

# 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.

- 7789 Isam aithrech, febda fecht,  
a C[h]oimdiu, dom tharimthecht;  
dílíg dam cach cin ro-m thē,  
a Chrīst, ar do thrōcaire.
- 7793 Ar do thitacht cain hi crí  
ar do gein, a mo noebrí !  
Ar do baithis mbúain hi fus  
dílíg dam cech n-immarbus.
- 7797 Ar do chrochad co lére  
ō marbaib ar th'essēрге,  
tabair dam dílgud mo thal,  
arit Fíadu fíthrōcar.
- 7801 Ar do <sup>·</sup>fresgabāil, soer sel,  
cosin n-Athair for noebnem,  
feib ro rādis frinn ria techt,  
dílaig dam mo tharimthecht.

(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--6) 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.

(7797-7800) For thy devoted crucifixion, for thy resurrection  
from the dead, grant me pardon of my desires, for thou  
art a truly merciful Lord,

(7801--4) For thy ascension, noble moment, to the father  
in holy heaven, forgive me my transgression as thou  
didst tell me <sup>2</sup> before thy departure.

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

2. Following Murphy's emendation.

- 7805      Ar do thitecht, deōda in gair,  
do mess for slōg síl Ádaim,  
ar noe ngrād nimi cen chlith  
dīlgiter dam mo chinaid.
- 7809      Ar buidin na fátha fīr,  
ar drong molbthach na martīr,  
dīlig dam cach cin ro-m gab  
ar fáirinn na n-húasalathar.
- 7813      Ar chlēir na n-apstal cen chol  
ar slúag na n-úag ndeiscipol,  
ar cach noeb co rath rīgda  
dīlig dam mo mīgnīma.
- 7817      Ar cech noebúaig ōs bith bras,  
ar bantrecht na prīmlaīchas,  
dīlig dam cach cin fo nim  
ar Maire n-amra n-Ingin.
- 7821      Ar muintir talman, torm ndil,  
ar muintir nimi noebgil,  
tabair dam dīlgud bas dech  
dom chintaib úair 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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- 7825 Ní-m thā saigid for Día ndron  
 co n-ilur mod medar nglan;  
 cond ar cuirí, ar crichid ngel,  
 ruirí reb ríohid ro-m char.
- 7829 Rēlat tria rintriuchta ráid  
 aes ind intliuchta áin éim,  
 iar finnalta fri síd slōig  
 inganta móir mo rīg réil.
- 7833 Retha gaisse canar lib,  
 cotib-gaib cen baísse blad;  
 dána cen ecla nach neich  
 slāna iar sreith ecna co rath.
- 7837 Con-íarfus dūib, dūraib eim,  
 ní do rūnaib mo rīg réil;  
 gleōd cach cesta úair dar úair,  
 leōr búaid dia festa do lēir.

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7825. saegid, R.

7830. éim, R.

(7825--8) I have no discussion of firm God, with many works  
 of pure joys, the head of our company, our bright leader,<sup>1</sup>  
 the chieftain of the miracles of Heaven, who has loved me.

(7829-32) Those of noble swift intellect reveal through  
 their radiant converse<sup>2</sup> 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 . . . . . ,<sup>3</sup>  
 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.

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1. Cf. 3434.

2. Following DII 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 raith,  
             tūr daith for cach ceist fo leith.

7845      Cía 'catā, iar nglé do léir,  
             dála Dē dia rēir ro thúir ?  
             Cía mét na reē, rēim n-uag,  
             ro buí in Rī rúad ria cach dúil ?

7849      Cía do-rat comairli cōir  
             cen bríg mbrōin dond Rīg hi rūin,  
             riasiu no beth bith ō chēin,  
             siu do-gneth Rī rēil cach ndūil ?

