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. Medieval 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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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.
6053 Bál Dáithi 's a druim fri fraig
fecht fiad ind ríg 's ind rígthaig
fo chaibhuidhe na ndroing ndál
i n-oensuidí is Ionathán.

6057 Luaim laidí fo chaíni cruth,
gen gailli oc airfintiud,
dond ríg, don tálúag, cen teidm tind,
ic seíinn a thispaín teidbind.

6061 Dáithi ind ratha, réim saer,
ba fotha flatha fírnoch;
sepáin séol salma ña bla,
ba ceol n-amra n-adamra.

6065 Ba ségumn séim as cach mud
ar chruth, ar cheal, ar choibhlíud,
lasin slúag soer, sosmert síd,
bind leò coistecht fri Dáithi.
(6053--6) David was once sitting with Jonathan in the royal palace with his back to the wall, in the presence of the king, in the fair favour of the assembled bands,

(6057-60) Leader of song of fair shape, playing without fault to the king, to the host, without sore sickness, playing his sweet-stringed lyre.

(6061-4) Gracious David, a noble course, was the truly holy foundation of sovereignty; he played a psalm-like strain aloud, it was famous wonderful music.

(6065--8) The noble host thought him distinguished and pleasing in every way, in form, in mind, in vigour of peace, they thought it pleasant to listen to David.

1. Cf. oen galli, 3902; 3167; 7421. gen is unusual in SR, but see 3635.

2. Literally 'above the open space'.

3. There is no other example of assmert. A compound of sos and mert (cf. 4053) seems unlikely. Perhaps related to caismert?
6069  Ciarbo aairftiúid la cách
       línib tairchitíul ndermár
       iar sét sleumun sech in slóg
       do-chóid Daimun i Saol.

6073  Is Ruís Saúl úad in sleig
      for Dámid isind ríghig;
      trí a chlár crúaid i toc a chinu
      ro bide in gai glúair gérthind.

6077  At-raracht in slúag is-taig
      ba tormacht múall in taglaiug;
      indar la cách gae ind rígh
      ro bae trí mób dom Dámid.

6081  At-raracht Iúathan ard
      co ruc réim réanaid rogar,  
            cor idnacht Dámid, toem nglé
      úad co óen na fidbaide.
Though everybody thought it music, with hosts of great prophesies, the Devil entered into Saul, unlike the rest of the host, by a subtle path.

Saul threw a spear at David in the palace; the bright sharp sore javelin sprang through the hard board beside his head.

The host inside rose up, the cry of the household was complete; everybody thought that the king's spear was through David's middle.

Tall Jonathan rose up and took the rough warrior-like course; he escorted David, clear onrush, away from him to one of the woods.
Ro chathaig co gairg co mbríg
frí a tháirg, frísin ardrígh,
ra ngab guba, ro chléí cruth,
ar dula d'fhárrugd.

Féraí Micheil de dhéid tinn
frí Saúl, frí Achmoílm;
nochorbó choimseach a cath,
ba toirseach, ba tromdeithacht.

Féraí in sléig athbhe ngur
forsíd ríg riam, for Saúl,
a dul cén sárrugd síd
día sárrugd im Dáuíd.

Mae Saúl alaidé gleann ngal
ba duiscud leinn leóíman;
ro soer cén chliabhair cachta
a chliain, a chomalta.

É 'r röd n-anacht forsit maig
cen amarc ónd leóímain,
'hé ro saer cén buide ind ríg
isint suide i mbeo Dáuíd.
(6085--8) He fought roughly, with vigour, against his father, against the high king, he lamented, he changed his appearance, for having been outraged.

(6089-92) Michal had a sore fight with Saul and Achinoam; her battle was not moderate, it was sorrowful and hardfighting.

(6093--6) The host reproached the mighty king Saul, for having gone to outrage them concerning David, and not bringing about peace.

(6097-6100) The son of Saul who struck victories of valour, he was the fierce awakening of a lion; he saved his brother-in-law, his companion, without the gloom of captivity.

(6101--4) The King saved him in the open plain unharmed from the lion; it was He who saved him in spite of the king in the seat in which David was.

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1. Read ruád for ruám, which is not attested as an adjective. For rí ruád see 1683, 2177, 2191.

2. Literally 'without pacifying peace'.

6105 Do-rigni Dáuíd, deilim n-án,
comairle ocsu Íanothán;
im döl cen cláith fri gail guír;
cen beith i teaglach Saúl.

6109 Ro-ráidi Ionathán fris:
'Saúl ná tabair d'éisleis;
an frit gaire i fail sunn sel
na clochí de na pháinm Ephel.

6113 Co fesser fri selba síd
in maith frit ménma imd ardríg,
in deil dúrghathach na tres,
 nó 'n dúthrachtach frit amlas.

