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\(^1\) 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 gsan2pdf.

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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.
Isam aithrech, febda fecht,
a C[h]oimiu, dom tharimthecht;
dílig dam cach cin ro-m thē,
a Christ, ar do thrōcaire.

Ar do thitacht caiin hi orí
ar do gein, a mo noebri !
Ar do baithis mbuain hi fus
dílig dam ceoch n-immartbus.

Ar do chrochad co lēre
ō marbaib ar th'essērge,
	tabair dam dīlgud mo thal,
arit Fiādu fīrthrōcar.

Ar do fresgabail, soer sel,
ocosin n-Athair for noebnes,
	feib ro rūdis frinn ria techt,
dīlaig dam mo tharimthecht.

frim, R.
(7789–92) I repent, Lord, excellent journey, of my transgression; o Christ, of thy mercy, forgive me every sin that may be attributed to me.

(7793–96) For thy fair coming into a body, for thy birth, o my blessed King! For thy lasting baptism in this world, forgive me every fault.

(7797–800) For thy devoted crucifixion, for thy resurrection from the dead, grant me pardon of my desires, for thou art a truly merciful Lord,

(801–4) For thy ascension, noble moment, to the father in holy heaven, forgive me my transgression as thou didst tell me before thy departure.

1. This canto was edited by Gerard Murphy as No. 16 of his Early Irish Lyrics.

2. Following Murphy's emendation.
Ar do thitecht, deōda in gair,
do mess for slōg síl Údaim,
ar noe ngrēd nimi cen chlith
dílghéir dám mo chinaid.

Ar buidín na fátha fír,
ar drong molbthach na martír,
dílgh dám cásch cin ro-m gab
ar Íárínn na n-húasalathar.

Ar chlōir na n-apstal cen chol
ar slúag na n-úag ndeiscipol,
ar cásch noeb co rath rígde
dílgh dám mo migníma.

Ar cech noebúlag ós bith brás,
ar buntrocht na prímlaíchas,
dílgh dám cásch cin fo nim
ar Maire n-amra n-Ingin.

Ar muintir talman, torm ndil,
ar muintir ními noebgíl,
tabair dám dílghúi bas dech
dom chintaib úsír am aithrech.
(7805--8) For thy coming, godly the word, to judge the people of Adam's race, for the nine orders of heaven, without concealment, let my sins be forgiven.

(7809-12) For the band of the true prophets, for the praiseworthy host of the martyrs, forgive me every sin that has seized me for the assembly of the noble fathers.

(7813-16) For the company of the sinless apostles, for the host of the pure disciples, for every saint with royal grace forgive me my misdeeds.

(7817-20) For every holy virgin on the swift earth, for the assembly of the distinguished laywomen, forgive me every sin under heaven for the wonderful Virgin Mary.

(7821--4) For the people of earth, dear sound, for the people of bright holy heaven, give me the best forgiveness of my sins since I repent.

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NI-m thá saigid for Día ndron
co n-ilmur mod medar nglan;
cond ar cuiri, ar críchid ngel,
ruiri reb ríchid ro-m char.

Rēlat tria rintriuchta ráid
aes ind intliucht aín éim,
iar fínnalta fri síd slōig
inganta móir mo ríg réil.

Rētha gáisse canar lib,
cotib-gaib cen báisse blad;
dána cen ecla nach neich
slēna iar sreith cóna co rath.

Con-íarfus dūib, dūraib eim,
ní do rūnaib mo ríg réil;
gleōd cach oesta úair dar úair,
leōr būaid dia festa do lēir.
(7825-8) I have no discussion of firm God, with many works of pure joys, the head of our company, our bright leader, the chieftain of the miracles of Heaven, who has loved me.

(7829-32) Those of noble swift intellect reveal through their radiant converse the great wonders of my bright King according to fair manners for the peace of the people.

(7833-6) Let you sing courses of wisdom, which maintains you without fame of foolishness; (be) brave, fearing nobody, safe, after setting out wisdom with grace.

(7837-40) So that I will ask you, with hard . . . . , something of the mysteries of my bright King; it would be sufficient victory if they were all known, the solution of each question in them.

1. Cf. 3434.

2. Following Dil R 73. 30 ff.

3. eim cannot be right; rhyme with a word in the next line is required.
7841 Dēnaid fri tarba cen chrith
amra rith, rēlaid iar sreith,
nādib leisc, līnib rūn reith,
tūr daith for cach ceist fo leith.

7845 Cīa 'catā, iar nglé do léir,
dāla Dē dia rēir ro thuír ?
Cīa mēt na rēē, rēim n-ūag,
ro buī in Rī rūad ria cach dúil ?

7849 Cīa do-rat comairli cōir
cen brīg mbrōin dond Rīg hi rūin,
riaisiu no beth bith ē chēiū,
siu do-ghtih Rī rēil cach ndūil ?

7853 Siu do-ghtih aingil úais
ar tūais cech caingin iar sēis,
siu no bēis mōni ar bēs
nā grēs nā deīne fōn mēis,

7854. caingil, R.
(7841--4) Work well without trembling, a famous course, reveal in due order; do not be unwilling, with many mysteries of grace, to seek swiftly every separate question.