7853      Siu do-gnetis aingil úais  
             ar túais cech caingin iar séis,  
             siu no betis moīni ar bēs  
             nā grēs nā doīne fōn ndēis,

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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 <sup>1</sup>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 . . . . . <sup>2</sup>  
every petition in turn, before there were riches according  
to custom, <sup>3</sup>nor workmanship, nor people throughout the  
land. <sup>4</sup>

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

2. It is just possible that túath in the meaning  
'wicked' formed an abstract túas.

3. This translation would require reading iar mbés.

4. Follow DIL D II 13. 5.

- 7857 Nā rīched, nā talam tīr,  
nā muir mīl mēt magar mūd,  
nō nach dúil glanglanna céil,  
nem nél nō anmanna úag.
- 7861 Cía ro chuimnig dom rīg rāin  
oen grāin cor-das cuibdig fēin ?  
Cech dúil derb fri soerbúaid slāin  
ro-s delb fri oenuair dia réir.
- 7865 Cía adbar adbal, in fess,  
dia cess in bith bladmar brass ?  
In cuman lib ar cach n-al  
cia bunad dia mbaí in mass ?
- 7869 Heissi ro theipi cech ndūil,  
iar rūin ro-s leice dia réir;  
in rí do-rúasat cech crī  
in t-úasabb ro-gní in grēin.

(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 (?) <sup>1</sup> to <sup>my</sup> ~~the~~ 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 <sup>2</sup>? Do  
you remember, for any reason, of what material the mass  
was?

(7869-72) It is He who formed every creature, mysteriously  
he allowed (?) <sup>3</sup> them at his will; the King who created  
every body, the high abbot who made the sun.

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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 léicid with  
a short vowel from such an early date.

- 7873 Cía ro lín do sílaib bith,  
do lubaib lígaib cen chleith ? d  
Cía ro delb fria thuil a ndath,  
cia rath for cach luib fo leith ?
- 7877 Cía ro-s dechraig inna crí ?  
Cía ro-s-gní iar cechraig gleō ?  
Cía cruthaig, glanglanna clú  
'na dū nach n-anmanna beō ?
- 7881 Bunad anman lib in glē  
con-gaib gnē glanbda co llí ?  
Cía cinn cen baegul ria ngein  
saegul sein cech duini bí ?
- 7885 Cía 'catā ind ārim úag  
fil for slúag sīl Ādaim áin ?  
Cía 'catā, cen dānim dūib,  
ārim ngūir ganim cech trāig ?

(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 ? <sup>1</sup>

(7877-80) Who distinguished them in their bodies ?  
Who made them after muddy combat ? <sup>2</sup> Who created, <sup>3</sup>  
pure fame, every living animal in its place ? <sup>4</sup>

(7881--4) Do you understand the origin of animals,  
which maintains a clear appearance of splendour ?  
Who determined without error the life <sup>5</sup> 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 <sup>6</sup> count of the sand of every beach ?

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1. Cf. 317 ff.

2. Conjectural.

3. Note the conjunct form without ro- .

4. Cf. 301 ff.

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

6. The accusative has no place here, but gūir is  
required by rhyme.

- 7889      Ōn chētna duine ro buí  
              etir fer is mmaí co lli,  
for domun dérgidach Dé  
              glé cos náēdinach at-chí.
- 7893      Crícha aicgēin airm i-tāt,  
              aicbēil im-rāt, ríгда in sēt;  
co se nīros foillsig mo rí,  
              do neoch i crí riana éc.
- 7897      Cid canat tonna, toirm trén,  
              cen nach lén, lonna fri tóir,  
con-gaibet gala, crech ngúr,  
              cach leth dar mūr mara móir ?
- 7901      Can tic tuili trethan túairce,  
              lethan cuairdd fo betha bārcce ?  
Cía leth fon domun ro tháig  
              in tan as tráig for cach trācht ?

(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 <sup>1</sup> 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 ?

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1. From dérgud ?

7905 Cía lín na slúag, srethaib drong,  
do-s ceil tonn múad mara mind ?  
Ceti arbair trebait ann,  
dond leith tal<sup>l</sup> don talmain tinn ?

7909 Fillit a nglúini co gnāth  
cech trāth cen nach dúiri dréil;  
molad mar chareit co hōg,  
canait cech slōg dond rīg réil.

7913 Cid ro leth bith, brīgach cúaird ?  
Cid do-gní súaire, sírach sēt,  
isind aidchi fri riad reb ?  
ocus grían gel, cid im-thét ?