6117 Do-t-ruá comarda úaim
bid sodomna frit báinbúid,
im dül r[e]út, recht ngúr nglé,
nó theocht ar cúl do-ríse.

6114 Éima, R.
(6105-8) David and Jonathan, noble report, made a plan, that
David should openly take to sharp warfare and should not be
in Saul's household.

(6109-12) Jonathan said to him: 'Do not underrate Saul;
wait here for a time, until you are called, near the stone
called Ephel, 1

(6113-6) Until you find out, with peace of possession,
whether the mind of the highking is well disposed to you,
the hardbattling pillar of the combats, or whether he wishes
you harm.

(6117-20) You will get a sign from me, it will be the cause
of your bloodless victory, whether to go off, a sharp clear
law, or to come back again.

6121  Po-churíub úaim saigít snéid
    feig fri glaineilco frit glancheill;
    airet ro-ssē, réim co rath,
    cíd i céin no faíosrad.

6125  Mad hi céin chingéss cen chess,
    ber chēim cinnis dot lánnless;
    manip cíán fri soirihi sain,
    toirihi co dían ã[om] ríghthaíg.'

6129  De-chuaid Íonathán is-tech
    cosín ríg, cosín teglach,
    co ndessid cen sīl ndogra
    inna suidiu ríghdomna.

6133  H[.o] farfacht Saúl fri sínim
    d'íanuthān scoila Duá : [?
    'Cia baile i fail, deim nda,
    do i fer comtha comdána ?
(6121--4) I will shoot a swift arrow, keen, for a pure seeking out of your pure mind, the distance it will reach, whether far or near, a prosperous course.

(6125--8) If it travels far, without harm, take a step which will ensure your full safety; if it is not far, with especial brightness, come quickly to the palace.'

(6129-32) Jonathan went in to the king, to the household and sat down without a trace of sorrow in his princely seat.

(6133--6) Saul anxiously asked Jonathan for news of David: 'Where is your brave companion, good report ?

1. Taking glainielc as glainisilgg.
6137 Cia baili i fail im-maig
drochmac Iêsse angbaid?
    Ní theracht fiad nach drung trá
    sumn i n-ceil na lámha.'

6141 At-chúaid lámachán án, aig,
drom ríg rón inna rígthaig:
    'Do-chúaid cen dechel, deilme trá,
    dia threit, do Bethil Iuda.'

6145 Ro-ráid Saúl frì smúad sàs:
    'Cia ist slúag ná digni m'amless?
    Tan is tussa ro-guill in se
    a drochmeic na merdrige!'  

6149 Do-chúaid Ionothán im-mach
    co abal for múr na cathraic,
    feib no gnàthaiged cen díth,
    dús in ràthaiged Dànaí.

6151. gnàthaiged, R.
(6137-40) Where is he abroad, the fierce evil son of Jesse?
He has not been present before any gathering here

(even) one of these days.'

(6141-4) Noble Jonathan told the great king -- tell (it) --
in his palace: 'He has openly gone, a report then, to
his tribe, to Bethel in Judah.'

(6145-8) Saul, with the appearance of champions, said:

'Who in the host is not plotting against me?
Since it is you that does this, you evil son of the harlot!'

(6149-52) Jonathan went out until he came to the wall
of the city, as he was accustomed to do without fail,
to see if he would perceive David.
6153  Fe-chseird cén lén ón mór 'maig
aichur trén fersin n-ailig,
sagda sodalbhtha, alich tnglé,
i comartha cuminigthe.

6157  'Má tā nech icon cloich thall',
ar Ionathān nírb imgann,
  'orthadh co luath, taisct co trice,
  ís léicied úd in saigt.'

6161  Rí ro leth brat ními náir
  im thoebu talman tonnbáin,
  ocus ghréin nguír cona lí
  dia réir cech dèil do-rigni.

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(6153--6) He shoots without fault out from the wall
a strong shot towards the stone, fine, well-formed,
a bright track, as a sign of reminder.

(6157-60) 'If there is anybody at yonder stone',
said Jonathan, who was not grudging, 'let him go swiftly,
let him go quickly, and leave the arrow behind.'

(6161--4) The King stretched the cloak of pure heaven
over the sides of the fairsurfaced earth, and the
sharp sun with its splendour, He made every element
according to His will.

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6165 Luid ann Dauíd, tólaib rath,
  cen gáe, cen scíath, cen chlaidheb;
  iar cólaib garb ro gnael gail:
  fácaib a arm 'sin rígthaig.

6169 Iar sin do-chúaid fo chucht cacht
  co Achimilech sacart,
  co tormalt leis, gléire gúir,
  bargena réile reműir.

6173 Cianchacht im changaib cuirp eríad
  ro iarfacht Abimelích;
  do Dauíd iarfacht cuacht cain:
  'Indat glain lucht do theglaig?'