(7845--8) Who has, after solving it all, the circumstances of God which he has searched out according to his will? What is the amount of the time, pure course, that the strong King existed before any creature?

(7849-52) Who gave fitting advice without cause of sorrow to the King in secret, long before the world was, before the bright King made any creature?

(7853--6) Before the noble angels made . . . . .2 every petition in turn, before there were riches according to custom, nor workmanship, nor people throughout the land. 4

1. This tentative translation requires reading 'ca-tāt.

2. It is just possible that tiwath in the meaning 'wicked' formed an abstract tūas.

3. This translation would require reading iär mbēs.

4. Follow Dil D II 13. 5.
Ná rícheid, ná talam tír,  
ná muir mí, mít magar múad,  
nó nach dúil glanglanna cén,  
nem nél nó anmannu úag.

Cí a ro chuismig dom Rig réin  
con gréin cor-das cuibidh fein ?  
Ceich dúil derb fír soerbúaid slain  
ro-s delb fír oenuír dhia réir.

Cí a díobhradh, in fess,  
dia cèiss in bith bladmar bráss ?  
In cumain lib ar cach n-aí  
cí a bunadh dia mbaí in mase ?

Heissi ro theipí ceich n dúil,  
iar rúin ro-s leice dhia réir;  
in rí do-rúasat ceich crí  
in t-úsabb ro-gní in gréin.
(7857-60) Nor Heaven, nor land of countries, nor the sea (full)
of beasts, much noble spawn, or any creature, pure clean
omen, cloudy heaven or a pure animal.

(7861--4) Who suggested (?) to noble King without
hatred, so that he himself formed them? — every certain
creature with full noble virtue, he formed them
immediately at his will.

(7865--8) What is the vast substance, is it known, from
which the swift famous world has been formed? Do
you remember, for any reason, of what material the mass
was?

(7869-72) It is He who formed every creature, mysteriously
he allowed (?) them at his will; the King who created
every body, the high abbot who made the sun.

1. This meaning is attested only from the modern
language, but seems required here.

2. See DIL, s.vv. -ces and -cessair
and Ped. §684.

3. There are no other examples of lécid with
a short vowel from such an early date.
Cí a ro lín do šlăib bith,
do lubaib šlăib cen chleith?
Cí a ro delb fria thuil a mhath,
cí a rath for cach šuīb fo leith?

Cí a ro-s dechraig inna cri?
Cí a ro-s-gnì iar dechraig gleò?
Cí aruthaig, glanlanna clú
’na dú nach n-anmanna beò?

Bunad anman lib in gle
con-gaib gnē glanbda co llí?
Cí a cinn cen baegul ria ngsein
saegul sein occh duini bí?

Cí ’cată ind ārim úag
fil for slúag sìl ādaim áin?
Cí ’cată, cen danim dūíb,
ārim ngūir ganim occh trēig?
(7873–6) Who filled the earth with seeds, with bright herbs without concealment? Who formed their colour at his will, what virtue has each separate herb?

(7877–80) Who distinguished them in their bodies? Who made them after muddy combat? Who created, pure fame, every living animal in its place?

(7881–4) Do you understand the origin of animals, which maintains a clear appearance of splendour? Who determined without error the life of every living person before his birth?

(7885–8) Who possesses the accurate count of the host of the seed of noble Adam? Who possesses, without blemish to you, the exact count of the sand of every beach?


2. Conjectural.

3. Note the conjunct form without ḫa-. 


5. sein appears to be gen. sg. of substantival sen.

6. The accusative has no place here, but gūr is required by rhyme.
On chéitna duine ro buil
etir fer is maill co llí,
for domhun dérgidach DÉ
glé cos nádintach at-chí.

Críchea aicgéis airm i-táit,
aicbéil im-ráit, rígda in sét;
co se niros follaisg mo rí,
do neoch i orí ríana éo.

Cid canat tonna, toirm trén,
cen nach lén, lonna fri tóir,
con-gaibet gala, crech ngúr,
cach leth dar mór mara móir?

Can tic tuili treachan túairc,
lethan cruaird fo betha báirc?
Cíla leth fon domhun ro tháig
in tan as tráig for cach trácht?
(7889-92) From the first person who existed, both men and women with splendour, he sees clearly to the last one on God's spread-out earth.

(7893--6) The bounds of the ocean, where they are, they extend perilously, a royal road; up to now my King has not revealed them to anybody living before his death.

(7897-7900) What do the waves say, a strong sound, with no sorrow, fierce in help, which maintain combats, a sharp foray, everywhere over the wall of the great sea?

(7901--4) Whence comes the flood which strikes the sea, a wide circuit under the ship of the world? What part of the world has it fled to when it is ebb-tide on every beach?

1. From dérgud?
Cí a lín na slúag, arthaib drong,
do-s ceil tonn múad mara mind?
Cetí arbaír trebaít ann,
dond leith táf don talmain tinn?

Fillí a nglúiní co gnáth
cech tréth cén nach dúirí dréil;
molad mar charait co hóg,
canait cech slóg dond ríg réil.

