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 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.

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\[^{1}\text{For a discussion of this manuscript, see Brian Ó Cuív, Catalogue of Irish language manuscripts in the Bodleian Library at Oxford and Oxford College Libraries (Dublin Institute for Advanced Studies 2001) 163–200.}\]
Rí do-rúargaib Hélie fáith

gléire crúanmaith ccech comráid,

lestin lán, cenn séb n-engaig

in Spínta saer sechtdelbaig.

Teóra bhíadna, bún in scél

báith tart for túaith n-Israhél;

ní relíq deochair Día dil

brocn fleochaid dób do nochtim.

Ann do-gnáid Hélie amra

in fíirt n-surdaircc n-adamra :

oceannac na fedba fo feib

do thathbeogadh a hécaib.

Ort in cócacht, ba gním glan,

do sacarddaib na n-ídál;

ro loisco chinn dib-línsaib

in seóil fíad na hardrígaib.
(7109-12) The King raised up Elias the prophet, the brightness of good enameled (?), of every conversation, a full vessel, without semblance of deceit, of the noble seven-fold Spirit.

(7113—6) There was drought for three years, a lasting story, on the people of Israel; separation from dear God did not permit a drop of rain to them from holy heaven.

(7117-20) It is then that Elias was doing the famous wonderful miracle: to revive the widow's son from death excellently.

(7121—4) He killed the fifty priests of the idols, it was a pure deed (3 Reg. xviii 40); fire burned them both, the meat in the presence of the high-kings.

1. Reading Dé for Día.

2. The imperfect does not seem appropriate here. End ro-gni.

3. It is not clear to what this refers, perhaps the duo boves, 3 Reg. xviii 23.
7125  Dia bréithir, ba fhearr cech ndáil
  Héle co ndéine neombair,
  ro loisco tene trom túaimnech
  cét fhe fortron forúabalach.

7129  Ro heirdnestar ar a séircc
  Héle Helesius airdirom
  fri gníom cumaig cóir cech gráid
  comba hé dóibh ba prímsálath.

7133  Do-ru[a]rgabsat Héle fáith
  slúaig aíngel ními noebmair
  for nem noebda níob nemed
  i oarpút dían dergtieneadh.

7137  Tuistid talman, tólaib drong,
  bladmar fri fuismiud ferdrong;
  is amrú brigaib, eon-gaib;
  RI òs rígaib do-ruhargaib.

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(7125—9) By the word, better than every arrangement, of Elias with holy modest swiftness, heavy gloomy fire burned up one hundred very strong, very proud men (4 Reg. i 9 ff.).

(7129-32) For love of him Elias ordained famous Eliseus for the proper fitting deed of every rank, so that he might be their chief prophet.

(7133—6) Hosts of angels from holy pure heaven lifted up Elias the prophet to holy heaven of glories, of sanctuaries, in a swift chariot of red fire.

(7137-40) The Creator of earth, with hosts of peoples, famous for the generation of hosts of men; He is more famous than power, He supports, the King above kings who raised up.

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1. For other examples of dat. sg. oech followed by nasalisation see 3770, 4451, 4513.

2. Following DIL, where it is taken as parallel with twisted, leaving fuste 'recondita' and fustib 'condendis' as examples of a different word.
CXXII

7141  Bó ruc Héle òs cech ròt
    i n-oenbaili co Henéc,
    hē do-rat rath, ruithiμb rían,
    emnaide for Helessiam.

7145  Díar luid Helessium cen lén
    fec[h]tas do sruth Iordanén;
    luid in sruth for cúl, cēim cían,
    la formgaire Helessiam.

7149  Dia mbennach, mod ngealech ngle,
    in sruth nemech nemide;
    ō shain co bráth, nī bāg brass
    conid hē in sruth slān somblast.

7153  Díar luid sēt saer, slān cen brath,
    Helesius lān do noebrath,
    fo bās martra ro-da[s] smacht
    in macrād ro mallachsat.
(7141--4) The King brought Elias over every road to the same place as Enoch; it is He who bestowed double grace on Eliseus, with rays of paths.

