistín,

  co n-hilur mbúada, mōr scél,

  co túatha mac n-Israhél.

5733 Co n-immud sleg ocus slúag,

co nniurt curad claidebrúad;

  ba trén ro indled leo in sain

  dia n-inred is dia n-argain.

5737 Do dīlgenn a ndrong ndālach,

a mban, a mac mórgrādach,

  dia cor dia crīchaib, mod cert,

  dia fīchaib a foraithmet.

5741 Sīnsit cen erbrón don chath,

in slóg dermōr díummasach,

  co ngabsat longphort, glám nglē

  for lár Glinne Tebinthi.

5745 Eter focus ocus chían

do-rigset huili comtriall,

  int slúaig cen dīl, tōlaib tlacht,

  dia túaith, tīr ro thinōlsat.

5729 slúag, R.

5743. nglám, R.

(5729-32) The fierce peoples of the Philistines raised a continual hosting, with much virtue, a great story, against the tribes of the Children of Israel.

(5733--6) With many spears and hosts, with the strength of red-sworded warriors; it was strongly that that was arrayed by them, to invade them and destroy them.

(5737-40) To destroy their assembled peoples, their women, their much-esteemed sons, to put them out of their territories – a proper method – out of their dwellings into oblivion.

(5741--4) They set out without sorrow to the battle, the huge proud host, and made their camp, a clear cry, on the floor of the Valley of the Terebinth. [1]

(5745--8) From near and far, they all made a common journey, the matchless hosts, with multitudes of coverings, from their country, the land [2] which they gathered.

****

---

1. in Vallem terebinthi, I Reg. xvii 2, misunderstood as a proper name and repeated 5226, 5894.

2. Stokes does not separate tuaithtir: the internal rhymes (slúaig, díl) seem to require it.

5749 Tucsat leó trénfer n-Írach

diarb ainm Góla garbgnímach;

  nírb fer súairc sochraid [d]o slóg,

  ba heó dúairc [dochraid] dermór.

5753 Matud mogda merda mend,

mór d'étuch a imthimchell;

  ina airde, adbul deil,

       co réisin

  secht ferchubait~~~~~~

5757 Lúrech imme, garb a chruth,

fri comrac, fri cathugad;

  coeca do chétaib unga

  ro bae inna comthrumma.

5761 Baí i slind a gae, fiad cach drung,

secht cét unga do iürn,

  co crann chain, crichid cumma,

  reimidir deil damchunga.

(5749-52) They brought with them a wrathful hero, called
Goliath of the rough deeds; he was not a pleasant comely
man to **1** a host, he was a huge gloomy ugly **2** tree.

(5753--6) A slavish wild stammering dog, with much clothing
around him; in his height, a fearful pillar, there were
seven cubits ~~what is proper (5)~~ and a finger (3

(5757-60) He had a breastplate on him of rough shape for
combat and battle; five hundred ounces were in its
weight.

(5761--4) There were in the ~~head~~ blade of his spear, before
every host, seven hundred ounces of iron, with a fair shaft,
a prudent arrangement, as thick as the wood of an ox-yoke.

****
. . . .

---

1.   The emendation from <u>o</u> is supported by the
final <u>d</u> of <u>so</u>chraid.

2.   The supplying of <u>dochraid</u> gives the correct
number of syllables.

3.   ~~Or perhaps read chórai - 'correct', agreeing~~
~~with ferchubait.~~

3. . . . . <u>sex cubitorum et palmi</u>, I Reg xvii. **(B)**
There are no other examples of the n- declension
of <u>réise</u>.

5765   A hiallacrann humai glain

       othā a glúine co talmain;

           do hiürn glas ro chummad

           [in] cathbarr imma chertmullach.

5769   Claideb gér garbda 'n-a glaic

       méit claidib garmna comthailc,

           scíath fora chliú, ní clithi,

           ba lethiu in-dá damseche.

5773   Fer cach laithi lais i llén

       di slógaib mac n-Israhél;

           ní frīth díb oenfer fo leith

           fo-lilsad ar aí ngaiscid.

5777   Gōla gránna co ngail glúair,

       dána fri tōla tromslúaig,

           fri srēngal nīrb súairc a smacht,

           ba trénfer dúairc tí thucsat.

