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. Medieval 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.
C X L I

7465  RI ro saer Sarra co mbúaid,
      Rabecca ingin mbathúail,
      na dí phabair, mór a mfhaid,
      Lià lóir ocus Racháil.

7469  RI do-s-fúrgaib ós cech crích,
      Ester, Conra, is Lúith,
      máthri na fátha, mod mbléith
      ocus ind anna banfáith.

7473  Ruiri ríchid, ri ro-s car,
      huíli máthri na n-apotáil
      na dí Maire, mílib tríath,
      máthair Iohain Elizafáith.

7477  RI roda saer ós cech treib
      ar cech n-oíl, ar cech n-erbaid
      slúag na noebúag imma-sech
      la slúag na mban n-athergech.

7481  Ar nDía delbda, tóláib drong,
      ar Faith thíol fíal foroll,
      ar Cli ní cloen ós cech bláí
      RI na roen ri saer Sarráí.

*************************
(7465—8) The King saved virtuous Sara, Rebecca daughter of Bethuel, the two sisters of great honour, generous Lia and Rachel.

(7469—72) The King raised them above every country, Esther, 1 Conra  and Judith, the mothers of the prophets, fair work, and Anna the prophetess. 2

(7473—76) The Ruler of heaven, the King loved them, all the mothers of the apostles, the two Marys, with thousands of chieftains, Elizabeth the mother of John.

(7477—80) The King saved them beyond every people, from every evil, from every harm, the host of the holy virgins in turn with the host of the repenting women.

(7481—4) Our beautiful God, with hosts of peoples, our generous excellent very great Prince, our Support who is known not to be perverse, the King of triumphs saved Sara.

1. Perhaps read Biborra (cf. 5296) for Conra, Is.

2. Anna prophetissa, Luc. ii 36.

3. This must be read as a disyllable here. But perhaps read Edain for Ioahan.
CXLII

7485 Macc Zachaír sainsorco int śluígh
glainelco cén mbatháil mabhúasaid,
  mac Elizafeth, aí a nglé,
  reamheachtaid ríg noemnime.

7489 Iohain Babtaist, bláith in gein,
  ba reamheachtaid Crist coemdel,
  ro sluind do Maire, mór míad,
  dia mbaí i mbráind Elizafíath.

7493 Dia tánac Maire, mór míad
  do Íis scéil Elizafíath,
    dia róid rí a cén chaire cath :
    'Maire máthair in Choiddech'.

7497 Rua lobe cén athsí cinn
  do rinnscaí báthas mblaith bind,
    gleoir ógraith ós ceach dáil
    Eóin mór maith mac Zachaír.

7499. ind ógraith, R.

7500. Iohain, R.
(7485--88) The son of Zacharias, the especial love of the people, pure seeking out without desire for death, a lasting virtue, the son of Elizabeth, bright peace, the precursor of the king of holy heaven.

(7489-92) John the Baptist, a mild creation, was the precursor of fair dear Christ, he told it to Mary, great honour, when he was in Elizabeth's womb.

(7493--6) When Mary came, great honour, to hear tidings of Elizabeth, when she said to her, without battle of sin: 'Mary the mother of the Lord'.

(7497-7500) The descendant of Iobe, of unblemished head, began fair sweet baptism, the bright one of pure grace above every assembly, excellent John son of Zacharias.

1. Cf. 6122; the rhyme here is strained (- ro; -lg).

2. Reading cen bethāil, bithūamid, but this is conjectural.

3. The line is a syllable short.

4. This name is obscure; Zacharias was de vice Abia Luc. i 5, but it is hard to reconcile Abia and Iobe.

5. Following Meyer's emendation, cf. 7401.
CXLI

7501 Rí do-raíga, rúathar nglé,
   ind féise do chlainn Lúise,
   ind óg findlem, glan a gné,
   Maire ingen Íbraide.

7505 Easa do-s-raíga ó chéin
   ó aimsir athar Aibéil,
   baile bun cech bőrlai bind,
   Maire úag ingen Iochim.

7509 Rí thúnic do nim nerta
   dia ro ét chorp ndoírnachta,
   mó cech mbríg ar deiseir ndil,
   do thesargain síl Ídaim.