6177 Do-rat Dauíd teist iar fír
  i freonarcus ind Ardríg,
  cen comrac dé fri muí im-ne
  re trí lá is teóra n-aídoche.
(6165—8) David went off, with multitudes of grace, without spear, without shield, without sword; according to reports he conquered roughly in battle (?); he left his weapons in the palace.

(6169-72) Then he went in a miserable state to Achimilech the priest and ate in his presence, with sharp brightness, the shining loaves of presentation.

(6173—6) Achimilech asked a wide question about the matters of an earthy body; he asked David, fair shape: 'Are the members of your household clean?'

(6177-80) David gave an answer truly in the presence of the High King, that he had not touched women for three days and three nights.

1. Tentatively allotted by DIL to cáil.

2. Taking cacht to mean 'question' here, see DIL.
Ro baí cen glór na cen geis
claideb Gōlai 's ind eolais,
  fri brīg nmblad[bn]alo fiaid ceoch slóg
  iarna thabaírt do Saúl.

Ro rāid Duáid ciarbo dalb :
'Oloc dul i cén cen dagarm;
  fri tala ind rīg, rúathar mbras,
  do-m-rala tria tinminas.'

Do Achimilech nīrb fō līth,
  ro ūr fāilti fri Duáid,
  oclus do-ridnacht dō im-mach
  claideb Gōlai gēr golaich.

Iđumets at-chúaid in seél
do Saúl rīg Israhēl :
  Duáid co lucht, rabe líach,
  ro chaith bīad Abimelech.
(6181-4) Goliath's sword was in the church without outcry (?) or prohibition, with famous firm strength in the presence of every host, after it had been given by Saul.

(6185-8) David said, though it was a lie: 'It is bad to go far without a good weapon; I came hurriedly on the king's business, a swift foray'.

(6189-92) It was not a fortunate occasion for Achimilech; he welcomed David and presented to him Goliath's sharp sword of battle.

(6193-6) Idumeus told the story to Saul the king of Israel, that David and his people, it was sad, had eaten Achimilech's food.

1. Cf. 2939, 5945.

2. 1 Regum xxi 7: Doeg Idumeus 'Doeg the Edomite'.

3. Reading galach.
6197 'Ní trúag, fúair féilte fo smacht,
Dáid ic slúag na sacart,
ocus rue cen lèga leis
claideb Gòla cen eisleis.'

6201 Luid Saúl cech thucht iar mbrath
coro gaib lucht na cathrach;
ort slúag na sacart cen clith :
ocíociur ar cethri fichtib.

6205 Ro-s n-ort iar cétrud a gleè
i n-étgud ép[h]ud lines,
la bruth mbrathlaig, bég am-ne,
's in chathraig dia n-aína Nουe.

6209 Acht it-rulai oenfer díb
co rice tegdais Dáuíd :
Abíthear comha blait,
mac Abimelech sacaír.
(6197–6200) 'He is not to be pitied; David was welcomed secretly by the community of the priests and he certainly took away with him Goliath's sword without payment.'

(6201–4) Saul went immediately after perceiving (that) and took the people of the city; he killed the community of the priests without concealment, eighty-five men.

(6205–8) He killed them after beginning (?) his battle, in the clothing of a linen ephod, with treacherous fury, it was a deed, in the city called Nob.

(6209–12) But one man of them escaped to David's house, Abishar with his strength, the son of Achimilech the priest.

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1. Meyer's conjecture, see DIL s.v.
2. vestitos ephod lineae, 1 Regum xxii 18.
3. in Nobe, xxii 9.
6213  Ro miscnig Saúl, gáin nglé,
       Dáid mórmac Íssee;
       for-congrad lais, lethán scéi,
       ná beth for críoch h-Israhél.

6217  Iarna iócra do mac Ciss
      Dáid ní tharát eisilis;
       cen nach dechel do-achúaid ais,
       ruc a theched co Achess.

6221  Ro imráid cách fiad ind ríg
      in tráth do-deochaid Dáid,
       'Imn hé seo in clí glanna,
       Dáid rí na talmanna?

6225  In dō-seom labráis in slúag
      na n-ingen n-amnas n-adrúid :
       "Ort Dáid derr deich mili,
       ort Saúl serb cennmili?"
(6213--6) Saul hated David the great son of Jesse, bright deed; it was proclaimed by him, a widespread story, that he should not be in the land of Israel.

(6217--20) David did not neglect it when he had been proclaimed by the son of Cis; without disguise he went off and fled to Achis.

(6221--4) When David arrived everybody in the king's presence thought: 'Is this the pure hero, David king of the inhabitants of earth?'

(6225--8) Is it to him that the host of the keen strong girls sings: "David has surely killed ten thousand, Saul a bare thousand"?
Iar sin ro ugab galar ger
fri sma calad nirb imhrén,
coro chumsecaiged a chfil.
co tunscanad each n-anríad.

