

# 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<sup>1</sup> 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.

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.

---

<sup>1</sup>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.

C X X X I

- 7109 Rí do-rúargaib Héle fáith  
 10 glére crúannaith cech comráid,  
 11 lestar lán, oen áeb n-engaig  
 12 in Spirta saer sechtdelbaig.
- 7113 Teōra blíadna, búan in scél  
 14 baí tart for túaith n-Israhél;  
 15 ní relic deochair Día díl  
 16 breen fleochaid dóib do noebnim.
- 7117 Ann do-gníd Héle amra  
 18 in firt n-aurdairce n-adamra :  
 19 oenmac na fedba fo feib  
 20 do thathbeōgud a hécaib.
- 7121 Ort in cóecait, ba gnīm glan,  
 22 do sácarddaib na n-ídal;  
 23 ro loisc tene díb-línaib  
 24 in feōil fíad na hardrígaib.

C X X X I

(7109-12) The King raised up Elias the prophet, the brightness of good enamel (?) of every conversation, a full vessel, without semblance of ~~deceit~~<sup>deceit</sup>, 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<sup>1</sup> did not permit a drop of rain to them from holy heaven.

(7117-20) It is then that Elias was doing<sup>2</sup> the famous wonderful miracle : to revive the widow's one 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,<sup>3</sup> the meat in the presence of the high-kings.

---

1. Reading Dé for Día.

2. The imperfect does not seem appropriate here. Read ro-ghní.

3. It is not clear to what this refers, perhaps the duo boves, 3 Reg. xviii 23.

- 7125 Dia brēithir, ba ferr cech ndáil  
26 Héle co ndēne noebnāir,  
27 ro loisc tene trom túaimnech  
28 oét fer fortren foruabrech.
- 7129 Ro hoirdnestar ar a seirce  
30 Héle Helesius airdiroc  
31 fri gnīm cumtaig cóir cech gráid  
32 comba hé dóib ba prīmfaith.
- 7133 Do-ru[a]rgabsat Héle fáith  
34 slúaig aingel nīmī noebnāir  
35 for nem noebda níab nemed  
36 i carput dían dergthened.
- 7137 Tuistid talman, tōlaib dreng,  
38 bladmar fri fuismiud ferdreng;  
39 is amru brígaib, eon-gaib;  
40 Rí ōs rígaib do-ruargaib.

\*\*\*\*\*

1

(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. 19 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 <sup>2</sup> of hosts of men; He is more  
famous than power, He supports, the King above kings who  
raised up.

\*\*\*\*\*

---

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

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

- 7141 Rí ruc Héle ós cech rōt  
 42 i n-oenbaili co Henóc,  
 43 hē do-rat rath, ruithmib rían,  
 44 emnaide for Helessíam.
- L 7145 Díar luid Helessium cen lén  
 46 fec[h]tas do sruth Iordanén;  
 47 luid in sruth for cúl, céim cían,  
 48 la forngaire Helessíam.
- 7149 Dia mbennach, mod ngemlech nglé,  
 50 in sruth nemmech nemide;  
 51 ō shain co bráth, ní bāg brass  
 52 conid hē in sruth slān somblāss.
- 7153 Dia luid sēt saer, slān cen brath,  
 54 Helesius lān do noebrath,  
 55 fo bās martra ro-da[s] smacht  
 56 in macrad ro mallachsāt.

C X X X I I

(7141--4) The King brought Elias over every road to the same place as Enoch; it is He who bestowed double grace on Eliseus,<sup>1</sup> with rays of paths.

(7145--8) When Eliseus without sorrow went once to the river Jordan, the river went backwards,<sup>2</sup> a distant step, at the command of Eliseus.

(7149-52) When he blessed the venomous poisonous stream,<sup>3</sup> 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.<sup>4</sup>

---

1. 4 Reg. 11 9.

2. 4 Reg. 11 14.

3. 4 Reg. 11 19 ff.

4. 4 Reg. 11 23 ff.

7157 Dia ro dāil Dīa co dían  
58 derb la bréthir Helesíam  
59 - ba gnīm tuiesi don túaith dein -  
60 srúaim uisci do thalmannaib.

7161 Rī frisi ndālat int slúraig  
62 rii co ngrādgart co nglanbúaid,  
63 rī tarcai cech fēin, fúaim nglé,  
64 mo rī rēil ro-fuc Hēle.

\*\*\*\*\*



(7157-60) When God poured out a stream of water from the earth,<sup>1</sup>  
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.