Cíd ro leth bith, bríghach cúisírd?
Cíd do-gnáí súairco, sírach sét,
isind aidchi fri riad reb?
ocus grían gel, cíd im-thét?

Ocus éasca, cíd do-d-feim
tan do-ceil nach ngéasca nglan?
Cíd do-gnáí cíthu gaeth cain?
Cíd nach gáim tríla bithu sam?
(7905-8) What is the number of the hosts, with rows of peoples, which the noble wave of the silent sea conceals? What are the hosts that dwell there, on the other side of solid earth?

(7909-12) They bend their knees regularly at every hour with no . . . . . . harshness; a praise as they love purely (?) every host sings to the bright King.

(7913-6) What spread out the world, circuit of virtue? What makes it pleasant, a lasting path, in the night with the passing of wonders? And the bright sun, why does it journey?

(7917-20) And the moon, what protects it, when it conceals every pure ray? What makes the showers of the fair winds? Why is summer not winter eternally?

1. There are no other examples of *d réal*. Perhaps read *d réal* = *d réal dúír*. 
Cí a lín na rētlann ad-rann
mod māll fria rīm ős cech dīnd ?
Rēthait ḍrīthrosc iar sōt sain,
cid cōtās-gaib na seoḥt rīnd ?

Cí a de is mō messar co mūaid ?
In fāil úaib ro-fessad iar fīr ?
Aēr alad, īlar nēl,
 nō talam trēn trebach fīr ?

Cí a de is lethiu domun dūr
 nō is dōiṁiu a mūr, mūnur mūad ?
Cīasal baile a-tā in crann
 lethas barr dar aēr n-uār ?

Cīd 'mī-foilngi torann trēn
 cen lēn, līn a barann mūn ?
Aēr-gair cech n-ahēl a thrīal
 sair, sīar, isin ahēr n-uār ?
(7921--4) What is the number of the stars which he kindled, it is slow work counting them over every height? They run backwards (?) on a separate path; what holds up the seven stars? 1

(7925--8) Which is more esteemed of virtue? Is there any one of you who would know truly? --- The varied sky, with many clouds, or the firm cultivated earth with countries?

(7929-32) Is the hard earth wider, or is its wall deeper, noble work? Where is the tree which stretches its top over the cold sky? 2

(7933--6) What causes the strong thunder, without sorrow, with all its lasting vehemences? (What) hinders every breeze from going east and west in the cold sky?


2. Cf. 613 ff.
Cía críathras usce n-án n-úais
iar lúais for cach n-síathmass n-éis ?
Cía ro alt cótha do-gréas,
de-rat bés for srotha séis ?

Cairm i-tátt adbál na ngaeth
baeth balnai im-rát fri cach mbrúach ?
Neósí ind aešír, noíthech bés,
cid dób do-grés bíd for lúad ?

Cía lín na ngaeth carait múal ?
Cía brIG bán canait fri imlúad ?
Cía dechair fail dar a rath ?
Cía dath a-tá for cach gaeth ?

Co ngili cinnas a-tátt
na seacht níme, noebda cúaird ?
Cid do-s-gníostaib cen bét ?
Cía mót fil ‘na sostaib súairce ?
(7937-40) Who sifts noble fine water swiftly on every . . . . .
landmass? 1 Who nourished shapes continually and
established the meaning of the river?

(7941--4) Where are the dwellings of the winds, which move
madly and sweet-smelling against every bank? 2 The clouds
of the air, famous custom, why are they continually moving?

(7945--8) What is the number of the winds which love noise? 3
What lasting strength do they sing . . . . . ? 4
What distinction is there in their virtue? 5 What colour
has each wind? 6

(7949-52) How are the seven heavens, bright, holy circuit? 7
What makes them with foundations without fault? What
amount is pleasantly in their stations?

1. Cf. 41-44; éis is unexplained.

2. Line 7942 is a syllable too long; read fri brúach.

4. Line 7946 is a syllable too long and Ímueal does not
fit; a monosyllable rhyming with gaeth is required.

5. Cf. 47-52.

6. 53 ff.

7. 629 ff.
Cía 'coata tomus in ochlair
richid rāin fri forus fír?
Cía do-roísadair ō chēin
dia rēir coemnathur ind Ríg?

Cade lín a theглаig lib,
ro-s dedlaig Dīa dil dia threib,
ind Fīr ro delb betha brīg,
ind Ríg ro baí ríana gein?

Twirind tria riagla, rēt rēil,
cia mēt bliadna co brēth mbūan;
Twirind lib tria bēscna brīg
cia bēsc esca forsind lūan.

Cqn do-dechmar i-lłe
for bith chē chēthairchair glē?
In fitir for cīalbann clú
cia dú cosa tīagam dē?
(7953--6) Who has the measure of the plain of noble heaven with true foundation? Who measured out long ago by his own will the fair city of the King? 1

(7957-60) What do you think the number of his household is, which dear God set aside for his people, (the household) of the Man who shaped the strength of the world, of the King who existed before he was born? 2

(7961--4) Reckon through rules, a clear thing, how many years there are until lasting Judgment; seek out through the strength of custom what the stage of the moon (will be) on Doomsday.