Coro rúid Aghis tris sám
ní hár aithis for Dáuid:
'Béirid úas cen miad im-mach
ín [n]dúine ndíán ndásachtach.'

Luid Dáuida línib a slóg
hi tírib mínil Maób,
co n-aes láthair, co n-aig thaig,
coa máthair is coa athair.

Iar sin ro aittréb co ég
i ndess i nMaffa, i nMóib,
brigbladmar ro gab Maffa,
prímadhar ind t'irflatha.

Ó ro athain fiad in slóg
a athir for ríg Móib,
fo Israhé ilar orich,
iarsín ass do-luíd Dáuid.
(6229–32) After that a sharp sickness seized him, he was weak from hard torment, so that his mind was deranged, so that he began every (sort of) foolish behaviour.

(6233–6) So that Achis said in his trouble — not as an insult to David — 'Take out dishonourably from us the violent mad person'.

(6237–40) David with all his hosts went into the level lands of Moab, with men of vigour, backwards and forwards, to his mother and father.

(6241–4) After that he dwelt purely in the south in Maspha, in Moab; with fame and force he took Maspha, the first cause of the true prince.

(6245–8) When before the host he had entrusted his father to the king of Moab, after that David came out of it to Israel of the many territories.

1. A metrically determined form of *tinnscanad*.

2. *Omnes, qui erant in angustia constituti,*
   *et oppressi aere alieno, et amore animo,* I Regum xxii 2.
6249  Sául iar sealaib fri snáí
do-rat mebail for Dáuid,
dia tardad Míchol fo greis
do Alathi mac Láis.

6253  Ro ráidset co lēir co lūth
a muinter fein fri Sául:
'Biaid nech i mbánuigud de,
do sárgud meic Lēsse.

6257  Digeálaid do Día ceoch cruth
fort fein, fort o[h]lainn, fort chinuid -
Dáuid fri dālgud nach díl
do sárgud 'ma chētmuintir.'

6261  Tuirid na túath tinaoch trón,
ilar mull mac n-Israhéil,
  co trethnaib iar srethbruig súg,
bátar deibthaig fri Sául.
(6249-52) Saul, after periods of vexation, shamed David, when Michol was given by force to Phalti son of Lais.

(6253--6) All his own people said vigorously to Saul: 'Somebody will grow pale as a result of the insult to the son of Jesse.

(6257-60) Your God will wreak vengeance in every way, on you yourself, on your children, on your kin, for insulting David in respect of his wife in an arrangement which is not proper.'

(6261--4) The chieftains of the ............ (? ) strong peoples, the many cries of the Children of Israel, they quarrelled with Saul, with thunderings over the extensive land of riches.

1. Cf. for srethbruig (t trethnaib)
    Hierusalem, 6698.
6265. Dée Dáuid ré mó r fo leith
fo ḍuacru, fo immarthaib,
fo díchruth, fo glére greim,
i ndí thrub sléibse Carmeill.

6269. I cailltib Séib, arthaib sleg,
im-rualaid Dáuid tonngel;
i sléib Síoch imma-lle
is i ndí thrubaib Ainge.

6273. Së cêt caíni gascid glain
di scáib fri immargail
  do Dáuid iar fir fir fraiss:
  ba hé a lín for a longais.

6277. Bantracht ocem corcarda cóir
 cona timthaigib dergoir;
  drong n-ingen, drong ngilla cert,
  fria tindrem, fria timhirecht.

6267. clére, R.
(6265--8) David was for a long time apart, under banishment, under attacks, in evil plight, under an attack of abundance (?), in the desert of Mount Carmel.

(6269-72) White-skinned David went about in the woods of Ziph, with ranks of spears, in Mount Zion together, and in the desert of Engaddi.

(6273-6) Six fair hundred of pure valour of young men for fighting had David truly for attack: that was his number in exile.

(6277-80) Fair bright proper women, with their garments of red gold; a band of girls, a proper band of boys, for attendance, for service.

1. Gitere seems required here, but the meaning is not clear.

2. in deserto Ziph in silva, I Reg. xxiii 15.
Fri seilg, fri fíadrad fo grád,
cen meirg fri cáillrad comlán,
cona féin húathmain cen lén
for túathaib mac n-Iseabhál.

Im sliáb Carméill do cach leith
cen garbgreim fria chomaithch[h]íb,
ba menic no dechráid dáil
im chéithreab n-aídblib Nábáil.

Nábáil i Carméill, ro-chlos,
 gabál gramma i comaithcheos,
 balubhraid ös betha blá
 aíttrebhradh in dúthruba.

Abigháil, glan a greim,
ben Nábáil sléibí Carméill;
 sót suthach, slícht nád cheilar,
banscáil cruthach coemth[h]rebar.
(6281--4) For hunting, for respected chase of game, with his terrible war-band, on the peoples of Israel, without fault, with full sense.

