

Saltair na Rann

In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502¹ in the Bodleian Library, Oxford (Anecdota Oxoniensia. Mediæval and Modern Series Vol. I, Part III). During the 1970s Professor David Greene conducted a seminar on this text at the Dublin Institute for Advanced Studies. As a result, he published with Fergus Kelly an edition and translation of *The Irish Adam and Eve story from Saltair na Rann* (lines 833–2240) in 1976. This was accompanied by a volume of commentary by Brian O. Murdoch, published in the same year. Both volumes are currently in print, and for sale at €15 each (€25 for the pair).

Professor Greene intended to produce an edition and translation of the entire *Saltair*, accompanied by linguistic analysis and commentary on the subject-matter, but his death in 1981 put a halt to this project. In his weekly seminar he had covered about half the text, but he had established a provisional text and translation of the entire work, which was typed out by the Librarian Clerk, the late Peggy Walsh. He had inserted various hand-written notes and corrections on her typescript.

Since his death many scholars have come to the Institute to consult Greene's text and translation. As there is no immediate prospect of a new edition in book form of the entire *Saltair* it seemed to be of benefit to reproduce Greene's typescript on the website exactly as he left it. The published text and translation of lines 833–2240 have also been reproduced for the sake of completeness. The School would be most grateful for any suggestions relating to the provisional text and translation, which might be used (with due acknowledgement) in a future edition.

This work has been carried out by Sandra Carrick with the assistance of the School of Celtic Studies computer consultants Gavin McCullagh and Andrew McCarthy. The images were scanned on an Ubuntu Linux workstation, and post-processed using the ImageMagick suite before being assembled into PDFs using gscan2pdf.

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¹For a discussion of this manuscript, see Brian Ó Cuív, *Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries* (Dublin Institute for Advanced Studies 2001) 163–200.

- 6053 Baí Dauíd 's a druim fri fraig
 fecht fiad ind ríg 's ind ríghaig
 fo chainbuidé na ndrong ndál
 i n-oensuidi is Ionathán.
- 6057 Lúam laídi fo chaini cruth,
 gen galli ec airfithiud,
 dond ríg, dont slúag, cen teidm tind,
 ic seinm a thimpáin téidbind.
- 6061 Dauíd ind ratha, réim saer,
 ba fotha flatha fírmoeb;
 sephain seöl salmda ós bla,
 ba ceöl n-amra n-adamra.
- 6065 Ba sēgunn sēim as each mud
 ar chruth, ar chéil, ar choibliud,
 lasin slúag soer, sosmert síd,
 bind leō coistecht fri Dauíd.

(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 without¹ 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,² it was famous wonderful music.

(6065--8) The noble host thought him distinguished and pleasing in every way, in form, in mind, in vigour³ of peace, they thought it pleasant to listen to David.

1. Cf. cen gaili, 3902; 3167; 7421.

gen is unusual in SR, but see 3635.

2. Literally 'above the open space'.

3. There is no other example of sosmert. A compound of sos and mert (cf. 4053) seems unlikely.

Perhaps related to caismert ?

- 6069 Ciarbo airfithiud la cách
línib tairchithiul ndermár
iar sét slemun sech in slóg
do-chóid Demun i Saól.
- 6073 Sreóis Saúl úad in sleig
for Dauíd isind ríghig;
tria chlár crúaid i toeb a chinn
re bidg in gáí glúair géirthind.
- 6077 At-raracht in slúag is-taig
ba toracht nuall in teglaig;
indar la cách gae ind rígh
ro bae tria medón Dauíd.
- 6081 At-raracht Jonathan ard
co ruc réim rúanaid rogarg,
cor idnacht Dauíd, toem nglé
úad co óen na fídbaide.

(6069-72) 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.

(6073--6) Saul threw a spear at David in the palace;
the bright sharp sore javelin sprang through the
hard board beside his head.

(6077-80) The host inside rose up, the cry of the
household was complete; everybody thought that the king's
spear was through David's middle.

