

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.

6837 Fergach fris Fíadu, feidm n-úag,
 38 ar a n-árim na mórslúag,
 39 úair nārbo leis as nach cruth
 40 a mblíathad nach a n-ētiud.

6841 Baí ferg aili la Día ndil
 42 la thigerna do noebnim,
 43 diar ort a mílid, mét gal,
 44 tuc a mmaí iar n-a marbad.

6845 Ro ráid Spirut Dé fri Gád
 46 aithesc glé crichid comlán :
 47 'Ráid fri Dauid, ní gō, gaib
 48 rogo dó ar trīb brethaib.

8 6849 Secht mblíadna dó bochta búan
 50 ocus gorta ~~copa~~ imlúad,
 51 nō trī mīs agair ria creich
 52 nō grís galair trīb latheib.'

C X X I

(6837-40) God was angry with him, pure work, for numbering the great hosts, since their feeding and clothing was not his in any respect.

n/ (6841--4) Dear God, his lord from holy heaven, had another (reason for) ~~anger~~, when he killed his soldier, number of battles, he took his wife after killing him.

(6845--8) The Spirit of God said to Gad a clear prudent perfect speech : 'Tell David, no lie, offer him a choice of three judgments.

(6849-52). Seven ¹ years of lasting poverty for him and famine ~~with its mention~~, ² or three months he is driven before pursuit, or the heat of sickness for three days.

1. Following 2 Reg. xxiv 13 (septem annis) against I Para. xxi 12 (tribus annis).

2. tribus mensibus fugies adversarias tuos, et illi te persequentur = tribus mensibus te fugere hostes tuos et gladium eorum non posse evadere.

6853 Ro ráid Gád fri Dauid tan
52 ciarbo chrád ria menmanrad :
55 'To-t-icfa dígal nō chath
56 tria th'imrádud ndiunmasach.'

6857 Coro gáid Duíd iar sein
58 a seerad for a náimteib;
59 'Dígal bas maith lais fo-dēin
60 tabrad forru dia ógréir.'

6861 Dauid ba bibdu rechta
62 fri cach timnu tarmthechta;
63 d'fis tríalla deochair do chath
64 Fíadu fris feochair fergach.

(6853--6) Gad then said to David, though it was a torment to his mind, 'Punishment or battle will come to you as a result of your vainglorious design'.

(6857-60) David prayed then that he might be saved from his enemies : 'Let him impose whatever punishment he sees fit on them ¹ according to his will'.

(6861--4) David was a law-breaker, transgressing ² against every commandment; God was severe and angry against him to find a journey of change to battle (?). ³

1. We would expect forom 'on me'. But cf. 6865--8.

2. Taking this to be an unattested adjective.

3. The meaning here is not clear.

6865 Ro-s n-ort int angel co snéid
 66 tria chinaid díumsa Duíd,
 67 sechtmoga míli, mór scél,
 68 do díni mac n-Israhél.

6869 Do-rigni Dauid fo gail
 70 aithirge fo thromdéraib,
 71 co cétlodaib salm, slechta
 72 i n-étgodaib oilecda.

6873 Rí ro dēt dílgud derb dein
 74 do Dauid dia mōrchintaib,
 75 do decoraib a gnīm olithi
 76 iar n-a hettlaib athirgi.

6877 Do-deochaid Gād glanbda glē
 78 co mac n-amra n-Iésse,
 79 co n-érbairt fris, fáth cen chlith :
 80 'Dēna tegdais don Chomid.'

C X X I I

(6865--8) The angel swiftly killed seventy thousand of the assembly of the Children of Israel for the sin of David's pride, a great story.

(6869-72) Afflicted David repented under heavy tears. with singings ¹ of psalms, laid low in garments of sackcloth.

(6873--6) The king granted certain and good forgiveness of his great sins, of the disgraces of his hidden deeds, to David after his humilities of repentance.

(6877-80) Pure bright Gad came to the famous son of Jesse and said to him, reason without concealment : 'Make a dwelling for the Lord'.