(5765--8) His greave of pure bronze, from his knees to
the ground; the helmet on his head was formed of
grey iron.

(5769-72) A sharp rough sword in his hand, the size of
a stout weaver's beam; a shield on his left side,
it is not concealed, that was wider than an oxhide.

(5773--6) There was a man every day in misfortune on
his account, of the hosts of the Children of Israel;
there was not found among them any single man who
could withstand him in battle.

(5777-80) Ugly Goliath with bright valour, bold against
the multitudes of a great host; in action[1] his
oppression was not pleasant - the man they brought was
a gloomy hero.

****
. . . .

---

1. Perhaps connected with rían (d),
see DIL.

5781   Giabdar ilarda int slúaig
       Clainni Israhél adrúaid,
             ros gab crith, gléraib ellach,
             ria nGōla ngér garbgrennach.

5785   Dos-rat hi túaim immon deil,
       ros cacht cen húail, cen ergail;
             glērden ros cnaí sech cach ndáil,
             trēnfer cech lae dia ndīgbāil.

5789   Ro līn toirsi, ro gab ferg
       Saūl slisfota slegderg;
             fer cach lae laiss, ciarbo bin,
             do marbad dia degdaínib.

5793   Saūl mac Ciss crōda gēr,
       rī cōir Clainni Israhēl,
             ro gell a ingin cen meth
             fri oenfer da-finggēbad.

5797   Dos-rat fri snīm serig sel,
       cen dīn demin dia tairchel;
             trúagdai garbdai cen nach tlí
             ciamtar amrai ilardai.

(5781--4) Although the hosts of the Children of very strong Israel were numerous, trembling seized them, with abundances of battles, before sharp rough-bearded Goliath.

(5785--8) It put them into a corner (?) [1] concerning the warrior, it fettered them without pride without battle; the bright day afflicted them more than any other time - the hero reducing them every day.

(5789-92) Sorrow filled, anger seized, Saul of the long side and the red spear; that he (= Goliath) was killing each day one of his good people, though it was a crime.

(5793--6) Saul son of Cis, valiant and active, the true king of the Children of Israel, promised his daughter without fail to the man who would rid him [2] of him (= Goliath).

(5797-5800) It put them into lasting sorrow for a time, that there was no certain shelter around them -- pitiful and rough, with no support, though they were famous and numerous.

---

1. None of the usual meanings of _túaimm_ seems to fit here.

2. = Olr. _da-n-inggebad_

5801 Do-deochaid Dauīd am-ne,

 ōssar clainne Iësse,

  isind inbaid-sin ō threib

  'sin slōg co lón dia brāthreib.

5805 Co cúala in cóe núallaib nél

 bóe for slúagaib Israhél :

  a comruc desse cen chath,

  fer cach lae dib no marbad.

5809 Ro íarfacht Dauīd cen chleith

 isin phopull dia brat[h]reib :

  'Coa lōg do-beir, no cia rath,

no mbífad/ in rī dond fiur ~~nom-tífad~~ ?'

5813 At-chúadatar in bráthir

 bríathraib bíthib bithblāithib

  do Dauīd, cen nī iar cūl,

  feib lēir rod gellai Saūl.

5817 'Ro gellai Saúl mac Ciss

 a hingin cen dīl n-indliss,

  la cach maith dō do-bērad

  dond oenfiur da-fingēbad.

5821 Dauīd dúalach, tōlaib gal,

 ba hé in sēt slúagach salmglan;

  ba deccair taidbsin dia drech

  isind aimsir do-dechaid.

5823. taidbsén, R.

(5801--4) David, the youngest of the children of Jesse, came at that time from his home to the army with food for his brothers.

(5805--8) He heard the lamentation, resounding to the sky, which was on the hosts of Israel : that he (Goliath) was killing one of them each day in single combat without (any other) battle.

(5809-12) David asked his brothers in the tent without concealment : 'What reward or recompense does the King give to the man who would kill him ?'

(5813--6) The brothers told David in soft gentle words, without keeping anything back, just how Saul had promised.

(5817-20) 'Saul son of Ciss has promised that he would give his daughter without any improper payment, together with every good, to the man who would rid him of him (= Goliath)'.

(5821--4) Curly-headed David, with hosts of valours, he was the army's treasure, with pure psalms; it was hard to look at his face at the time he came.