(7965--8) Whence have we come here, on this bright four-cornered world? Does your famous stroke of reason know whither we go from it?

1. 337 ff.
2. 561 ff.
Acht ar nDáía, derb cen tair,
rogan delb ríua ndáil domhain dúir,
"coar fluithiú céntegacht cénbhíodh
coar ríogha do-bháis a bheith cúis teaghlach.

Cía ro-gnáthach na-úill na-bháig
lethan luaidh fína boidhí mbríog,
aucht go noibrí i do ním níl
ar n-úíomhá tréin, is hé ar naill.

Is hó do-bháis a cheathrú rídt
béidh, ar na-údhabh na-bháig bealoideach,
ri ó lámh do bháis for assú sco
dar séth ro chacht gaissu Gréagha.

Comhaidh cén eolas a grása,
con a cén baes, oílind bása,
do neoch do-bháis mo rí
bec do-bhuaidh ní liom grása.
(7969-72) Except our God, sure without fault, who shaped us before the existence of the harsh world, our prince without peril, without end, our King who created us without an element.

(7973-6) Who made every perfect thing, a wide movement for the thanks of strengths, except my holy King from heaven of clouds, our one strong God, he is our sufficiency.

(7977-80) It is He who created every thing, without fault, our high abbot who is not a lie, the King who has perpetually subdued death, who has captivated the wisdoms of the Greeks along the path.

(7981-4) Preserve his wisdom fearlessly, wisdom without folly, pleasant custom; of all that my King can understand, it is little that you understand anything of its practice.

1. DIL D² 212. 27.
Tairinníd for mbréithir móir,
atib tróig tréithfír fong ríg;
ennga, huimli dúib la gás,
ná bíd for bais ná fri bríg.

Ná bágaíd a hecnú úag
núal cen ecla crúbuid guír;
il nÍ derb òs betha bríg
retha ind ríg ro delb cach náuíl.

Trúag for mhith fo dorchaíb trel,
for feb fo thomthaíb Dé díl;
i nguássaíb garbdáí oech cin
nidat gláin for n-adbáil híl.

Hili huili dúili Dé
díli druini, dréim as má,
iar n-a caíntuistín fo leith
cosmhuicsín cach neich ní-m thá.
(7985-8) Repress your great words, you are miserable weak men under the King; let you have innocence and humility together with wisdom, do not be foolish or puffed up.

(7989-92) Do not pride yourselves in complete wisdom, a cry without fear of sharp piety; you do not know the courses of the King who shaped every element above the strength of the world.

(7993-6) It is sad that you should be in darkness for a time, your property threatened by dear God; every crime in rough pursuits -- your many dwellings are not clean.

(7997-8000) The creations of God, many and all, dear firmnesses, the greatest effort, after they have been beautifully created separately, I have no fair understanding of anything.
NI hetraigim rúna Dé,

glē ní-s teolaigim frim lē,

firthuiosí ríg bethad bí

an héd beó hi crí ní-m thā.

NI ná derma sen ná suí

ná druí ní-s derbá ba mā,

ciapsat gūir frí crábud nglē

tuér for dālaib Dé ní-m thā.

Is mē Oengus céle Dé

coemios glē olēre fo-d-chmā;

dia thuíothib deimíb Dé

tuiscin for cach ní ní-m thā.

Mo rī co rūnib, caín clú,

cach dū dia dúilib a-tā ēs bith,

bálc bladmar frim rē

acht adraí frim rē ní-m thā.
(8001--4) I do not meddle with God's mysteries, it is clear that I cannot gather them in during my life; I have not the true understanding of the King of living life as long as I am alive in the body.

(8005--8) That which neither elder nor sage did, nor druid, he does not assert them more (?), although they be assiduous in bright piety -- I cannot search out the ordinances of God.

(8009-12) I am Oengus, the céle Dé, a fair bright bush of the clergy which consumes itself; of the certain destinies of God, I have not understanding of everything.

(8013--6) My King with mysteries, fair fame, every place . . . . . . strong and famous . . . . . . I have nothing except worship during my life. 1

1. This quatrain is clearly corrupt. Perhaps read:

    Mo RÍ co rúinib cach dú,
    cain clú dia dúilib a-tá;
    òs bith balo bladmar Dé
    acht adrad frim ré ní-m thá.

    'My King with mysteries in every place, fair fame is due to his creations; I have nothing during my life but to worship in the strong famous world of God.'
8017     Ba cōir do cach crīstaide
          cia no-chīad cach trātha,
          hūmnun domnaig trīstaida
          ȝechtain ria lathī mbrētha.

8021     Biaid fogur fēnedech
          co ngāirib grāndaib garbaib
          isin dommuch dēdenach
          ria n-eisseirge do marbaib.

8025     Tīcfa nēl derg teinntide
          a tuaisciurd nīme nīnaig,
          grānna gēr garb geintide,
          lethfaid dar talmain tīnaig.

8029     Tīcfa fleochūd fuilidi
          asind niūl dorcha dogor,
          trūag deochair diar cuirib-ne
          līnfaid in nhuili ndomon.
(8017-20) It were right for every Christian to weep at every hour, to fear the sad Sunday a week before Doomsday.