(6285--8) Around Mount Carmel on every side, without a harsh attack on his neighbours, he often settled a dispute about Nabal's numerous cattle.

(6289-92) Nabal in Carmel, it was heard, was a prosperous man in the neighbourhood, a strong hero over the plain of the world, a dweller in the desert.

(6293--6) Abigail, of fair profit, was the wife of Nabal of Mount Carmel; a prosperous road, a path which is not concealed, a shapely and prudent woman.

1. Literally 'taking of profit'.

2. Perhaps read baldoseithir and aitrebaid.
6297  A ábraid bhe chen meirg
im Charmill do cach oenleirg;
míli do gabráit fri gleith,
teora míli do chaireib.

6301  Do-chuas ó Dáud coa thech
inbaid lommartha cairech,
co Nábál fri gabáil aghlé
dia glanáil im feis n-aideche.

6305  Ar a burba fri aig thaig
is ar chungha a metsan
Nábál sin sléibí Carmill
ro-femid imm oenbargin.

6309  Cőic mult, dā cēt mbargen mbil
dā cēt mfas do charicib,
dā phaitt fína, iar sēt sīd,
ruc in ben lēe do Dáud.

6297.  meirb, R.
6306  menmenmannraid, R.
(6297-6300) His vast flocks without error around
Mount Carmel on every slope; a thousand goats for grazing,
three thousand sheep.

(6301--4) A message was sent from David to his house
at the time of sheep-shearing, to Nahal of clear
prosperity, asking him modestly for a night's
hospitality.

(6305--8) That Nahal of Mount Carmel refused as much
as a single loaf, because of his rudeness in his
wandering, because of the narrowness of his mind.

(6309-12) Five wethers, two hundred good loaves,
two hundred dishes of dried figs,¹ two skins of wine,
the woman brought with her to David on the path of
peace.

¹ ducentas massas caricarum, I Reg. xxv 16.
6313 Cethrib cētaib gilla cain
iar sētaib fri immargail,
co n-armrath tánic 'n-a dáil
Dauid do marbad Nábail.

6317 Ferails in ben fáiltí fris,
fri Dauid cēn nach n-eisleis:
'Cucut tucsam for sēt sain;
ní fail mét dar th'airmeitein.'

6321 'Mani thorasta mo dáil',
ar Dauid fri mnaí Nábail,
'imbārach 'sin chamāir chain
no bíad Nábál cēn ammain.'

6325 Nábál nemnech gemlech crín
att-ib tadhail do rofín;
'sin dechmaid lá, líth cēn chol,
ba marb Nábál a oenor.
(6313--6) David came with an armed band to kill Nabal, with four hundred fair youths travelling to battle.

(6317-20) The woman welcomed him, David, without neglect: 'It is to you we brought (this) on a special journey; there is no measure to your fame.'

(6321--4) 'If you had not come to meet me', said David to Nabal's wife, 'Nabal would have been lifeless in tomorrow's fair dawn'.

(6325--8) Vicious cruel aged Nabal drank a draught of strong wine; on the tenth day, a feast without ban, Nabal died alone.
Iar sin tuc Dáuid cén dáil
Abigail mnai Nabal;
do-s-rimthos dó Día do nim,
co n-innmos, co n-innilib.

In Rí ro bennach sech cách
Dáuid fír hellach ollgrúd,
secht dé ba dichmaig cén díth
is díthraib i mbaí Dáuid.

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(6329-32) After that David took Abigail, Nabal’s wife, without delay; God of Heaven joined her to him, with wealth, with possessions.

(6333—6) The King blessed David beyond all others with joining of great dignities; he was without loss in the desert in which David was.

1. Read sechtas ‘seven days’.

2. It is hard to find a meaning for dichmaig. It occurs in SR only in rhyme with da. dithrub (cf. 6340, 6401).
6337 Sephi níptar secole slóg, 
at-chúadatar do Saol:
'Dáuid diChmaig, doig no-t cheil,
'n-ar ndíthruib, 'n-ar nderríteib.'

6341 Do-luid Saúl, ní súail sain,
lín a slúaig cona armgall,
frí gním ngúr cumtaig catha
co mbaí ic túr in díthruba.

6345 Ro suidiged longphort leis,
ba gním commort cen eisleis;
ro śainig co sréthaib sét
for maigib na caïrechoth[h]réit.

6349 Fo-fúsair fiad dínib a thuir
húaim i tírib in díthrub;
frí gním cinti a chuirp cach cruth
luid inti dia imthelgud.
(6337-40) The Ziphæi were not a longlived (?1) people; they told Saul: '....... David, perhaps he conceals himself; is in our desert, in our wild places.'

(6341-44) Saul went, no small matter, with all his host, with his armed band, for a keen deed to plan battle, so that he was searching the desert.

(6345-48) He established a camp, it was a strong deed without neglect; it struck out (?) with rows of paths on the plains of flocks of sheep.