\*\*\*\*\*

---

1. 4 Reg. iii 16-17.

7165 Dia mbennach Helesius lōr, -h  
 66 mellach fri cobair coemslōg,  
 67 bec d'olai glannai baí is treib  
 68 conná ro thallai i llestraib.

7169 Oenmac mná, ba toirm trúaigi,  
 70 ba marb do bíde oenúaire;  
 71 at-raracht a bráthbeirt pían  
 72 ó shunn tānic Helesíam.

7173 Do-rigni firt n-amra n-úag  
 74 Helesius fiad in mōrslúag;  
 75 claimi Nēmāin do rēir Dé  
 76 luid a glōdāil for Gesse.

7177 Ba finbert Helessi lāin -h  
 78 oc imthecht iar tír Dathain;  
 79 fri núall n-angel cen mailli  
 80 ba in slúag do lāndailli.

(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. <sup>1</sup>

(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. <sup>2</sup>

(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. <sup>3</sup>

(7177-80) It was a miracle <sup>4</sup> of Eliseus going through the land of Dothan; at the cry of angels without sloth he struck (?) <sup>5</sup> 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 = finnbert.

5. The copula ba hardly gives the force of percussit eos Dominus, ne viderent, 4 Reg. vi 18.

Perhaps read Bí in slúag . . . ?

7181 In corp ro láad, lúad nglé,  
 82 for lige lōr Helesse, -h  
 83 at-raracht cen cheō, gnīm cóir,  
 84 amal bíd beō fo chētōir.

7185 Ó shunn cáí Helessius ar cel  
 86 eter noebu for noemem,  
 87 ba fergach friū Día do nim  
 88 ar tharmthecht dar a timnaib.

7189 Fedb ro gáid co fobaid fíal  
 90 a cobair for Helessíam;  
 91 ind ola glé, gleōir co rath  
 92 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 <sup>1</sup>(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.

\*\*\*\*\*

---

1. Even if we accept the hapax cái (see DIL)  
the line is a syllable too long. It seems best to  
read ō shunn do-cháid-sium ar cel, violent though  
the emendation is. The conjunction ō sunn 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.

C X X X I V

- 7193 Rí do-ráraic dóib mór slúag  
 94 fo grādgreit echtrann n-adruad,  
 95 forro co ngrábgaíl cherta  
 96 do dígaíl a tarmthechta.
- 7197 Rí roda tríall, tōlaib drong,  
 98 fairne fían foitrēn fertrom,  
 99 lín armach cen síl n-etla  
 7200 do damnad a mmōrphechta.
- 7201 Rí do-s-rat fo gaílíib gaíl  
 02 fo daírib, fo thromdíglaiib,  
 03 fo sōlaig cen grād cen glōir  
 04 brōnaig i mbrait Babilōin.
- 7205 Secht míli trénfer fri tóir  
 06 ruochta i mbrait mBabilóin  
 07 ocus míli, mét cachta,  
 08 do aes cachta hintliuchta.

C X X X I V

(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,<sup>1</sup> under captivities, under heavy punishments, under the foundation (?)<sup>2</sup> 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.<sup>3</sup>

---

1. Perhaps gs.; cf. IGT Decl. §73.

2. It is possible that DIL sol had -ō-, but the meaning does not fit well. Stokes suggests fo-s-rálaig.

3. Et omnes viros robustos, septem millia, et artifices et clusores mille, 4 Reg. xxiv 16.

7209 Deich míli fer ferdais nual  
10 is ed ro mbaí 'sin mórsúlúag,  
11 cen mná cen macu, fō llí,  
12 cen aes ndán cen iunachi.

7213 Rí tarccacht bith mbladmar mbras  
14 ro smacht cech n-adbar n-amnas,  
15 rí con-gaib iar síraib seirc  
16 rí co rígaib do-rāraic.

\*\*\*\*\*



(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. <sup>1</sup>

(7213--6) The King ruled over (?) <sup>2</sup> the swift famous  
world, he controlled every savage substance, the King  
holds love after eternities, the King caused for  
kings.

\*\*\*\*\*  
.....

---

1. 4 Reg. xxiv 14-15.