1. Formally from cétlud, but it must be a derivative of cétal.

6881 Túargaib altóir do D'ia dil,
82 buidnib, balcethóir don Chomaid,
83 i n-aria, cen lunní lí,
84 Orna Unndi Iabussi.'

6885 Do-rinnscan Dauid in sein
86 do ruirig nímí noebgil,
87 ní cheil, fri gním nglérda nglan,
88 tempul sain ségda Solman.

6889 Mór míli iar sēt ro slass,
90 mór cēt, mór ndíni ndronmass;
91 mór slúag ro smacht fri snúad sel,
92 ní trúag ro-s n-ort int angel.

(6881--4) Raise an altar to dear God, with bands,
a strong help for the Lord, in the area, without the
shade of boldness, of Areuna the Jebusite.¹

(6885--8) David began that, for the ruler of bright
holy heaven -- he does not conceal it -- as a bright
pure deed, the especial noble temple of Solomon.

(6889-92) Many thousands were killed along the path,
many hundreds, many strong lovely hosts; he punished
many hosts with beauty for a time, not pityingly did
the angel strike them.

1. This is a transcription of in area Areuna Jebusaei,
2 Reg. xxiv 18, contaminated by the Ornan of the
parallel passage I Par. xxi 18.

C X X I I I

6893 Do-rodíusaig Día a mac
 94 'n-a agid fri frituttacht;
 95 mōr d'ulc tria brathaib ro gní
 96 dia athair combad athrí.

6897 Do-rinól slúag sleōda snéid
 98 i n-agaíd ndeōda Dauíd,
 99 tria bladblat feib ro fírad
 6900 co tarmart a athríad.

6901 Túargaib co slúagaib co sreith
 02 co mbúadaib, co mbritheannaib;
 03 nír fírda dó dul don chath
 04 iar techt co ríona a athar.

6905 Abisolón, srethaib slúag,
 06 ro thinól oath claidebrúad
 07 d'innarba Dauíd co trén
 08 nā beth for orích n-Israhél.

C X X I I I

(6893--6) God stirred up his son in rebellion against him; he did great harm through his treacheries to his father so that he might be deposed.

(6897-6900) He collected a swift¹ host against holy David, as it was brought about through his fame and strength, so that he was nearly deposed.

(6901--4) He rose up with hosts, with a rank, with virtues, with judges; it was not right for him to go to the battle after coming to his father's queens.

(6905--8) Absalom, with ranks of hosts, assembled a battle of red swords, to banish David strongly, so that he should not be over the land of Israel.

1. A hapax.

- 6909 Glérdin ro fersat in cath
10 tréfnfir Dauid co mórrath;
11 ria crúadgail na córad crón
12 ro theich slóg Abisolón.
- 6913 Ūa[r] ro mebaid in cath cerb
14 for Abisolón slegdergg,
15 a mong buidi, mín a dath,
16 ro giúl do géscu darach.
- 6917 Iób tréfnfer derbtha tréith,
18 toísech míltnechta Dauid,
19 don chath chrodonn ro gab greim :
20 ata-comong do oenbéim.
- 6921 Ó shunn ro marbad a mac
22 do-rarbrad fo thochoiracht,
23 co tarmairt éc, ba scél tróg,
24 do chumaid Abisolón.

(6909-12) David's champions of great virtue fought the battle excellently; the host of Absalom fled before the hard valour of the dark warriors.

(6913--6) When the sharp battle went against Absalom of the red spear, his yellow hair of smooth surface caught in the branch of an oak-tree.

(6917-20) Joab the champion whom chieftains affirm, the leader of David's army, took advantage of the blood-red battle : he kills him with a single stroke. ¹

(6921--4) After his son had been killed he was cast down in sorrow so that he nearly died for sorrow after Absalom; it was a sad story.

1. The rhyme greimm : oenbēimm is poor, but it does not seem likely that we should read -bēimm.

- 6925 As-bert Iōb, ba scēl trēith,
 26 fíad int slóg mór fri Duíd :
 27 'Raga bás baíde fo brón
 28 do chainne Abisolón.'
- 6929 Iarum ro gab a ríge
 30 Dauíd co n-ilur míle,
 31 úair do-rochair leis i cath
 32 Abisolón slógbúadach.
- 6933 D'fíllíad for Duíd dána
 34 co n-immud cech drochdála,
 35 Abisolón dían díumsaig
 36 ríana rían do-rodíusaig.