(6081--4) Tall Jonathan rose up and took the rough
warrior-like course; he escorted David, clear onrush,
away from him to one of the woods.

6085 Ro chathaig co garg co mbríg
 fria athair, frisin ardríg,
 ra ngab guba, ro chleí cruth,
 ar dula dia sárugud.

6089 Ferais Míchol debaid tinn
 fri Saúl, fri Achnoim;
 nochorbe choimsech a cath,
 ba toirsech, ba tromdebthach.

6093 Ferais in slúag athber ngúr.
 forsind rí ruam, for Saúl,
 a dul cen sárugud síd
 dia sárugud im Dauid.

6097 Mac Saúil slaide glonn ngal
 ba dūscud lonn leóúman;
 ro soer cen chíabair cachta
 a chlíamain, a chomalta.

6101 Rí rod n-anacht forsin maig
 cen amarc ónd leóúmain,
 hé ro sáer cen buide ind rí
 isint suide i mboe Dauid.

(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 ¹ king Saul, for having gone to outrage them concerning David, and not bringing about peace. ²

(6097-6100) The son of Saul who struck ⁽³⁾ 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.

1. Read ruad for ruam, which is not attested as an adjective. For ri ruad see 1683, 2177, 2191.

2. Literally 'without pacifying peace'.

3. Cf. 5187, 5358, 5365, 6473.

C I I

6105 Do-rigni Dauíd, deilm n-án,
comairle ocus íanothán;
im dul cen claith fri gail guír;
cen beith i teglach Saúil.

6109 Ro-ráidi Ionathán fris:
'Saúl nā tabair d'eisleis;
an frit gairm i fail sunn sel
na clochi dia n-ainm Ephel, 3 d

6113 Co fesser fri selba síd
in maith frit menmna ind ardríg,
in deil dúrchathach na tres,
nō 'n dúthrachtach frit amles.

6117 Do-t-ruá comarda úaim
bíð sodomna frit bānbúaid,
im dul r[e]út, recht ngúr nglē,
nō thecht ar cúl do-ríse.

6114 mma, 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.

1. juxta lapidem cui nomen est Ezel, I Kings xx 19.

- 6121 Fo-churiub úaim saigit snéid
féig fri glaineilo frit glanchéill;
airet ro-ssō, réim co rath,
cíd i céin no faioserað.
- 6125 Mad hi cēin chingess cen chess,
ber chēm cinnes dot lānless;
manip cían fri soirchi sain,
toirchi co dían d[ond] ríghaig.'
- 6129 Do-chúaid Íonathán is-tech
cosin rígh, cesin teglach,
co ndessid cen síl ndogra
inna súidíu ríghdomna.
- 6133 R[o] íarfacht Saúl fri sním
d'Íanuthán scéla Duíð :
'Cia baile i fail, delm nda,
do fer comtha comána ?

(6121--4) I will shoot a swift arrow, keen, for a pure seeking out ¹ 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 glaineilo as glainseilgg.

- 6137 Cia baili i fail im-maig
 drochmac Iŕsse angbaid ?
 Nŕ theracht fiad nach drung trā
 sunn i n-oen na lāŕsa.'
- 6141 At-chúaid Íanuthán án, aig,
 dond rŕg rán inna rŕgthaig :
 'Do-chúaid cen dechel, deilm trā,
 dia threib, do Bethil Iuda.'
- 6145 Ro-ráid Saŕl fri snúad sess :
 'Cia ist ŕlúag ná digni m'amless ?
 Tan is tussu ro-gnŕ in se
 a drochmeic na merdrige ! '
- 6149 Do-chúaid Ionothán im-mach
 co mbaí for mŕr na cathrach,
 feib no gnāthaiged cen díth,
 dús in rāthaigfed Dauid.

(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} ~~the~~ 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} ~~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 Fo-cheird cen lén ón múr 'maig
airchur trén fersin n-aillig,
 segda sodalbtha, alicht nglé,
 i comartha cumnigthe.
- 6157 'Má tá nech icon cloich thall',
ar Ionathán nírb ingann,
 'orthad co lúath, taet co trice,
 is léiced uad in saigit.'
- 6161 Rí ro leth brat nímí náir
im thoebu talman tonnábain,
 ocus gréin ngúir cona lí
 dia réir cech dúil do-rigni.