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

- 7217/ Rí tarlaic in líc ò chéin  
 hi cenn na deilbi dont slēib,  
 is int herdorn óg cen rí  
 ic scribunn cōir caíndligid.
- 7221 Rii ro scar in rí, ro-clos,  
 fria ríge, fria ardflatheos,  
 co mbaí secht [m]blíadna fo leith  
 amal na cethra ic [c]omgleith.
- 7225 Rí ro heirn dāl domuin tróig  
 co rala ár in mōrslōig  
 dia tuc leō cen merbe a-mmaig  
 cenn de Oloferne 'sin cathraig.
- 7229 Rí ro faed in n-angel n-uag  
 ba gnīm ndangen fri imlúad,  
 feib im-roraid, ríga scél,  
 do chobair mac n-Israhél.
- 7233 Dia ro hort fri saerbúaid sain  
 fri hoenúair do na nāimteib,  
 noí fichit míli, mēt cath,  
 ocus coeca ar c[h]ét cōrad.

(7217-20) The King cast long ago the stone from the mountain at the head of the image,<sup>1</sup> and (sent) the pure hand without a forearm writing the proper fair law.<sup>2</sup>

(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.<sup>3</sup>

(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.<sup>4</sup>

(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.<sup>5</sup>

---

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

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

3. Dan. iv 29.

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.

7237 Rí ro reraig, ríгда tríall,  
38 iar n-edaib do Ezechíam,  
39 cōic blíadna déc, dochtaid dul,  
40 do fercraid for a saegul.

7241 Rí ruc in grēin cuirec cách  
42 dia rēim ruithess co rognāth  
43 fri deich n-úara for a cūl  
44 fo gnē búada, búan brígrūn.

7245 A ndo-rigni mo Rí raith  
46 ar síl n-ādaim do bithmaith,  
47 ōs bith buillid, bág cen treis,  
48 is lía tuirim is aisnéis.

7249 For mōrgrāin Med ocus Pers,  
50 Grēic ocus Rōmāin rigthess,  
51 for bríga betha co mblait,  
52 for a ríga Rí tharlaic.

\*\*\*\*\*

(7237-40) The King stretched out, a royal journey, fifteen years<sup>1</sup>  
increase on his life to Ezechias according to periods,<sup>2</sup> a  
restrained journey.<sup>3</sup>

(7241--4) The King brought the sun which warms<sup>4</sup> everybody from  
the course which it normally runs ten hours<sup>5</sup> 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~~<sup>weakness</sup>,  
is greater than counting or telling.<sup>6</sup>

(7249-52) The King came against the great hatred of the Medes and  
Persians, Greeks and Romans . . . . .<sup>7</sup>, against the forces of  
the strong world, against their kings.

\*\*\*\*\*

---

1. Isaias xxxviii 5.

2. See BIL E 61. 46-53.

3. Read probably dochtae dul = dul dochtae.

4. Reading guires, cf. 2735, 153, 243, & 354.

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

~~6. The rhyme is bad; cf. 6919-20.~~

7. Perhaps a compound of rig- but the second element  
is obscure; perhaps read -thress 'of royal combats'.

- 7253 Rí ro eirn dōib dāl tria rath,  
 54 cid hed a-mān ba hingnad,  
 55 do síl Ádaim, grādaib cruth,  
 56 cosmailius co sainiugud.
- 7257 Do almaib airbrib fo néim  
 58 do énaib aidbrib aēir,  
 59 do bíastaib bíte cen blaid  
 60 do híascaib snáte i srathaib. o/
- 7261 Do dechraib getha na n-én  
 62 ocus a cretha comthrén,  
 63 do bērlaib cech míl bladmair  
 64 dia n-ērgnaib, dia n-iladbaib.
- 7265 Glé ní hinunn sēis nā smacht  
 66 gnē nā hintliucht nā admat,  
 67 nā bērla nā cíall nā cruth,  
 68 nā hērgna nā horddogud.
- 7269 Rí ro-das-gní, gním glanna,  
 70 ildelba na n-anmanna,  
 71 Rí co ngrād cen chreídiam cain,  
 72 mo Rí rán ro heirn doōib.

\*\*\*\*\*

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.

\*\*\*\*\*

1. Read co mblaid?

- 7273 Rí thuc dóib ilar luba  
 74 tria thalmain a himthuga;  
 75 for-berat uili imma-lle  
 76 ciat écsamla it cosmaile.
- 7277 Sain ní dia fognai cech luib  
 78 do-s-rósat Día dia degthoil;  
 79 sāsait, sergait, línait blait,  
 80 Icait, bethaigait, marbait.
- 7281 Rí ro-s faillsig fo riagail  
 82 fria taábsin cech oenblíadain,  
 83 fo lígdath fri dídnad suth,  
 84 fri crínad, fri hūrugud.
- 7285 Brechtrad cech datha fo lí  
 86 clechtmaith do-s-rigni int Ardri;  
 87 dath amlaid fri cētlud nglan  
 88 ní baí for ētgud Solman.



