Saltair na Rann

In 1883 Whitley Stokes published an edition without translation of the Middle Irish biblical poem *Saltair na Rann* from MS Rawlinson B 502[1] in the Bodleian Library, Oxford (Anecdota Oxoniensia. Mediæval and Modern Series Vol. I, Part III). During the 1970s Professor David Greene conducted a seminar on this text at the Dublin Institute for Advanced Studies. As a result, he published with Fergus Kelly an edition and translation of *The Irish Adam and Eve story from Saltair na Rann* (lines 833–2240) in 1976. This was accompanied by a volume of commentary by Brian O. Murdoch, published in the same year. Both volumes are currently in print, and for sale at €15 each (€25 for the pair).

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

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

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

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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.

6529 Síl Saü[i]l snímaich fri srén

for clainn n-Íraig n-Israhél;

níro-s liūna hed dia cur

acht mad treb Iūda a hoenur.

6533 Do-rat Abner tria gail ngúir

rígi d'Ispas mac Saüil;

for deicht[h]reib tārraid a réir

is for treib Beniëmēin.

6537 Iar ndechraib dōib, díni Dé,

debthaig immon n-ardríge,

cen tlí tarba, for aig thaig,

níptar amra oentadaig.

6541 Fo-s-rālaig cen ríge rúad

ōr' sāraig Saül Samúal;

imma ndūinib duinnig dúir

níptar súinig síl Saüil.

****

(6529-32) The children of anxious Saul restrained [1]
the wrathful Children of Israel; nobody offended them for
a time regarding their contract [2] except the tribe of
Judah alone.

(6533--6) Through his keen valour Abner gave the kingship
to Isboseth 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 [3] without strong kingship
since Saul had outraged Samuel; the children of Saul
were not ...... [4]

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1. Taking srén to be a by-form of srían, 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 F 181. 72.

4. There are no other examples of súinig or duinnig.

6545   Bae [dígal] deithbir do ráith,

        dīrain for deichthreib dimbláith,

           la taidbsin fainni fo rúin

           i n-aimsir clainni Saüil.

6549   Ro-dos selaig cech slúag saer,

        ro-dos dedaig fo dubraen;

           garbthenn do-s-rimmart cúairt cacht,

           do-sn-armcell cech n-ēcomnart.

6553   Ro-dos troeth cech n-olc ar húair

        ro-s glaed cech locht cen lonnbúaid,

           do-s-rimgair ar cech coí cath

           ind inbaid ro baí in dígal.

6555.   sechcoí, R.

(6545--8) There was immediately a just vengeance,[1]
a dropping (?)[2] 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 (?)[3]
them in every way in the time of the vengeance.

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1. Cf. Boí tra dígal mor for dechtreib,
LB 129 [b] 57.

2. Following DIL s.v. dírain.

3. Following DIL s.v. do-im(m)gair.

C X I I I

6557
Ro gab Dauíd, tōla nglé,

rígi n-ōgda n-Iudaide,

iar ngormchath na ngrúad ngúr

i torchair slúag im Saúl.

6561
Ro aittreb i n-Ebrón án,

ro chaitreb Cebrón comlán,

for treib Iudae, cen grís nglé,

sé mís ocus secht mblíadne.

6565
Foídis Dauíd, cen síl mbróin,

techt co Ispas mac Saóil,

co tuctha dó, saer sluinter,

Míchol chaem a chétmuinter.

6569
Ispas mac Saúil cen lén

ro gab ríge n-Israhél;

da-fuc Míchol, cíarb' olc leis,

ō Alathais mac Laïs.

(6557-60) David, clear abundance, took the full kingship of
Judah after the harsh battle of the **1** sharp heights ´ in which
a host fell around Saul.

(6561--4) He lived in noble Hebron, he frequented perfect
Cedron (?), **2** over the tribe of Judah without clear
contention, for six months and seven years [ii Regum v 5].

(6565--8) 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 Cedrón 5239.

6573   Co rucad do Dauíd húad,

'Ar buide n-Iuda n-ollmúad,

ar mbeith iar mbēs hi toebtaid

do-grēs innar fīroentaid.'

6577   Baï cluichi garb, glinni glór,

for ochair linni Gabōn,

eter Abnér mac Néir nāir

is Iób mac Sairb soerāil.