(7145--8) When Eliseus without sorrow went once to the river Jordan, the river went backwards, a distant step, at the command of Eliseus.

(7149-52) When he blessed the venomous poisonous stream, bright cruel (?) work; so that ever since - not a swift battle - it is a healthy sweet-tasting stream.

(7153--6) When he went on a noble path, safe without treachery, Eliseus full of holy grace, he punished with a violent death the boys who cursed him.

1. 4 Reg. ii 9.
2. 4 Reg. ii 14.
3. 4 Reg. ii 19 ff.
4. 4 Reg. ii 23 ff.
Día ro dáil Día co dían
derb la bróthir Nelesíam
   - ba gníom tuíisi don túath deín -
   srúaim uiscí do thálmannaíb.

Rí frísi ndálat int áluig
ríi co ngráéagart co nglanbúicéid,
   rí tarcaí cech féin, fúaim agló,
   mo rí réil ro-fuc Néile.

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(7157-60) When God poured out a stream of water from the earth, certainly at the word of Eliseus - it was a choice deed for the good people.

(7161-4) The King with whom the hosts meet, a King with dignity and generosity, with pure virtue, a King who rules over every army, bright sound, my bright King brought Elias.

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1. 4 Reg. iii 16-17.
Dia mbeannach Helesius lór, meallach fri cobhair ceomálóg,
beo d’olai glannai baí is treib comná ra thallai i llestraib.

Ocnmac mná, ba toirc trúaigi,
ba marb do bido oemúaire;
at-raracht a bráthbeirt pían
ó shunn tänic Helesiam.

De-rigni firt n-asra n-uág
Helesius fiad in mórélúag;
clairmi Nënäin do röir Dó
luid a glédíil for Gesse.

Ba fimbert Helessi láin
cc imtheacht iar tír Dathain;
fri músall n-angel cen mailli
ba in slúag do lándailli.
(7165-8) When generous Eliseus, pleasing for the help of fair hosts, blessed a little pure oil which was in the house, so that it did not fit into vessels.  

(7169-72) The only son of a woman, it was a pitiful report, died of a sudden attack; he arose from the destructive burden of pains after Eliseus had come.  

(7173-6) Eliseus performed a famous pure miracle before the great host; the complete state of leprosy of Naaman went by God's will on Giezi.  

(7177-80) It was a miracle of Eliseus going through the land of Dothan; at the cry of angels without sloth he struck (?) the host with full blindness.  

1. 4 Reg. iv 2 ff.  

2. 4 Reg. iv 18 ff.  

3. 4 Reg. v 1 ff.  

4. Following DIL s.v.; presumably = fimmbert.  

5. The copula ha hardly gives the force of percussit eos Dominus, ne viderent, 4 Reg. vi 18. Perhaps read Bi in slúag . . . ?
In corp ro láad, lúad nglé,
for lige lör Melessa,
at-rarácht cen cheo, gním cóir,
amal bid beo fo chéitir.

Ó shíum éal Melessius ar éal
eter noebu for noebnem,
ba fergach fíu Día do nim
ar tharmtheocht dar a timaib.

Fead ro géid co fobaid fíal
a cobair for Melessiám;
ind ola glé, gleór co rath
is do deóin Dé ro-s bennach.
(7181--4) The body which was placed, clear report, on the bed of generous Eliseus rose up without harm, proper deed, as though it were immediately alive.

(7185--6) When Eliseus had gone away (to be) among the saints in holy heaven, God from heaven was angry with them for transgressing his commandments.

(7189--92) The widow prayed Eliseus for his help quickly and modestly; it was by God's wish that he blessed the bright oil, shining with grace.

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1. Even if we accept the hapax oái (see DIL) the line is a syllable too long. It seems best to read ō ṣuūn do-cháid-sium ar cel, violent though the emendation is. The conjunction ō ṣuūn is always followed by the perfect, and the verb required is téit; cf. do-chúaid for cel, 3685. As the text stands, the name Helesius occurs in every verse, but the preceding canto has it in all but one, and that may also be the pattern here.
Rí do-ráraic dōib mór slúag
94  fo grádgéit echtraum n-adrua,
95  forro co ngráidgail cherta
96  do díghail a tarmthechta.

