In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502 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. Although this online edition is available free of charge, copyright (as detailed below) is retained in its entirety by the publisher. You may, of course, print out the downloaded copy for personal use.

Copyright in the whole and every part of this publication belongs to the Dublin Institute for Advanced Studies (School of Celtic Studies), and they may not be used, sold, licensed, transferred, copied, rented or reproduced in whole or in part in any manner or form or in or on any medium by any person other than with the prior written consent of the publisher.

---

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.
Síl Saú[i]l sínmaich fri sрн
for claim n-Íraig n-Israhél;
níro-s liúna hed dia cur
acht mad treb Íuda a hoenur.

Do-rat Abner tria gail ngúir
rígi d'Ispas mac Saúil;
for deicht[h]reib tèrraid a réir
is for treib Beniümőín.

Iar ndechorib dòib, díni Dé,
debthaig immón n-ardríge,
œn tlí tarba, for aig thaig,
níptar amra oentadaig.

Fo-s-rúlaig cén ríge rúad
ör' sáraig Saúl Samúal;
imma ndúinib duinnig dúir
níptar suínic síl Saúil.

*************
(6529–32) The children of anxious Saul restrained the wrathful Children of Israel; nobody offended them for a time regarding their contract except the tribe of Judah alone.

(6533–6) Through his keen valour Abner gave the kingship to Ishobeth the son of Saul; his authority extended to the Ten Tribes and to the tribe of Benjamin.

(6537–40) They were not famous and united, after quarrels, the host of God, fighting about the high-kingship, without a helpful protection, driven backwards and forwards.

(6541–4) They were left low without strong kingship since Saul had outraged Samuel; the children of Saul were not .......

1. Taking arón to be a by-form of sōran, cf. 5187, 5611.

2. The translation is tentative, but it conveys the meaning of II Reg. ii 10: sola autem domus Juda sequebatur David.

3. Following DIL P 181. 72.

4. There are no other examples of suinig or duinnig.
C X I I

6545  Bae [dígal] deithbir do ráith,
       dirain for deichreib dimbláith,
       la taidbuin fainni fo rún
       i n-aimsir clainni Saúil.

6549  Ro-dos selaig cech slúag saer,
       ro-dos dedaig fo dubraen;
       garbthenn do-s-rimmart cuait cacht,
       do-sn-armuell cech n-écomnart.

6553  Ro-dos troeth cech n-olc ar húair
       ro-s glaed cech locht cen lomhúaid,
       do-s-rimgair ar cech cóf cath
       ind inbaid ro baí in dígar.

6555.  sechcoí, R.
(6545-8) There was immediately a just vengeance, a dropping (?) on the unlovely Ten Tribes, and a secret demonstration of weakness in the time of Saul's children.

(6549-52) Every noble host struck them, crushed them on an evil course; a visit of captivity chastised them roughly and severely, every weakness surrounded them.

(6553-6) Every evil in turn subdued them, every fault ensnared them without fierce victory, battle subdued (?) them in every way in the time of the vengeance.


2. Following DIL s.v. dírain.

3. Following DIL s.v. do-im(m)gair.
Ro gab Dáuid, tóla nglé,
rígi n-ógda n-Iudaide,
    iar ngormchath na ngrúad ngúr
    i torchaír slúag im Saúil.

Ro aittreb i n-Ebrón án,
ro chaiteb Gebrón comlán,
    for treib Iudaí, cen gris nglé,
    sé mis ocus secht mbliadne.

Fóidís Dáuid, cen síl mbrón,
techt co Ispas mac Saúil,
    co tucthá dó, saer slúinter;
    Míchol chaem a chéitmuinter.

Ispas mac Saúil cen lén
ro gab ríge n-Iarbhél;
    da-fuo Míchol, ciarb' olo leis,
    Ó Aíthais mac Láís.
(6557–60) David, clear abundance, took the full kingship of Judah after the harsh battle of the sharp heights in which a host fell around Saul.

(6561–64) He lived in noble Hebron, he frequented perfect Cedron (?), over the tribe of Judah without clear contention, for six months and seven years [ii Regum v 5].

