

# 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.

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<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.

- 7465 Rí ro saer Sarra co mbúaid,  
 Rabecca ingin mBathúail,  
 na di phiáir, mór a mmíad,  
 Liä lór ocus Rachíal.
- 7469 Rí do-s-fúargaib ós cech crích,  
 Ester, Conra, is Iudíth,  
 máthri na fátha, mod mbláith  
 ocus ind Anna banfáith.
- 7473 Ruiri ríchid, rí ro-s car,  
 huili máthri na n-apstal  
 na dí Maire, mílib tríath,  
 máthair Iohain Elizafíath.
- 7477 Rí roda saer ós cech treib  
 ar cech n-olc, ar cech n-erbaid  
 slúag na noebúag imma-sech  
 la slúag na mban n-athergech.
- 7481 Ar nDía delbda, tōlaib drong,  
 ar Flaith fíal febda foroll,  
 ar Clí ní cloen ós cech blai  
 Rí na roen ro saer Sarrai.

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

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

(7473-76) The Ruler of heaven, the King loved them, all the mothers of the apostles, the two Marys, with thousands of chieftains, <sup>3</sup>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.

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1. Perhaps read Diborra (cf. 5296) for Conra, is.

2. Anna prophetissa, Luc. ii 36.

3. This must be read as a disyllable here. But perhaps read Eóin for Iohain.

7485      Macc Zachāir sainsercc int slúaig  
             glainelcc cen mbathāil mbithbúaid,  
             mac Elizafēth, sīd nglé,  
             remthechtaid ríg noemime.

7489      Iohain Babtaist, blāith in gein,  
             ba remthechtaid Críst coemil,  
             ro sluind do Maire, mōr míad,  
             dia mbaí i mbraind Elizafíath.

7493      Dia tānic Maire, mōr míad  
             do fīs scēl Elizafíath,  
             dia ráid ría cen chaire cath :  
             'Maire máthair in Choimled'.

7497      Húa Iobe cen athis cinn  
             do rinnsan bathis mblāith bind,  
             gleóir ógraith ós cech dáil  
             Eóin mór maith mac Zachāir.

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7499.      ind ógraith, R.

7500.      Iohain, R.

(7485--88) The son of Zacharias, the especial love of the people,  
 pure seeking out <sup>1</sup> without desire for death, a lasting virtue, <sup>2</sup>  
 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, <sup>3</sup> when she said to her, without battle of sin :  
 'Mary the mother of the Lord'.

(7497-7500) The descendant of Iobe, <sup>4</sup> of unblemished head, began  
 fair sweet baptism, the bright one of pure grace above every  
 assembly, excellent John <sup>5</sup> son of Zacharias.

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

2. Reading cen bathāil, bithbúaid, 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.

C X L I I I

7501 Rí do-raíga, rúathar nglé,  
ind flesc do chlainn Iěsse,  
ind óg fíndlem, glan a gné,  
Maire ingen Ebraide.

In sa[cart]

7505 ~~lusa~~ do-s-raíga ō chéin  
ō aimsir athar Aibéil,  
baile búan cech bērlai bind,  
Maire úag ingen Iochim.

7509 Rí thānic do nim nerta  
dia ro ēt chorp ndoínachta,  
mó cech mbríg ar dešeirc ndil,  
do thesargain síl Ādaim.

7513 Rí do-rōsat bith mbuidi,  
con-ic trāig ocus tuili,  
ro baí noí mīs, mōrda rē,  
i mbrú na ógda Ebraide.

7505 lusa, 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.

*The Priest*

(7505--8) ~~... ..~~ 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 <sup>2</sup> 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. <sup>3</sup>

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1. Cf. Hebr. vii 15 (M, B)

1. OIr. insae 'difficult' makes no sense here.

We could emend to Is hī do-raīga . . . , but it is hard  
to see how the corruption could have arisen.