7917 Ocus ēsca, cid do-d-feim  
tan do-ceil nach ngēsca nglan ?  
Cid do-gní cithu gaeth cain ?  
Cid nach gaim tria 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 . . . . . <sup>1</sup> 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 ?

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1. There are no other examples of dréil.  
Perhaps read dréim = dréim dúiri.

- 7921 Cía lín na rētlann ad-rann  
mod mall fria rīm ōs cech dind ?  
Rethait frithrosc iar sēt sain,  
cid cotas-gaib na secht rind ?
- 7925 Cía de is mō messar co mbúaid ?  
In fail úaib ro-fessad iar fír ?  
Aēr alad, ilar nēl,  
nō talam trēn trebach tír ?
- 7929 Cía de is lethiu domun dúr  
nō is doimniu a mūr, monur múad ?  
Cíaso baile a-tā in crann  
lethas barr dar aēr n-úar ?
- 7933 Cid 'mi-foilngi torann trēn  
cen lēn, lín a barann mbúan ?  
Ar-gair cech n-ahél a thríal  
sair, síar, isin ahēr n-úar ?

(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 ? <sup>1</sup>

(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 ? <sup>2</sup>

(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 ?

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1. Cf. 101 ff.

2. Cf. 613 ff.

- 7937 Cía críathras usce n-ān n-úais  
       iar lúais for cach n-íathmass n-éis ?  
 Cía ro alt crótha do-grēs,  
       do-rat bēs for srotha séis ?
- 7941 Cairn i-tāt adbai na ngaeth  
       baeth balnai im-rát fri cach mbrúach ?  
 Neōil ind aeóir, noithech bēs,  
       cíd dōib do-grēs bīd for lúad ?
- 7945 Cía līn na ngaeth carait nual ?  
       Cía brīg búan canait fri imlúad ?  
 Cía dechair fail dar a rath ?  
       Cía dath a-tā for cach gaeth ?
- 7949 Co ngili cinnas a-tāt  
       na secht nime, noebda cúaird ?  
 Cíd do-s-gnī fostaib cen bēt ?  
       Cía mēt fil 'na sostaib súaire ?

(7937-40) Who sifts noble fine water swiftly on every . . . . .  
landmass ? <sup>1</sup> 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 ? <sup>2</sup> The clouds  
of the air, famous custom, why are they continually moving ?

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

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

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1. Cf. 41-44; éis is unexplained.

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

~~3. 627-45-46~~

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

5. Cf. 47-52.

6. 53 ff.

7. 629 ff.

- 7953 Cía 'coatā tomus in chlāir  
rīchid rāin fri forus fír ?  
Cía do-roemadair ō chēin  
dia rēir coemchathir ind Rīg ?
- 7957 Cade lín a theglaig lib,  
ro-s dedlaig Día dil dia threib,  
ind Fír ro delb betha brīg,  
ind Rīg ro baī riana gein ?
- 7961 Tírmid tria ríagla, rét rēil, u|  
cia mét blíadna co brāth mbúan;  
u| Tírid lib tria bēscna bríg  
cia haes ēsca forsind lúan.
- 7965 Cqn do-dechamar i-lle  
for bith ché chetairchair glé ? h|  
In fitir for cialbann clú  
cia dú cosa tíagam dé ?

(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 ? <sup>1</sup>

(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 ? <sup>2</sup>

(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 ?

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1. 337 ff.

2. 561 ff.

7969      Acht ar nDía, derb cen táir,  
            ro-n delb ria ndáil domuin dúir,  
            'coar flaith cen gúasacht cen crích  
            coar ríg do-n-rúasat cen dúil.

7973      Cía ro-gní cach n-uili n-úag  
            lethan lúad fri buidi mbríg,  
            acht mo noebrí do nim nél  
            ar n-oenDía trén, is hé ar ndíl.

7977      Is hē do-rúasat cech rēt  
            cen bēt, ar n-úasabb nād brēc,  
            rī ro smacht for aessu ēc  
            iar sēt ro chacht gaessu Grēc.