7513 Rí do-rósat bith mbuidi,
   con-ic tráig ocus tuilli,
   ro beí noí mís, mórda rē,
   i mbrú na ógda Íbraide.

7505 lusá, R.
(7501-4) The King chose the rod from the stem of Jesse, clear attack, the fair gentle virgin, of pure appearance, Mary the Hebrew girl.

(7505-8) 2 had chosen her long ago, from the time of Abel's father, the lasting home of every sweet speech, pure Mary the daughter of Joachim.

(7509-12) The King came from strong heaven when he took on a human body, greater than any strength for dear charity, to save the seed of Adam.

(7513-6) The King who created the bright world, who controls the ebb and flow, was nine months, a majestic period, in the womb of the Hebrew maiden.

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1. OIr. insac 'difficult' makes no sense here. We could emend to is hi do-raiga..., but it is hard to see how the corruption could have arisen.

2. Another example of nasalisation after a comparative.

3. 6gда is a hapax, and is an example of the tendency of B to get another syllable by adding the suffix -de. 6e лин is hypermetrical.
7517 Rí tháinc i colla crí,
hé do-n-rósat do nphmí,
do-n-fúaslaic dochum nimi
tria choimpert na hingini.

7521 Húaislúm rígaib, rígda gein,
ri ro-génair i mßeithil;
do-rarngert cech ríith Í chéin
gímed i flaithe Ochtavéin.

7525 Dia tānic Gabriel do nim,
mór in glannúad dond ingin,
mór in bríg Dē ro-dás-tā
do rēir ind Ríg do-s-ráiga.
The King who came into a carnal body, it is He who created us from nothing, who released us for heaven through the conception of the girl.

Nobler than kings, the King who was born in Bethlehem was a royal birth; every prophet had foretold for a long time that he would be born in the reign of Octavian.

When Gabriel came from heaven, it was great pure honour for the girl, great is the power of God which she has, he chose her by the command of the King.

1. Read úaisliu.
2. Cond. 3 sg. without no.
RÍ ro-gēnair, ní bine,
do mulluch na híngine;
rēil do-raittni òs cech rainn
ria n-Enāir, i n-ocht callaimn.

RÍ dia rrochet, caín caíngen,
class anghel is archaíngel;
'Síd do doenaib òs cech bruig,
indocbāil Dé úas nemdaib'.

RÍ ro ruithnig réitlaim réin
riasna druīdib 'n-a chomdāil,
dia tuosatar leō, līth lōr,
mīrr ocaus tūis is dergōr.

RÍ baí i mBeithil, búaíd becht,
ruc réim teichid i n-Egēpt,
dia mbaí in teđùar òs cech maig,
diar hort Herúad in macraíd.
(7529-32) The King was born, it is not a crime, from the top of the Virgin's head; he shone clearly over every land before January, on the eighth of the calends.

(7533--6) The King to whom a choir of angels and archangels sang, fair bargain: 'Peace to men in every land, God's glory above the heavens'. 1

(7537-40) The King caused a noble star to shine in his presence before the druids, 2 when they brought with them, a full festival, myrrh and incense and red gold.

(7541--4) The King who was in Bethlehem, a clear virtue, made a flight into Egypt, when there was the attack in every place by which Herod killed the boy children.

1. Translating gloria in altissimis Deo,
   Luc. ii 14.

2. The usual translation of magi,
   cf. Blathmac 1. 47.
7545 Rí tucai a-ness iar tain
ó Íshum ro hort íd arggain,
cor alt iar sin, ba gním glé
i nNazareth Calaile.