2. Another example of nasalisation after a comparative.

3. Ógda is a hapax, and is an example of the tendency of  
SR to get another syllable by adding the suffix -de. The line  
is hypermetrical.

7517 Rí thānic i colla crí,  
hé do-n-rósat do nephní,  
do-n-fúaslaic dochum nimi  
tria choimpert na hingini.

7521 Húaislium rígaib, ríga gein,  
rí ro-gēnair i mBeithil;  
do-rarngert cech fáith ō chēin  
gigned i flaith Ochtavēin.

7525 Dia tānic Gabriel do nim,  
mōr in glanmíad dond ingin,  
mōr in brīg Dē ro-das-tā  
do rēir ind Rīg do-s-raíga.

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.....



(7517-20) 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.

<sup>1</sup>  
(7521--4) 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 <sup>(2)</sup> Octavian.

(7525--8) 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.

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1. Read úaisliu.

2. Cond. 3 sg. without no.

- 7529 Rí ro-gēnair, nī bine,  
do mulluch na hingine;  
rēil do-raittni ōs cech rainn  
ria n-Enāir, i n-ocht callainn.
- 7533 Rí dia rrochet, cain caingen,  
class aingel is archaingel;  
'Síd do doenaib ōs cech bruig,  
indocbāil Dé úas nemdaib'.
- 7537 Rí ro ruithnig rétlaínd ráin  
riasna druīdib 'n-a chomdāil,  
dia tucsatar leō, līth lōr,  
mirr ocus tūis is dergōr.
- 7541 Rí baí i mBeithil, búaid becht,  
ruc rēim teichid i n-Ēgept,  
dia mbaí in tedúar ōs cech maig,  
diar hort Herúad in macraid.

(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'. <sup>1</sup>

(7537-40) The King caused a noble star to shine in his  
presence before the druids, <sup>2</sup> 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.

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

2. The usual translation of magi,  
of. Blathmac 1. 47.

7545 Rí tucad a-ness iar tain  
ō shunn ro hert ind arggain,  
cor alt iar sin, ba gnīm glē  
i nNazáreth Galaile.

7549 Rí dessid, nī tlāith a tlí,  
etar scribae is farsaidi,  
for a íarair, tríamain tríath,  
dia mbaí Maire ocus Iosíab.

7553 Rí ro imchomaire, mōr scēl,  
do sruithib mac n-Israhēl;  
Rí do-rat mōr cesta nglē  
for suídib rechta Moíse.

7557 Rí ro mol Semeon, ba cōir,  
dia mbaí icon glanaltóir,  
dia túargaib for a di láim  
arduire nime noebnáir.

(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.

7561 Rí do-rat forngaire trén  
for sruth n-amra n-Iordanén  
conāro glúais, clú oen geis,  
in hed ro mbás 'con baitheis.

7565 Rí tárrasair fiad int slóg  
mo ruirí fírmaith finnmór,  
fors ndessid in Spirut Noeb  
la forggal Fíadat fírsaer.

7569 Mac Dé, Dia deōda cech than,  
ba oen, ba treōda derbglan,  
ní hé in forúallach fria gair,  
Rí robuadach ro-gēnair.

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(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.

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7573 Rí ro aen, ro throisc co glé,  
 cethrachait lá ocus aidche,  
 ar dessmerecht do cach sruith,  
 i ndíamraib dorchaib díthruib.