(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.

C I I I

- 6165 Luid ass Dauid, tōlaib rath,
cen gae, cen sciath, cen ohlaideb;
iar cálaib garb ro gael gail :
facaib a arm 'sind ríghaig.
- 6169 Iar sin do-chuaid fo chucht cacht
ce Achimillech sacart,
ce tormalt leis, glére guir,
bargena réile remfuir.
- 6173 Cíanchacht im changnib cuirp eríad
ro íarfacht Abimeliach;
do Dauid ríarfacht cucht cain :
'Indat glain lucht do theglaig ?'
- 6177 De-rat Dauid teist iar fír
i freonarcus ind Ardríg,
cen comrac dó fri mná im-ne
re trí lá is teōra n-aidche.

(6165--8) David went off, with multitudes of grace,
 without spear, without shield, without sword; according to reports ¹
 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 ² 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.

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1. Tentatively allotted by DIL to cáil.
 2. Taking cacht to mean 'question' here,
 see DIL.

6181 Ro baí cen glōrai cen geis
 claideb Gōlai 's ind eclais,
 fri brīg mblad[b]ailc fiad ceoh slóg
 iarna thabairt do Šaúl.

6185 Ro rāid Dáuid ciarbo dalb :
 'Oloc dul i céin cen dagarm;
 fri tala ind rīg, rúathar mbras,
 do-m-rala tria tinninas.'

6189 Do Achimilech nīrb fō līth,
 ro fer fáilti fri Duíd,
 ocus do-ridnacht dō im-mach
 claideb Gōlai gér golach.

6193 Idumeus at-chúaid in seél
 do Šaúl rīg Israhél :
 Dáuid co lucht, rabo líach,
 ro chaith bíad Abimelíach.

(6181--4) Goliath's sword was in the church without outcry (?)¹
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.³

²
(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 Idumaeus 'Doeg the Edomite'.

3. Reading galach.

- 6197 ' Ní trúag, fúair fáilti fo smacht,
 Dauid ío slúag na sacart,
 ocus ruc cen lōga leis
 claideb Gōla cen eisleis. '
- 6201 Luid Saúl cech thucht iar mbrath
 coro gaib lucht na cathrach;
 ort slúag na sacart cen clith :
 cóiciur ar cethri fichtib.
- 6205 Ro-s n-ort iar cétrud a gleō
 i n-étgud ép[h]ud lineo,
 la bruth mbrathlaig, bág am-ne,
 's in chathraig dia n-ainm Noue.
- 6209 Acht it-rulai oenfer díb
 ce rice tegdais Dauid :
 Abiāthar cona blait,
 mac Abimelíach sacairt.

(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 (?) ¹ his battle, in the clothing of a linen ephod, ² with treacherous fury, it was a deed, in the city called Nob. ³

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

1. Meyer's conjecture, see DIL s.v.

2. vestitos ephod lineo, 1 Regum xxii 18.

3. in Nobe, xxii 9.

- 6213 Ro misnig Saú^l, gn^{im} nglé,
 Dauid^í mōrmac lēsse;
 for-congrad lais, lethan scél,
 nā beth for crích n-Israhél.
- 6217 Iarna fōcra do mac Ciss
 Dauid^í nī tharat eislis;
 cen nach dechel do-chúaid ass,
 ruc a theched co Achess.
- 6221 Ro imráid cāch fiad ind rí^g
 in trāth do-deochaid Dauid^í,
 'Inn hé seo in clí glanna,
 Dauid^í rí na talmanna ?
- 6225 In dō-som labras in slúag
 na n-ingen n-amnas n-adruad :
 " Ort Dauid^í derb deich míli,
 ort Saú^l serb cennmíli ? "

6215. co forcograd, R.

6219. techel, R.

6220. theged, R; teched LB 129^a 10.

