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. 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.
In Rí dos-fuc sech in slóg
Abimelech co Moób,
a ben is a dá mac, cain bla,
dia luid o Bethil Iudae.

Abimelech, cén síl mbrón,
Noémi, Malleón, Celleón,
Orbha fír lúth, líth ngarta,
ocus Rúth Moábdita.

Do-dechaid huidé fata
Rúth rochain Moábdita,
la Noémi, mílib bla,
co toracht Bethil Iuda.

Ro centaig iar sin fír Boz
mac Salamoin, nírb anfost:
húide ro-génair iar cóin
mac diarbo chomain 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 1:1-2.]

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

(5697-5700) Fair Ruth the Moabitic 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 [2:1], it was not a wandering; from her was born after a time a son whose name was Obed [2:21].

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 = Boaz. For anfosta cf. 1734.
Salamon slán, srathaib séis
ba hiarmau sede Fares :
    Fares fri glanáil, gni'm ngle,
    ba mac Tamáir is Iudaes.

Rüth máthair Obëd, rád ngle,
Obëth athair Lössé;
    Lössé, cen dimess díth,
    ba athair díles Dauíd.

Duíd togu dò, dlem gle,
baí fechtus ic hingaire;
    do-fárraid leó lán do gail,
    co ruc caerig dia chaîtreib.

Coro rűith fo roenaib ríad
Dauíd a cenur 'na diád,
    tria grádaib a choiblid chaim
    co tũrraid in leómain.
(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 Dauíd dána
go leómainn na lonneága,
    co tuc trí lásaichr cén chleith.
    as a chrúsach in cáireig.

5725 Ro ńersat oumleng ngrádach
    Dauíd 's ind leó lonndbágach;
    tréisiu Dauíd, tōlaib orích,
    la fortachtain ind Ardriğ.

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5727. tōlaid, R.
(5721--4) So that bold David rushed \textsuperscript{1}towards the lion of fierce combat, and through his manifest valour \textsuperscript{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.

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1. So D[III] P 448. 58, allotting the form to \textsuperscript{1}fúabair. It would also be possible to think of for-beir 'overcomes', in which case \textsuperscript{2}co would have to be deleted before tri-syllabic leómain.

2. This word is not otherwise attested. Perhaps a corruption of a compound of laech ?
Ro thinólsat slúagad sír
tuítha feochra Filistín,
  co n-hilur mbúada, mór scél,
  co túatha mac n-Israhél.

Co n-immud sleg ocs slúag,
co mniurt curad clairebrúad;
  ba trén ro indled leo in sain
  dia n-inred is dia n-argain.

Do dílgenn a ndrong ndálach,
a mban, a mac mórgrádaich,
  dia cor dia oríchab, mod cert,
  dia fíchaib a foraitheacht.

Sínsit cen erbrón don chath,
in slóg dernór díummasach,
  co ngabsat longphort, glám nglé
  for lár Glinne Tuimínhi.

Eter focus ocs chían
do-rigset huili comtríall,
  int slúalig cen díl, tölaithe tlacht,
  dia túaith, tīr ro thinólsat.
(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 which they gathered.

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

2. Stokes does not separate tuaithir: the internal rhymes (slúain, dí) seem to require it.
Tussat leó tréin fer n-Irach
diarb aínm Góla garbgnímach;
nírb fer suairc sochraid [d]o šlóg,
ba heó duairc [dochraid] dermór.

Matud mogda merda mend,
mór d' étuch a imthimchell;
ina airde, aðbul deal,
secht ferohubait co veisín.

Lürech imme, garb a chruith,
frí comrac, frí cathugad;
coeca do chéitáib unga
ro bae inna comthrumba.

Baí i slind a gas, fiad cach drung,
secht cét unga do iúrn,
co crann chain, crichid cumma,
reimidir deal damchunga.
(5749-52) They brought with them a wrathful hero, called Goliath of the rough deeds; he was not a pleasant comely man to a host, he was a huge gloomy ugly tree.

1

(5753--6) A slavish wild stammering dog, with much clothing around him; in his height, a fearful pillar, there were seven cubits 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.

bladed

(5761--4) There were in the head 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.

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1. The emendation from o is supported by the final d of dochraid.

2. The supplying of dochraid gives the correct number of syllables.

3. Or perhaps read choral—'correct', agreeing with ferchubait.

sex (s) cubitorum et pelei, I Rg xvii. 8

There are no other examples of the n- declension of réise.
A hiallaírann húmai gláin
otha a glúine co talmain;
do hiúrn glás ro chummad
[in] cathbarr imma chertmullach.

Claideb gér garbha 'n-a glaic
méit claidib garma comthailc,
scíath fora chliú, ní clíthi,
ba leithi in-dá damseche.