7577 Rí tharlaic cuce gné [n]gainn  
 na gortae for a cholainn,  
 co ro clóad Demun de  
 triasin n-aimsigud trēde.

7581 Rí do-raíga teglach ndil  
 dia chumtuch eter doínib  
 de s̄il Abrāim, ārim nglain,  
 dá f̄er dēc do apstalaib.

7585 Rí ro char Petar is Pōl  
 Andreas úais is Íacōb,  
 Iohain, Pilípp, bláith a ngus  
 Bartolum ocus Tomus.



C X L V

(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.<sup>(1)</sup>

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

1. Perhaps read dá fer deëc d'apstalaib.

- 7589 RĪ ro char Madĭan maith mór  
is in glanfĭal Iăcób,  
Simon is Tatha cen tass,  
Matha, Marc is Lucas.
- 7593 RĪ ro char dá sĕssiur fer,  
ba hé a theglach toebgel,  
la deisciplu, noebda smacht,  
a dō soerda sechtmogat.
- 7597 RĪ ar-róet bathis fo smacht  
cen athis ar deismeracht;  
ro fĭgle cen gaille gnē  
in RĪ do-rigne in n-óene.

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

**1**

(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.

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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 búaid,  
na secht lestru usci úair,  
dia mboe 'sin choiblid gil glain  
dia nderna in fín i nGalail.
- 7605 Rí im-rulaid, ríгда fecht,  
co mbuidin móir 'n-a choemt[h]echt,  
diar hiicc in clam, comul nglé,  
bae for teeb na conaire.
- 7609 Rí ru-thānic, tōlaib drong,  
in cathraig Capharnaüm;  
dia brēthir fēin, feib ro thūir,  
ro focad mac in che[n]tūir.
- 7613 Rí con-attail i lluing lóir  
i n-ainbthine dēin dermóir,  
diar choisc in ngaeth corbo thláith  
co rabi in ríanfēth 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 Capharnaum; 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.

- 7617 RĪ ro fæd drong ndotchaid ndub  
'sind orcraid cen imforddul,  
diar hícc fer fo thedmaib trā  
do grethaib dremnaib demna.
- 7621 RĪ ro sās na cōic mīli  
cenmothā slōg cech dīne  
do chōic bargenaib, mod n-án,  
ocus don dá oenbratán.
- 7625 RĪ ro bennach, ferr cech gein,  
na dá fāsc, na cóic bairgein,  
co tarfuaraid leō fo leith  
dá chlíab déc dia fuidlechaib.
- 7629 NĪ dīnsidī tíar nā tair  
rĪ i n-hīslīb, rĪ i n-arddaib,  
ad-rell cech rĪg immo-sech  
ferr cech rĪg RĪ ro bennach.

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7629. dīnsid, 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 <sup>2</sup> west or east, the King in ~~low~~<sup>depths</sup> things, the King in ~~high~~<sup>heights</sup> things; He has visited every king in turn, better than every king is the King who blessed.

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<sup>2</sup> 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' tuctha dā galar,  
 bodor ocus amlabar;  
 i-~~m~~nuich ar bélaib int slúaig  
 ro-das hīcc isind oenuair.
- 7637 Rí cen-attaig, tuiccsi dáil,  
 deog d'uisque forsin mbannscáil,  
 dia n-ebairt friē cen tláis  
 baí cōicer ina comgnáis.
- 7641 Rí ro hīc, amra tola,  
 mnaí trúaig dind rebur fola,  
 dia tārail a lám fo c[h]eith l/h  
 finna a brothirni inn étaig.
- 7645 Rí ro hīcc mac na fedba  
 dian tuc ō thoraib demna;  
 amra firt, fia[d] drongaib dái,  
 dia ro íccad in bacclám.



(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. <sup>1</sup>

(7645--8) The King who cured the widow's son, when he brought him from hosts of demons; <sup>2</sup> it was a wonderful miracle, a meeting before hosts, when the man with the withered hand was cured. <sup>3</sup>

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

2. Luc. vii 11-17.

3. homo manum habens aridam, Matt. xii 10.