-
6927. Ragabas bás, R.
6933. Dillíad, R.


(6925--8) Joab said -- it was a sad story -- to David in the presence of the host : 'You will die in sorrow of regret, from lamenting Absalom'.

(6929-32) After that David, with many thousands, took his kingship, since Absalom of the victorious hosts had fallen by him in battle.

(6933--6) He stirred up swift vain Absalom before his path to betray ¹
² bold David with a multitude of evil meetings.

1. The asf. for metrical convenience ?

2. The emendation is Meyer's. Fellaid (for) is normally an a-verb, but fillind may have been chosen for the rhyme with immud.

- 6937 Dia t^án^íc Dauid an-dess
 38 dar Iordanén n^ír^b imchres,
 39 t^árⁿact^ár 'n-a dáil cen lén
 40 slóig Iúda, slóig Israhél.
- 6941 Ro f^ér slóg Iúda co slán
 42 fáilti fri Dauid ndermár;
 43 ba fáilte f^óil, n^ír^bo thrén,
 44 fáilti slóig mac n-Israhél.
- 6945 Ro f^ér Sephi gléssib glór 
 46 for séssib Abisilón;
 47 ro thríall cath aili fo greim,
 48 mac Bachaire ó sléib Efraim.
- 6949 Sephi mac Bachaire braiss
 50 do chlaime Israhél admaiss
 51 ro thinól slóg, n^ír^b fri síd,
 52 do choméirge fri Duíd.

C X X I V

(6937-40) When David came from the south, across the Jordan which was not narrow, the hosts of Judah, the hosts of Israel came without sorrow to meet him.

(6941--4) The host of Judah gave great David a complete welcome; the welcome of the host of Israel was a subdued one, it was not strong.

(6945--8) Seba the son of Bochri, from Mount Ephraim, gave voice with devices to the plans of Absalom, he attempted another battle. **1**

(6949-52) Seba the son of swift Bochri, of the lovely children of Israel, collected a host, not for peace, to rise up against David.

1. For the collocation greim catha see DII
G 151. 17 ff.

6953 Ro mebaid fair, ní fúair dín,
54 ria n-Iób co muintir Duíd,
55 co rocht in cathraig, céit mbla,
56 Abella Pedemacha.

6957 Coro ngiúil Iób ilar cath,
58 nírbu chiúin cóir co n-armrad,
59 co ndessid mar dlúm dar dreich
60 immon dún do cach oenleith.

6961 Bae banscál ecnaid is' dún
62 iar freoraib im cech glanrún;
63 d'acallaim Iób baí 'sin chath
64 do-luid for mír na cathrach.

6965 Go relic gairm, ba gnám n-óg,
66 for mac Sairb, nírbu erthróg,
67 don mír fiad int slóg i-mmaig
68 co ndernai Iób d'acallaim.

(6953--6) He was defeated by Joab with David's people,
he got no refuge until he reached the city, hundred of
shouts, Abela and Bethmaacha. **1**

(6957-60) And Joab of many battles stuck to him, he was not
quiet and fitting with his armed band, and settled like a
cloud over the face around the city on every side.

(6961--4) There was a wise woman in the stronghold with
solutions for every pure mystery; she came on to the
wall of the city to talk to Joab who was in battle
array.

(6965--8) And she called out, it was a pure deed,
to the son of Sarvia, who was not miserable, out from
the wall in the presence of the host, so that she
spoke to Joab.

- 6969 'A Iób, it foimsid fri síd,
70 a ohoimsid for slóg nDuíid;
71 nā himbeir luinni co lén
72 for muimmi mac n-Israhél.
- 6973 Senfoccul búada, búan scél
74 la túatha mac n-Israhél,
75 'Do cach cheist chialchaid ro-t chná :
76 iarfaig in Pedemachá.'
- 6977 Ro ráid Iób ilar dáil
78 fiad int slóg frisin mbanscáil :
79 'Teilge cenn meic Bachairi 'mach;
80 nī gébthar ell na cathrach.'
- 6981 Ro rádi in ben iar sein
82 co mbláthi, cen imresain :
83 'Ferr oenfer dont slóg do dul,
84 indá in mór do mudugud.