Fer cach laithi lais i lén
di súlógaib mac n-Israíl;
ní frith díb oenfr fo leith
fo-líosad ar aí ngnaiscid.

Góla gráanna co ngail glúair,
dána frí tóla tromslúáig,
frí sréngal nírb séaire a smacht,
ba trónfér séaire tí thucsaid.
(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 his oppression was not pleasant - the man they brought was a gloomy hero.

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1. Perhaps connected with ṭīánt (d), see DIL.
XCIV

5781 Giadhar ilarda int ślúaig
Clainni Israhél adráid,
ros gab crith, gléarib ellach,
ria nGóla ngér garbgrennach.

5785 Dos-rat hi túaim immon deil,
ros cacht cen húail, cen ergail;
glédren ros cnaí sech cach ndáil,
tréenfer cech lae dia ndígbáil.

5789 Ro lín toirsi, ro gab ferg
Saúl alisfota slegderg;
fer cach lae laiss, ciarbo bin,
do marbad dia degdaínib.

5793 Saúl mac Ciss cróda gér,
xí cöir Clainni Israhól,
ro gell a ingin cen meth
fri oenfer da-finggēbad.

5797 Dos-rat fri sním serig sel,
 cen dín demin dia tairchel;
 trúagdaí 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 (¿) 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 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 törtamm seems to fit here.

2. = Obl. da-n-înggêbud.
5801  Do-deochaid Dauíd am-ne,
      Óssar clainne lússe,
      isind inbaid-sin ó threib
      'sin slóg co lón dia bráthreib.

5805  Co cúala in cóe múallaib nél
      böe for slúagaib Israhél :
      a comrúc desse cen chath,
      fer cach las dib no marbad.

5809  Ro Íarfacht Dauíd cen chleith
      isin phopull dia brat[h]reib :
      'Goa lóg do-beir, no cia rath,
      no miad / in rí donid fiur no/fra ?'

5813  At-chúadatar in bráthir
      brisbanib bíthib bithbláithib
      do Dauíd, cen ní iar cül,
      feib léir rod gellai Saúl.

5817  'Ro gellai Saúl mac Ciss
      a hingin cen díl n-indliss,
      la cach maith dó do-bérad
      donid oenfiur da-fingébad.

5821  Dauíd dúalach, tölaiib gal,
      ba hé in sét slúagach salmglan;
      ba deccair taídsin dia drech
      isind aimsir do-deochaid.

5823.  taídsen, 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.
'Regat-sa', ar Dauád cen lén
'co Saúl rícg n-Israhél,
    co tuc a ingin cen clith
    is coro marb in córaíd.'

Gabsait a charait cech cruth
  a chosó is a chairigud;
        dia bráithreib robo gábud
    a labrad no a imrádud.

Ro ráidi Dauád co tréin
  fiad dagdaíneib Israhél:
    'Dingéb-sa in fer húit dont álóg,
      is tabar[r] dam a daglóg.'

Ro gellai Saúl iar sain
  do Dauád cen imresain
        a ingen dò, demin scéil,
    a grád sech clainn n-Israhél.

'Ainige frís, fo glóir glain,
  a meic Cis chóir comramaig,
        cen dímíad im choible cruth,
    co firían dá firugad!'
(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 dissuade 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.'
'Ròt bìat limm anige int Ílúaig
fo theist sainigthe Samúail,
feib thorgaib brìg im ratha
fom forgal féin fír[í]latha.

Enech Iosèph uas cech dù,
Moisí, Iàcòb is Iesu:
henech fo-deóid òs cech dáil,
úailiu dòib Dìa Abaráim,

Rúaim dèit fòr cech ndáil, dèim nglé,
fòr lám, a Iesu,
frí sotharfa do chor cain
acht ce romarba in còraid.'

'Muirfet-sa Gòla, guìma nglé,
bi[ð] hé còra ar cardine;
bìaìd mo brìg, bòg for-assa,
do rèir mo rìg, 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 Joshua: finally the surety above all others—noblest 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!'

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1. The sense here is not clear. The citation of fergaib 'issa, cr. 2677, is not clear.
2. Taking for-assa to be the equivalent of ar-ossa, see DIL.
5861 Luid cén lúrig, láthar ndeain,
Dáuid ar cinn ind fir-sin,
  cén gae, cén sciath cloíthi bann,
  cén chlaidheb cíar, cén chathbarr.

5865 Ro gab cóic clocha cén graín
a tràig int srotha derrmaid
  dodos-rat fhein frit bhúaid [bla]
  inna théig n-úais n-algarda.

5869 Gabaid cloich déf, ba gnéim nger,
  sreid bhúaid isin n-gór,
    ro ben Géla i cléithe a chind
    co rocht co n-íce a inchind.