(6565–68) David, without cause of sorrow, sent a message to Isboseth son of Saul, that fair Michol his wife should be given to him — it is nobly told.

(6569–72) Isboseth son of Saul without sorrow took the kingship of Israel; he took Michol, though he was reluctant, from Phalti son of Lais.

1. The line is a syllable short; we could read [in]na, but there are no other examples of the long form of the article.

2. Perhaps for Cedron 5239.
6573 Co rucad do Dávid húad,
 'Ar buide n-Iuda n-ollmúad,
    ar mbeith iar mbēs hi toebtaid
    do-grēs innar fiōentaíd.'

6577 Bai cluichi garb, glinni glór,
   for ochair linni Gabōn,
       eter Abnēr mac Neir nār
           is Iōb mac Saírb soerāil.

6581 Cethror ar ficht co glē
   do Beniēmín is d'Iudae,
       fo chuirrummu oen cloī olū,
       do-rochaír 'sin o'etchoinnisliú.

6585 'Sin gleò thánaise iarna rím
   do o'caib Beniēmín,
       do-rochaír, traig fri traig,
           tri ficht ar trib chōtaib.
(6573--6) So that she was brought to David from him, 'for love of great and noble Judah, that we may be customarily in trust, continually in true union.'

(6577--80) There was a hard play, voice of firmness, on the edge of the pool of Gabaon between Abner, son of righteous Ner, and Joab son of Sarvia, of noble birth.

(6581--4) Twenty-four of Benjamin and of Judah, in equal numbers, without sound (?) of fame, fell in the first onset.

(6585--8) In the second combat three hundred and sixty of the young men of Benjamin, by count, fell foot to foot.
Ro mebad in oth iar sin
for Abnéir cona slúagaib;
Asser mac Sairb, arethaib scél,
conid ann ro marb Abnéir.

Iúb ba dicerta crích,
toisech mítnechta Dáud,
mac Sairb, ba glangér im gail,
ro marb Abnéir 'n-a digail.

Banna ocus Recab, réim ruin,
marbsat Ispas mac Saúil;
frí aretha sell iarna díth
rúcsat a chenn oo Dáuíd.

Céin báé Dáuíd for Íuda tréin
ria ríge mac n-Ísraél,
ín Ebrón frí gníM n-aírcc n-Iá
bretha sé maic do Dáuíd.
(6589-92) After that the battle went against Abner and his
hosts; it is then that Abner, with lists of stories,
killed Asael son of Sarvia.

(6593-66) Joab the son of Sarvia, the chief of David's
warriors, it was a ......... 1 end, he was keen in
battle, he killed Abner in revenge.

(6597-6600) Baana and Rechab, a secret course, killed
Isboseth son of Saul; after his death, with series of
2 turns, they brought his head to David.

(6601-4) While David was over strong Judah, before
ruling Israel, six sons were born to him in Hebron
for a difficult (?) ......... 4 deed.

1. Listed by DIL under ¿ dichert 'deprived of rights',
which does not seem appropriate.

2. Cf. 2595, 6305

3. Only six are listed in II Reg. iii 2-5 and in
the following quatrain.

4. aircce as an adjective is poorly attested and
id is a hapax. Perhaps read aircce with
'difficulty of valour'.

* The line is too long; read bae-sium? (8)
Ammon a sinser, slight n-óg,
Eleüb, Abisolôn,
Altenechas fri gart nglan,
Asfothías ocus Esrom.

6609
Rí do-rat recht n-Iuda n-cul
do Dáudid deōda drechdonn;
srethaib slánaib, slógaib síd,
co ngrádaib ro gab Dáuid.

**********
(6605-8) Amnon the eldest, a pure lineage, Cheleab, Absalom, Adonias, with pure hospitality, Saphathia and Baron.

(6609-12) The king gave the rule of all Judah to holy David of the dark face; David took it with unbroken ranks, with hosts of peace, with orders.

************
6613  Tinólsat dáil, dérb cén lén,
    sruthred slóig mac n-Israhél;
    iar timnu Dé, dín cech síd,
    do-deochatar co Dáuíd.