1

(6969-72) 'Joab, you are a calculator of peace, o controller of David's army; do not wreak sorrowful wrath on the foster-mother of the Children of Israel.

(6973--6) There is an old saying of virtue, a lasting story, among the peoples of the Children of Israel : Whatever hard question has consumed you : Ask in Bethmaacha.' 2 3

(6977-80) Joab of many meetings said to the woman before the army : 'Throw out the head of the son of Bochri, the city will not be taken advantage of.'

(6981--4) The woman said after that, mildly and without contention : 'It is better that one man of the host should go than that many should be destroyed'.

1. foimsid is a hapax, formed in the same way as the well-attested coimsid.

2. DIL C 174. 81 suggests that cíalchaid is a metrical adaptation of cíalchrúaid.

3. 2 Reg. xx 18.

6985 Do-rigned [in] sain ar Iōb
86 mac Sairb fri sretha soerslóg;
87 cern meic Bachairi i-mmach
88 ro lād dar mūr na cathrach.

6989 Do-rumalt Dauid cen chess
90 a horddan, a hairechass,
91 co fargaib fri Solam slán
92 iar sin in flaithius forlán.

6993 Samma mac Geraid co ndíth
94 iar ndebaid dó fri Duíd,
95 re slécht do Dauid co trait,
96 dar Iordanān dia tánic.

(6985--8) That was done as Joab asked, the son of Sarvia with the ranks of noble hosts; the head of the son of Bochri was thrown out over the wall of the city.

(6989-92) David enjoyed his dignity and dominion without sorrow until he left the complete sovereignty after that to healthy Solomon.

(6993--6) Semei son of Gera, with loss, after fighting with David he submitted swiftly to David when he came over the Jordan.

6997 Ro gab Solam, srethaib slúag,
 98 rígi n-Israhél n-adruad;
 99 rí samlaid ní fríth sumn sel
 7000 eter talmain is noebnem.

7001 Co n-ecnu óg, co cruth glan,
 02 targai cech slóg séis Solman;
 03 ba lór forggal ós cach maig
 04 ar erddan, ar airmitein.

7005 Ecna Solman, srethaib slóg,
 06 ós bith bladmar mar dergór;
 07 mac samla Solman, síth nglan,
 08 ní fríth do rígaib talman.

7009 Dá arríg dēc, dígrais gair,
 10 hed ro bátar ic Solmain;
 11 cāch for a chúaird, demin scél,
 12 for dá thúaithe dēc Israhél.

C X X V

(6997-7000) Solomon with ranks of hosts took the kingship of strong Israel; no such king has been found here at any time, between earth and holy heaven.

(7001--4) With pure wisdom, with fair shape, the wisdom of Solomon rules over every host; it was sufficient witness everywhere of dignity, of reverence.

(7005--8) The wisdom of Solomon, with ranks of hosts, is like red gold over the famous world; the like of Solomon, pure peace, has not been found among the kings of the earth.

(7009-12) Twelve sub-kings, unassailable word, is what ¹ Solomon had; each circulated round the twelve peoples of Israel, a certain story.

1. It is not certain whether we should read hed or hé.

- 7013 Frithālim tigi ind rīg.
 14 slōig sīr Šolman meic Dauīd,
 15 fri tinōl bīd ocus chiis
 16 cāch dīb i cind cach oenmīss.
- 7017 Fess cech n-aidchi, cen chess cain,
 18 tairbi tige Solamain;
 19 cen lubai lergg, lēri líi,
 20 cen selgc slēbi nā huisci.
- 7021 Trícha míach cruithnecht ōs blaí,
 22 trí fichit míach ~~maíne~~ ^{n-cōrnes},
 23 deich ndaim, fiche bó, ní bréc,
 24 ocus cēt molt, ba mōrthrēt.
- 7025 Ar eonu, ar ordun oll,
 26 fri freeru fergal fídrong,
 27 amru brígaib, bresnaib gal,
 28 ōs rígaib ro gab Solam.