(7273--6) The King gave them a number of plants, through the covering earth; <sup>1</sup> 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, <sup>2</sup> was not on Solomon's clothing.

---

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

2. Cf. 163.

7289 Adamra ind rīg na rúam rath  
90 ní-m thā lúad ar a n-ilar;  
91 at líu luibní fídbad fann  
92 nō ruibní rinndglan rētglann.

7293 Rí do-s-rergaib ōs bith balce  
94 fri serggad, fri inforbart;  
95 ní gnāth i mbruc ōs cech treib  
96 Rí co ngrād do-fuc doöib.

\*\*\*\*\*

(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<sup>1</sup> than the stems<sup>2</sup> of bending  
woods or the hosts of shining stars.

<sup>3</sup>  
(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.

\*\*\*\*\*

---

1. Cf. aisc ba síu 'a more lasting reproach',  
Ériu xxviii 89. t/

2. Read perhaps luibnib . . . . . ruibnib.

3. This variant of do-rurgaib is presumably  
to improve the rhyme with serggad.

CXXXVIII

- 7297 Rí ro saer Ábíal cen táir  
do grādmíad domuin dermāir,  
do-roega, fri suilge seirc,  
tria huimle, tria glanedpairt.
- 7301 Rí ro saer fri tormach tríath  
Noë noethglan mac Lamíach  
ocus Abrām fiad cach drung  
de armgrād Calde-orum.
- 7305 Rí ro saer Lōth, lāthar ndil,  
dint slōg, is a dā hingin,  
dia targbad in plág badbda,  
dia tardad sár Sodomda.
- 7309 Rí ro saer Isaac ō chēin  
dond idpairt isi[n]d ardslēib,  
dia tuc int aingel in molt,  
dia mbaí fon chlaidiub glénocht.

(7297-300) The King saved Abel without insult from the pride of rank (?)<sup>1</sup> 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,<sup>2</sup> when Sodom was overthrown.

(7309-12) The King saved Isaac 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 Rī ro saer X de ... is regular, so that grādmīad 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 targbad : tardad, 2915--6.

7313 RĪ ro saer Iacōb do āitt  
do lāim Isau meic Isāic  
dia ndechaid fo-thúaitĥ co mbúaid  
do thig Labáin meic Bathúail.

7317 RĪ ro saer, fri treba tōir,  
Iosēph ōssar Iācōib  
dia-n farslaic Dĭa tria láthar  
do lámaib a derbráthar.

7321 RĪ ro saer Iosēph, fō fecht,  
assin charchair i nĒgept,  
comba hairrĭ ōs cech clainn  
ō ro fúaslaic fĭs Forainn.

7325 RĪ ro saer Moĭsi, mēt rath,  
do ūruth Nĭl cen a báduĥ,  
diar erāil Dĭa, derbat rainĥ,  
for Termod ingin Forainn.

---

7327. derbod, R.

(7313--6) The King saved Jacob from heaven<sup>1</sup>(?) 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, Celtica iii 267.

7329 Rí ro saer Moíse, mōr scēl,  
ocus popul n-Israhél,  
do Muir Romuir, rīgda smacht,  
is do dīglaib na n-Ēgept.

7333 Rí ro[s] saer, sēgda a tóir,  
do gin Bālain meic Beóir,  
dia luid clann Israhél áin  
do aittreib tíre Cannáin.

[Grān]

7337 Rí ro saer, saerda <sup>^</sup>scēl  
slúag noebda mac n-Israhél,  
dia ro-s-fuc, rúamna cen lén,  
dar sruth n-úarda n-Iordanén.

7341 Rí ro saer Iessu mac Nún  
dia mbaí ic togail na prímdūn,  
cona slúag díchra dāna  
do chathaib na Cannāna.



(7329-32) The King saved Moses, a great matter, and the people  
of Israel from the Red Sea, royal power, and from the  
revenges of Egypt.<sup>1</sup>

(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 smacht cf. 3428, 3690.  
As there are no other examples of the pl. article  
perhaps read na hEgept as in 3595.