1. The f- is taken by Knott to mark hiatus, DIL F 1.30

5825 'Regat-sa', ar Dauīd cen lén

   'co Saūl rīg n-Israhél,

    co tuc a ingin cen clith

    is coro marb in córaid.'

5829 Gabsait a charait cech cruth

   a chosc is a chairigud;

    dia brāithreib robo gábud

    a labrad no a imrádud.

5833 Ro rāidi Dauīd co trēn

   fiad dagdaíneib Israhél :

    'Dingēb-sa in fer hūt dont slóg,

    is tabar[r] dam a daglóg.'

5837 Ro gellai Saūl iar sain

   do Dauīd cen imresain

    a ingen dō, demin scél,

    a grād sech clainn n-Israhél.

5841 'Ainige fris, fo glóir glain,

   a meic Cis chóir comramaig,

    cen dímíad im choible cruth,

    co fírían día fírugad! '

(5825--8) 'I will go', said David without sorrow, 'to Saul
the king of Israel, so that I may take his daughter
openly and kill the giant.'

(5829-32) His friends began to dissaude him and reproach
him in every way; his brothers thought his words or his
plan were dangerous.

(5833--6) David said stoutly in the presence of the nobles
of Israel : 'I will rid the army of that man and let a
good reward for it be given to me'.

(5837-40) Saul then promised to David without contestation
his daughter, an assured matter, his love beyond the
Children of Israel.

(5841--4) 'Guarantees for it, in pure glory, o righteous
valiant son of Cis, that it will be justly carried out
without dishonour in respect of generosity.'

5845   'Rot bíat limm anige int slúaig

fo theist sainigthe Samúail,

     feib thorgaib bríg im ratha

fom forgal féin fír[f]latha.

5849   Enech Ioséph uas cech dū,

Moísi, Iácōb is Iessu:

     henech fo-deóid ōs cech dáil,

úaisliu dōib Día Abaráim,

5853   Húaim dait fri cech ndáil, delm nglé,

frit láim, a *maic* Iesse,

     fri sotharfa do chor cain

acht co romarba in cōraid.'

5857   'Muirfet-sa Gōla, gnĭm nglē,

bi[d] hé cōra ar cardine;

     bíaid mo bríg, bág for-assa,

do rēir mo ríg, regat-sa !'

(5845--8) 'You shall have from me the guarantees of the
army, with the especial witness of Samuel, as the meaning appears (?)
concerning gifts, under my own judgment of a true prince.

(5849-52) The surety of Joseph over every land, Moses,
Jacob and Joshuah : finally the surety above all others -
nobler than them is the God of Abraham -

(5853--6) From me to you on every occasion, a clear
sound, into your hand, o son of Jesse, for the good
fulfilling of your fair contracts, provided you kill
the giant.'

(5857-60) 'I will kill Goliath, a clear deed, that
shall be the treaty of our friendship, my strength will be
ascending to my king, (in the) battle which awaits -
I will go!'

---

1. ~~The sense here is not clear.~~ The relevance of
torgaib 'rises', cf. 2677, here is not clear.

2. Taking for-assa to be the equivalent of
ar-ossa, see DIL.

5861 Luid cen lūrig, lāthar ndein,

Dauīd ar cinn ind fir-sin,

 cen gae, cen scíath cloīthi bann,

 cen chlaideb cíar, cen chathbarr.

5865 Ro gab cóic clocha cen gráin

a trāig int srotha dermāir

 dodos-rat féin fri búaid [bla]

 inna théig n-úaig n-aígarda.

5869 Gabaid oloich díb, ba gnīm ngér,

sreīd húaid isin n-aёr,

 ro ben Gōla i clēithe a chind

 co rocht co n-ice a inchind.

5873 Do-luid Dauīd cucai iar sin,

gaibid dó a chlaideb fessin,

 co tuc a chenn tria gail ngūir

 co mbóe for bélaib Saúil.

5877 Dauīd cen bini ad-reth búaid

o ruirig nimi noebúaig,

 nī trúag dluige ria n-a dreich

 - ba lúath luide cen lūire[i]ch.

(5861--4) David went without a breastplate to meet that
man - good work -, without a spear, without a shield to
ward off thrusts, without a black sword, without a
helmet.