6617  Do-ratsat rígi, réim nglé,
    do mac amra Iêsse,
    do Dáuíd cona mílib,
    for túatháib, for iltírib.

6621  Ro gab Dáuíd rígi rán
    cechá críchi co comlán
    òthá Dán, fri tola Dé,
    co clár broga Bersabe.

6625  Ar cuith cén gaille im [glain]
    ar saere, ar airmitin,
    ní bá in remi i-nnach dú
    ríg n-sáile badad amru.

6629  Lín a muirech, lín a mál,
    ríim a ruirech co rográid,
    lín a álúaig álain fri sár slait:
    ba mór in dál tinólsat.
(6613--6) The elders of the host of the Children of Israel held an assembly, certain without sorrow; by the command of God, the protection of every peace, they came to David.

(6617-20) They gave the kingship to the famous son of Jesse, a clear course, to David with his thousands, over peoples, over many lands.

(6621--4) David took the noble kingship of every territory completely from Dan, against God's wishes, to the plain of the land of Bersabee.

(6625--8) For shape, without blemish in valour, for nobility, for respect, there was not before him anywhere a more famous king.

(6629-32) The number of his chieftains, the number of his princes, the reckoning of his nobles with great dignity, the number of his complete host for defeat in plundering: it was a great assembly they held.

1. The gæss of R does not give rhyme.

2. Note the acc. after nî bai; cf. DIII A 467. 43 ff.

3. Read lîn ā sîba sîlān frî sâr sîlâf (E)

Perhaps read tinólsait, treated as an absolute form, as against ro thinólsat 5729, 5748.
Tríocha bliadna, cen baes bríg,
iar n-urd ríagla i n-ées Dáuid,
for tír, for talam trebláchta
coro gab fír slathemacht.

Do Dáuid cen tréisi trá
alúinnt séissi senchasa;
frí cethrachait mbiadán mbalco
ro ríaglad a folomacht.

Cethri córaid, cóir a mhíth,
do-rochratar la Dáuid:
Benedab, Séb, Góla cain,
is in fer co sé meraib.

Cethrur na lúaided laíded nglé
la Dáuid mac n-Lúis:
Eithn delba, tölaitírín,
Assaph, Eman, Ithidún.
(6633--6) David was thirty years of age, without folly of meaning, according to rule, before he assumed true sovereignty on land, on earth of fair dwellings.

(6637-40) To David without weakness then, they recount commentaries of tradition; for forty strong years his domain was ruled.

(6641--4) Four giants, whom it was right to kill, fell by David: Jesbibenob, Saph, fair Goliath, and the man with six fingers.

(6645--8) Four who used to practice clear singing with David son of Jesse: shapely Ethan, with hosts of mysteries, Asaph, Heman, Idithun.


2. Cf. 2 Reg. xxi 16 (Knott).

3. Cf. 2 Reg. xxi 18 (Knott).

4. 2 Reg. xxi 20. Of the four only Goliath was killed by David himself in the Bible story.

5. Perhaps read laíad nglé 'a clear song', since the line is hypermetrical. (Algò B)

6. I Par. xv 19.

7. I Par. xvi 41-42. The four names are similarly linked in Mac Cosse's poem A Dè dúilig, cf. ZCP iii 20. 31-2.
6649  Agitophēl, sōd cen greis,
is Hissau Arachiteis,
dēde sínchomairdib síd,
da p[h]rímchomairlid Dauíá.

6653  Tan ro gab aírichas n-arðd
Dauíá daigermass derbgargg,
frí ág n-úachtmar úas cech bla,
ba slán don tūa[h]ach trícha.

***********

6651.  cosinairdib, R.
(6649–52) Achitophel, sufficiency without attack, and Chusai Arachites,¹ two people with weather-signs ² of peace, David's two chief counsellors.

(6653–6) At the time when the truly harsh lovely flame
David assumed high authority in terrible battle over every place,
the lord had reached the age of thirty.