7345 Rí rán ro-da sáer secho  
Raab di raenaib Hericho,  
diar legsat, dúiri athbach,  
secht mûir inna prímchat[h]rach.

7349 Rí ro saer Oëth óda  
do chlaidiub na Ciclopda,  
ocus Geodeon, gnīm ndāna,  
do burba na mbarbārda.

7353 Rí ro saer Samsōn cen hír  
do lámaib na Filistín,  
diar bris dia rīgroimsi rath  
prímdoirsi na mōrchat[h]rach.

7357 Rí ro saer Susannam slāin  
dia tucad isin mōrdāil,  
don gūf<sup>o</sup>ergull ro chēs cath  
dia n-ērracht cāch dia clochad.

(7345--8) The noble King saved her apart,<sup>1</sup> Rahab from the  
defeats of Jericho<sup>2</sup> when the seven walls of the main city  
crumbled, harsh ~~secho~~ portion.

(7349-52) The king saved youthful Aod<sup>3</sup> from the sword of the  
Cyclopes, and Gideon,<sup>4</sup> 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.<sup>5</sup>

(7357-60) The King saved noble Susanna,<sup>6</sup> when she was brought  
into the assembly, from the false judgment which  
tormented battle (?)<sup>7</sup> when everybody rose up to stone  
her.

---

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

2. Cf. 5069.

3. Qēth here = Ógeth 5291. For a discussion of  
Ciclopda see Ériu xxx .

4. Cf. 5299.

5. Cf. 5347--8.

6. Daniel xiii.

7. Obscure.

[rān]

- 7361 RĪ ro saer Hēle fāith  
ocus Enōc ān imthlāith  
fo gríandaib cāidib cen geis  
i ndíamraib blāithib Parduís.
- 7365 RĪ ro saer Dauíd al chur  
dia mbaí a oenur is díthrub,  
dia tuc in caírig co glan  
a gallig ind leöman.
- 7369 RĪ ro saer Dauíd dána  
do chathaib na combága,  
dia tuc cenn Gōlai, gnīm ngūr,  
co mbae for bēlaib Saúl.
- 7373 RĪ ro saer Ezechíam slān  
ciarb focus a dédendāl,  
diaro hícad co solmai  
don galur, dond innlobrai.
- 7377 RĪ ro saer Daniel, deilm nglan,  
a cuthi na leöman,  
ocus Nēmān ro soí lī  
asind lobrai grāndi.

(7361--4) The King saved Elias<sup>1</sup> the prophet and noble gentle  
Henoch,<sup>2</sup> under sunny holy places without prohibition, in the  
mild hidden places of Paradise.

(7365--8) The King saved David . . . . . when he was alone<sup>3</sup>  
in the desert, when he took the sheep cleanly from the mouth  
of the lion.<sup>4</sup>

(7369-72) The King saved bold David from the battles of  
contention, when he took the head of Goliath, sharp deed,  
and came before Saul.

(7373--6) The King saved Ezechias<sup>5</sup> safely, although his  
last hour was near, when he was healed swiftly from the  
disease, from the sickness.

(7377-80) The King saved Daniel, pure report, from the  
lions' pit,<sup>6</sup> and Naaman who changed colour from the  
hateful leprosy.<sup>7</sup>

---

1. Cf. 7133--6.

2. Cf. 7141--2.

3. Meyer suggests reading ar chur 'in a predicament'.

4. Cf. 5721--4.

5. Isaias xxxviii 1-8; cf. 7237-44.

6. Dan. vi.

7. Cf. 7175--6.

- 7381 Rĭ ro saer Michian, mod mblāith,  
do dĭumus ūaibrech Achāib,  
ocus Ionas fiad cach clainn  
dia tānic a brú bledmaill.
- 7385 Rĭ ro saer, ba leōr do búaid,  
na Ninuiandai fri hoenuair,  
dia ro-s tarmchell, mōr in mairg,  
tob tened di cach oenaird.
- 7389 Rĭ ro saer Tōba, derb de,  
dia mbaī i trōga na daille,  
is na trī meic cosind rath  
ro-da saer ist [š]urnn tened.
- 7393 Rĭ ro saer Pedur cech cruth  
ba hecgal riana bādud,  
dia lluid co Crĭst, ~~pen~~ goī nglé, c |  
dia mbaī for doī na fairrge.

(7381--4) The King saved Micheas, mild work, from the haughty  
pride of Achab; 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. xxii 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.