(8021-4) There will be a warlike sound with hateful hard shouts on the last Sunday before the resurrection of the dead.

(8025-8) A red fiery cloud will come from the north of shining 1 heaven, it will spread over the many-sided (?) earth, hateful, sharp, harsh, heathen.

(8029-32) A bloody rain will come out of the dark sad cloud, it will fill the whole world, a pitiful trouble to our hosts.


2. Following DIL. Hardly 'soft', cf. soilothi tincha, Šriu xxiv 9 §2, but perhaps 'evanescent', as suggested by Heist.
8033 Im t[h]ráth terta tinscanait
fressa féigfola, formaid!
Ní[t] terca, ní ismarat,
co tÍ leth lathi in domnaig.

8037 Ticfadh luachthí lasracha,
ticfadh toirne cen tola,
ticfadh crúaidí casracha,
ticfadh fraislacha fola.

8041 Ó leuth lathi lánaide
co tráth nóna, ní cletha,
fleochadh fola fálaidhe
fo onetheóra ardha in betha.

8045 Tomadhmann túath talmanna,
cretha granná is glórae;
in suír co lín anmanná
tí sér a můru mórá.

8049 Maíre cec bhoen na frithhèle
nach foichlidar co foöl
úaman brátha bithfélê:
cia do-gneimmis ba coöir.

8034. formaid, R.
8039. casracha, R.
8040. frosalacha, R.
(8033--6) At terce showers of keen blood begin -- take heed!
They are not sparse, they do not disperse until Sunday
midday.

(8037--40) Flaming lightnings will come, thunders will come
without floods, hard hail-showers will come, showers of
blood will come.

(8041--4) From full midday to none, it is not to be
concealed, a rain of blood like a wall on the four
corners of the world.

(8045--8) Eruptions of the lands of the earth, ugly
quakings and noises; the sea with its fill of living
creatures goes over its great walls.

(8049--52) Woe to everybody . . . . . (?) who does not
prepare himself in time for the terror of the lasting
festival (?) of Doomsday; it were right that we should.

1. This appears to be the only attested example
of latthi 'midday'.

2. *nā frithēle 'der nicht dagegen betet', M,
but this is not very convincing.

3. Following DIL s.v. fóll.
CL IV

8053 Isind laithiu tánaissi,
    Día Lúain, lúaidfiter arbair,
    níd at airid ãnìusss
    crithnaigfíd nem im thalmain.

8057 Tomna saìle sótaigfit
    fris na hairrera ardda;
    bliasta, bledmaill, béocaichfit,
    fo-chichret gãire garga.

8061 Guba grânne, goltaire,
    cõI cen cheoil, garg a ngretha;
    cen ãin, cen forngaire,
    fo chethri ardda in betha.

8065 Bethu brónach belgaide,
    cen sãí, cen sláine suba;
    dromg togach ce ndedgaire,
    iar ndith for trágaib dubh.
(8053—6) On the second day, Monday, hosts will be moved, they are not signs of joy, heaven will tremble around the earth.

(8057—60) Waves of the sea will beat against the high coasts; beasts and whales will roar, they will utter harsh cries.

(8061—4) Ugly wailing, lamentation, weeping without music, harsh their shrieks; no joy or control at the four corners of the earth.

(8065—8) Sorrowful . . . . life, without peace, without joy of health; the chosen zealous band destroyed on dark strands.

1. Belgaide is a hapax. Perhaps read delgaide 'conspicuous', cf. 8153, but the meaning does not fit here, and alliteration seems to be intended.
8069 Trúag a [n]díni domblassa,
    berqga con-benfat bassa,
    ní súan aíde somblassa,
    lergga con-línfát lásra.

8073 Ferad cíoch a neiméle
    fri Día, dín as daithiu,
    friar Coimidí oc ngelféle,
    ar ar soeradh 'sínd laithiu.

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(8069-72) Wretched are their bitter generations, robbers.
will cut off hands; flames will fill hillsides, it is
not a pleasant peaceful slumber.

(8073-6) Let everybody make his lament to God, the
Lord
swiftest protection, to the of bright generosity,
to save us that day.

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1. The line is a syllable short; perhaps read Dzi.
'Sin tres laithiu lainderda,
   Día Mháirt, mus-túirc a mura;
ar Coimhdiú cóir caindelbda,
   timsairgd fúaird a dūla.

8081 Legfain fothaí fudomnaí
   domhain dein, dál as dērbu;
crethfain clocha cruthamraí,
   con-scératar fria ndelbu.

8085 Dlúma derga teintide,
   ní scOL sēim, ní suaire sēraíd,
gúra, cēpa, geinntide,
   fo-chichret cúaird in domhain.

8089 Turcgēba cruth creid[h]ened
   a huitilb talman toebaig;
cuimghēba cruth credhfider
   for bruinnib betha broenaig.

8084. cosceraitar, R.
(8077-30) On the third shining day, Tuesday, our just
fair-formed Lord will restrict the course of his elements,
he swiftly smites their walls.