Rí roda tríall, tōlaib drom,
98  farne fían foirtrēn fortrom,
99  lín arnach cen síl n-ealta
7290  do dannad a mórphethechta.

Rí do-s-rat fo gailib gail
02  fo daírib, fo thom-díglait,
03  fo sōlaig cen grād cen gōir
04  brōnaig i mbrait Babilōin.

Secht mílí tréin fear fritōir
06  ruocht i mbrait mōBabilōin
07  ocus míl, mét caichta,
08  do aes caicha hintliucht.
(7193--6) The King caused many armies to come on them, under the respected prowess of very strong foreign bands, (coming) on them with the true valour of warriors to revenge their transgression.

(7197-7200) The King sent them, with hosts of people, bands of very strong and very oppressive warriors, an armed force, with no trace of regret, to punish their great sins.

(7201--4) The King put them under blemishes of battle, under captivities, under heavy punishments, under the foundation (?) without dignity or glory, sorrowful into the Babylonian captivity.

(7205--8) Seven thousand strong men fit to help were brought into the Babylonian captivity, and a thousand, much slavery, of those of every craft.

1. Perhaps gs.; cf. IGT Decl. §73.

2. It is possible that DLU sol had -a-, but the meaning does not fit well. Stokes suggests fo-e-ral-ai-g.

3. Et omnes viros robustos, septem millia, et artifices et cluores mille, 4 Reg. xxiv 16.
Deich míli fer ferdais núa
is ed ro mbaí 'sin mórálúag,
cen má cen macu, fó lli,
cen ana ndán cen iunachi.

Rí tárccacht bith mbladmar mbrás
ro smaacht cech n-adbar n-amnas,
rí con-gaib iar síraib seirc
rí co rígaib do-ríraic.

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(7209-12) Ten thousand men who raised a cry were what was in the great host, without women and children, good festival, without artificers and eunuchs. 1

(7213--6) The King ruled over (?) the swift famous world, he controlled every savage substance, the King holds love after eternities, the King caused for kings.

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1. 4 Reg. xxiv 14-15.

2. Perhaps a metrically adapted form of targcai 5, 161, 866, 4498, 7163, 7200 ?
CXXXV

7217  Rí tairise in líc ò chein
hi cenn na seilbhí dont slíib,
is int herdorn óg cén rig
io scríbhunn cèir caíndligid.

7221  Ríi ro scár in ríg, ro-clos,
frí reighe, frí arad themselves,
co maí seacht [m]blíadna fo leith
amal na cethra io [o]omgleith.

7225  Ríi ro heimn dáil domín tróig
co rala ár in mórslóig
dia tuc leò cén mórbe a-amaig
ceann de Oloferne 'sin cathraig.

7229  Ríi ro faed in n-angel n-úag
ba gniomh gnaingh fri imluad,
feab in-róiríd, rígha són,
do chobair mac n-Ishael.

7233  Dia ro hórt fri saerbuid sain
fri hoenúair do na náimteib,
noí fichit míli, mòt cath,
ccos coe ér o[h]át còrad.
(7217-20) The King cast long ago the stone from the mountain at the head of the image, and (sent) the pure hand without a forearm writing the proper fair law.

(7221-4) The King separated the king, it has been heard, from his kingdom, from his high sovereignty, so that he was seven years apart in common grazing like the cattle.

(7225-8) The King granted the state of the pitiful world and caused the destruction of the great host when a lion brought in without fear the head of Holofernes to the city.

(7229-32) The King sent the pure angel, it was a strong deed to mention, as He meditated, royal story, to save the Children of Israel.

(7233-6) When he struck, with especial noble victory, one hundred and twenty thousand, one hundred and fifty warriors of their enemies at one time, number of battles.

1. abscessus est lapis de monte ... et percussit statuam. Dan. ii 34.