7549 Rí dessid, ní thláith a tlí,
etar scríbae is farsaidi,
for a fásair, trímain triath,
dia mbaí Maire ocus Iosíab.

7553 Rí ro ischomáirc, mór scéil,
do éruthib mac n-Israhēl;
Rí do-rat mór cesta nglé
for suídib rechta Moisīe.

7557 Rí ro mol Senseon, ba cōir,
dia mbaí icon glanaltóir,
dia tuargáib for a di láim
ardruaíre níme nesbáir.
(7545--8) The King was brought northwards after that, when the slaughter had been carried out, and was brought up after that in Nazareth of Galilee, bright deed.

(7549-52) The King sat between scribes and Pharisees, not lacking in strength, when Mary and Joseph were looking for him, weary and weak.

(7553--6) The King inquired of the elders of the Children of Israel, a great matter; the King put many clear questions to the sages of the law of Moses.

(7557-60) The King whom Simeon praised, it was right, when he was at the pure altar, when he lifted up in his arms the high ruler of holy heaven.
RI do-rat fornghaire trén
  for aruth n-anra n-Iordanén
      conáro glúais, olú cén geis,
    in hed ro sbais 'com baithéis.

RI tarrasair fiad int álóg
  mo ruiri firmaith fimmór,
    fores ndeasid in Spirit Noeb
  la forgal Fíadat fíraer.

Mac Dé, Dia deóda cech than,
  ba cén, ba treóda derbglan,
      ní hé in forúallach fria gair,
    RI robúadach ro-gánaír.

************
(7561-4) The King gave a strong command to the famous river Jordan so that it did not move, unbounded fame, while he was being baptised.

(7565-8) The King remained before the host, my truly good, great and pure ruler, on whom the Holy Spirit descended at the truly noble command of the Lord.

(7569-72) The Son of God, a divine God at every time, He was One, He was a truly pure Three, He is not arrogant in his word, the very victorious King who was born.

************
7573 Rí ro aen, ro throisc oc glé,
cethrachait lá ocus aidche,
ar dessmerecht do cach sruth,
i nísmraib dorchaib di-thruib.

7577 Rí tharlaic ocse gné [n]gainn
na gortae for a cholainn,
co ro clóad Demun de
triasin n-aimsiguid tróide.

7581 Rí do-raíga teglach ndil
dia chuntuch eter doínib
    de aíl Abréim, áirim nglain,
    dá fer díc do apstalaíb.

7585 Rí ro char Petar is Pól
Andreas úais is Íacób,
    Iohain, Pilípp, bláith a ngus
    Bartolum ocus Tomus.
(7573--6) The King fasted and abstained clearly for forty days and nights in the dark recesses of the desert as an example to every elder.

(7577-80) The King brought upon himself the starved appearance of hunger on his body, so that he might defeat the Devil by it, through the triple temptation.

(7581--4) The King chose a dear household to help him among the people from the seed of Abraham, a clear reckoning: twelve apostles.

(7585--8) The King loved Peter and Paul, noble Andrew and James, John, Philip of mild strength, Bartholomew and Thomas.

1. Perhaps read da' fer deēc d'apēalaib.
RI ro char Madhain maith mór
is in glanfial Iscób,
Simon is Tatha cén tass,
Matha, Marc is Lucas.

RI ro char dá sessiur fer,
ba hé a theglach toetgel,
la deisciplu, noebda smacht,
a dō scerda sechtmogat.

RI ar-rést báthís fo smacht
cen athís ar deismeracht;
ro fígle cén gáille gné
in RI do-rigne in n-óene.

**********
(7589-92) The King loved great and good Mathias and the pure modest James, Simon and Thaddaeus without rest, Matthew, Mark and Luke.

(7593--6) The King loved twelve men, they were his bright-sided household; together with disciples, holy rule, a noble seventy-two.

(7597-7600) The King accepted baptism without reproach for an example; the King who made the fast kept vigil without semblance of a blemish.