(8081-4) The deep foundations of the good world will melt,
a condition which is surer; wonderfully shaped stones will
shake, they will separate from their forms.

(8085-8) Red fiery clouds will make the circuit of the
earth, sharp, keen, heathen, it is not a gentle story,
it is not a pleasant easy passage.

(8089-92) A stream of sulphur fire will rise from the
corners of the many-sided earth; it will keep a shape which
will shake over the brinks of the rainy world.

1. But perhaps it is the verb imm-tuaig.

2. Cf. 8140, 8152.
8093 Bid oenbreó bith brainechda
 Íthá thurcbáil co fuined;
 línfaid cloencheó cairechda
 oech rind co rìan ruiddé.

8097 Hi co saídbrìb slànchaingen,
 do-ròsat grène goho;
 co n-arbrìb a archaingel,
 ro-n soera 'sin tress loho.

*******
The world of promontories (?) will be a single flame from sunrise to sunset; an evil guilty (?) mist will fill every headland to the reddening of seas.

The King with riches of tributes has created sunbeams; may he save us with the hosts of his archangels on the third day.

1. The meaning of braineobha is uncertain.

2. There are no other examples of caireobha, but it may be connected with cairn 'guilt'.
8101 'Sin chethramad líithlaithiu,
cétaine, cétáib ommun,
tíche athach ścaíne,
croithfaid in nhuili ndomun.

8105 Turogēba in mair mórmongach
ō thalmain, tōlaib tine;
cumgēba a grith glorgломach
co roa niūlu nime.

8109 Núall na mbledmall mbéccedach,
na mbíasta mbuderg mbirach,
slúig na seldangi sētfedach
forsin trécht tírimm tinach.

8113 Do-fuit sís a-ríthisi
trethán tromm, toromm n-adbal,
conmách fess a fithisí
sid tēite fo thuinn talman.
On the fourth festival day, Wednesday with hundreds of terrors, a blast of lamentation will come, it will shake the whole earth.

The great-maned sea will rise from the earth, with hosts of . . . . . (?); it will keep up its noisy uproar until it reaches the clouds of heaven.

The howl of the bellowing whales, of the red-mouthed snouted beasts, the hosts of the puffing . . . . . on the many-sided dry strand.

The heavy sea falls down again, a great course, so that its passage is not known, where it goes under the surface of the earth.

1. lthlaithiu does not rhyme with ecaíne 8103; cētaíne seems needed. Perhaps read Cethramad lă, cētaíne, / lthlaithiu cētaíb omun.

2. There seems little justification for the 'gills', DIL S 140. 10.
8117 Tic tathellach, tathlugad,
    co ngnrithib fiad na sléib, atherruch fria athmugd
    co mbl 'n-a oríchaib cōrāib.

8121 Gaetha galacha gēra
    ginmar, cētaib ahél,
    co mbruēt na fidbada
    co mberat leō 'sin n-ahér.

8125 Íalla ainle engacha
    im-rfadat ceoch n-fath n-allmar,
    díana daingna dedgarcha,
    díallait for fíad in talman.

8129 Tíefait airde inganta,  
        "
    casei oruaidi erū grānna;
    sîl n-ēdaim a[t] timmarta,
    trúaga ceoch dū a ndála.
(8117-8120) A rejoining, a calming comes with shouts (?)
in the presence of the hosts; back again to its renewal,
so that it is in its proper bounds.

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(8121-4) Lamenting sharp winds, greatmouthed with
hundreds of breezes, so that they smash the woods, they
carry them into the air with them.

Fierce deceitful

(8125-8) Brilliant birdflocks which travel about every
great land, swift, strong, furious, they descend on the
world's food.

(8129-32) Wonderful signs will come, hard hailshowers of
ugly blood; Adam's children are punished, their
condition everywhere is pitiful.

1. A difficulty similar to that in 8101. Perhaps
read Gaetha gēra ginmara / galacha . . . . . . . . (M !)

2. Reading degracha, cf. 8362.
At-bhèra in slúag sírachtaich,
síln-ádaim sernait sréithu,
a n-aithse trúag dínertach,
'Ferr dún bás indá bethu.'

Bresna bíona bruthacha,
gretha gráinne co ngairgge;
sreba, srúama sruthacha,
con-scéaraiter fri fairge.

Fillfidir nem nássadglan
a fudomnaírb a adbair;
cinnfidir a gnáasadbal,
co mb[r]uifidir fri talmain.

Mac mór Maire Inghine
ro-n sóéra la príimmaithiu
ar cach n-oíl n-óg n-indlíde
'sín cheathromad lìthlaithiu.
(8133--6) The plaintive host, the children of Adam who spread out ranks, will say their wretched helpless speech:
'Death is better for us than life'.

(8137-40) Fierce lasting sounds, ugly rough roars; streams, running rivers will separate from the sea.

(8141--4) Heaven of pure assembly will be turned from the depths of its substance; its great custom will be terminated so that it will be crushed against the earth.

(8145-48) May the great son of the Virgin Mary deliver us, with the chief worthies, from every complete evil that is prepared on the fourth festival day.
8149  Cōiced laithe lígaide
       Díá Bardaín, tēlaib tine,
       ticáf tóirne díglaise,
       con-scērtar renna nime.