2. apparuerunt digitii, quasi manus hominis scribentis. Dan. v 5.


4. Judith xiii. As Knott remarks, there is confusion here. It is not clear to whom leō refers and it seems likely that the name was taken as Deolferne.

5. Isaias xxxvii 36.
RI ro reraig, rigda tríall,
iar n-edáib do Ezechíam,
cóic bliádha déc, dochtaid dul,
do feorraidh for a ñaegul.

RI ruc in gréin cuireas cách
dia réim ruithess co rognáth
frí deich n-úara for a cùl
fo gné búsáda, bán brigrún.

A mór-rígní mo RI raith
ar síl n-ádaim do bithmaith,
ós bith builid, báig cen tréis,
is lía tuirim is aisnéis.

For mórgráin Med ocus Pers,
Gréic ocus Rómín rigthess,
for briga betha co mblait,
for a riga RI tharlaic.

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(7237-40) The King stretched out, a royal journey, fifteen years' increase on his life to Ezechias according to periods, a restrained journey.

(7241--4) The King brought the sun which warms everybody from the course which it normally runs ten hours backwards as a sign of victory, a lasting mystery of powers.

(7245--8) All that my gracious King has done of lasting good for the seed of Adam above the comely world, a boast without dispute, is greater than counting or telling.

(7249-52) The King came against the great hatred of the Medes and Persians, Greeks and Romans . . . . . . , against the forces of the strong world, against their kings.

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1. Isaiah xxxviii 5.

2. See BII E 61. 46-53.

3. Read probably doctae dul = dul doctae.

4. Reading guires, cf. 2135, 153, 243, & 3571.

5. reversus est sol decem lineis per gradus quos descenderat, Isaiah xxxviii 8.

6. -thressa the seal; cf. 6979-89.

7. Perhaps a compound of rigid but the second element is obscure; perhaps read -thress 'of royal combats'.
Rí ro eirn dōib dāl tria rath,  
cid hed a-máin ba hingnad,  
do síl ādain, grūdaib cruth,  
cosmaiúis co sainiugad.

Do almaib airrib fo nēim  
do snáib aidblib āsír,  
do bīastaib bīte cen blaid  
do hīascalb snáite i srathaib.

Do deochraib gotha na n-Ḗn  
ocus a cretha comhrēn,  
do bērlaib cech mīl bladmair  
dia n-ērghnaib, dia n-iladbailb.

Glē nī hinuma sēis nā smacht  
gnē nā hintliucht nā admat,  
nā bērlna cīall nā cruth,  
nā bērgna nā horddogad.

Rí ro-das-guí, gnīs glanna,  
ildelba na n-anmanna,  
Rí co ngrād cen churidim cain,  
mo Rí rān ro heìn ro doīib.

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7259. bit, R.
7260. snait, R.
(7253-6) The King granted to them, to the seed of Adam, an arrangement through His grace — even only that were a wonder — likewise with difference, a shape with ranks.

(7257-60) Of flocks, of shining hosts, of the great birds of the air, of animals which are without fame, of fish which swim in rivers.

(7261-4) Of differences of the voices of birds and of their strong shapes, of the languages of every famous animal, of their understandings, of their many dwellings.

(7265-8) It is clear that neither meaning nor rule nor appearance nor art nor understanding nor language nor sense nor shape nor wisdom nor ordering is the same.

(7269-72) The King made them, a pure deed, the many shapes of the animals, the King of dignity, completely fair, my noble King granted it to them.

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1. Read co m-blad?
7273  Ri thuic dōib ilar luba
78  tria thalmain a himthuga;
79  for-berat ulli imma-ille
80  ciat ēcosma it cosmaile.

7277  Sain ní dia fognai cech luìb
78  do-s-rósat Día dia deghoïl;
79  sásait, sorgait, línait blait,
80  Ioait, bethaigait, marbait.

7281  Ri ro-s faallsig fo ríagail
82  fria taábdhain cech oemblísain,
83  fo lígdath fri dūdnad suth,
84  fri crínad, fri hūrugud.