6225. in doso, R.

(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" ?'

- 6229 Iar sin ro ngab galar gér
fri sním calad nírb imthréⁿ,
coro chumscaiged a chíall
co tunscaⁿad cach n-anríad.
- 6233 Coro ráid Achis tria sním
ní har aithis for Dauid^í :
'Berid úain cen míad im-mach
in [n]duine ndíⁿan ndásachtach.'
- 6237 Luid Dauid^í línib a slóg
hi tírib mínib Maó^b,
co n-aes láthair, co n-aig thaig,
coa máthair is coa athair.
- 6241 Iar sin ro aittreb co óg
i ndess i mⁿMaffa, i mⁿMoó^b,
bríghladmar ro gab Maffa,
prímadbar ind fí^rflatha.
- 6245 Ó ro athain fiad in slóg
a athir for rí^g Moó^b,
fo Israhél ilar crích,
iarsin ass do-luid Dauid^í.

(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 ¹every (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, ²backwards 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 amare animo, I Regum
xii 2.

CIV

- 6249 Saú^l iar selaib fri sním
do-rat meball for Dauid^í,
dia tardad Míchol fo greis
do Alathi mac Laís.
- 6253 Ro ráidset co léir co lúth
a muinte^r fēin fri Saú^l :
'Biaid nech i mbánugud de,
do sárgud meic Iésse.
- 6257 Digēlaid do Día cech cruth
fort fēin, fort c[h]lainn, fort chiniud -
Dauid^í fri dālgud nach dil
do sárgud 'ma chētmuintir.'
- 6261 Tuirid na túath tinach trén,
ilar núall mac n-Israhél,
co trethnaib iar srethbruig súg,
bátar debthaig fri Saú^l.

(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 quarelled with Saul, with thunderings over the
extensive land¹ of riches.

1. Cf. for srethbruig (: trethnaib)
Hierusalem, 6698.

6265. Bóe Dauíd ré mór fo leith
fo fúacru, fo innarthaib,
fo díchruth, fo glére greim,
i ndíthrub slébe Carmeill.
- 6269 I cailltib Séb, srethaib sleg,
im-rulaid Dauíd tonngel;
i sléib Sióin imma-lle
is i ndíthrubuib Ainge.
- 6273 Sē cēt caíni gascid glain
di ōcaib fri immargail
do Dauíd iar fír fri fraiss :
ba hé a lín for a longais.
- 6277 Bantracht coem corcarda cóir
cona timthaigib dergóir;
drong n-ingen, drong ngilla cert,
fria tindrem, fria timthirecht.

C V

(6265--8) David was for a long time apart, under banishment,
under attacks, in evil plight, under an attack of
abundance (?),¹ in the desert of Mount Carmel.

(6269-72) White-skinned David went about in the woods of
Ziph,² 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. glére seems required here, but the meaning is not
clear.

2. in deserto Ziph in silva, I Reg. xxiii 15.

- 6281 Fri seilg, fri fíadrad fo grád,
cen meirg fri cíallrad comlán,
cona fēin húathmair cen lén
for túathaib mac n-Israhél.
- 6285 Im slíab Carmeill do cach leith
cen garbgreim fria chomaithe[h]ib,
ba menic no dechrad dáil
im chethraib n-aidbilib Nabáil.
- 6289 Nabál i Carmill, ro-chlos,
gabál gremma i comaitheos,
balobethraid ōs betha bla
aittrebthaid in díthrua.
- 6293 Abigaíl, glan a greim,
ben Nabáil sléib Carmeill;
sét suthach, slicht nád chelar,
banscāl cruthach coemt[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
man¹ in the neighbourhood, a strong hero² 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 bailobeithir and aittrebaid.