(6349-52) He found in the presence of the numbers of his host a cave in the lands of the desert; he went into it to relieve himself, for the required deed of his body.

1. Perhaps the same element as that in garsécie?

2. Reading no-d seal.
Dúid co tríath[aib] darb baí,
baí i n-fairthur na húamai,
tréin iar timchul daire daill
cona féin, cona fearind.

Ro ráidset fris, réim cén díth,
a muintir féin frí Dáud :  
"Feib tharngert duit, r[i]a cén brath,
inn-ossa ro chomolnad.

A ndo-raingered s chéin
do-rairbered fáth núagréir;
is cían in bálad-sí fo smacht
isín úair-sí do-rocht.

Mór in tuichtiú sí Día dil
duit-síu, a Dáud toebgil !
Os dál leith hóracha tria blaid
fot lámaib do degrnámait.
(6353—6) David, with chief-tains to whom it was an advantage, was in the back of the cave with his war-band, with his men, strong men who had surrounded the dark wood.

(6357—60) His own people said to David, a course without loss: 'As he promised to you, a course without treason, now it has been fulfilled.

(6361—4) What was promised long ago has been placed completely at your disposal; this victory was long ordained at the time at which it has come.

(6365—8) It is a great gift from dear God to you, o bright-sided David! Above all things He has procured for you your fierce enemy in your hands.

1. Cf. 7193, 7216, 6741.
Gaibther dō claide bēr glé
dot rēir, a meic lēsse!
Nā roa dāl derbrong i-mmach
Sāul slān serblom sirthech.

At-raracht Dāuid iar sin
ocular ro choisc a muintir;
ba dechrad fo dētgail dúir
dō letrad ētaig Sāuil.

Do-dechaid fēin, febdai glomm,
Dāuid deib[da], drēim dodrong,
cor letair, gnīm ndētlach dúir
in n-ētach bai im Sāul.

Cia do-chúaid Sāul i-mmach
asind uaimm isin teglach,
ro gabad fri glēmma gnē
nī-m bai sāmai la Sephi.

6377.  Dodécaid, R.
(6369-72) Let the bright sharp sword be plied on him at your command, o son of Jesse! Let not bitter wrathful searching Saul reach safely the company of true hosts outside.

(6373-6) David rose up after that and restrained his people; it was madness (?) for him with keen boldness ² to mutilate Saul's garment.

(6377-80) Handsome David himself came, excellent deed, opposing evil bands, and he mutilated, a keen bold deed, the garment that was on Saul.

(6381-4) Although Saul went out of the cave to the household, he was received with satires (?) of appearance, he had no pleasure with the Ziphæi.

1. dechrad 'madness' does not seem right here. The meaning required is 'sufficient', but no emendation suggests itself.

2. Taking dětgal to be the equivalent of dětlacht.
CVII

6385 Do-luaid Dáuid dána dúr
aidhe sáma co Súil,
co ruc a gáí cummach cóir
la cúach ndruimnech ndergoir.

6389 In gáí ro bae i toeb a chhind
mar oen fri[a] chúach coemginn
ruc Dáuid, ba géire gúr,
in déde-sin ó Súil.

6393 Manbad oman Dé do nim
glé fri cach comul coemdil,
fri srétha sell 'n-a greiss gúr
no bèrad leis cenn Sáuil.

6397 Do-rigni troich ndorchaid de
co torchair i cath Giluís;
ni mbaí suide saigthi síd
ónd aidchi do-luaid Dáuid.

6398. omain, R.
(6385--8) Bold keen David came one pleasant night to Saul and took his famous proper spear, together with a ridged cup of red gold.

(6389-92) The spear that was beside his head, together with his fair lovely cup - David took those two things from Saul, it was keen valour.

(6393--6) If it had not been for fear of God from Heaven, he would have taken Saul's head with him; it is clear from every fair dear union, with ranks of views in his bold attack.

(6397-6400) He made a gloomy wretch out of him until he fell in the battle of Gelboe; he had no place for seeking peace from the night that David came.

1. But perhaps read luide (s suide) 'went'.
C VIII

6401  Gēin bae Dāuíd dìchmaig dìl
is dìthruib 'coa imdètín,
  ba comaithech grèrè grè
Nabáil sléib Carmelle.

6405  Coro thafind Saul ass,
  la tochim a bág mbladbrass;
    luid fria dìin, trón narbo dis,
    i tìr nGéd co rìacht Achis.

6409  Do-rat Achis, grérib crech,
  in chathir diand ainm Siclech,
    cona tìr, tōlaib dlìged,
    de Dāuíd fria p[h]rìmined.

6413  Ó ro aittreib Dāuíd dìarn
  i Síolig cona mòrmâd,
    is é a ainm ò shàin i-ìle :
    'Siclech èn na n-Iudaide.'
(6401--4) While dear .... David was in the desert saving himself, Nabal of Mount Carmel was a neighbour of bright excellence.