7285  Brechtrad cech datha fo lí
86  colechtmaith do-s-rigní int Ardrí;
87  dath amlaid fri cōthud nglan
88  nì bāi for ūtgud Solman.
(7273--6) The King gave them a number of plants, through the covering earth; they all grow together, though they are different they are alike.

(7277--80) Every plant serves a different purpose, God created them by his good-will; they satisfy, they damage, they increase strength, they heal, they feed, they kill.

(7281--4) The King made them known according to rule, to appear every single year, in bright colour for the comfort of fruits, for withering, for renewing.

(7285--8) The variety of every colour in splendour, the High King made them with customary goodness; such a colour, with pure co-operation, was not on Solomon's clothing.

1. The syntax is not clear; to what does the possessive a refer?

2. Cf. 163.
Adaimra iní rígh na rúam rath
ní-m thé lúad ar a n-ilar;
át lú é luibní fídadh feánn
nó ruibní rinneadh réitglann.

Éí do-s-ergaib òs bith balce
frí aerggáid, frí inforbháirt;
ní gnaith i mbrúc òs ceach treib
Éí co ngrád do-fuc doib.
(7289-92) I have not the recounting of the wonders of the King of the cities of grace, because of their multitude; they are more numerous than the stems of bending woods or the hosts of shining stars.

(7293--6) The King raised them up above the solid world to decay, to increase; not customary in sorrow over every dwelling is the King of dignity who gave them.

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1. Cf. aisc ba sifu 'a more lasting reproach', širim xxviii 89.

2. Read perhaps luibimib ...... ruibimib.

3. This variant of do-rurgaid is presumably to improve the rhyme with oeragad.
7297  Rí ro saer Æfáil cen táir
dó grádmád domuín dermair,
do-roega, frí suilge seirc,
tríu húimle, tríu glándpaírt.

7301  Rí ro saer frí tormach tríth
Noé nochtlan sao Lámáich
ouis Abrám fhad cæch drung
de armgrúd Caldé-orum.

7305  Rí ro saer Lóth, láthar ndíl,
dint sóg, is a dá hingín,
dia tárgbad in plág badaba,
dia tordad sár Sódóma.

7309  Rí ro saer Isaac ò chéin
dord Ídpairt isin[d] ardósib,
dia tuc int aingel in molt,
dia mbaí fon ohlaidiub glénocht.
(7297-300) The King saved Abel without insult from the pride of rank (?) of the vast world; he chose him, with love of pleasantness, for his humility, for his pure sacrifice.

(7301-4) The King saved pure holy Noah with the increase of chieftains and Abraham, before every people, from the armed dignity of the Chaldees.

(7305-8) The King saved Loth, a dear state, from the host with his two daughters, when the venomous plague was raised up, when Sodom was overthrown.

(7309-12) The King saved Issac long ago from the sacrifice in the high mountain, when the angel brought the sheep (at the moment) when he was under the bright naked sword.

1. In this canto the formula R.I ro saer X de ... is regular, so that grandad should represent a danger of some kind. Since in some cases (e.g., 7333) there appears to be an infixed pronoun the ro saer of 7297 and 7301 has been left unchanged; the other verses have simply .r. s.

2. Cf. 7809-12 and, for targhad: tardad, 2915-6.
Rí ro saer Iacób do äitt
do lāim Isau meic Isāic
dia ndechaid fo-thúaith co mbúsaid
do thig Labéin meic Bathúail.

Rí ro saer, fri treba tōir,
Iosēph òssar Ílcoōib
dia-n faralaic Díá tria láthar
do lāmaib a derbráthar.

Rí ro saer Iosēph, fō fecht,
assin charchair i nēgept,
comba hairrī òs cech claīnn
ō ro fúaslaic fis Forainn.

Rí ro saer Moēsi, mēt rath,
do āruth Nīl cen a bāduī,
chiar erēil Díá, derbat raind,
for Termod ingin Forainn.

derbod, R.
(7313--6) The King saved Jacob from heaven (?), from the hand of Esau the son of Isaac when he went successfully northwards to the house of Laban son of Bathuel.