6. Daniel iii 19 ff.

7. Matt. xiv 29 ff.

- 7397 Rí ro saer Petar cen tair  
ba hettal i n-aurgabail,  
dian forslaic angel Dé dil  
a cosraib, a cumrigib.
- 7401 Rí ro saer Eóin baí tan  
triana gním ngleóir ngléglan,  
di gae gona ind nemi glais  
ocus dind olai amnais.
- 7405 Rí slōgdil ro saer cen lēn  
Maire mōrdil Magdalēn,  
cen athelluch, deoda tlus,  
d'atherruch i n-immarbus.
- 7409 Rí saer Teclai ndíascaig ndil  
ō na bíastaib béldergaib,  
is int anfabrocht for ruth,  
ba hadbalbocht, dind fúatlach.



(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.<sup>1</sup>

(7401--4) The King saved John once through his bright pure deed from the piercing spear of green venom and from the pitiless oil.<sup>2</sup>

(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.<sup>3</sup>

(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.<sup>4</sup><sup>5</sup>

---

1. Actus xii 7 ff.

2. See Knott, Ériu xvi 110.

3. Lucas viii 2.

4. Acta Pauli et Theclae.

5. Matt. ix 2 ff.

- 7413 Rĭ ro saer Pōl, blāith a nĭam,  
ocus noeb na slōg, Siliem;  
bātar fo chĭrcholggaiḃ cath  
i crĭnchumgaiḃ na cathrach.
- 7417 Ro-m saera Dĭa trebar trĕn  
ar Demun cona dubnĕl,  
feib ro-da saer, slicht ro-s car,  
cech noeb rem-itrubarmar.
- 7421 Rĭ cen gaeli, caĭne im rĭin,  
rĭ co n-aĭbi ōs cech noebdūil;  
fo-gnĭ cech minn, mō cach mĭad,  
Rĭ na rind ro saer Ābĭal.

\*\*\*\*\*

(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.<sup>1</sup>

(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.

- 7425 Rí ro roen romaib cen meth  
cech ndoraid for cech oenleth,  
úair batar mogaid, mod nglan,  
do rīg nime ocus talman.
- 7429 Rí do-rat fo thrāig cech túaith  
co ngail, co ngrāin, co nglanbúaid,  
conid hé a conn, a cenn,  
a cathir Hierusalem.
- 7433 Rí do-rat sebarthain sláin  
for ciniud n-amra n-Abraím;  
mōr rīg, mōr fáithi, mōr mban,  
génair ō Abrām armglan.
- 7437 Rí ōs cech rinn, rúathar ndil,  
túarogab each dinn dia dúilib,  
ro suidig fri síd cech sreith,  
Rí cen díth do each oenleith.
- 7441 Ní cheil cach, suí ségda slán  
manid cloe érgna n-ímlán :  
fo-gníat géill cech coīm, ní-n ceil,  
don Rīg 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.

7445 Rí do-sn-úargaib ós cech íath,  
 a / Isaac, Iācōb, Iosíaph,  
 Moisi ocus Iessu, fō fríth,  
 Samuel deōda ocus Dauíd.

7449 Rí ro char Hēli cech díá,  
 Helesium is Isaíá,  
 Heremiam fri feba físs  
 Etzechel is Danielis.

7453 Hestra, Osse, Ohel án,  
 ocus Abdiās imlán,  
 is Michíae, ba fó fía,  
 Ambacuc is Fuffoniae.

7457 Agíae, Zachariae cen cheist, -h  
 athair Iohain úasail Babbtaist,  
 Misaelis fíad cech drung  
 ocus Machabeorum.

7461 Rí d'anglib glanaib géraib,  
 Rí d'airbrib fo nemnélaib,  
 Rí co rígaib, ríгда ail,  
 mō rígaib, Rí do-s-fuargaib.

\*\*\*\*\*

(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.<sup>1</sup>

(7453--6) Esdras (?), Osee, noble Joel and full Abdias and Michaeas, who was a good . . . , Habacuc and Sophonias.<sup>2</sup>

(7457-60) Aggaeus, Zacharias without question, the father of noble John the Baptist, Misaelis<sup>3</sup> before every host and the Machabei.<sup>4</sup>

(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 gs. abstracted from the title Prophetia Danielis. So also with Michiae, Puffoniae, Agiae, Zachariae and Machabeorum.

2. See DIL s.v. 1 fia.

3. Zacharias the prophet is confused here with the father of John the Baptist. *Read Eóin for Iohain; otherwise the line is hypermetric. Cf. 7476, 7500.*

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