6581   Cethror ar fichit co glé

do Beniemin is d'Iudae,

fo chutrummu cen cloí clú,

do-rochair 'sin cétchuinnscliu.

6585   'Sin gleō thánaise iarna rím

do ócaib Beniëmín,

do-rochratar, traig fri traig,

trī fichit ar trīb chētaib.

(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.

6589   Ro mebaid in cath iar sin

    for Abnér cona slúagaib;

        Asser mac Sairb, srethaib scél,

        conid ann ro marb Abnér.

6593   Iób ba dícerta crích,

    toísech míltnechta Dauíd,

        mac Sairb, ba glangēr im gail,

        ro marb Abnēr 'n-a dígail.

6597   Banna ocus Recab, réim rúin,

    marbsat Ispas mac Saúil;

        fri sretha sell iarna díth

        rucsat a chenn co Dauíd.

6601   Céin báe Dauíd for Iuda trén

    ria ríge mac n-Israhél,

        i n-Ebrōn fri gním n-aircc n-íd

        bretha sé maic do Dauíd.

6604.   .uii., R.   .ui., LB 130 [a] 35.

(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.

(6593–6) 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 turns,[2] they brought his head to David.

(6601–4) While David[*] was over strong Judah, before ruling Israel, six[3] sons were born to him in Hebron for a difficult (?) ....,[4] deed.

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

2.   Cf. 2595, 6395

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

4.   aircc as an adjective is poorly attested and íd is a hapax. Perhaps read aircc níth 'difficulty of valour'. ●

＊ The line is too long; read bae-sium? (B)

6605   Ammon a sinser, slicht n-óg,

            Eleäb, Abisolōn,

                Athenoias fri gart nglan,

                Asfothías ocus Esrom.

6609   Rí do-rat recht n-Iuda n-oll

            do Dauíd deōda drechdonn;

                srethaib slánaib, slógaib sīd,

                co ngrádaib ro gab Dauíd.

****

. . . .

(6605--8) Ammon the eldest, a pure lineage, Cheleab, Absalom, Adonias, with pure hospitality, Saphathia and Esron.

(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.

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6613 Tinólsat dáil, derb cen lén,

sruithred slóig mac n-Israhél;

  iar timnu Dé, dín cech síd,

  do-deochatar co Dauíd.

6617 Do-ratsat rígi, réim nglé,

do mac amra Iësse,

  do Dauíd cona mílib,

  for túathaib, for iltírib.

6621 Ro gab Dauíd rígi rān

cecha críchi co comlán

  ōthá Dán, fri tola Dé,

  co clár broga Bersabe.

6625 Ar cruth cen galle im gaes [slain]

ar saere, ar airmitin,

  ní baí remi i-nnach dú

  ríg n-aile badad amru.

6629 Lín a muirech, lín a mál,

rīm a ruirech co rográd,

  lín a slúaig sláin 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   cf. 6811
the land of Bersabee.

(6625--8) For shape, without blemish in valour,[1] for nobility,
for respect, there was[2] 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:[3]
it was a great assembly they held.[4]

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1. The gaes of R does not give rhyme.

2. Note the acc. after ní baí; cf. DIL A 467. 43 ff.
3. Read lín a slóg slán fri sár slat (B)
4. Perhaps read tinólsait, treated as an absolute form,
as against ro thinólsat 5729, 5748.

6633 Trīcha blíadna, cen baes bríg,

iar n-urd ríagla i n-aes Dauíd,

  for tīr, for talam trebt[h]lacht

  coro gab fīr flathemnacht.

6637 Do Dauíd cen tressi trā

sluinnit sēissi senchassa;

  fri cethrachait mblíadan mbalcc

  ro ríaglad a follomnacht.

6641 Cethri córaid, cóir a ndíth,

do-rochratar la Dauíd :

  Benedab, Séb, Góla cain,

  is in fer co sé meraib.

6645 Cethrur na lúaided laíded nglé

la Dauíd mac n-Īesse :

  Ethán delbda, tōlaib rún,

  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[1] 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,[2] Saph,[3] fair Goliath, and the man with six fingers.[4]

(6645--8) Four who used to practice clear singing[5] with David son of Jesse : shapely Ethan, with hosts of mysteries, Asaph, Heman,[6] Idithun.[7]

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1.   A variant of *tréis* 'weakness', abstract of *tréith*, cf. 667, 7247.