5873 Do-luid Dáuid cucaí iar sin,
  gaibid dó a chlaidheb fessin,
    co tuc a chenn tria gail ngúir
    co mbéé for bélaib Sáül.

5877 Dáuid cén bini ad-reth bhúaid
  o ruirig ními noebúaig,
    ní trúig dlúige ríta n-a dreich
      - ba thúth luide cén lútreib 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.
At-rachtatar na dà âlúag
don chath cròda claidhebrúad
  do imrúachtain cinn i fèinn,
  do imhúargaoin co comhann.

Fri fûrad na ngrúam nglórach,
frí cúrad crùaid na còrad,
  co líin a ndrong ndían ndaigreach
bàtar cian i[ç] comclaiddh.

Rì do-rat tríall forsin cath
ria nDauid ndían dàssachtach,
  co roemid in cath cen dìl
for slög faelid Filistín.

Baì crù garb dar corp cen tlí
i cath Glinni Treibinthi,
  dia torchair dìb, torroma nglè,
  sèisiur, coîca, cóicmíle.

Slúaig na Filistín fo nél
occus slúaig mac n-Israhél,
  nírbu chìan frì ginòl ngal
  tinòl dìan at-rachtatar.

na cûrad na cruaochrìad, R.
cià, R.
The two armies rose to the valiant battle of red swords, to meet head on, to strike each other with equal vigour.

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

The King caused the battle to be won by swift wrathful David, so that the wolf-like host of the Philistines was entirely defeated.

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

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  Ó sunn ro-meoid in cath
      ría nDauíd cosín mór[r]ath,
      at-bered in slóg co gúr :
      'Ferr co mór in-dá Saúl.'

5905  Oc molad Dauíd, delm n-úag,
      sech Saúl, sech in mórslúag,
      ba bind a ceol ngrinneg nelé
      inna n-ingén n-Ebraide :

5909  'In tan ba oenmílí aíg
      oc Saúl cona áluagaib,
      deich mílí mór, mór dlíth,
      do-rochratar oc Dauíd,'

5913  Tinól Dauíd di lúth gan
      fri herud na hairmiten :
      cetheir tréin tairbhid fo leith
      di chaidib, di combínneib.
After a battle had been won by David of great grace, the army kept on saying sharply: 'He is much better than Saul'.

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

When it was one thousand which fell by Saul with his armies, ten great thousands, a great loss, fell by David.

David's band with pure vigour, to the respect was four violent strong men apart from his friends, from his contemporaries.


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

3. This seems a reminiscence of II Samuel (= II Regum) xxiii 8 ff. where tres robusti are mentioned (23). Presumably, in Irish fashion, David himself is included in the four. But cf. LB 130-51: Cethri prischuraíd robaroc oc David. i.e. Dathan, Asár, Fínian, Iduùn. These names appear to be the same as those at 6645-8, but see Asaph, Zén, Ethán, Ithithín ZCP iii 20. 32. Cf. I Chron. xvi 5, 41; xv 18, 19; xxv 1.
Iar sin tuc fo bríg búaide
ingín Saúil ñrethslúügaíl,
    Míchol móir, mó fach gaíne,
     do hincháib na ndagdaíne.

Ór ort Góla crúáích golach,
dia mbaí in slúag 'coa mòrmolad,
    la mmac cróda [Gis] co ngail,
     ba duairc laiss a imcaisin.

In slúáig, 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 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' = galeach, cf. 6192.
5929  Do-rigénsatár síd sláin
      Dauíd ocos Ionathán
      iar riagúil Dé, fo chuocht chain,
      fria ré hi fut a saegail.

5933  Do-rat Ionathán iar fír
      múad a heirriud do Dauíd,
      eter ëchach fri riad rath,
      eter gae 1[s] scíath is cláideb.

5937  Ro chinnset a cotsach cáid
      cen nach cocad im chomáil,
      cid olc cid maith, tria bith sír
      eter Saúl is Dauíd.

5941  Dúthracair Míochol cen meth
      a bráthair, a airchimnech,
      a mbith i cairdhes cen díth
      -- Ionathán ocos Dauíd.
(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.
Baí Dáuíd, fo glórai grádh,
iar córáí frí Ionathán,
inna thig fo míad, fecht ngúr,
co triall do thecht co Saúl.

Ro gab Míchol, medar fír,
co trebar tinchosc nDáuíd :
'Ní dechaís frí slemna scél
go ríg n-eorgna Israéil.

Ná tóg cot diss, a gass glé,
co mac Ciss cen cormaige;
ba baeth meni adair rún
- ná tabair toeb frí Saúl !'

Do-lúid Saúl frí anúad síd
co lúath do thegdaís Dáuíd,
frí tásrisín Dáuíd i fús
cen āigsín, cen furachrus.
(5945--8) After making the bargain with Jonathan David, in dignity of crown, was in his house, about to go to Saul, a sure journey.