7981      Comētaid cen ecla a gais,  
            ecna cen baes, oībind bēs,  
            do neoch do-rucai mo Rī  
            bec do-fucaid ní dia grēs.

(7969-72) Except our God, sure without fault, who shaped us before the existence of the harsh world, our <sup>1</sup> prince without peril, without end, our <sup>1</sup> 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.

- 7985      Tairinnid for mbréithir móir,  
            atib tróig tréithfir fond rí;g;  
            ennga, huimli dūib la gaís,  
            nā bíd for baís nā fri bríg.
- 7989      Nā bāgaid a hecnu úag  
            núal cen ecla crābuid gúir;  
            lib nī derb ōs betha bríg  
            retha ind rí;g ro delb cach ndúil.
- 7993      Trúag for mbith fo dorchaib trel,  
            for feb fo thomthaib Dé dil;  
            i nguāssaib garbdai cech cin  
            nidat glain for n-adbai hil.
- 7997      Hili huili dúili Dé  
            dili druini, drēim as má,  
            iar n-a caíntuistin fo leith  
            coemthuicsín each neich nī-m thā.

(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.

- 8001      NĪ hetraigim rúna Dé,  
            glē nī-s teclaigim frim lā,  
            fīrthuicsi rīg bethad bí  
            an hed beē hi crī nī-m thā.
- 8005      NĪ nā derma sen nā suí  
            nā druí nī-s derbai ba má,  
            ciapsat gūir fri crābud nglé  
            túir for dālaib Dé nī-m thā.
- 8009      Is mē Oengus céle Dé  
            coemdos glē clēre fo-d-chnā;  
            dia thuiothib deimnib Dē  
            tuiosin for cach ní nī-m thā.
- 8013      Mo rī co rūinib, caīn clú,  
            cach dū dia dūilib a-tā ōs bith,  
            balc bladmar              frim rē  
            acht adrad frim rē nī-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. <sup>1</sup>

---

1. This quatrain is clearly corrupt. Perhaps read :

Mo Rí co rúinib cach dú,  
cain clú dia dúilib a-tá;  
ōs bith balc bladmar Dé  
acht adrad frim ré nī-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.'

C L I I I

- 8017 Ba cōir do cach crīstaide  
       cia no-chíed cach trātha,  
       húamun donnaig trīstaide  
       gechtmain ria lathi mbrātha.
- 8021 Biaid fogur fēnedech  
       co ngāirib grāndaib garbaib  
       isin domnuch dēdenach  
       ria n-eisseirge do marbaib.
- 8025 Ticfa nēl derg teinntide  
       a tuaisciurd nime ninaig,  
       grānna gēr garb geintide,  
       lethfaid dar talmain tinaig.
- 8029 Ticfa fleochud fuilidi  
       asind niūl dorchu dogor,  
       trúag deochair diar cuirib-ne  
       línfaid 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<sup>1</sup> heaven, it will spread over the many-sided (?)<sup>2</sup> 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.

---

1. 'dappled', Heist. For nem ninach cf. Fél.  
Prologue 107.

2. Following DIL. Hardly 'soft', cf. coilcthi tincha, Ériu xxiv 9 §2, but perhaps 'evanescent', as suggested by Heist.

8033 Im t[h]ráth terta tinscanait  
frossa fégfola, fomnaid !  
Ní[t] terca, ní imscarat,  
co  
tí leth lathi in donnaig.

8037 Ticfat lúachthi lasracha,  
ticfat toirne cen tola,  
ticfat crúaidi casracha,  
ticfat fraslacha fola.

8041 Ó leuth lathi lānaide  
co trāth nōna, ní cletha,  
fleochud fola fālaide  
fo chetheōra ardda in betha.

8045 Tomadmann túath talmanna,  
cretha grānna is glōrae;  
in muir co līn anmanna  
tēt dar a mūru mōra.

8049 Mairg cech n-oen na frithēle  
nach foichlidar co foōil  
úaman brátha bithféle :  
cia do-gneimmis ba coōir.

---

8034. fennaig, R.