7023. deich ndaim fichet bó, R;
 deich ndoim biata ann 7 .xx. dam inghelta,
 LB 130^b 50.

(7013--6) The provision of the king's house, of the permanent host of Solomon, son of David - each of them ¹ was in charge for one month, for the collection of food and rent.

(7017-20) A feast every night, without fair torment, was the benefit of the house of Solomon; without herbs of the hillsides, clearness of colour, without the hunting of the mountains, ^{of} or water.
1

(7021--4) Thirty sacks of wheat over the ground, sixty sacks of barley; ten oxen, twenty cows, ² it is no lie, and a hundred wethers, it was a great flock.

(7025--8) For wisdom, for great dignity, for meeting the witness of true hosts, Solomon excelled kings, more famous than strengths, with sheaves of valours.

1. The sub-kings; 3 Reg. iv 27.

2. decem boves pingues, et viginti boves pascuales,
3 Reg. iv 23.

C X X V I

7029 Is leis ro thurcbad o lār
 30 in cumtach crichid comlān
 31 ōs cach clothmaig, co cruth glan ;
 32 tempul sruith sechraid Solman.

7033 Fácbaid Dauid déde ndein
 34 dia marbad ic Solamain :
 35 Iób trén [na] dlomad cath
 36 ocu[s] Sambe mac Gerad.

7037 Solam, ba suí saigtis máil,
 38 fri foglaim echnai imlāin;
 39 co adrad n-Idal cen bríg
 40 ro huc ed do cach ardríg.

7041 Mac Dauid fri tarba trén
 42 rí macc n-amra n-Israhél,
 43 cen goí cen geiss, cumtaig rath,
 44 Solam is leis ro turcbad.

(7029-32) It is by him that the prudent perfect structure was raised from the ground, the noble lovely temple of Solomon, with fair shape over every renowned plain.

(7033--6) David leaves a good pair to be killed by Solomon :
¹
 strong Joab who never refused battle and Semei son of Gera.

(7037-40) Solomon, who was a sage to whom princes came, engaged in the learning of full wisdom; he gave a time to every high king, to the worship of idols without power.
²

(7041--4) It is by him that it was raised, Solomon the son of David of strong benefit, the king of the Children of Israel, without lie, without prohibition, the grace of a building.

1. Following DII D² 165. 31-2.

2. A reference to Solomon's apostasy, cf. I Reg. xi 4 ff., and the following canto.

C X X V I I

- 7045 Ò adrad ind Idail áin
 46 do-rat D'ia d'igail ndermáir
 47 for clainn Solman, sruth na sreith,
 48 coro scartha fri deichthreib.
- 7049 Sí Solman for rée, réim nglé,
 50 ro-das tróeth rí rindnime,
 51 cen fergal, cen míad, maithius,
 52 cen ordan, cen ardflaithius.
- 7053 Mac Solman Robuam ro fích
 54 for dethreib cona dligthib,
 55 ocus Hirobuam, ro-clos,
 56 for deicht[h]reib ro gab flatheos.
- 7057 Solam ba suí saigtís druing
 58 fri foglaimm n-senai n-eruill;
 59 ro scar fri búaid is fri blaid
 60 Ò húair adartha in Idail.

(7045--8) God gave a great vengeance on the children of Solomon,
the stream of ranks for the worshipping of the noble idol,
so that they were separated from the ten tribes.

(7049-52) The King of starry heaven overthrew the seed of
Solomon on the field, bright course, without judgment,
without honour [or] wealth, without dignity, without high
sovereignty.

(7053--6) Roboam the son of Solomon warred against the two
tribes with his laws and Jeroboam, it has been heard,
took kingship over the ten tribes.

(7057-60) Solomon was a sage, to whom hosts came, at the
learning of great wisdom; he separated from virtue and
fame at the time of worshipping the idol.