1. The preceding quatrains list fifteen names; Paul has been substituted for Judas, and Matthew, Mark and Luke have been added.
7601  Rí ro bennach, mellach búsáid,
na secht lestru uscí úair,
    dia mboc 'sin choiblid gil glain
    dia ndéarna in fín i mSealail.

7605  Rí is-rulaíd, ríghda fecht,
    co mbuidin mór 'n-a choem [h]eocht,
    diar hiisc in clam, comul nglé,
    bae for toeb na conaire.

7609  Rí ru-thánic, tölaib drong,
    in cathraig Captharnaum;
    dia bréthir fásín, feib ro thúir,
    ro fcoop mac in che[n]tuir.

7613  Rí con-attaill i lluing lóir
    i n-anbthine dúsín dermóir,
    diar choisc in ngaeth corbo thláith
    co rabi in rianfeth robláith.
(7601-4) The King blessed, pleasing victory, the seven vessels of cold water, when he was at the bright pure feast, when he made the wine in Galilee.

(7605-8) The King set out, royal journey, with a great band accompanying him, when he cured the leper, clear union, who was on the side of the road.

(7609-12) The King reached, with hosts of peoples, the city Capernaum; by his own word, as he predicted, the son of the centurion was healed.

(7613-6) The King slept in a large ship in a great harsh storm when he rebuked the wind so that it became weak, so that there was a very gentle sea-calm.
RI ro faed drong ndotchaíd ndub
'sind corraid oen imforrdul,
      diar hicc fer fo thedmaib trá
   do grethaib drémaib déama.

RI ro aáis na cóic mili
cemmothá slóg cech dín
   do chóc bargenaib, mod n-án,
      occus don dá oenbratán.

RI ro bennach, ferr cech gèin,
na dá fás, na cóic bairgein,
      co tarfuaraid leó fo leith
   dá ochlíab dech dia fuidlechtaib.

NI dínsídí tiar ná tair
RI i n-hílisib, RI i n-ardaib,
   ad-rell cech rìg imo-sech
   ferr cech rìg RI ro bennach.

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

7629. dínsid, R.
(7617-20) The King sent an ill-fated black host unerringly into the herd of swine when he healed the madman from the dreadful attacks of devils.

(7621-4) The King satisfied the five thousand as well as the host of every band, with five loaves, noble work, and with the two salmon.

(7625-8) The King, better than any mortal, blessed the two fish, the five loaves, so that there remained with them apart twelve baskets of remnants.

(7629-32) He is not to be despised west or east, the King in things, the King in things; He has visited every king in turn, better than every king is the King who blessed.

1 The emendation is justified both by the meaning and by the fact that the line is otherwise a syllable short.

1. Cf. 4965.
7633 Rí cos' tuatha dā galar,
bodar ocus amlabar;
i-anaich ar bélaib int ślúaig
ro-das híoc isind oenúair.

7637 Rí con-attaig, tuicosi dám,
deoig d'uisque forsin mbanncáil,
dia n-seariaí frí si ocn tiáis
thá cíneir ina comhráis.

7641 Rí ro híoc, amra tola,
msiá trúasg dind rebur folo,
dia taraill a lám fo c[h]eith
finna a brothírni inn étáig.

7645 Rí ro híoc mac na seába
dian too ó thoraib demna;
amra firt, fi[a]d drongaib dám,
dia ro Íccad in bacolám.
(7633--6) The King to whom two sick men were brought, one deaf and 
one dumb; outside before the host he healed them immediately.

(7637-40) The King asked, chosen occasion, a woman for a drink of 
water, when he told her without gentleness that five men had 
been with her.

(7641--4) The King cured, famous wishes, a miserable woman from an 
issue of blood when her hand secretly touched a hair from the 
fringe of the [= his] garment. 1

(7645--8) The King who cured the widow's son, when he brought him 
from hosts of demons; it was a wonderful miracle, a meeting 
before hosts, when the man with the withered hand was cured. 2

1. tetigit fimbriam vestimenti ejus, Matt. ix 20.