8039. cosracha, R.

8040. froslacha, R.

(8033--6) At terce showers of keen blood begin -- take heed !  
They are not sparse, they do not disperse until Sunday  
midday. <sup>1</sup>

(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 nones, 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 . . . . . (?) <sup>2</sup> who does not  
prepare himself in time <sup>3</sup> for the terror of the lasting  
festival (?) of Doomsday : it were right that we should.

---

e/ 1. This appears to be the only attested example  
of lath lathi 'midday'.

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

3. Following DIL s.v. fóill.

C L I V

- 8053 Isind laithiu tánaissi,  
Día Lúain, lúaidfiter arbair,  
nídat airdi āniussa  
crithnaigfid nem im thalmain.
- 8057 Tonna sāile sētaigfit  
fris na hairera ardda;  
bíasta, bledmaill, bēccaichfit,  
fo-chichret gāire garga.
- 8061 Guba grānne, golgaire,  
u / cāi cen cheōl, garg a ngretha;  
cen āine, cen forngaire,  
fo chethri ardda in betha.
- 8065 Bethu brōnach belgaide,  
cen sīd, cen slāine suba;  
drong togach co ndedgaire,  
iar ndīth for trāgaib duba.

(8053--6) On the second day, Monday, hosts will be moved, they  
 are not signs of joy, <sup>\*</sup>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.

## 1

(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 delgnaide  
 'conspicuous', cf. 8153, but the meaning does not fit here,  
 and alliteration seems to be intended.

\* wpl.; cf. 8129

8069 Trúag a [n]dīni domblassa,  
bergga con-benfat bassa,  
nī súan síde somblassa,  
lergga con-līnfat lasra.

8073 Ferad cāch a neimēle  
fri Dīa, dīn as daithiu,  
friar Coimīd co ngelféle,  
ar ar soerad 'sind laithiu.

\*\*\*\*\*

---

8072. lassa, R.

(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  
swiftest protection, <sup>1</sup> to the <sup>Lord</sup> of bright generosity,  
to save us that day.

\*\*\*\*\*

---

1. The line is a syllable short; perhaps read Diä.

- 8077 'Sin tres laithiu lainderda,  
       Día Máirt, mus-túairc a mūra;  
 ar Coimidiu cóir caindelbda,  
       timmairgfid cúaird a dūla.
- 8081 Legfait fothai fudomnai  
       domuin dein, dál as derbu;  
 crethfait clocha cruthamrai,  
       con-scēratar fria ndelbu.
- 8085 Dlūma dergga teintide,  
       nī scēl sēim, nī súairc soraíd,  
 gūra, cerpa, geinntide,  
       fo-chichret cúaird in domuin.
- 8089 Turcgēba sruth sróibt[h]ened  
       a huillib talman toebaig;  
 cumgēba cruth cróithfider  
       for bruinnib betha broenaig.

---

8084. cosceraitar, R.

(8077-80) On the third shining day, Tuesday, our just  
fair-formed Lord will restrict the course of his elements,  
he swiftly <sup>1</sup> 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 <sup>2</sup> 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-túairg.

2. Cf. 8140, 8152.

8093      Bid oenbreō bith braineachda  
            ōthā thurbāil co fuined;  
            līnfaid cloencheō cairechda  
            cech rind co rīan ruided.

8097      Rī co saidbrib slānchaingen,  
            do-rōsat grēne goho;  
            co n-arbrib a archaengel,  
            ro-n soera 'sin tress loho.

\*\*\*\*\*

(8093--6) 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.

(8097-8100) 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 brainechda is uncertain.

2. There are no other examples of cairechda,  
but it may be connected with caire 'guilt'.

- 8101 'Sin chethramad l  thlaithiu,  
c  taine, c  taib omun,  
ticfe athach   ca  ne,  
croithfaid in nhuili ndomun.
- 8105 Turcge  ba in mair m  rmongach  
   thalmain, t  laib tine;  
cumge  ba a grith gl  r  glonnach  
co ro   ni  lu nime.
- 8109 Nu  all na mbledmall mb  ccedach,  
na m   asta mb  lderg mbirach,  
sl   aig na sedlang s  tfedach  
forsin tr  cht t  rimm tinach.
- 8113 Do-fuit s  s a-rithisi  
trethan tromm, toromm n-adbal,  
connach fess a fithissi  
cid t  ite fo thuinn talman.