*************

1. For the importance of these persons in Irish Biblical exegesis, see Ramsay, ZCP viii 472 ff.

2. The emendation is tentative. The original reading may have been [osin airdiú sîd] 'with the sign of peace', cf. aird e sîd Wb 24 b 28.
   \[co són airdib (8)\], cf. 2778 'the happy sight of peace' (8);
Túargabad lais, líth cen lén,
príomchathir mac n-Israhél
  for sléib Sióin, seothaib sél, 
  cor Íothaig Hierusalém.

Suidig for sléib sossad slán,
Sióin snéid, seothaib saergrád;
  ro-s mathig fri töir úas dinn
  oathir cóir fa gabulrind.

Trícha míli, mod cen hír,
lotar d'ócaib la Dúíd,
  ar cenn na háirce co ngrád
  co tegdaí Aminadáb.

Cona classchétlaib glinnib,
conu cruittib ceólgrinnib,
  co n-órgán caíniu olíaraib,
  co maínib, co mórmíadaib.
(6657-60) There was built by him, festival without sorrow, the chief city of the Children of Israel, on Mount Zion, with series of turns, so that he founded Jerusalem.

(6661--4) He establishes a safe abode on the mountain, lively Zion, with ranks of noble orders, he made good the proper city with compasses, with help over a height.

(6665--8) Thirty thousand young men went with David to the house of Aminadab to fetch the Ark with dignity, work without anger.

(6669-72) With their choir-songs, with their musically trained harpers, with an organ fairer than post-bands, with riches, with great honours.

1. Suidig = suidid is a very early example of this verb; we expect suidigid.

2. Stokes's emendation to -mathir = -mīdār is highly improbable.

3. This seems a misunderstanding of aedificavit per gyrum 'he built it in a circle', 2 Reg. v 9.
6673  Báid ind ãrc for cuclaige gell
       'coa tabairt di Hierusalem;
       tárall lám Oxa in n-ãrc n-óig:
       ba marb Oxa fo-chétóir.

6677  Úair do-s-fúargaib, rígda ell,
       co slúagaib Hierusalem,
       árho Dé thargoai ois cach traig
       tucad lais don ph[h]ríomchathraigh.

6681  Riasin n-ãrc noib noíthi máil,
       lingged ar fáilte ndermáir
       Dáuid fria lúth, líniib smacht,
       amal drúth i furseóracht.  C

6685  Ba degrach ro déc i-mmach
       Míchol mennmach merúallach
       forsin ríg, réim cen dohta;
       ba réil di a himnochta.
The Ark was tilting when being brought to Jerusalem, Oza touched the holy Ark: Oza died immediately.

When he had brought it up, royal opportunity, with the hosts of Jerusalem, it was brought by him to the capital, the Ark of God which rules over every step.

Vigorous David was leaping with exceeding joy before the holy Ark which poets exalt, with hosts of commands, like a jester clowning.

It was angrily that courageous and foolishly proud Michol looked out at the king, a course without strictness; his nakedness was plain to her.

---

1. gell cannot be right; read sel(1) ?
   LB has for cuclaige moir.

2. We must read d'Hierusalem.

3. degrach, menmnoch, ullauch occur together at 5471-2.
Ro chúrsaig in rig fo meirg
coro ndúsaig fo morfeirg,
co tarat Daulá, delm n-om,
a mallachtain ar Míchol.

In c[h]athir cen tomaidm tenn
dían comainn Hierusalem,
cain cumtach, olú cota-gab,
ós cach dú do-fúargabad.

**********
(6689-92) She reproached the king harshly so that she roused him to great anger, so that David cursed Michol, a barbarous report.

(6693-6) The city called Jerusalem, without strong outbreak, a fair building, fame maintains it, it was raised above every place.

**********

x Perhaps read do; cf. dostrienced do de bleu, Res. n 316.2. (M, B)
CXVII

6697  Dáuíd oc trethmaib tor trell
      for arthruig Hierusaleim,
      ro riagla fo delba tlacht
      tri bládna derba tríchait.

6701  Ro arthaig tolgdáil tríath tenn
      iar torgbáil Hierusaleim,
      òs cech dándine dromg trén
      i llánuige n-Israhél.