(7317-20) The King saved, help for dwellings, Joseph, Jacob's youngest (son), when God released him through His strength from the hands of his brothers.

(7321--4) The King saved Joseph, a good journey, from the prison in Egypt when Pharaoh's vision released him so that he was viceroy over every family.

(7325--8) The King saved Moses, much grace, from drowning in the river Nile when God entrusted him, verses confirm, to Tharmuth the daughter of Pharaoh.

1. This seems the least unlikely of the meanings discussed by Mac Airt, Celtic 111 267.
RI ro saer Moïse, mór scél,
ocus popul n-Israhél,
do Muir Romuir, xígda smacht,
is do díghlaib na n-Égept.

RI ro[s] saer, sêgda a tóir,
do gin Bálaim meic Beóir,
dia luid clann Israhél áin
do aittreib tíre Carnáin.

RI ro saer, saerda ◇ scél
slúag noebda mac n-Israhél,
dia ro-s-fuc, rúamna cén lén,
dar sruth n-úarda n-lordanén.

RI ro saer Issu mac Núnn
dia mbái ic togail na prímhún,
coma slúag diochra dána
do chathaib na Carnána.
(7329–32) The King saved Moses, a great matter, and the people of Israel from the Red Sea, royal power, and from the 1

revenge of Egypt.

(7333–6) The King saved them, noble their help, from the mouth of Balaam son of Beor, when the Children of noble Israel went to dwell in the land of Canaan.

(7337–40) The King saved, noble matter, the holy host of the Children of Israel when he brought them across the cold river Jordan, reddening without sorrow.

(7341–4) The King saved Josue the son of Nun with his eager bold host from the battalions of Canaan when he was destroying the chief strongholds.

1. For the rhyme with swacht cf. 3428, 3690. As there are no other examples of the pl. article perhaps read na hé‡ept as in 3595.
Rí rán ro-da sáer secho
Raab di raenaib Hericho,
  diar legsat, dūiri athbach,
  secht mūir inna prímchat[h]rach.

Rí ro saer Gáth óoda
do chlaidiub na Ciclópda,
  ocus Geodeon, gním nána,
  do burba na mbarbārda.

Rí ro saer Samsōn cen hír
do lámaib na Pilistín,
  diar brís dia rígromsi rath
  prímdoirsi na mórchat[h]rach.

Rí ro saer Susannam slāin
da tucaid isin mōrdáil,
  don gúforgull ro chēs cath
  dia n-érracht cāch dia clochad.
(7345--8) The noble King saved her apart, Rahab from the
defeats of Jericho when the seven walls of the main city
crumbled, harsh portion.

(7349-52) The king saved youthful Aod from the sword of the
Cyclopes, and Gideon, a bold deed, from the savagery of
the barbarians.

(7353--6) The King saved Samson without anger from the hands
of the Philistines when he broke by the power of his royal
abundance the main gates of the great city.

(7357-60) The King saved noble Susanna, when she was brought
into the assembly, from the false judgment which
tormented battle (?) when everybody rose up to stone
her.

1. For this use of secho see DIL S 123, 37 ff.

2. Cf. 5069.

3. &th here = Ógeth 5291. For a discussion of
Ciclopa see Óriu xxx.


5. Cf. 5347--8.


7. Obscure.
7361  RI ro saer Höle fáith
     ocus Enóc an imthláith
     fo grìandaib càidib cen geis
     i ndìamaib blàithib Parduis.

7365  RI ro saer Dauíd al chur
     dia mbaí a oemur is díthrub,
     dia tuc in caìrig co glan
     a gailig ind leòman.

7369  RI ro saer Dauíd dána
     do chathaib na combága,
     dia tuc cenn Gòlain, gnìm ngùr,
     co mbae for bòlaib Saúl.