## 1

(8101--4) On the fourth festival day, Wednesday with hundreds of terrors, a blast of lamentation will come, it will shake the whole earth.

(8105--8) 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.

(8109-12) The howl of the bellowing whales, of the red-mouthed snouted beasts, the hosts of the puffing . . . . . on the many-sided dry strand.

(8113--6) 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. lithlaithiu does not rhyme with ēcaīne 8103; cētaīne seems needed. Perhaps read Cethramad lā, cētaīne, / lithlaithiu cētaib omun.

2. There seems little justification for the 'gills', DIL S 140. 10.

- 8117      Tic tathellach, tathlugad,  
             co ngnithib fiad na slōgaib,  
 atherruch fria athnugud  
             co mbí 'n-a críchaib cōraib.
- 8121      Gaetha galacha gēra  
             ginmara, cētaib ahél,  
 co mbruēt na fidbada  
             co mberat leō 'sin n-ahér.
- 8125      Íalla ainble engacha  
             im-ríadat cech n-íath n-allmar,  
 díana daingna dedgarcha,  
 díallait for bíad in talman.
- 8129      Ticfait airde inganta,      n h  
             casrai cruaidi crū grānna;  
 síl n-Ādaim a[t] timmarta,  
 trúaga cech dū a ndāla.

(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.

1

(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) ~~Many~~ birdflocks which travel about every  
great land, swift, strong, furious, <sup>2</sup> 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.

8133 At-bēra in slúag sír~~acht~~ach, e/  
síl n-ádam sernait srethu,  
a n-aithesc trúag dínertach,  
'Ferr dūn bās indā bethu.'

8137 Bresma búana bruthacha,  
gretha gráinne co ngairgge;  
sreba, srúama sruthacha,  
con-scēraiter fri fairge.

8141 Fillfidir nem nāssadglan  
a fudomnaib a adbair;  
cinnfidir a gnāsadbail,  
co mb[r]uifider fri talmain.

8145 Mac mōr Maire Inge  
ro-n sóera la prīmmaithiu  
ar cach n-olc n-óg n-indlide  
'sin chethr~~mad~~ad līthlaithiu. a/

\*\*\*\*\*

(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.

C L V I I

- 8149 Cōiced laithe lígaide  
Día Dardaín, tōlaib tine,  
ticfet toirne díglaide,  
con-scértar renna nime.
- 8153 Ní cheil each dúil delgnaide  
timmartha conda[t] trúaga,  
domun dūr co ndedgaire,  
ro scar fria bríga buana.
- 8157 Beti[t] dorchaí tríamannai,  
betit adhuatha adbail;  
srebai solmai síabardai  
līnfait ó nim co talmain.
- 8161 Toethsat ruibni rétlonnai a/  
sís a sostaib a sésta;  
ní-s foelsat a tētbannai,  
for-mūchthair grían is ēsca.

CLVII

(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 <sup>1</sup> stations; their connections <sup>2</sup> will not hold them up,  
sun and moon are quenched.

---

1. This must be the same word as in ní lán techdais bes sēstu  
(: ēscu), 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 dían ocus toirse,  
cen āine, cen forngaire,  
cen síd, cen suba soillse.

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

8173 Día deōda do-roegas-[s]a,  
tarcai turu co ndaithe;  
mar cach noeb ro-m soera-sa  
ar churu in chōiced laithe.

\*\*\*\*\*

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

(8169-72) Bitter filthy (?) <sup>1</sup> streams, they were concealed (?) <sup>2</sup> 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.