6705  Mespossad fri attach n-án,
      mac bacoach baI ic Iomadán,
      da-fuc Dáuíd òs drongaib
      sech cách inna bithommaid.

6709  Ammón mac Dáuíd, delm n-án,
      do-rat forrán for Tamár;
      eter fer is mnaí ba col,
      is de báe a mudugod.
(6697–6700) David, with furies of warriors for a time on the extensive lands of Jerusalem ruled in beauty of form for thirty-three certain years.

(6701–4) He arranged a strong assembly of stout chieftains, after building Jerusalem, over every gifted host of strong bands, in the full kingship of Israel.

(6705–8) Mephibosheth of noble request, the crippled son of Jonathan, David took him over hosts to be always with him rather than anyone else.

(6709–12) Amnon, son of David, terrible report, violated Tamar; it was incest between man and woman, it is from that that his destruction came.
6713 Abisalōn, nī fri sīd,
ro marb Ammōn mac nDuiē,
co mbai cēn dīamra fo greis
teōra bliadhna for longais.

6717 Muinter DauTd, fri sīd sūg,
fecht lotar co rīg n-Ammōn;
impu ro ger[r]tha a tuinchi

6721 Nil-s reli DauTd, dēla n-ōg,
dīa n-imcaisin don mōrūlōg;
fria n-athmugud, fria togo,
ro bātar i n-Hericho.

6725 Tuc DauTd Annōn mac Nāis
rīg n-Ammōn i ndīg tiugbāis,
co tuc a mind dīa chīnd choir
i rabi talland dergōir.
(6713--6) Absalom, not for peace, killed Amnon the son of David, so that he was three years in exile clearly under protection. 

(6717--20) The people of David, for the peace of hosts, went once to the king of the Ammonites; their garments were cut short around them and half of their beards were shaved off.

(6721--4) David did not allow them to be seen by the great host, pure report; they were in Jericho to be restored.

(6725--8) David caused Hanon son of Naas to die, and took from his proper head his crown in which there was a talent of red gold.

1. togo neither makes sense nor fits metrically; elsewhere Hericho rhymes with orecha 5052 and necho 7346.

2. For deoch thiugbáis = 'death', cf. 3614.

3. In the Bible story the crown is taken from Melchom, I Par. xx 2.
Ro art Dáuid, glérib orech,
tír n-Ammóin for cech n-oenleth;
ro damnad co sathib slóg
Ramath, cathir na n-Ammóin.

Teóra bliadna, bochta bríg,
boí gorta i n-aimsir Dáuid,
co tarmartad huili a mhás,
i cinaid Ammónitás.

Saúl ro bris cotach ngér
Ammónita is Isrählé,
dó-s-rat fo chrúach cachta,
ro marb slúag Ammónita.

Aingel Dé tharic cech síd
ráidid co glé fri Dáuid:
'Arná raib.digital for slóg,
a díbad for sín Sabél.'
(6729-32) David, with clear plunderings, struck the land of
the Ammonites on every side; Rabba, the city of the
Ammonites, was tamed with swarms of hosts.

(6733--6) For three years, cause of poverty, there was
famine in David's time, so that they all nearly died
because of their sin against the Ammonites.

(6737-40) Saul broke the harsh treaty between the
Ammonites and Israel, he killed the Ammonite host, he
placed them under bloody captivity.

(6741--4) The angel of God who produces every peace
says clearly to David: 'So that your host will not
suffer vengeance, exterminate the children of Saul.'

1. Vastaverunt filios Ammon et obsederunt
Rabba, 2 Reg. xi 1.

2. 2 Reg. xxi 1 ff.

3. The rhyme cachta : Ammonita is strange,
but a similar one occurs at 6747--8. The line is a syllable
short.
6745  Do-ratta dar cenn int álóig
    morfessiur clainne Saóil,
    do-s-ridnacht Dáuid datta
    i lámaib Ammoníta.

6749  La hAmmoníta oca taig
    ar chomailliuin in chotaig,
    do réir Dé, sochlaí senchái,
    ro chrochdai i n-oentelchái.