- 7649 Rí cond-rānic forsin maig  
fri deichnebur do chlamaib;  
ní cían ro-llá for dāla  
comtar coema comlāna.
- 7653 Rí ro bennach secht mbargin  
la bec d'íasc, nírbo daidbir,  
fācbait secht clēib d'fuidlib de,  
slōig na cetheōra míli.
- 7657 Rí ro chaímhchlaí cruth, cia cóir,  
in tan luid i Slíab Tabōir,  
dia tārfaid, gleált cen acht,  
a déächt triana doenacht.
- 7661 Tan ba teist cōicfer, gnīm n-ōg,  
Petar, Iōhain is Íacōb,  
co ngaíssi cēilli clú cass,  
Moíse ocus Hēle admass.
- 7665 Rí betha búadaig, búan blad,  
clí im gretha, glúair gorad;  
ní cerr fri brīg buidni blā,  
ferr cech rīg Rí cos' tuctha.

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7650. do clannaib, R.

7665. bethad, R.

7666. glúair ili gor, R.

1

(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 <sup>fair</sup> ~~artificial~~ 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.

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1. decem viri leprosi, Luc. xvii 12.

7669 Rí ro irscart is ro glan  
tempul soer sēgda Solman :  
'Tegdais dil deōda Dé bí  
bid teg n-amra n-aurnaigthi'.

7673 Rí ro thodiūsaig a húaig  
Lazair ba lór de lánbúaid  
iar n-écaib, feib ro-clos,  
i n-adnacul cethri ndenos.

7677 Mo Rí réil, co mméit glaine,  
im-rúalaid Muir nGalaile  
cossaib tírmaib, deōda gair,  
fescur fiad na apstalaib.

7681 Rí ro-s hīcc fiad chuirib clann  
forsint sét na dá mac dall,  
dia nderna don chriġid chéir,  
comba rosc roglan roréil.

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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. <sup>1</sup>

(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 <sup>2</sup> boys on the road, when he made a paste <sup>3</sup> 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 Rí ro-fúe immrim n-amra  
i nDomnuch na glanphalma  
dia tucad dó imma-sech  
ind assan is int óchech.

7689 Rí frisi n-ērbairt in slúag  
huili eter trēn ocus trúag :  
'Dēna ar n-Īc tria bithu sīr,  
at bennachda, a meic Dauīd'.

7693 Ar Coimdiu glé, cumtaig rath,  
turbaid cech gné, cech cumtach;  
cain clí cen dīgna, cen chacht,  
mo Rí rīgda ro hirscart.

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(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<sup>1</sup> 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).

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1. This gives the original meaning of the hosanna of Matt. xxi 9 and Marc. xi 9.

C X L I X

- 7697 Rí do-rigne tria chéill nglain  
humallóit dia apstalaib  
i nDía DardaIn, fo glóir glé,  
ria Cāisc móir na hessérge.
- 7701 Rí ro bennach túara dōib  
im t[h]rāth nóna fo-chétóir,  
dia n-ebairt friuū tria rath  
ro buí nech 'coa glēbrath.
- 7705 Rí ro ráidi friū co glē  
forgal febda fīrinne :  
'Nech úaib tic ar thūs don mēiss  
is hé a-tā for drochsēis'.
- 7709 Iar sin do-chúaid Iudas ass  
co n-ilur mbríathar foglass,  
co mairni a rīg, ba gnīm trait,  
ar chūic ungaib dēc argait.



(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. <sup>1</sup>

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1. Cf. tríchait leth n-unga n-argait, 3152.

- 7713 Rí ro ráidi friú co cert  
frisin slóg baí 'n-a choemthecht :  
'Scaillfidir in trēt co glé  
in-nocht immonn oegaire.'
- 7717 Iar sin as-beir Petur bán  
ocus a étan fri lár :  
'Ní no-m scarad fri Críst cain  
ní fil i nnim nō talmain.
- 7721 Rí ro ráidi athesc n-úag  
fri Petur fiad in mōrslúag :  
'No-m diultfa fo thrí tria ohleth  
ríasiu gaires in cailech.'
- 7725 In rí ro-das alt sunn sel  
fri tinchos, fri forcetel,  
ro ráid friú tria chomrād cain :  
'Bíd for comdāl i nGalail'.
- 7729 Cúaird nime im chlār betha bind,  
súaire slán fri sretha, soergrinn,  
gním cen tathaír, taidbrit bí,  
mo Rí rachain do-rigni.