(6405--8) Until Saul chased him out with the progress of his swift famous powers; he went for safety, a strong man who was not wretched, into the land of Geth to Achis.

(6409-12) Achis, with excellence of plunder, gave the city called Siceleg, with its land, with hosts of privileges, to David for his chief place.

(6413--6) Since swift David lived in Siceleg of great fame, its name ever since has been : 'Noble Siceleg of the Jews'.

6417  Fecht do-chóid Dáuid cen greiss
do thecht aLógaíd la Acheis;
dara éissi tānic crech
cor ort, coro loisc Sioclech.

6421  Nír lēicsetar leó na cēin
Dáuid slúag na Fillestēin,
ar tēssed Dáuid nach dis
fo fúacru úsdib d'Achis.

6425  'Ar náron fúapair co snēid
mac Isēse meic Obēid,
nI rega lim Dáuid trēn
do chath fri slúag n-Iṣraēl.'

6429  Ní relic Día Dáuid dil
do thuilleadh int aLógaíd sin,
ēr is hē sin, srethaib slōg,
fecht ēiaro marbad Saōl.
(6417-20) Once David without fault went to assist Achis on an expedition; a plundering band came after him and destroyed and burned Siceleg.

(6421-4) The host of the Philistines did not permit David to go any distance with them, (but) that David who is not wretched should go under a ban from them to Achis.

(6425-8) 'So that the son of Jesse son of Obed may not attack us swiftly, David will not go with us to fight with the host of Israel.'

(6429-32) God did not allow dear David to add to the number of that expedition, because that, with ranks of hosts, was the occasion from which Saul was killed.
Tan do-chúaid Dáuid iar sain
go Achís cona hálúagaíb,
fúair a dún ndonn iarna orod,
Síclech, lomm iarna loscod.

Cen tech, cen tegdaís, déim nglé,
cen inmas, cen innile;
cen duine mbeo’ fo nim nél
n’innisfeid dóib nach n-oenscéil.

Cen múa, cen maccu, mét ngal,
cen ór, cen argat n-allmar;
cen sosíd fri toirsi a traig,
tarmairt Dáuid a haidid.

Luíd Dáuid i ndáid int slóig
go roácht co sruth Pessoír,
co fúair fer d’aes ind fechta
iar fémiud a himthechta.
(6433-6) When David went after that to Achis with his hosts he found his strong fortress plundered, Siceleg bare and burnt.

(6437-40) No house, no dwelling, bright report, no wealth, no possessions; no living person under cloudy heaven who might tell them any news.

(6441-4) No women, no boys — much fighting — no gold, no foreign silver; with no peace for the weariness of their feet, David almost died.

(6445-8) David went after the host and came to the river Besor, where he found a man from the expedition who had failed to go away.
Dó do-breth bíadh céu brath
   la Duid dia ch[h]omnertad;
   ruc eōlas, úair nárbo scíth,
   dochum int slúasig ria nDáuid.

Iar sin do-chúaid Dáuid ass
   co tribh cētaib, gnīm n-amnass,
   fo-geib dā cét cóir cachta
   fós iar fēmiud imthechta.

Mebaid forru, ba fúam fír,
   forsint slúag móir ria nDáuid,
   co fárgsat cén tuil ndāla
   mhili cruid a ngābāla.

Gabais in slúag raing ind faidb
   glúair iar n-a nglásis glégairb,
   cén ní don dīnī baī i fus
   hi suitdī fírī hi forus.
(6449-52) Food was given to him without treachery by David to strengthen him; he pointed out the way, when he had revived, to the host for David.

(6453-6) After that David went off with three hundred, a harsh deed; he leaves two hundred good men, tired out, who were still unable to travel.

(6457-60) David defeated the great host, it was a true sound, so that they abandoned, without wishing to delay, all the booty they had taken.

(6461-4) The host began to divide the bright booty according to their bright harsh valour, with nothing for the band who remained behind in true stations, at rest.

1. Perhaps read Ḡc̄aib : substiterant enim ducenti, qui lassi transire non poterant Torrentem Besor, I Reg. xxx 10. Cf. 7 o. c. for Ḡc̄aib da tu muintir iar Ḡmeded imlechta doib, LB 129 b 21-22.
Ní releic Dáud dálb teann,
acht raínn na fadb co coitcheann;
dōib i céin co ngrád cen greis
co bráth combad bēim forais.

O do-chaide co Achis n-án
fo-fúair maithius co mmórgrád,
co ngail glé ceech cluíd ro gníd,
do rōir Dé céin boe Dáud.

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(6465--8) David permitted no hard deception, but the division of the spoils equally; so that it might be a principle for ever for those far off with dignity, without falsehood.