7373  RI ro saer Ezechíam slàin
     ciarb focus a dédendâl,
     dia ro hícad co solmai
     don galur, dond innobrai.

7377  RI ro saer Daniel, deilm nglan,
     a cuthi na leòman,
     ocus Némán ro asó li
     asìnd lobrai grandi.
The King saved Elias the prophet and noble gentle
Henoch, under sunny holy places without prohibition, in the
mild hidden places of Paradise.

The King saved David . . . . . when he was alone
in the desert, when he took the sheep cleanly from the mouth
of the lion.

The King saved bold David from the battles of
contention, when he took the head of Goliath, sharp deed,
and came before Saul.

The King saved Ezechias safely, although his
last hour was near, when he was healed swiftly from the
disease, from the sickness.

The King saved Daniel, pure report, from the
lions' pit, and Naaman who changed colour from the
hateful leprosy.

3. Meyer suggests reading ar chur 'in a predicament'.
5. Isaias xxxviii 1-8; cf. 7237-44.
RI ro saer Michian, mod mbláith,
do diumus úaibrech Acháib,
ocus Ionas fhiad cach clainn
dia tánic a brú bledmaill.

RI ro saer, ba leór do báid,
na Ninuiandai fri hoenúair,
dia ro-s tarmchell, mór in maíg,
tob tened di cach oenaird.

RI ro saer Tóba, derbh de,
dia mbaí i tróga na daille,
is na trí meic cosind rath
ro-da saer ist [s]urnn tened.

RI ro saer Peteur cech cruth
ba heogal riana bádud,
dia lluid co Crist, g’én goí ngle,
dia mbaí for doí na fairrge.
(7381—4) The King saved Micheas, mild work, from the haughty pride of Ahab; and Jonas, in the presence of every family, when he came from the belly of a whale.

(7385—8) The King saved it was sufficient virtue, the Ninivites immediately when a flame of fire surrounded them from every side, great woe.

(7389—92) The King saved Tobias, it is certain, when he was in the misery of blindness, and the three boys attended by grace; He saved them in the fiery furnace.

(7393—6) The King saved Peter in every way, who was afraid of being drowned when he went towards Christ, without a bright lie, when he was on the rampart of the sea.

1. 3 Reg. xiii 8 ff.

2. Jonas i-ii.

3. This word must be trisyllabic.

4. There is no mention of fire in the Bible: adhuc quadraginta dies, et Ninive subvertetur, Jonas iii 4.

5. Tobias iii 17.


7397  Rí ro saer Petar cen tāír
ba hettal i n-aurgabáll,
dian fodsáic angel Dē dīl
a cosraib, a cumrigib.

7401  Rí ro saer Éðin bai tan
triama gnīm ngleóir ngléglan,
di gae gona ind nemi glais
occus dind olai amnais.

7405  Rí slōgdīl ro saer cen lēn
Maire mōrdil Magdalēn,
cen athelluch, deoda tlus,
d'athēFruch i n-immarbus.

7409  Rí saer Teclai mdīascaig ndīl
ō na bíastaib béldergaib,
is int anfabrocht for ruth,
ba hadbalbocht, did ūatlach.
(7397-7400) The King saved Peter without shame, who was pure in captivity, when the angel of dear God released him from beds, from fetters.

(7401-4) The King saved John once through his bright pure deed from the piercing spear of green venom and from the pitiless oil.

(7405-8) The King of dear hosts saved without sorrow very dear Mary Magdalen, so that she did not fall again into sin, holy treasure.

(7409-12) The King saved dear blameless Thecla from the red-mouthed beasts, and (saved) the paralysed man, who was very miserable, immediately from his couch.

1. Actus xii 7 ff.
2. See Knott, S.riu xvi 110.
3. Lucas viii 2.
Rí ro saer Fól, bláith a níam,  
o cus noeb na slóg, Sílios;  
bátar fo chícholgaib cath  
i críochumgaib na cathrach.

Ro-m saera Dísa trebar trén  
ar Deimun cona dubnél,  
feib ro-da saer, slicht ro-s car,  
ocs noeb rem-itrubarmar.

Rí cen gaelí, caíne im rún,  
xí co n-áthi ós cech noebduíl;  
fo-gní cech minn, mò oach mhid,  
Rí na rind ro saer Íbíal.