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(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'. <sup>1</sup>

(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'. <sup>2</sup>

(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.

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1. Cf. PH 3196.

2. Perhaps read ar, cf. Matt. xxvi 32, Marc. xiv 28.

- 7733 RÍ secht nime, Rí talman,  
ardruire na n-iladbar,  
im-rulaid etronn, fō fecht,  
fri rē trī blíadna tríchath.
- 7737 RÍ do-chōid fecht for folacht  
ba hé in RÍ tairchert torocht,  
dia ro chind Iudas in mbrath  
dia mbuī i nglinn Iosofath.
- 7741 RÍ ris fer fáilti ōs blaī  
Iudas tria phōicc mbrathendai,  
RÍ cos' rucad slúag 'n-a dāil,  
RÍ rucad i n-aurgabáil.
- 7745 RÍ rúad ro-fúcad hi cacht  
hi tech co slúag na sacart,  
dia ro diult Petur co bras  
nād 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,<sup>1</sup> he was the  
righteous perfect<sup>2</sup> King, when Judas decided on the treachery,  
when he was in the valley of Jusafath.<sup>3</sup>

(7741--4) The King whom Judas welcomed openly with a  
traiterous 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.

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

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

3. Knott suggests that this is a reference to  
Gethsemane.

7749 Rí ro dāmair cech ndīgail  
fo phlāgaib fiad errīgaib,  
Rí tarcbad fiad chuirib clann,  
Rí fors' tardad gúforgall.

7753 Rí do-chōid fri crann crucha,  
as a thoil nīr athrucha,  
Rí noeb dia tardad in neim,  
Rí góet 'n-a thoeb co Lagein.

7757 Rí do-chōid iar soeralt slecht  
as a doenacht 'n-a déächt;  
Rí ro sailset fria núine,  
ro chainset na hildúile.

7761 Tarblaing dorchá dar cach mag,  
mairb thalman as-rachtatar,  
bat omnaig dúili Dé dil  
diar fódluig fíal in tempuil.

(7749-52) The King suffered every punishment, under tortures in the presence of viceroys, 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 remembered (?) <sup>1</sup> through their fasting, the varied creatures mourned. ~~2~~

(7761--4) Darkness fell over every plain, the dead of the earth rose up, the creatures of <sup>dear</sup> 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.

7765      Ro chichlaig cech dūil, deilm nglan,  
ro chrithnaig nem is talam,  
muir dar crícha ro thríall techt,  
cride cloch cíar ro scaillset.

7769      Rí ro chēs hi criáid chain  
cros dar cenn clainni Ádaim;  
iar sin ruc creich, calma drenn,  
co tarat láim dar hÍffern.

7773      Rí ro chuimrig Demun dub  
diani[d] comainm Lucifur;  
a-tāt fo chrithfeidm ō sáin,  
slōig Iffirm cona n-amsaib.

7777      Rí do-fuc brait hÍffirm úair  
a pēin, a crithfeidm comt[h]rúaig,  
ro suidig slānaib fo a deis  
for bruigib bānaib Parduis.



(7765--8) Every element leaped, a pure report, heaven and earth shook, the sea tried to pass its bounds, the hearts of dark stones separated.

(7769-72) 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.

(7773--6) The King fettered the black Devil who is also called Lucifer; the hosts of Hell with their mercenaries are in trembling since then.

(7777-80) 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.

7781 Rí doeni, tōlaib caingen,  
Rí aingel, Rí archaingel,  
dessid iar sin, soerda clū,  
ōs rīgaib 'n-a rīgsuidiu.

7785 Mo Rí rígfíal for lassad  
is flaith fírían forbhassach;  
do-rósat cech mbríg, mod nglé,  
ferr cech rīg 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.

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