- 6297 A almai aidbli cen meirg
im Charmill do cach oenleirg;
míli do gabraib fri gleith,
teora míli do chaíreib.
- 6301 Do-chúas ō Dauid^í coa thech
inbaíd lommartha caírech,
co Nabál fri gabáil nglé
dia glanáil im feis n-aidche.
- 6305 Ar a burba fri aig thaig
is ar chumga a ^{menmannraid,} ~~menmannraid~~,
Nabál sin slēbi Carmill
ro-fēmid imm oenbargin.
- 6309 Cōic muilt, dā cét mbargen mbil
dā cét mías do charicib,
dā phaitt fína, iar sēt síd,
ruc in ben lēe do Dauid^í.

6297. meirb, R.

6306 menmannraid, 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 Nabal of clear
prosperity, asking him modestly for a night's
hospitality.

(6305--8) That Nabal 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 18.

- 6313 Cethrib cétaib gilla cain
 iar sétaib fri immargail,
 co n-armrath tánic 'n-a dáil
 Dauíd do marbad Nabáil.
- 6317 Ferais in ben fáilti fris,
 fri Dauíd cen nach n-eisleis :
 'Cucut tucsam for sēt sain;
 ní fail mēt dar th'airmeitein.'
- 6321 'Mani thorasta mo dáil',
 ar Dauíd fri mnaí Nabáil,
 'imbarach 'sin chamāir chain
 no bíad Nabál cen anmain.'
- 6325 Nabāl nemnech gemlech crín
 att-ib tadāil do rofín;
 'sin dechmaid lá, líth cen chol,
 ba marb Nabál 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.

6329

Iar sin tuc Dauid cen dail

Abigail mnaí Nabail;

do-s-rimthos dó Dia do nim,

co n-innmos, co n-innilib.

6333

In Ri ro bennach sech cäch

Dauid fri hellach ollgrad,

secht de ba díchmaig cen díth

is díthraib i mbaí Dauid.

.....

(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; ~~Seven~~^{days} he was²
without loss in the desert in which David was.

1. Read sechtae 'seven days'.

2. It is hard to find a meaning for díchmaig.
It occurs in SR only in rhyme with ds. díthruib
(cf. 6340, 6401).

C V I

6337 Sephi níptar seccle slóg,
at-chúadatar do Saól :
'Dauíd díchmaig, doig no-t cheil,
'n-ar ndíthruib, 'n-ar nderriteib.'

6341 Do-luid Saúl, ní súail sain,
lín a slúaig cona armgail,
fri gním ngúr cumtaig catha
co mbaí ic túr in díthrubá.

6345 Ro suidiged longphort leis,
ba gním connort cen eisleis;
ro sáinig co srethaib sét
for maigib na caírecht[h]rét.

6349 Fo-fúair fiad dínib a thuir
húaim i tírib in díthruib;
fri gním cinti a chuirp each cruth
luid inti dia imthelgud.

C V I

(6337-40) The Ziphæi were not a longlived (?) ¹ people;
they told Saul : ' David, perhaps he conceals
himself, ² is in our desert, in our wild places.'

(6341--4) 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--8) 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 garsécle ?

2. Reading no-d ceil.

- 6353 Dauid co triath[aib] darb baí,
 baí i n-íarthur na húamai,
 tréin iar timchul daire daill
 cona féin, cona fairind.
- 6357 Ro ráidset fris, réim cen díth,
 a muintir féin fri Dauid :
 'Feib tharngert duit, rē[i]m cen brath,
 inn-ossa ro chomolnad.
- 6361 A ndo-raíngered ō chéin r/
 do-rairbered fot húagréir;
 is cían in búaid-si fo smacht
 isind úair-si do-roächt.
- 6365 Mór in tuicthiu ō Día dil
 duit-siu, a Dauid toebgil !
 Ōs dálaib tháraic tria blait
 fot lámaib do dergnāmait.

(6353--6) David, with chieftains 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 ¹ through his
strength for you your fierce enemy in your hands.

1. Cf. 7193, 7216, 6741.

6369 Gaibther dō claideb gēr glé
dot rēir, a meic Iēsse !
Nā roa dāl derbdrong i-mmach
Saul slān serblonn sirthech.'

6373 At-raracht Dauid iar sin
ocus ro choisc a muintir;
ba dechrad fo détgail dúir
dō letrad étaig Saul.

6377 Do-dechaid fēin, febdaí glonn,
Dauid delb [da], drēim dodrong,
cor letair, gním ndétlach dúr
in n-étach baí im Saul.