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 *laíd nglé* 'a clear song', since the line is hypermetrical.   (Also B)

6.   I Par. xv 19.

7.   I Par. xvi 41-42.   The four names are similarly linked in Mac Cosse's poem *A Dé dúilig*, cf. ZCP iii 20. 31-2.

6649 Agitophēl, sōd cen greis,

is Hissau Arachiteis,

dēde sīnchomairdib síd,

da p[h]rīmchomairlid Dauíd.

6653 Tan ro gab airichas n-ardd

Dauíd daigermass derbgargg,

fri ág n-úathmar úas cech bla,

ba slán don túat[h]ach trīcha.

****

. . . .

(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.

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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 cosin airdiu síd
'with the sign of peace', cf. airde síde Wb 24 b 28.
co sonairdib (B), cf. 2778. 'with happy signs
of peace' (B);

6657 Túargabad lais, líth cen lén,
  prīmchathir mac n-Israhél
   for slēib Siŏin, srethaib sell,
   cor fothaig Hierusalem.

6661 Suidig for slēib sossad slán,
  Siŏn snéid, srethaib saergrád;
   ro-s mathig fri tōir úas dinn
   cathir cōir fa gabulrind.

6665 Trīcha mīli, mod cen hír,
  lotar d'ócaib la Duíd,
   ar cenn na hāirce co ngrād
   co tegdais Aminadāb.

6669 Cona classchétlaib glinnib,
  cona cruittib ceólgrinnib,
   co n-orgán caíniu clíaraib,
   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.

'aspects' B

(6661--4) He establishes[1] a safe abode on the mountain,
lively Zion, with ranks of noble orders, he made good[2]
the proper city with compasses,[3] 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.

clear

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

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

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

3. This seems a misunderstanding of aedificavit
per gyrum 'he built it in a circle', 2 Reg. v 9.

6673   Baí ind ārc for cuclaige gell

'coa tabairt di Hierusalem;

tārall lám Oxa in n-āirc n-óig :

ba marb Oxa fo-chétóir.

6677   Úair do-s-fúargaib, rígda ell,

co slúagaib Hierusalem,

ārcc Dé thargcai ōs cach traig

tucad lais don p[h]rīmchathraig.

6681   Riasin n-āirc noīb noīthi māil,

lingged ar fāilti ndermáir

Dauíd fria lúth, línib smacht,

amal drúth i[s] furseóracht.   c /

6685   Ba degrach ro déc i-mmach

Míchol menmnach merúallach

forsin ríg, rēim cen dochta;

ba réil di a himnochta.

(6673--6) The Ark was tilting ....[1] when being brought to
Jerusalem,[2] Oza touched the holy Ark : Oza died
immediately.

(6677-80) 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.

(6681--4) Vigorous David was leaping with exceeding joy
before the holy Ark which poets exalt, with hosts of
commands, like a jester clowning.

(6685--8) It was angrily that courageous and foolishly proud[3]
Michol looked out at the king, a course without strictness;
his nakedness was plain to her.

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

2.   We ~~next~~ must read d'Hierusalem.

3.   degrach, menmnach, úallach occur together
at 5471-2.

6689 Ro chúrsaig in ríg fo meirg

coro ndúsaig fo mōrḟeirg,

  co tarat Dauíd, delm n-om,

  a mallachtain ar Míchol.

6693 In c[h]athir cen tomaidm tenn

dían comainm Hierusalem,

  cain cumtach, clú cota-gab,

  ōs cach dū do-ḟúargabad.

****

. . . .

(6689-92) She reproached the king harshly so that she
roused him to [x]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. dusfiusced do Øbethu,
Res. ii 316. 2. ‾(M, B)

6697 Dauíd co trethnaib tor trell

for srethbruig Hierusalem,

  ro ríagla fo delba tlacht

  trí blíadna derba tríchat.

6701 Ro srethaig tolgdāil tríath tenn

iar torgbāil Hierusalem,

  ōs cech dándíne drong trén

  i llánrige n-Israhél.

6705 Mespossad fri attach n-án,

mac baccach baí ic Ionadán,

  da-fuc Dauíd ōs drongaib

  sech cāch inna bithc[h]ommaid.