(5865--8) He took five lovely stones from the strand of
the vast river, he put them, for victory [of privileges]
in his pure shepherd's bag.

(5869-72) He takes one of them, it was a sharp deed,
he throws it from him into the air, it struck Goliath
on the top of his head so that it reached to his brain.

(5873--6) David came to him then and takes his own
sword and cut off his head, through sharp valour,
and came before Saul.

(5877-80) Innocent David attains victory from the ruler
of holy pure heaven; it is not sorrowful to part from
his face - it was swiftly he went without a
breastplate.

5881   At-rachtatar na dā slúag
don chath crōda claidebrúad
    do imrúachtain cinn i cenn,
    do imthúargain co comthenn.

5885   Fri fúrad na ngrúam nglórach,
fri cúrad crúaid na cōrad,
    co lín a ndrong ndían ndaigrech
    bātar cian i[c] comclaidbed.

5889   Rí do-rat tríall forsin cath
ria nDauīd ndían dássachtach,
    co roemid in cath cen dīl
    for slōg faelid Filistīn.

5893   Baī crú garb dar corp cen tlí
i cath Glinni Treibinthi,
    dia torchair dīb, toromm nglé,
    sessiur, coíca, cóicmíle.

5897   Slúaig na Filistín fo nél
ocus slúaig mac n-Israhél,
    nírbu chían fri ginōl ngal
    tinól dían at-rachtatar.

5886.   na cúrad na cruadchorad, R.

5888   ciai. R.

(5881--4) The two armies rose to the valiant battle of red swords, to meet head on, to strike each other with equal vigour.

(5885--8) They were hacking each other for a long time with all their swift fiery numbers, causing noisy lamentations, striking the ~~giants~~ giants hard.

(5889-92) The King caused the battle to be won by swift wrathful David, so that the wolf-like[1] host of the Philistines was entirely[2] defeated.

(5893--6) There was harsh blood over an unprotected body in G.T.[3] when there fell of them, a clear report, six, fifty, five thousand (= 5056).

(5897-5900) The armies of the Philistines under heaven and those of the Children of Israel, the harsh meeting to which they rose was not long in the jaws of battle.

---

1. Perhaps read faelda, adapted by the scribe to faelid to improve the rhyme (: roemid). Or spl. faelad

2. Cf. 3042.

3. Cf. 5744.

5901   Ō sunn ro-mebaid in cath

ria nDauíd cosin mó[r]rath,

at-bered in slóg co gúr :

'Ferr co mōr in-dá Saúl.'

5905   Oc molad Dauíd, delm n-úag,

sech Saúl, sech in mōrslúag,

ba bind a ceól ngrinngel nglé

inna n-ingen n-Ebraide :

5909   'In tan ba oenmíli aig

oc Saúl cona slúagaib,

deich míli mōra, mōr díth,

do-rochratar oc Dauíd.'

5913   Tinól Dauíd di lūth glan

fri herud na hairmiten :

cetheir tréin tairbbig fo leith

di chairdib, di comíneib.

(5901--4) After a battle had been won by David of great grace, the army kept on saying sharply : 'He is much better than Saul'.

(5905--8) The pleasant clear bright music of the Hebrew girls was melodious, praising David, a pure report, beyond Saul, beyond the great army :

(5909-12) 'When it was one thousand which .... by Saul[1] with his armies, ten great thousands, a great loss, fell by David'.

(5913--6) David's band with pure vigour, to ....[2] the respect was four violent[3] strong men apart from his friends, from his contemporaries.

---

1. Cf. 6227-8. The syntax here seems to require a verb to parallel <u>do-rochratar.</u> But cf. <u>Ianulhán án aig</u>, 6141

2. Stokes, <u>SR</u> Glossary, translates 'fear', but there is no evidence for this.

3. This seems a reminiscence of II Samuel (= II Regum) xxiii 8 ff. where <u>tres robusti</u> are mentioned (23). Presumably, in Irish fashion, David himself is included in the four. But cf. LB 130[a] 51 : Cethri primchuraid robatar oc Dauid .i. Dathan, Asár, Fínian, Idudun. These names appear to be the same as those at 6645--8, but see Asaph, Eman, Ethán, Ithithūn <u>ZCP</u> iii 20. 32. Cf. I Chron. xvi 5, 41; xv 18, 19; xxv 1.