6381 Cia do-chúaid Saul i-mmach
asind úaimm isin teglach,
ro gabad fri glāmma gné
ní-m baí sámái la Sephi.

(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 (?) ¹for him with keen boldness ²to 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 détgal to be the equivalent of détlacht.

C V I I

- 6385 Do-lluid Dauidána dúr
aidche sama co Saül,
co ruc a gaí cumnach cóir
la cúach ndruimnech ndergóir.
- 6389 In gaí ro bae i toeb a chind
mar oen fri[a] chúach coemgrinn
ruc Dauid, ba géire gúr,
in déde-sin o Saül.
- 6393 Manbad oman Dé do nim
glé fri cach comul coemdil,
fri sretha sell 'n-a greiss guir
no bērad leis cenn Saül.
- 6397 Do-rigni troich ndorchaid de
co torchair i cath Giluāe;
nī mbaí suide saigthi síd
ōnd aidchi do-luid Dauid.

C V I I

(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

1. But perhaps read luide (: suide) 'went'.

C V I I I

6401 Cēin bae Dauíd dīchmaig dil
is dīthruib 'coa imdītin,
ba comaithech glére glé
Nabáil slēbi Carmelle.

6405 Coro thafind Saúl ass,
la tochim a bāg mbladbrass;
luid fria dīn, trén narbo dis,
i tír nGéd co ríacht Achis.

6409 Do-rat Achis, glérīb crech,
in chathir diand ainm Siclech,
cona tír, tōlaib dliged,
do Dauíd fria p[h]rīmined.

6413 Ō ro aittreib Dauíd dían
i Siclig cona mōrmíad,
is é a ainm ō shain i-lle :
'Siclech ān na n-Iudaide.'

C V I I I

(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'.¹

1. Propter quam causam facta est Siceleg regum Juda,
usque in diem hanc. I Reg. xxvii 6.

6417 Fecht do-chóid Dauíd cen greiss
do thecht slógaid la Acheis;
dara éissi tānic crech
cor ort, coro loisc Siclech.

6421 Nīr lēicsetar leō na cēin
Dauíd slúag na Filestēin,
ar tēssed Dauíd nach dis
fo fúacru úadib d'Achis.

6425 'Ar náron fúapair co snēid
mac Iēsse meic Obēid,
nī raga linn Dauíd trēn
do chath fri slúag n-Israhél.'

6429 Nī relic Dīa Dauíd dil
do thuilled int slúagaid sin,
ōr is hē sin, srethaib slōg,
fecht diaro marbad Saól.

(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.

6433

Tan do-chúaid Dauid[!] iar sain
co Achis cona slúagaib,
fúair a dún ndonn iarna crod,
Siclech, lomm iarna loscod.

6437

Cen tech, cen tegdais, delm nglé,
cen inmas, cen innile;
cen duine mbeō fo nim nél
n'innisfed dóib nach n-oenscél.

6441

Cen mná, cen maccu, mét ngal,
cen ór, cen argat n-allmar;
cen sošíd fri toirsi a traig,
tarmairt Dauid[!] a haidid.

6445

Luid Dauid[!] i ndíaid int slóig
co roächt co sruth Pessóir,
co fúair fer d'aes ind fechta
iar fēmiud 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.

6449 Dó do-breth biād cen brath
la Duīd dia c[h]omnertad;
ruc eōlas, úair nārbo scíth,
dochum int slúag ria nDauid.

6453 Iar sin do-chúaid Dauid ass
co trīb cētaib, gnīm n-amnass,
fo-geib dā cēt cóir cachta
fós iar fēmiud imthechta.

6457 Mebaid forru, ba fúam fír,
forsint slúag mór ria nDauid,
co fārgsat cen tuil ndāla
huili cruid a ngabāla.

6461 Gabais in slúag raind ind faidb
glúair iar n-a ngalais glégairb,
cen ní don dīni baī i fus
hi suidib fīri 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 ¹ 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 fācaib : substiterant enim ducenti,
qui lassi transire non poterant Torrentem Besor,
I Reg. xxx 10. Cf. 7 c.c. forácaib dia muintir
iar fēmed imlechte doib, LB 129 b 21-22.