6709 Ammōn mac Dauíd, delm n-án,

do-rat forrān 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) Miphiboseth 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 Ammón mac nDuíd,

co mbaí cen díamra fo greis

teóra blíadna for longais.

6717   Muinter Dauíd, fri síd slóg,

fecht lotar co ríg n-Ammón;

impu ro ger[r]tha a tuinchi

is ro ber[r]tha a lethu[l]chi,

6721   NĪ-s relic Dauíd, delm n-óg,

día n-imcaisin don mórslóg;

fria n-athnugud, fria togo,

ro bátar i n-Hericho.

6725   Tuc Dauíd Annōn mac Nāis

rīg n-Ammón i ndig tiugbāis,

co tuc a mind dia chind chóir

i rabi talland dergóir.

(6713--6) Absalom, not for peace, killed Amnon the son of

David, so that he was three years in exile clearly

under protection.

'under attack' IAE, cf. 6251 'by force'

(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.......**1**

king of the Ammonites

(6725--8) David caused Hanon son of Naas to die, **2**

and took from his proper head his crown in which

there was a talent of red gold. **3**

---

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

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

3.   In the Bible story the crown is taken from
Melchom, I Par. xx 2.

6729 Ro art Dauíd, glérib crech,

   tír n-Ammōin for cech n-oenleth;

    ro damnad co sathib slóg

    Ramath, cathir na n-Ammōn.

6733 Teōra blíadna, bochta bríg,

   boí gorta i n-aimsir Dauíd,

    co tarmartad huili a mbás,

    i cinaid Ammōnitās.

6737 Saúl ro bris cotach ngér

   Ammōnita is Israhél,

    do-s-rat fo chrúach cachta,

    ro marb slúag Ammōnita.

6741 Aingel Dé thāric cech síd

   rāidid co glé fri Dauíd :

    'Arnā raib dígal for slóig,

    a díbad for síl Saóil.'

6731. sáthib, R.

6741. Angle, R.

6743 sis Saóil, R.

(6729-32) David, with clear plunderings, struck the land of
the Ammonites on every side; Rabba,[1] 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.[2]

(6737-40) Saul broke the harsh treaty between the
Ammonites and Israel, he killed the Ammonite host, he
placed them under bloody captivity.[3]

(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.'

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

2.   2 Reg. xxi 1 ff.

3.   The rhyme cachta : Ammoníta is strange,
but a similar one occurs at 6747--8. *The line is a syllable
short.*

6745 Do-ratta dar cenn int slóig

morfessiur clainne Saóil,

  do-s-ridnacht Dauíd datta

  i lámaib Ammoníta.

6749 La hAmoníta coa taig

ar chomailliud in chotaig,

  do réir Dé, sochlai senchai,

  ro chrochdai i n-oentelchai.

6753 Sedba, Sobab, Nathan nár,

Salemon ocus Ibár,

  Elessía lánmas cech día

  Iáfeig ocus Iabía.

6757 Elizamm(ma), aurdaig rád,

Elida, Elezeliáb,

  clanna Dauíd, sretha snó sell,

  bretha dó i n-Hierusalem.

6761 Rí con-ammodair bith mbán,

rí co n-alladaib ollmár,

  rí co lainib lúathaib líth,

  ōs túathaib túargaib Dauíd.

(6745--8) Seven[1] 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 fulfil the treaty, famous history.

(6753--6) Samua, Sobab, modest Nathan, Salomon, Jebahar, fully lovely Elisua every day, Nepheg and Japhia.[2]

(6757-60) Elisama, saying of ceremony, Elioda and Eliphaleth,[3] 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.

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1. 2 Reg. xxi 9.

2. 2 Reg. v 14, 15.

3. 2 Reg. v 16.

6765   Tinōlsat deimni teclai

slúagai sergi Sireodai,

     co tolcaib na tor talc trén

     do orgain mac n-Israhēl,

6769   Do díbad túath i traite,

do chrínad úad Affraice,

     co tindriud na tríath, torm tenn,

     do hindriud Hierusalam.

6773   For-rogellsat iar fír fecht

no ragtais i tír n-Ēgept,

     co brāth nā targtais día tig

     cor airgtis Alaxandir.

6777   Fōcart dōib Dauíd, derb drúad

fo-s-rōpart in serb slegrúad,

     co mbátar lána lergga

     do na srábaib srebderga.

6779.   lanaib lerggaib, R.