5917   Iar sin tuc fo bríg búadaig

              ingin Saúil srethslúagaig,

                  Míchol mór, mó fach gaíne,   c/

                  do hinchaib na ndagdaíne.

5921   Ōr ort Gōla crúach golach,

              dia mbaí in slúag 'coa mōrmolad,

                  la mmac crōda [Cis] co ngail,

                  ba dúairc laiss a imcaisin.

5925   Int slúaig, ind ruirig co mbríg,

              in muirig immon n-ardríg,

                  ba faelid cach díb dia luid,

                  in cath o sunn ro mebaid.

(5917-20) After that he successfully married great Michal,
of great excellence, daughter of Saul of the serried
armies, with the pledges of the nobles.

(5921--4) Since he had killed bloody greedy[1] Goliath,
for which the army praised him greatly, the valiant
son of Ciss found it hard to regard him.

(5925--8) The armies, the strong kings, the rulers
around the high-king, every one of them was joyful
when he went, after he had won the battle.

1. Or, perhaps, 'fierce' = galach , cf. 6192.

5929   Do-rigēnsatar sīd slān

Dauīd ocus Ionathán

iar ríaguil Dé, fo chucht chain,

fria ré hi fut a saegail.

5933   Do-rat Ianathán iar fír

húad a heirriud do Dauīd,

eter ētach fri ríad rath,

eter gae i[s] scíath is chlaideb.

5937   Ro chinnset a cotach cáid

cen nach cocad im chomdáil,

cid olc cid maith, tria bith sír

eter Saúl is Dauīd.

5941   Dūthracair Míchol cen meth

a bráthair, a airchinnech,

a mbith i cairddes cen dīth

-- Ionathán ocus Dauīd.

(5929-32) David and Jonathan made a firm peace for their time, for the length of their lives according to God's rule in fair manner.

(5933--6) Jonathan truly gave his equipment to David, both a garment for ease in movement, both a spear and a shield and a sword.

(5937-40) They agreed on their pious bargain, that there should be no fighting when Saul and David met, for good or ill perpetually.

(5941--4) Michal desired without fail that her brother and her lord, Jonathan and David, should be in friendship without loss.

5945 Baí Dauíd, fo glórai grād,

iar córai fri Ionathán,

 inna thig fo míad, fecht ngúr,

 oc triall do thecht co Saúl.

5949 Ro gab Míchol, medar fír,

co trebar tinchosc nDauíd :

 'NÍ dechais fri slemna scēl

 co rÍg n-ergna Israhél.

5953 Nā tēig cot diss, a gass glé,

co mac Ciss cen commairge;

 ba baeth meni adair rún

 - ná tabair toeb fri Saúl !'

5957 Do-luid Saúl fri snúad sÍd

co lúath do thegdais Dauíd,

 fri tāirsin Dauíd i fus

 cen āigsin, cen furachrus.

(5945--8) After making the bargain with Jonathan
David, in dignity of ~~glory~~, was in his house, ~~⬤~~
~~⬤~~, about to go to Saul, *a sore journey* .

(5949-52) Michol, true joy, began to instruct David
prudently : 'Do not go without matters being certain [2]
to the wise King of Israel.

(5953--6) Do not go in mean guise,[3] o clear warrior,
to the son of Cis without protection; it would be foolish
if he did not adhere to his decision -- do not trust
Saul !'

(5957-60) Saul came swiftly in the appearance of peace
to David's house to meet David there without fear or
vigilance.

---

1. Cf. 2939, 6181 ;

2. Literally : 'with slipperiness of matters'.

3. Following DIL's reading co dis.

4. Following Strachan's readings, VSSR 961. Cf. 2903 .

5961 Ind úair do-dechaid, tarm trén,

rí cróda Clann n-Israhél,

  ann do-thaet Dauíd, delm ngúr,

  i-mmach for sét co Saúl.

5965 Sernai Saúl in sreth sláin

im threib nDauíd co mmórgráin;

  ro íad mar nathraig, níth nglé,

  im chathraig meic Iésse.

5969 Mar 't-chúala Míchol in mbreis

con-rúala in slúag 'mon tegdais,

  ro thinól dIntoirt tachtai,

  na línbroit, na hanartai.