8153  Ní chell cach dūil delgnaide
       timmarta conda[t] trúaga,
       domn dūr co ndedgairre,
       ro scar fria brīga buāna.

8157  Beti[t] dorchai třásmannai,
       betit adhúatha adbail;
       srebai solsam a sībardai
       līnfait o nim co talmain.

8161  Toethsat ruibní rétlēnnai
       sīs a sostaib a sēsta;
       ni-s foelset a tębannai,
       for-mūchthair gřiān is ēsca.
(8149-52) The fifth brilliant day, Thursday, with hosts of...
... vengeful thunders will come, the stars of heaven will be scattered.

(8153--6) It does not conceal each distinguished creation, battered so that they are pitiful; the hard zealous world has separated from its lasting virtues.

(8157-60) They will be dark and sad, they will be terrible and vast; swift spectral streams will flow from heaven to earth.

(8161--4) Multitudes of stars will fall down from their proper stations; their connections will not hold them up, sun and moon are quenched.

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1. This must be the same word as in nI lán techdais bes sēstu (: ëscu), Thes. ii 294, 11.

2. It is not clear what the second element of the compound is.
8165. Coe grān[n]a ocus golgaire
    duba dúan oclus toirse,
    cen āine, cen fornqaire,
    cen síd, cen suba scillse.

8169. Srúama serba seimlide
    fo chasrachaib do-s-femed;
    múda merda meirblige,
    isna lasrachaib tened.

8173. Día deōda do-roegas-[a]a,
    tarcaì turu co ndaithe;
    mar cāch noeb ro-m soera-sa
    ar churu in chóiced laithe.

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.........
(8165--8) Ugly weeping and lamentation, intense grief and affliction, without joy, without control, without peace, without bright joy.

(8169--72) Bitter filthy (?) streams, they were concealed (?) under hailstones, furious livid clouds in the flames of fire.

(8173--6) The Lord God whom I have chosen, who rules hosts with swiftness, may he save me with all the saints from the conditions of the fifth day.

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1. Perhaps connected with seimdelach?

2. Thus DII D² 250.73. Cf. 253, 7917.
8177  Sessed lathl lórdata,
      Dia hámín, tólaib tuile,
   do-béarthar in mórmartra
      ann for sín Ædaim huile.

8181  Ni chélat ind eonaidhe,
   lóir ad-fidat iar srethaib;
   at-bélat éc etlaide
       cach míl beó ro bhlaí bheithid.

8185  Bíd brónach, bid trimnechda,
   crúachda fo chéadaib casrah;
   nítha glóraig graigeachda
      lúaída co lergaíb lasrach.

8189  Oslaicfitir coeindoirse
   ríchid ran[n]maír oen bine;
   domh cona choeméoil去世
   for-tuigthir arbair níme.
(8177–80) On the sixth very pleasing day, Friday with many 
floods, the great martyrdom will be brought then on all 
Adam's seed.

(8181–4) The wise will not conceal it, they declare it 
diligently in order; every living animal which has 
tasted life will die a wasting death.

(8185–8) It will be sorrowful, it will be 
swollen under hail-stones; it will not be noisy or rich 
in horses (?), pitiful under slopes of flames.

(8189–92) The fair doors of heaven of many compartments 
without crime will be opened; the hosts of heaven cover 
the world and its fair light.

1. Following DILL L 205.81.
2. Cf. DILL stlaide, and 8391.
3. Cf. 8093.
5. Cf. 1465.
6. for-tuigthir is formally pass. sg., but the meaning of 
the active 3 pl. seems required here.
8193  Na noeb is ind noebaingil
        isind lassair luith lethain,
at soer im each coeochaingein
        amal fao rtis hi trethain.

8197  Iar ndul a cri chaingnide
        co Crist caid for dof dessel,
bithoentu a chaiblide
        cen gof -- mad-chin ro-sessed !
(8193--6) The saints and the holy angels in the swift wide flame, they are free of every trouble like a fish that is in the sea.

(8197-8200) After going out of the troublesome body to Christ on the right-hand side, their banquet will be perpetual unity without falsehood — lucky he who would reach it!

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1. Perhaps read and here also.
8201 Dia Sathairn na seachtmaine
   biiid in bith fo chrithur;
   firfíd ghráphaimn gergaile
       amal coire for fíochd.

8205 Fo-cícher a chrúadchasra
   iar feirg dia galaib gléthib;
   lúadfit lengga lúathlasra,
       sínfit suas ós na sléibib.

8209 Sergfait srotha serblomma
   iar srethaib síabraí sírfécht,
   cen tuill, cen derbthonna,
       cen rethaib riaglai rígrecht.

8213 Roimnfitir tria thomthaige
   sithbe na sléibí sleum;
   cloífitir tria chomhaire
       menmaígfitir co dremun.
(8201--4) On Saturday of the week the world will be shaking; it will pour out tumult of combat, like a kettle boiling.

(8205--8) It will throw its hard hail after its bright vapours have raged; swift flames will move hillsides, they will move up above the mountains.