6780.   srebdergaib, R.

(6765--8) Numerous [1] firm Syrian certain bands [2] collected, with the attacks of the strong stout warriors, to destroy the children of Israel,

(6769-72) To exterminate peoples swiftly, to lay waste .... [3] of Africa, with the attendance [4] 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 (?). [5]

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1. Taking slúagai for slúagdai.

2. A hapax, but presumably connected with teclaim.

3. No meaning of úad seems to fit here. We might amend by reading : Do díbad tríath i traite / do chrínad íath n-Affraice / co tindriud na tríath . . . .

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

5. Cf. DIL s.v. sráb.

6781   Ort díb Dauíd, delbda drech,

deich míli derbdai traigthech,

    ocht cét córad carpat crúaid,

    cethorcha míli marcslúaig.

6785   In rí do-rúasat cech ríg,

rí cen gúasacht cen dimbríg,

    ría nDauíd trén derbdai raind

    do-s-rat hi rén romadmaim.

6789   Slúag na Serda, sretha[ib] drong,

fri fúam febda faebarglonn,

    lethnaib lúathaib lúardaib lac

    trethnaib túathaib tinólsat.

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. . . .

(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 **2** by David whom verses assert.

(6789-92) The host of the Syrians assembled, with **3** 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.

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

2. rén for raen, which is perhaps the original reading. Whether romadmaim is independent dative, or simply dative for genitive, is uncertain.

3. Emending to srethaib, cf. 135, 513, 1010, 2285, etc.

6793   Ro thraeth na túatha díana,

do-s-rat fo gláed comríada;

tria lonnbruth na mbríg mbassa

ro llía tondgur díummusa.

6797   Do-rairchel ilar tíri,

cúaird gairbthenn fo choemríge;

Dauíd, ciarbo deōda doss,

do-rigni mōr d'immarbos.

6801   Día ro ráined leis lín slōg

baí fo chumachtu clannmór;

dia tuc in mnaí, do-rímid !

dia ro marb a trénmílid.

6805   Daínib, dínib, tólaib dind,

maínib, mílib 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;[1] through the strong fervour of the virtues
of his hand[2] 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[3] by him,
he was in power with numerous children; when he took the
woman - recount it - when he killed her strong warrior.[4]

(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.

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1. Literally : 'in glue of submission', taking
comríad to be the equivalent of comríar.

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

3. Following Stokes's emendation to ro áirmed.

4. Assuming an infixed neuter pronoun.

6809   Ór faíded Iōb, ba trúag scél,

d'ārim slúag mac n-Israhél

ōthā Dán, fri thola Dé,

co clár broga Bersabe.

6813   Noí mīs lána, lāthar trioc,

is oenlá tesbaid di fichit,

fri ríad robalcc na tríath tenn

co toracht Hirusalem.

6817   Do-rigni Iōb dond ríg ráin

in slóg do rím 'n-a rí[g]dáil,

cóir ad-fét deserc Dé dil :

trī chēt deëc di mīlib.

6821   Ocht cēt mīli fo roen recht

díni na n-oentreb ndeäc;

treb Iuda [i]ar fír, ad-fét scél,

cōic cēt mīli fer fortrén.

6820.   dec doín, 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 *thousand* very strong men.

6825   Iar cach n-áraim díb ar úair

26   co slánaib síd fri srethbúaid,

27   ro ráid in nía, núall cen lén,

28   'Torraim Día slúag n-Israhél.

6829   'Meni-s bennachad Iōb án',

30   ar int angel óg immár,

31   'ferg Dé ro fíg for far tur,

32   eter ríg ocus phopul.'

6833   Iōb ba óg im gním cert

34   dond ríg, dont slóg ba sainserc;

35   ō thír do thír fri bríg mbreth,

36   ōnd ríg dia rím ro faíded.

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. . . .

(6825--8) After each reckoning in turn with sureties of peace
for an array of virtue, the warrior said, a voice without
sorrow : 'God has counted[1] 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--6) 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.

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1. Prototonic 3 sg. corresponding to <u>do-ruirem.</u> But Rumoyan
suggests 3 sg. subj. of <u>do-formaig</u>, cf. <u>Adaugeat</u>
<u>Dominus Deus tuus ad populum tuum quantus nunc</u>
<u>est</u> II Reg. xxiv 3. (M, B)