6465

Ní relic Dauid dalb tenn,
acht rainn na fadb co coitchenn;
dōib i céin co ngrād cen greis
co bráth combad bēim forais.

6469

Ō do-chúaid co Achis n-án
fo-fúair maithius co mmörgrād,
co ngail glé cech cluid ro gná,
do rēir Dé céin boe Dauid.

(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 ¹ ~~which~~ which was made.

-
1. ~~clith~~ Perhaps read cluth 'of fame'.

C I X

6473

Saúl sírach slaide slúaig
ba snímach iar n-éc Samúail,
co saíbe fo gailli gné
cen noíbe, cen fáithsine.

6477

Mac Cis cen líthaib fo lén
fo c[h]ríchaib mac n-Israhél;
ro-d lín sním sribgrinn, slicht nglé,
ō hingrim meic Iësse.

6481

Baí mac Ciss i cocud chían
fri Dauid cona mórmíad
co torachtatar ō tír
slúaig fer fortren Philistín.

6485

Do-rinól fri búalad mbal
slúagad n-Israhél n-armglan,
ar a cenn, cen gaillib gnē,
for clāraib caínib Gil~~dae~~. u/

C I X

(6473--6) Enduring¹ Saul, who hewed a host, was perturbed after the death of Samuel, foolish, with blemished appearance, without sanctity or prophesy.

(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--9) 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 síraide.

6489 Ind adaig riasin cath ngúr
ro baí sním mór for Saúl,
ar nacon fitir tria rath
cía fors' maidfid in mórchad. e/

6493 Do-deochaid Samúel iar sin
oo Saúl in n-aidchi-sin,
oo n-ērbairt fris, rád cen brath;
'No-t mairfider i-mmáarach,

6497 Ocus do t[h]rī meicc, mod cert,
hit' chinaid, it' tairimthecht,
ocus ár trōg díglach trén
for slóg n-írach n-Israhél.

6501 Ocus ro scarad frit' scél
ardflaithius macc n-Israhél :
t'imthacht fria fégað co fír,
do-ridnacht Día do Dauid.'

(6489-92) The night before the sharp battle Saul was greatly troubled because he did not know through his grace who would be ¹defeated 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; ²when it is regarded truly, God has given your garment to David.

1. ~~Read the passage~~ Cf. cia fora mebad in cath, LB.

2. Following DIL S 83. 79 ff.

- 6505 In rī scaras goí fri fír
con-gaib cloí, glanas anfír,
do-rat a dígla, deilm n-ōg,
ruc breith prímda for Saól.
- 6509 In trāth ro thaitne in grían glan
ōs cech rían im dreich talman,
feib ba gnáth dóib dul do chath
ro gab cách a chatheirred.
- 6513 Gnísit cath cíana, cét nglonn,
snísit fri fíana ferdrong;
i cath Gilyae cona slōg u/
ro marbad iar sin Saól.

(6505--8) The king who distinguishes lie from truth, who maintains¹, who cleanses untruth, gave his vengeance, 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.

1. DIL lists this example under ? 2 clóe and translates 'justice (?)', but this seems justified only by the context. Cf. 2303, 6583, where the meaning is also obscure.

C X

6517

Bātar oc Saúl mac Ciss
mōrfessiur do c[h]laind dílis;
cethri meic, monor n-ada,
tri ingena imglana.

6521

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

6525

Achinoyrn a máthair mass
ingen amra Athemas,
ocus Saúl, srethaib gal,
ní fo chlethaib ro bātar.

6528.

bo chlethaib, R.

C X

(6517-20) Saul son of Cis had seven true children;
four sons, fitting work, three ¹ 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.

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