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(7413--6) The King saved Paul, of mild splendour, and Silas, the saint of the hosts; they were under toothed stabs of battles in the withering straits of the city.

(7417-20) May strong prudent God save me from the Devil with his black cloud as He has saved, as He has loved, every saint whom we have rehearsed.

(7421--4) A King without blemish, fairest concerning mysteries, a King with beauty above every holy creation; every hallowed object serves Him, greater than any honour, the King of the planets saved Abel.

1. Actus xvi 19 ff.; the unusual compounds may be an attempt to render pedes eorum strinxit ligno, 24.
Rí ro roen romaib cen meth
cech ndoraíd for cech oenleth,
úair batar mogaid, mod nglan,
do ríg nimeocus talman.

Rí do-rat fo thráig cech túsith
cogail, cog ngráin, co nglanbúaid,
conid hé a cinn, a cenn,
a cathair Hierusalem.

Rí do-rat sebarthain sláin
for cínid n-amer n-Abráim;
mór ríg, mór fáithi, mór mban,
genair ò Abrám armglan.

Rí òs cech rinn, rúthtar ndil,
tuargab cach dinn dia ñúilib,
ro suidig fri sìd cech sreith,
Rí cen dith do cach oenleith.

Ní cheil cach, suí ségda slán
manid oloe érgma n-ímlán :
fo-gníat géill cech coÉims, ní-n ceil,
don Ríg réil ro roen remib.
(7425--8) The King swept away before them without fail every obstacle on every side, for they were the slaves, pure work, of the King of heaven and earth.

(7429-32) The King subdued every people, of valour, of hatred, of pure victory, so that He is their chief, their head, their city of Jerusalem.

(7433--6) The King gave sure prosperity to the famous race of Abraham; many kings, many prophets, many women sprang from Abraham of pure weapons.

(7437-40) The King over every planet, dear onset, has lifted up every height for His creatures, the king has settled every rank peacefully without want on every side.

(7441--4) No noble sure sage conceals it, unless he perverts perfect wisdom: the hostages of every fair one, he does not conceal us (?), serve the bright King who swept before them.
RIX do-an-úargaib ós ceath fhath,
Isaác, Imaób, Iosáfach,
Moisí ocus Iessú, fó fríth,
Samuel deóda ocus Dauíd.

RIX ro char Bélí ceath phá,
Heleisium is Isaí,
Heremiam fri feba fiss
Etzechel is Danielis.

Hestra, Osse, Chel án,
ocus Abdixs imán,
is Michiáe, ba fó fíá,
Ambacuo is Puffoniae.

Agiae, Zachariae cén cheist,
athair Iohan úasal Batais,
Misaélis fíad ceath drung
ocus Machabeorum.

RIX d’anglib glanaib géraib,
RIX d’airrib fo némélaib,
RIX co rígaib, ríga ais,
mó rígaib, RIX do-s-fúargaib.
(7445-8) The King raised them over every country, Isaac, Jacob, Joseph, Moses, and Josue, a good find, holy Samuel and David.

(7449-52) The King loved Heli every day, Eliseus and Isaias, Jeremias with knowledge of good, Ezechiel and Daniel.

(7453-6) Esdras (?), Osee, noble Joel and full Abdias and Michaees, who was a good ..., Habacuc and Sophonias.

(7457-60) Aggasus, Zacharias without question, the father of noble John the Baptist, Misaelis before every host and the Machabei.

(7461-4) King of pure keen angels, King of hosts under the clouds of heaven, King with kings, a royal rock, greater than kings, the King who raised them.

1. The ga. abstracted from the title Prophetia Danielis. So also with Michiae, Puffonias, Agiae, Zacharias and Machabeorum.

2. See DIL s.v. 1.  

3. Zacharias the prophet is confused here with the father of John the Baptist. Read Eoin for Ioahn; otherwise the line is hypermatic. Cf. T476, 7500.

4. Perhaps for Malachias, who is missing from this list of minor prophets.