2. Luc. vii 11-17.

3. homo manum habens aridam, Matt. xii 10.
7649   RI cond-rūnic forsin maig
       fri deichnebur do ochlanaib;
       ní cian ro-llá for dálra
       comtar coema comlāna.

7653   RI ro bennach secht ambairgin
       la bec d'íasc, nírbo daidhír,
       fáchtait secht cloib d'fudlub de,
       slōig na cethēora níli.

7657   RI ro chaídneiblaid cruth, cia cóir,
       in tan luid i Slíab Tabóir,
       dia tárfaid, glealt cem acht,
       a dēocht triana doomacht.

7661   Tan ba teist cōicfor, gnĪm n-ōg,
       Petar, lōhain is lācoib,
       co ngaissi cēilli clú cass,
       Moīse ocus Hēle admass.

7665   RI betha būadaig, būan blad,
       clí im gretha, gluair gorad;
       ní cērr fri brīg buíthi blā,
       fērr cēch rīg RI cos' tuctha.

7650.  do clannaib, R.
7665.  bethad, R.
7666.  gluair ili gor, R.
(7649-52) The King met on the plain with ten lepers; it is not long that he delayed before they were fair and perfect.

(7653--6) The King blessed seven loaves and a little fish, it was not poor, they leave seven baskets of remnants from it, the hosts of the four thousand.

(7657-60) The King changed his appearance as was right, when he went up to Mount Tabor, when his divinity appeared through his humanity, a bright form beyond doubt.

(7661--4) When five men bore witness, pure deed, Peter, John and James, with fame of wisdom and sense, Moses and lovely Elias.

(7665--8) The King of the victorious world, lasting fame, a support in attacks, bright burning; He is not awkward against the strength of an army in the field, better than any king is the King to whom they were brought.

1. decem viri leprosi, Luc. xvii 12.
7669  Rí ro írscart is ro glan
tempul soer ségda Solman:
    'Tegdaíls dl deóda Dé bí
    bid tag n-amra n-surmaigthi'.

7673  Rí ro thodiúsaigh a húaig
Lazair ba lór do lánnúaid
    iar n-écaib, feib ro-clos,
    i n-adnacul cethri ndenos.

7677  Mo Rí róil, co mméit glaine,
im-ráalaide Muir nGalaile
    cossaib tírmaib, deóda gair,
    fessur fiad na apstalaib.

7681  Rí ro-s híoc fiad chuirlíb clann
forsint iát na dá mac dall,
    dia ndéarna don chríid chéir,
    comba rosc roglan roiréil.

7669.  Solman deest, R.
(7669–72) The King swept out and cleansed the noble great temple of Solomon: 'The dear holy dwelling of Living God shall be a famous house of prayer'.

(7673–6) The King awakened from the grave Lazarus, with much full virtue, after death, as has been heard, after being buried for four days.  

(7677–80) My bright King, with much purity, walked about the Sea of Galilee dry-footed, a holy word, one evening in the presence of the apostles.

(7681–4) The King healed in the presence of bands of children the two blind boys on the road, when he made a paste with the clay, so that it was a very pure very clear eye.

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1. There are eight syllables in the line, but no emendation suggests itself.

2. The apl. dalla is expected.

3. This seems to refer to Joan ix 6 (expuit in terram et fecit lutum ex sputo), where only one man is involved.
7685  RI ro-fue imarim na-a-ara
       in Domnach na glanphalma
       dia tucait dó imma-sech
       ind assan is int òchech.

7689  RI frisi n-èrbait in slúag
       huili eter trèn ocus trúag :
       'Déna ar n-Ic tria bithu sír,
        at bennachda, a meic Daulá'.

7693  Ar Coimidh glé, cuestaig rath,
       turobait cecb gné, cecb cuntaich;
        cain cli cein digna, cein chaicht,
        mo RI rigda ro hirseart.

***********
(7685-88) The King made a famous ride on the Sunday of the pure palm, when there were given to him in turn the ass and the young horse.