6753  Sedha, Sobab, Nathan nár,
    Salénom ocus Ibár,
    Elessía länmas oech día
    Infeig ocus Íabía.

6757  Elizamemu, aurdaig rád,
    Elida, Elezeliáb,
    clanna Dáuid, sretha snó sell,
    bretha dó i n-Hierusalem.

6761  Rí con-ammodair bith mban,
    rí co n-alladaib ollmár,
    rí co lainib láththaib líth,
    òs túthaib túargaib Dáuid.
(6745--8) Seven of Saul's children were given on behalf of the host; fair David delivered them into the hands of the Ammonites.

(6749-52) They were hanged by the Ammonites on one hill in their home by God's will to fulfill the treaty, famous history.

(6753—6) Samua, Sobab, modest Nathan, Salomon, Jebahar, fully lovely Elisua every day, Nepheg and Japhia.

(6757-60) Elisama, saying of ceremony, Elioda and Eliphaleth, the children of David, ranks of hosts (?) for a time, who were born to him in Jerusalem.

(6761--4) The king who has controlled the fair world, the great king with glories, the king with swift abundances of festivals, he raised David above peoples.

1. 2 Reg. xxi 9.

2. 2 Reg. v 14, 15.

3. 2 Reg. v 16.
Tinōlsat deimni teclai
slúagai sergi Sireodai,
co tolcaib na tor talc tēn
do orgain mac n-Israhēl,

Do dīhbad tūath i traite,
do chrínd ud Affraice,
co tindriud na triath, tōm tenn,
do hindriud Hierusalam.

Fōrogellsat iar fīr fecht
no ragtais i tīr n-Ēgēpt,
co brōth nā targaist dīa tīg
cor airgtis Alexandir.

Fōcart dōib Dauīd, derb drūad
fo-s-rōpart in serb sēgrūad,
co mbētar lāna lēgga
do na srăbaib srebberga.

lanaib lērgrāib, R.
srebbergaib, R.
(6765--8) Numerous firm Syrian certain bands collected, with the attacks of the strong stout warriors, to destroy the children of Israel,

(6769-72) To exterminate peoples swiftly, to lay waste ....... of Africa, with the attendance of the chieftains, strong noise, to plunder Jerusalem.

(6773--6) They vowed in true fashion that they would go into the land of Egypt, that they never would return home until they had destroyed Alexandria.

(6777-80) David warned them, certainty of druids, the harsh one with the red spear attacked them, so that hillsides were full of the streaming red hosts (?).

1. Taking sluádai for sluágdai.

2. A hapax, but presumably connected with teolaim.

3. No meaning of ùad seems to fit here. We might amend by reading: Do dibad triath i traite / do chríndad iath n-Affraice / co tindriud na triath . . .

4. For other exx. of this meaning cf. 1047, 1297, 4223.

5. Cf. DIL s.v. sráb.
Ort díb Dáud, delbda drwoch,
deich míli derbdai traigthech,
 ocht cét córad carpat crúaíd,
cethoro na míli marc Slúasaig.

In rí do-rúasat ceoch ríg,
rí oen gúasacht oen dimbríg,
rí a nDáud trén derbdai raimd
do-s-rat hi rén romadmaim.

Slúas na Serda, sratha[ib] drong,
frí fuam seibda faebargloinn,
leuthnaib lúathaib lúardaib lao
trethnaib tůathaib tinólsat.

************
(6781--4) David, shapely form, killed a certain ten thousand foot soldiers, eight hundred warriors of hard chariots, forty thousand cavalry-men. 1

(6785--8) The King who created every king, a King without danger or debility, caused them to be defeated by David whom verses assert. 2

(6789--92) The host of the Syrians assembled, with ranks of peoples, to the excellent sound of the valour of weapons, with the wide, swift and uncouth of weak men, with hosts and peoples. 3

1. Occidit David de Syris septingentos currus et quadranginta millia equitum, 2 Reg. x 18.

2. *rex* for *raen*, which is perhaps the original reading. Whether *romadmim* is independent dative, or simply dative for genitive, is uncertain.