(8209-12) The bitter bare streams will dry up in spectral ranks, for ever, without flowing, without real waves, without endowed currents of royal law.

(8213-16) The shafts of the smooth mountains will be divided through threatening; they will be overturned through . . . . . . , they will be shattered furiously.

1. = gorg--gaile.

2. A hapax.
8217  Co[n]-cloefet na haimned
       cech dúla, deilm as amru;
       soefet ná b'iat attreba
       eter beohn ocus marbu.

8221  Ardrí ríochd rinn-[n]ime,
       Críst caiid con-ic each gra phaimn,
       ro-n faema ar [n]dimmbile,
       co ro-n saera Dia Sathairmn.

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............

8220.  marbud, R.
(8217-20) The natures of every element will change, most wonderful report; they will turn, so that there will not be dwellings, both living and dead.

(8221-24) The high king of the kingdom of heaven, chaste Christ who has power over every tumult, may our stout tree protect us, so that he may save us on Saturday.
I llaithiu na lánchaingen,
Domáig tadban diar ndoidngib,
tíosfaid airbri archangeal
dochum talman liar Coimíd.

Con-géira int airchaingel

Gairm ghluair ós críofd cech duine,
for sidi n-ádaim n-ardaingen
con-heirset hili hulli.

Isin chéithna eisséirge
ria éach fo guth ind aingil,
apstail cona sioselbe
co Crist cen chrúd dia caingin.

'S ind eisséirg i thánaísi
at-ressat fáthe in betha;
foismedaig - níos fáilgai-si -
don tress esséirg in gretha.
(8225--8) In the day of the full disputes, of Sunday, which appears for our perplexities, bands of archangels will come to earth with our Lord.

(8229-32) The archangel will call a clear summons over the clay of every man, upon the strong seed of Adam, so that they will rise up, many, all.

(8233--6) In the first resurrection, the apostles with their murmuring before everybody else at the voice of the angel to Christ without torment for their trial.

(8237-40) In the second resurrection the prophets of the world will arise; confessors—do not conceal them—from the third resurrection of the clamour.

1. The rhyme with sēiselbe is very faulty.
'Sin obthramaíd essárigi
at-reisset mártir thalman;
isin o[h]óiced essárigi
huilidettu noesb n-arbar.

Isint [s]essed eisséirgi,
heirgit ò thalman tasced
aes óge, aes athirge,
na noídin iar n-a mbaisted.

Isint ñeob[t]maid eisséirgi
at-raig each en cco anmain
a tenid, a trommthuilib,
  a muir, a tír, a talmain.

Tinólait, drong tóebadbal,
dochn dála tria ortícheidín,
muinter nimi noebbarbar,
muinter thalman iss Iffeim.

thalmain, R.
(8241--4) In the fourth resurrection the martyrs of the earth will arise; in the fifth resurrection, the entirety of the hosts of saints.

(8245--8) In the sixth resurrection the virgins, the penitents, the baptised infants arise from the keeping of earth.

(8249--52) In the seventh resurrection everybody arises to life from fire, from heavy floods, from the sea, from land, from earth.

(8253--6) They gather, a vast-sided band, to the meeting by their trembling effort, the people of the saintly troops of heaven, the people of earth and of Hell.
Is fossud a fleðugud
  línib a ndúis, a ndile,
  a sossud, a srethugud
  fiad gnúis réil ríg secht nime.

Na secht nime nothmára
  fillfíter foidlaib fuiled,
  gèbaid tene toebhdána:
  òthá thurcobáil co fraced.

For hinnuib na lasra-sín
  seissit slúáig inma srethaib,
  òs dindaib na casra-sín
  co mbúaid fo brétha brethaib.

At-ré in rí robúdach
  coid foodrec chèib huile,
  coma chroich deirg dòdálalaig
  fria aíse fiad gnúis cech duiine.

8266. seiss int sluain, R.
(8257-60) Their feasting is constant, with the numbers of their rewards, their treasures, their stations, their arraying before the bright face of the king of seven heavens.

(8261--4) The seven holy noble heavens will be overturned with divisions of bloodsheds (?); 1 bold-sided fire will spread from sunrise to sunset.

(8265--8) On the points of that flame will sit hosts in their ranks, above the heights of that hail, triumphantly according to the judgments of doom.

(8269-72) The very victorious king will arise so that he is visible to them all, with his red evil (?) 2 cross on his back in the presence of everyone.

1. Cf. DIL, s.v. fuiled.

2. Perhaps read do-úalach 'an evil burden'.
8273  Seiss i suidiu a mhadamla.
       Mac Dé Athar cen timme,
       inna chuiriu gríamhna,
       a dá apsal deic imme.

8277  Mac na hóige Ebraide
       do-róssit alógu hí saithiu,
       din ar tróige dálghaide
       diar ndítin issind laithiu.

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       .........
(8273--6) The Son of God the Father will sit without fear in the seat of his dignity, his twelve apostles around him in his sunny wondrous company.

(8277-80) The Son of the Hebrew Virgin has created hosts in a multitude, a shelter for our manifest misery for our protection on that day.