(6469-72) When he went to noble Achis, David got wealth with great dignity, as long as David obeyed God with bright battle for every ..... 1000 which was made.

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1. ☞ Perhaps read about "of face"
C I X

6473  Seúl sírach slaide slúaig
      ba snímach iar n-óc Samúail,
          oo saíbe fo gallí gné
      cen noíbe, cen fáithsíne.

6477  Mac Cis cen líthaib fo lén
      fo o[h]ríchaib mac n-Israhél;
          ro-d lín sním sribgrinn, slicht nglé,
      ò hingrim meic lësse.

6481  Béal mac Ciss i cocud chlán
      fri Dáuíd cona mórmíad
          co torachtatar ò tír
      slúaig fer fortrén Philistín.

6485  Do-rinól fri búlad mbal
      slúagad n-Israhél n-armglan,
          ar a cenn, cen gaillib gné,
      for sláraib caíníb Gilias.
(6473--6) Enduring Saul, who hewed a host, was perturbed after the death of Samuel, foolish, with blemished appearance, without sanctity or prophecy.

(6477-80) The son of Cis was under sorrow without festivals on the borders of the Children of Israel; streaming sorrow filled him, a bright tradition, from the persecution of the son of Jesse.

(6481--4) The son of Cis had been in a long war with David of great honour when hosts of very strong men of the Philistines came from their country.

(6485--8) The muster of pure-weaponed Israel collected to meet them for successful striking, without blemished appearance, on the fair plains of Gelboe.

1. Taking it to be equivalent to šīraide.
Ind adaig riasin cath ngúr
ro baí sním móir for Saúl,
ar nacon fitir tria rath
óis fors' maideadh in mórchad.

Do-deochaid Samúel iar sin
co Saúl in n-aidchi-sin,
co n-érbairt frís, rád cen brath;
"No-t maifider i-ümárách,

Ocus do t[h]rí meico, mod cert,
hit' chínaid, it' tairimtheacht,
ocus ár tròg díglach trén
for slóg n-írach n-Israhél.

Ocus ro scarad frit' scéil
ardílaithius maco n-Israhél :
t'imthacht fría féigad co fir,
do-rídnacht Día do Dáuín.'
(6489-92) The night before the sharp battle Saul was greatly troubled because he did not know through his grace who would be 

1. defeated in the great battle.

(6493--6) Samuel then came to Saul that night and said to him, a saying without deceit: 'You will be killed tomorrow.

(6497-6500) And your three sons, proper work, for your crime, for your transgression, and [there will be] a pitiful vengeful strong slaughter on the wrathful host of Israel.

(6501--4) And the high sovereignty of the Children of Israel has been separated from your fame; 2. when it is regarded truly, God has given your garment to David.

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1. Cf. oia fora mébad in cth, LB.

2. Following DIL S 83. 72 ff.
In rí scaras goí fri fir
con-gaib clof, glanas anfír,
do-rat a digla, deilm n-óg,
ruc breith prímla for Saól.

In tráth ro thaitne in gríán glan
ős cech rían im dreach talman,
feib ba gnáth dóib dul do chath
ro gab cách a chatheirred.

Gnísit cath cíana, cét nglonn,
énísit fri fhíana ferдрong;
i cath Gilfae cona slóg
ro marbad iar sin Saól.
(6505-8) The king who distinguishes lies from truth, who maintains ...1, who cleanses untruth, gave his vengeances, a pure sound, he gave a basic judgment on Saul.

(6509-12) When the bright sun shone over every path on the surface of the earth, everybody put on his armour as was customary for them going to battle.

(6513-6) They made a long battle, a hundred deeds of valour, they contended with manly warbands; after that Saul was killed in Gelboe with his host.

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1. DII lists this example under ? 2 clôe and translates 'justice (?)', but this seems justified only by the context. Cf. 236.3, 658.3, where the meaning is also obscure.
6517  Bătar oc Saúl mac Ciss
mòrfessiur do c[h]laind dílis;
oethri meic, monor n-ada,
tri ingena imglana.

6521  Melchisau, ba slúagach slán,
Iessu, Ispas, Ionadán;
Brígente, Merob medrach,
ocus Michol mòrmemnmaich.

6525  Achinocym a máthair mass
ingen amra Athenas,
ocus Saúl, srethaib gal,
nil fo chlethaib ro bătar.

6528.  bo chlethaib, R.
(6517-20) Saul son of Cis had seven true children; four sons, fitting work, three pure daughters.

(6521--4) Melchisua, who was safe with hosts, Jessui, Isboseth, Jonathan, Primogenita, joyful Merob, and Michol of great courage.

(6525--8) Achinoym (was) their good mother, the famous daughter of Achimaas, and Saul, with ranks of valour — they were not in concealments.

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1. I Reg. xiv 49 lists only two; SR has turned (nomen) primogenitas Merob into Brigente and Merob.