(7689-92) The King to whom the whole host, both strong and miserable said: 'Save us throughout eternity, you are blessed, O Son of David'.

(7693-6) Our bright Lord, grace of strength, he raises up every form, every building; a fair support without reproach or captivity, my royal King cleared out (the temple).

1. This gives the original meaning of the *hosanna* of Matt. xxii 9 and Marc. xi 9.
CXLIX

7697    Rí do-rignne tria chōill nglain
         humallōíit dia apstalaib
         i nDéa Dardaín, fo gléir glé,
         rí a Caisc mōir na hessērge.

7701    Rí ro bennach tuara dōib
         im t[h]rath nóma fo-chētoir,
         dia n-ebairt friūi tria rath
         ro buil nech 'coa glēbrath.

7705    Rí ro rāidi friū co glē
         forgal febda firinne :
             'Nech úaib tic ar thús don mēiss
              is hé a-tē for drochēis'..

7709    Iar sin do-chuaid Iudas ass
         co n-ilur mbriathair foglass,
         co maire a ríg, ba gailn trait,
         ar chūic ungaib dēo argait.

7700.    hessērge, R.
CXLIX

(7697-7700) The King through his pure mind made obeisance to his apostles on Thursday, in bright glory, before the great Pasch of the resurrection.

(7701-4) The King blessed food for them immediately in the evening, when he said to them through his grace that somebody was clearly betraying him.

(7705-8) The King said to them clearly an excellent judgment of truth: 'He of you who first comes to the dish, it is he who has an evil intent'.

(7709-12) After that Judas went out with many specious words, and betrayed his king, it was a swift deed, for fifteen ounces of silver.

1. Cf. trichait leth n-unga n-argait, 3152.
7713 Rí ro ráidi friú co cert
frisin slóg baí 'n-a choemthescht :
'Scáilfidir in tréit co glé
in-nocht immonn oegaire.'

7717 Lár sin as-beir Petur bán
ocus a étan fri lár :
'Ní no-m scaradh fri Chríost cain
ní fil i mnám nó talmain.

7721 Rí ro ráidi athesc n-úag
frí Petur fiad in mórélúag :
'No-m diultfá fo thri tria olleth
riasiu gaireis in cailech.'

7725 In rí ro-das alt sunn sel
frí tinchose, frí foresétel,
ro ráid friú tria chomrád cain :
'Bíd for comdál i nGálaíl'.

7729 Cúaird níme im chlár betha bint,
suíre slán fri aretha, seoigrin,
gním cen tathaír, taíbhrí bít,
mo Rí ra chaín do-rigní.

*******
(7713--6) The King said to them rightly, to those who were in his company: 'The flock will clearly be scattered from the shepherd to-night'.

(7717--20) After that fair Peter, with his head bent, said: 'There is nothing in heaven or earth which might separate me from fair Christ'.

(7721--4) The King made a pure reply to Peter before the great host: 'You will deny me three times through concealment before the cock crows'.

(7725--8) The King who had nourished them here for a time with teaching, with instruction, said to them in his fair discourse: 'Let your meeting be in Galilee'.

(7729--32) The circuit of heaven around the plain of the sweet world, pleasant and safe for ranks, noble and exact, a deed without reproach, which the living show -- my very beautiful God made it.

1. Cf. PH 3196.

RI secht nime, Rí talman,
arduire na n-íoladhar,
im-rulaíd etronn, fó fecht,
frí ré trí bhilladna tríochat.

RI do-chóid fecht for solacht
ba hé in Rí tairchert torocht,
dia ro chhind Iúdás in mbrath
dia mbuí i nglinn Iosofath.

RI ris fer fáilte òs blaí
Iúdás tria phóicc mbrathemdaí,
Rí cos' rucad slúag 'n-a dáil,
Rí rucad i n-aurgabáil.