5973 Do-rimthas, ba hé in gním cass,

a mbé findchass fíramnas,

  ro suidig co súairc na slaimm

  immua cúaird immon cerchaill.

(5961--4) When the valiant king of the Children of
Israel came, a loud noise, it is then that David,
a sharp tumult, came out on the path to Saul.

(5965--8) Saul with great hatred threw a complete
cordon around David's house; he closed like a
serpent, bright conflict, around the stronghold of
the son of Jesse.

(5969-72) When Michol heard the tumult which the host
raised about the house, she collected a protective
heap pressed together,[1] the linen cloaks, the
linen cloths.

(5973--6) The fair cunning truly crafty girl heaped
up -- it was a cunning deed -- (and) arranged the
clothes pleasantly around her, around the pillow.

****

1.   Cf. tachtae gl. angustus, Sg 6063.

5977 Co nderna fúath ind fir de

   co lúath inna gaethrige,

    feib ba bés bith i cétlud

    do-gréss dōib fo aīnētgud.

5981 Ro gart as dorus i-mmaig

   smacht solus, Saúl sáergein,

    ro rāid co mall, monor nglé,

    'In fail tall mac n-Iësse ?'

5985 Ro ráid Míchol, mín a guth,

   fri Saúl dia chennsagud :

    'Menip cél críntaig do chath,

    mo-chen tíchtain degathar! '

5989 'A Míchol merda menmnach,

   gelda, genbda, comdelbach,

    taet 'mach fo chléire cachta

    do chéile, do chomalta.'

(5977-80) So that she swiftly made in her wisdom the appearance
of the man from it, since it was their custom to be lying
together continually under a single covering.

(5981--4) The nobly born Saul called from the door outside,
a bright law, he said gently, bright labour : 'Is the son
of Jesse there ?'

(5985-88) Michol of gentle voice said to Saul to appease
him : 'Welcome the coming of a good father, if it is not the
withering (?) **1** omen of battle !'

(5989-92) 'O swift courageous bright, pure (?), fair Michol,
let your husband, your companion come out into the
custody of the troop (?)'. **2**

---

1. No other examples. Perhaps read simply crínta.

2. Both cléire and cachta are normally genitives.
Perhaps read taet immach fo chléir cachta.
For cléire cf. 6267, 8010.

5993   'A n-í cond-nigi, a meic Ciss,

        a chlí gaili cen eisslis,

            a-tá sunn, cen nach gláim nglé,

            eter da láim th'ingine.'

5997   'Cia beith do lám, láthar nglé,

        dar drochmac n-án n-Iësse,

            ní n-anais fri tindrem tinn,

            a hingen Achinoÿm !'

6001   'Cid nech bad mó miscais lat,

        a rí Israhél co n-armacht,

            tíssed ria ndígla fom guth;

            ní rígda duit mo sárgud.'

6005   'A Míchol mer menmnach mas,

        a húa engach Athemas,

            nít bía frit díldegra ndēr

            rígdomna mac n-Israhél.'

6009   'A meic Ciss fort glonnaib gaib,

        ná bris for do chommorgeib;

            ná báid tria derbāga trén

            cenn n-erbāga n-Israhél.'

───────────────────────────

5999   tindrem R

(5993--6) 'That which you seek, o son of Cis, o support
of valour without fail, he is here, without any bright
clamour, between your daughter's arms.

(5997-6000) 'Although your arm, a bright statement, is
around the noble evil son of Jesse, you will not save
him by close attendance, o daughter of Achinoam !'

(6001--4) 'Even the person you hated most, o King of
Israel with an army, should escape vengeance at my
request; it is not kingly of you to force me.'

(6005--8) 'O swift courageous beautiful Michal,
deceitful
~~vociferous~~ grandchild of Achimaas, you shall not have,
for all your weeping of tears, the heir-apparent of
the Children of Israel.'

(6009-12) 'O son of Cis, set about your deed, do not break
your undertakings; do not extinguish, through strong
sure combats, the head of valour of Israel.'

6013 Ō do-rala, rúathar nglé,

   frim thala mac Iësse,

    duit, a bé féme fechtach,

    niba céle cridṡerccach.'