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

(5953--6) Do not go in mean guise, a 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. 2439, 6151.

2. Literally: 'with slipperiness of matters'.

3. Following DIL's reading co die.

Ind úair do-dechaid, tarm trén,
ri crōda Clann n-Israhél,
ann do-thaet Dauíd, delm ngúr,
i-mmach for séit oc Saúl.

Sernai Saúl in sréth sláin
im threib nDauíd co mmógráin;
ro iad mar nathraig, níth nglé,
im chathraig meic Téisse.

Mar 't-chulala Míchol in mbreis
con-rúala in slúag 'mon tegdais,
ro thinól díntoirt tacataí,
na línbroit, na hanartai.

Do-rimthas, ba hé in gníom casca,
a mbé findchas firamnas,
ro suidig co suaire na slaimm
immua cóaired 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, 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. tahtae gl. angustus, Sg 6063.
5977 Co nderna fúath ind ñir de
co lúath inna gaethrigie,
        feib ba bés bith i cétluad
        do-gruss dól ño aInêtgud.

5981 Ro gart ñas dorus i-mmaig
    smacht solus, Saúl saergein,
    ro räid ño mall, monor nglé,
    'In fail tall mac n-Iêsse ?'

5985 Ro räid Michol, män a guth,
    fri Saúl dia chennsagud :
    'Menip cðl crintaig do chath,
    mo-chen tichtain degathar !'

5989 'A Michol 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

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1. No other examples. Perhaps read simply crínta.

2. Both cléir and cachta are normally genitives. Perhaps read tacht immach fo chléir cachta.
   For cléir cf. 6267, 8010.
'A n-í comd-nígi, a meic Ciss,
a chlí gailí cen eisslis,
a-tá summ, cen nach gláim nglé,  
eter da láim th'ingine.'

'Cia beith do lám, láthar nglé,  
dar drochmac n-án n-lüsse,  
ní n-anais fri tindrem timn,  
a hingen Achincóym !'

'Cid nech bad mó miscais lat,  
a rí Israhél oo n-armacht,  
tisde ria ndíglá fom guth;  
ní rígda duit mo áigud.'

'A Míchol mer manmacch maís,  
a múa engach Athenas,  
ní bía frit díldagra ndór  
rígdomna mac n-Israhél.'

'A meic Ciss fort glonnaib gaib,  
na bris for do chommergeib;  
ná báid tria derbága trén  
ocem n-erbága n-Israhél.'
(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 wicked 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  Ó do-rala, rúathar nglé,
frim thala mac Iësse,
duit, a bé féime fechtach,
níb a céle críosárochch.

6017  'A meic Ciss cólechtaig, gním nglé,
ná hettraig mac n-Iësse,
tairinn tho gail gnáthaig ngil,
ná sáraig do degingin.

6021  Ná sáraig Ionathán uais,
co ngail gnáthaig, co rochrúsais,
cen olc cen aincea cen díth
ro gab cairdes fri Duíd.

6025  Ná sáraig Samuél féith finn,
con-gab grádnúal när naebdinn;
ná sáraig cen gaísí nglór,
Maísí, Ioséph, Íacób.
(6013--6) Since the son of Jesse has opposed 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.
Ná bris báig n-airech nó láech
nó ainech na fer fíogaeth;
ná gnáthaig ní as sìa do scél,
ná sáraig Dísa n-Israēl!"'

"Cí d'obairtha d'am fíos thóir,
a ben, cé n-unga ndergór,
ar gáis, galais nó gart nglé,
ní anais mac n-lüsse.'

"Ro-don ansacht Dísa do nim
cain gleanlait cén imresain,
fo gráégluinn, cén chúairt nglassa,
do-chúaid úait don fábullsá.'

Fo-ruireacht Micheil na mníth
cen dul i ndegaid Dáuíd,
co rocht Dáuíd, réim iar rith,
i céim i n-oen na ndíthrub.
(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 quarrelling, he has gone away from you this time in loving dignity, without coming into captivity.'

(6041-4) Michal of the contests delayed from going after David until she arrived far away, a journey after a flight, in one of the deserts.
Iar sin ad-coicrát cen cráid
Dáuíd ocus Ionán,
  cor chillmnecht cen chithu cessa
tria bithu 'n-a mbithchardess.

A n-oentu do-gréasa cecch cruth,
a toeaptu cen díscarthiuadh,
  fo fiadhnaib i ndinnaib gal
iar tismait do-rigéntar.

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After that David and Jonathan were without interference, so that they decided to be in perpetual friendship without troubles of pains.

Sworn by oaths, with witnesses in heights of valour, they made their union continually in every way, their alliance without separation.

1. do-rigentar is a metrically conditioned variant of do-rigenset(ar).