RI rúad ro-rucad hi cacht
hi tech co slúag na sacart,
dia ro diult Petur co bras
nád rabe 'n-a muinteras.
(7733--6) The King of seven heavens, the King of earth, the high ruler of the many substances, went about among us, a good journey, for the space of thirty-three years.

(7737-40) The King who went once into hiding, he was the righteous perfect King, when Judas decided on the treachery, when he was in the valley of Jusafath. 1

(7741--4) The King whom Judas welcomed openly with a traitorous kiss, the King to whom a host was brought, the King who was taken in bondage.

(7745--8) The strong King who was taken into captivity into a house with the assembly of the priests, of whom Peter swiftly denied that he was one of his people.

1. See Knott, DIL F 485, 85 ff. But Murphy, Puan. F. iii 270, suggests that the reference is to the last supper.

2. toracht for torachta, as at 4286; cf. folachta for folachta.

3. Knott suggests that this is a reference to Gethsemane.
Rí ro dámair ceoch ndígail
fo phlágáib fiad errígáib,
  Rí tarobad fiad chuirlí chlann,
  Rí fors' tardad guforgall.

Rí do-chóid fri crann crucha,
as a thoil nír athruacha,
  Rí noeb dia tardad in neim,
  Rí góet 'n-a thoeb co lagein.

Rí do-chóid iar seórailt slecht
as a doenacht 'n-a déacht;
  Rí ro saílset fria núine,
  ro chaínsat na híl dúile.

Tarblaing dorcha dar each mag,
mairb thalman as-rachtatar,
  bat omaig dúilí Dé dil
diar fódluíg fíal in tempuíl.
(7749–52) The King suffered every punishment, under tortures in the presence of viceroyas, the King who was lifted up before bands of children, the King on whom a false judgment was given.

(7753–6) The King who went on to the wood of the cross did not change from his decision, the holy King who was given the poison, the King who was wounded in his side by a lance.

(7757–60) The King who went after a course of noble ways from his humanity into his divinity; a King whom they 1 remembered (?) through their fasting, the varied creatures mourned.

(7761–4) Darkness fell over every plain, the dead of the 2 earth rose up, the creatures of God were fearful when the veil of the temple split.

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1. The meaning allotted to ro sailset here is not otherwise attested.
Ro chíchlaig cech dūil, deilm nglan,
ro chrithnaig nem is talam,
muir dar crícha ro thríall teocht,
cride cloch cíar ro scállset.

RI ro chéis hi críraid chain
cros dar cenn clainn Ádaim;
iar sin ruc créich, calma dreen,
cc tarat láim dar híffern.

RI ro chuimrig Demun dub
dianí[d] comaim Lucifur;
a-tát fo chrithfeidhm ó śain,
slōig Iffirncona n-amsaib.

RI do-řuc brait híffirn úasir
a pēin, a chrithfeidhm cóst[h]róisig,
ro suidig slánaib fo a deis
for bruigib bánaib Parduis.
Every element leaped, a pure report, heaven and earth shook, the sea tried to pass its bounds, the hearts of dark stones separated.

The King suffered in fair clay the cross for the sake of the Children of Adam; after that he made a foray, a brave onslaught, when he laid his hand on Hell.

The King fettered the black Devil who is also called Lucifer; the hosts of Hell with their mercenaries are in trembling since then.

The King took the plunder of cold Hell, out of pain, out of miserable trembling; he placed them with guarantees on his right hand, on the fair lands of Paradise.
Rí doen, tólaib caingen,
Rí angel, Rí archaingel,
dessíd iar sin, soerda clū,
òs rígaib 'n-a rígaidiu.

Mo Rí réigial for laasad
is faiith fírían forbhasach;
do-rósat occh mbríg, mod nglé,
ferr occh ríg Rí secht nime.

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(7781--4) The King of men, with hosts of bargains, 
the King of angels, the King of archangels, sat after 
that, noble fame, above kings in his throne.

(7785-88) My modest royal King aflame is a righteous 
conquering prince; he has created every strength, 
clear work, the King of seven heavens is better 
than any king.