C X X V I I I

- 7061 Rí do-rat dígail, deilm n-uag,
62 forsin ríg réil Hirabúam, -h
63 dian cūrsaig in fáith fo leith
64 dia mbaí ic adrad ind ídail.
- 7065 Do marbad ind fátha áin
66 luid Hirobúam cona gráin;
67 seccais a lám, láthar ngrinn,
68 immon claideb ngarb ngerthinn.
- 7069 Dia tormailt in fáith in mbíad,
70 dar timna nDé, ba anríad,
71 rí ro faed leō lán do gail
72 iar sain chucai dia argain.
- 7073 Ruri betha, bríg nād brēc,
74 ro ruide im gretha glangéc;
75 ro chacht each rí fo gréin glain
76 in Rí do-rat in dígail.

C X X V I I I

(7061--4) The King wreaked vengeance, a pure report, on the bright king Jeroboam, when the prophet reproached him in private when he was worshipping the idol.

(7065--8) Jeroboam in his hatred went to kill the noble prophet; his hand dried up, a precise circumstance, around the rough sharp sore sword.

(7069-72) When the prophet ate the food against God's command, it was improper conduct, the King sent a lion full of anger after that to him to kill him.

(7073--6) The King of the world, power which is not a lie, reddened the bright scion in commotions; the King who wreaked the vengeance has taken captive every king under the bright sun.

- 7077 Iar n-écaib Hirebúam ráin
 78 do deicht[h]reib, deithbir golgáir
 79 i n-Israhél, fo glór gal,
 80 ro baí mór n-arracht n-ídal.
- 7081 Baí mór n-ergal degrach dían
 82 baí mór do ulc, do anríad,
 83 eter dethreib, tōlaib treb,
 84 ocus deicht[h]reib na n-immed.
- 7085 Baí déib fri tindriud mór cath
 86 dia n-indriud is dia tróethad,
 87 cech slúaig 'mo-sech, for aig thaig,
 88 do geintib is d'echtrannaib.
- 7089 Baí, ba deithbir, toirsi thrúag
 90 for deicht[h]reib cona mōrslúag,
 91 slúag nuaill na n-ídal cech threib
 92 in Hirebúam iar n-écaib.

 3/ 7087. déthreib, R.

C X X I X

(7077-80) After the death of noble Jeroboam there were many images of idols among the Ten Tribes, it is right to lament, in Israel with the voice of battles.

(7081--4) There were many swift furious battles, there was much evil, much misbehaviour, between the Two Tribes, with hosts of dwellings, and the Ten Tribes of the sorrows.

(7085--8) They had perpetually ¹ many battles, invading and overthrowing one another, each host of pagans and of foreigners moving backwards and forwards.

(7089-92) There was pitiful sorrow - it was right - on the Ten Tribes with their great host, the loud host of the idols in every dwelling, after the death of Jeroboam.

1. Taking tindrind = tinnrem as elsewhere
in SR : 1047, 1297, 4223, 6771.

- 7093 Ro gab rígi, réim n-aachtach,
 94 Achab úallach imthaltach,
 95 crōda co nglandath co ngail
 96 fria ndamnad, fria timmarcain,
- 7097 Fri timmarcain cáich fo recht
 98 iar finnaltaib fāth fírchert,
 99 fri adrad Dē, tōlaib gal,
 7100 fri mandrad n-angbaid n-ídal,
- 7101 Fri hinnarba n-echtrann n-úag
 02 línib a clechtchlam comluad,
 03 fri gnám nglé nglériu ceoh cruth,
 04 fri rēir nDē do horddugad.
- 7105 I n-aimsir Hēle cen chol
 06 co nglēre, cen imferddol,
 07 for deicht[h]reib cona grād glé
 08 Achab án ro gab ríge.

C X X X

(7093--6) Proud strong-willed Asa¹ took the kingship, an active course, a valiant man of pure form, of valour, to tame them, to compel them,

(7097-7100) To compel everybody to obey the law according to the fair ways of truly righteous prophets, to worship God, with hosts of valours, to destroy wicked idols,

(7101--4) To expel pure foreigners with the bands of their customary families of battles, to do a bright deed, clearer than any shape, to ordain God's will.

(7105--8) Noble Asa took kingship over the Ten Tribes with his bright dignity in the time of Elias without sin, with brightness, without transgression.

1. As Knott points out Asa must be meant here (3 Reg. xv 9 ff.) rather than Achab who is mentioned in 7382 (3 Reg. ~~xxi~~ 13 ff.).