3. Emending to *serthaib*, cf. 135, 513, 1010, 2285, etc.
CXIX

6793 Ro thraeth na túsatha dhíana,
do-s-rat fo gláed comráda;
    tria lomnbruth na mbríg mbassa
    ro lín tondgur diúmmusa.

6797 Do-raírohel ilar tíri,
cúaird gairbthenn fo cheoemríge;
    Daulid, ciarbo deóda doss,
    do-rígní mór d'immarbos.

6801 Día ro ráined leis lín slóg
    baí fo chumachtu clannmóir;
    dia tuc in mnaí, do-rímid !
    dia ro marb a tréimilid.

6805 Dáinib, dínib, tólaib dind,
    máinib, nílib a mmórmind,
    glé ro-s cacht tria gráin tria chath;
    do-s-rat fo thráig dia troethad.
(6793-6) He overthrew the swift peoples, he put them under firm submission; through the strong fervour of the virtues of his hand a wave of vanity filled him.

(6797-6800) He travelled round many countries, a rough hard circuit with fair kingship; David, although he was a holy champion, committed many transgressions.

(6801-4) When the number of the hosts was counted by him, he was in power with numerous children; when he took the woman – recount it – when he killed her strong warrior.

(6805-8) With people, with hosts, with many strongholds, with riches, with thousands of their sacred objects, he clearly enslaved them through his terror, through his battle; he overthrew them in subjection.

1. Literally: 'in glue of submission', taking comṛad to be the equivalent of comṛar.

2. Taking bassa as gen. sg. of bass, for metrical purposes.

3. Following Stokes's emendation to rośirmex.

4. Assuming an infixed neuter pronoun.
Ór faídeid Lòb, ba trúag scéil,
d'áirim slúag mac n-Israhél
óthá Dán, fri thóla Dé,
co clár brega Bersabe.

Noí mis lána, láthar trice,
is oenlá tesbaid di fíocht,
fri riad robalec na tríath temn
co toracht Hirusalem.

Do-rigní Lòb dund ríg ráin
in slóg do rím 'n-a ri[g]dáil,
cóir ad-fét dešerc Dé dil:
trí chéit dešo di mélib.

Ocht cét mélí fo roen rocht
díni na n-oentreb ndesó;
treb Iuda [i]ar fír, ad-fét scéil,
oóc cét mélí fer fortrén.

dec doim, R.
(6809-12) From when Joab was sent, it was a sad story, to count the hosts of the children of Israel against God’s will, from Dan to the plain of the land of Bersabee.

(6813-6) [It was] nine full months, a swift affair, and one day short of twenty, for the very strong journey of the stout chieftains, until he reached Jerusalem.

(6817-20) Joab enumerated the host for the noble king in his royal presence, he tells properly God’s charity: thirteen hundred thousand.

(6821-4) The host of the Eleven Tribes was eight hundred thousand under the path of laws; the tribe of Judah truly, the story tells it, five hundred very strong men.
Iar each n-áraim díb ar úair
co slánaib síd fri sréithbúaid,
ro ráid in ní a, níall cén lén,
'Torraim Dí a slúag n-Israhél.

'Mení-a bennachad Iób án',
ar int angel óg immár,
'serg Dé ro fig for far tur,
eter ríg ocus phopul.'

Iób ba óg im guim cert
dom ríg, domh a slóg ba sainse; ọ thír do thír fri bríg móreth,
änd ríg dia ríim ro fásed.

************
(6825-68) After each reckoning in turn with sureties of peace for an array of virtue, the warrior said, a voice without sorrow: 'God has counted the host of Israel'.

(6829-32) 'If noble Joab had not blessed them', said a pure modest angel, 'the anger of God would have oppressed your host, both king and people'.

(6833-68) Joab was pure in a proper deed, he was especially loved by the king and the host; he was sent by the king to count them, from land to land by the virtue of judgments.

1. Prototypic 3 sg. corresponding to de-ruirem. But Burney suggests 3 sg. subj. of de-formaig, of. Adaugat Dominus Deus tuus or populum tuum quantus nunc est II Reg. xxiv 3. (M, B)