6017 'A meic Ciss clechtaig, gním nglé,

   nā hettraig mac n-Iësse,

    tairinn tho gail gnáthaig ngil,

    nā sáraig do degingin.

6021 Ná sáraig Ionathán uais,

   co ngail gnáthaig, co rochrúais,

    cen olc cen ainces cen díth

    ro gab cairdes fri Duïd.

6025 Nā sáraig Samúel fáith finn,

   con-gab grādnúal nār naebdinn;

    nā sáraig cen gaísi nglór,

    Maísi, Iosēph, Iäcób.

(6013--6) Since the son of Jesse has opposed¹ my wishes,

a bright attack, he shall not be a loving spouse to you,

o fierce warlike maid.'

(6017-20) 'O active son of Cis, fair deed, do not meddle with

the son of Jesse, subdue your customary bright valour,

do not outrage your good daughter.

(6021--4) Do not outrage noble Jonathan, with customary

valour, with great bravery, without evil without harm

without lack, who has made a treaty with David.

(6025--8) Do not outrage Samuel the fair prophet, who

has kept the ordered modest proclamation, of the holy

heights; do not outrage, without a voice of wisdom,

Moses, Joseph and Jacob.'

---

1.   do-cuirethar fri 'opposes' is normally found in

the form tachraid fri, see DIL D ii 237. 59 ff.

(6013--6) Since the son of Jesse has opposed[1] my wishes,

a bright attack, he shall not be a loving spouse to you,

o fierce warlike maid.'

(6017-20) 'O active son of Cis, fair deed, do not meddle with

the son of Jesse, subdue your customary bright valour,

do not outrage your good daughter.

(6021--4) Do not outrage noble Jonathan, with customary

valour, with great bravery, without evil without harm

without lack, who has made a treaty with David.

(6025--8) Do not outrage Samuel the fair prophet, who

has kept the ordered modest proclamation, of the holy

heights; do not outrage, without a voice of wisdom,

Moses, Joseph and Jacob.'

---

1.   do-cuirethar fri 'opposes' is normally found in

the form tachraid fri, see DIL D ii 237. 59 ff.

6029   Nā bris bāig n-airech nō láech

nō ainech na fer fíṭgaeth;

nā gnáthaig nī as sía do scél,

nā sáraig Día n-Israhél !'

6033   'Cia do-bertha dam frim thóir,

a ben, cét n-unga ndergóir,

ar gaís, galais nō gart nglē,

nī anais mac n-Iësse.'

6037   'Ro-don anacht Día do nim

cain glanalt cen imresain,

fo grādglunn, cen chúairt nglassa,

do-chúaid úait don ḟābullsa.'

6041   Fo-ruirecht Míchol na nníth

oen dul i ndegaid Dauīd,

co rocht Dauīd, rēim iar ruth,

i céim i n-oen na ndīthrub.

(6029-32) Do not break the undertaking of nobles or warriors,
or the honour of the wise men; do not pursue your matter
any further, do not outrage the God of Israel !'

(6033--6) 'Though you were to give me, woman, a hundred
ounces of red gold for my help, you will not save the son
of Jesse by wisdom, fighting or bright generosity.'

(6037-40) 'God from heaven has saved him, the fair pure
shape without quarelling, he has gone away from you this   r/
time in loving dignity, without coming into captivity.'

[him]

(6041--4) Michal of the contests delayed from going after
         David
David until he arrived far away, a journey after a flight,
in one of the deserts.

6045   Iar sin ad-cocrat cen crād

        Dauīd ocus Ionathán,

            cor chinnset cen chithu cess

            tria bithu 'n-a mbithchardess.

6049   A n-oentu do-grēss cech cruth,

        a toebtu cen díscailiúd,

            fo fiadnaib i ndinngnaib gal

            iar timnaib do-rigéntar.

            ****
            . . . .

(6045--8) After that David and Jonathan ~~agree~~ without *take counsel*
interference, so that they decided to be in perpetual
friendship without troubles of pains.

(6049-52) Sworn by oaths, with witnesses in heights of
valour, they made[1] their union continually in every
way, their alliance without separation.

****

. . . .

---

1.   <u>do-rigéntar</u> is a metrically conditioned
variant of <u>do-rigénsat(ar)</u>.