---

1. Perhaps connected with seimdellach ?

2. Thus DIL D<sup>2</sup> 250.73. Cf. 253, 7917.

- 8177      Sessed lathi lōrdata,  
             Dia hAíne, tōlaib tuile,  
             do-bērthar in mōrmartra  
             ann for sīl ādaim huile.
- 8181      NÍ chélat ind eonaide,  
             lēir ad-fíadat iar srethaib;  
             at-bēlat ēc etlaide  
             cach mīl beō ro blais bethaid.
- 8185      Bid brōnach, bid braineachda,  
             cruachda fo cherdaib casrach;  
             nība glōrach graigechda  
             lúarda co lerggaib lasrach.
- 8189      Oslaicfitir coemdoirsi  
             ríchid ran[n]mair cen bine;  
             domun cona choemsoillsi  
             for-tuigthir arbair nime.

1

(8177-80) On the sixth very pleasing day, Friday with many floods, the great martyrdom will be brought then on all Adam's seed.

2

(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.

3

(8185--8) It will be sorrowful, it will be swollen under hail-stones; it will not be noisy or rich in horses (?), pitiful<sup>4</sup> under slopes of flames.

5

(8189-92) The fair doors of heaven of many compartments without crime will be opened; the hosts of heaven cover<sup>6</sup> the world and its fair light.

---

1. Following DIL L 205.81.

2. Cf. DIL etlaide, and 8391.

3. Cf. 8093.

4. Cf. DIL luarda.

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 lúath lethain,  
at soer im cach coemchaingein  
              amal fásco bís hi trethain.

8197      Iar ndul a crí chaingnide  
              co Críst cáid for doí dessel,  
bithoentu a chaiblide  
              cen goí -- mad-chin ro-sessed !

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

<sup>1</sup>  
(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 !

---

1. Perhaps read ind here also.

C L I X

- 8201      Dia Sathairnn na sechtmaine  
            bíid in bith fo chrithur;  
            firfid graphainn gergaile  
            amal coire for fichud.
- 8205      Fo-cicher a chrúadhasra  
            iar feirg dia galaib glēthib;  
            lúadfit lergga lúathlasra,  
            sínfit súas ós na slēbib.
- 8209      Sergfait srotha serblomma  
            iar srethaib síabrai sírfecht,  
            cen tuili, cen derbthonna,  
            cen rethaib ríaglai rígrecht.
- 8213      Roinnfitir tria thomthaige  
            sithbe na slēbi slemun;  
            cloífitir tria chomchaire  
            menmaigfitir co dremun.

C L I X

(8201--4) On Saturday of the week the world will be shaking;  
it will pour out tumult of combat,<sup>1</sup> 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 ~~laid~~ ordained currents, of royal law.

(8213-16) The shafts of the smooth mountains will be  
divided through threatening; they will be overturned  
through . . . . .<sup>2</sup>, they will be shattered furiously.

---

1. = gerg--gaile.

2. A hapax.

8217      Co[n]-cloefet na haicneda  
            cech dúla, deilm as amru;  
soefet nā bíat attreba  
            eter beohu ocus marbu.

8221      Ardrí rīchid rinn-[n]ime,  
            Crīst cāid con-ic cach graphainn,  
ro-n faema ar [n]dinnbile,  
            co ro-n saera Dia Sathairmn.

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

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8220.      marbdu, 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--4) The high king of the kingdom of <sup>starry</sup>~~strong~~  
heaven, chaste Christ who has power over every  
tumult, may our stout tree protect us, so that he  
may save us on Saturday.

\*\*\*\*\*

C L X

- 8225 I llaithiu na lánchaingen,  
Dommaig tadbán díar ndoidngib,  
ticfait airbri archangel  
dochum talman liar Coimíid.
- 8229 Con-gēra int airchaingel  
gairm glúair ós criáid cech duine,  
for síl n-ádaim n-ardaingen  
con-heírset hili huili.
- 8233 Isin chétna eissēрге  
ria cách fo guth ind aingil,  
apstail cona sēiselbe  
co Críst cen chrād dia eaingin.
- 8237 'S ind eissēirgi thānaisi  
at-ressat fáthe in betha;  
foismedaig - ní-s fáilgai-si -  
don tress essérqi 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,<sup>1</sup> 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.

- 8241 'Sin chethramaid essērgi  
at-reisset martīr thalman;  
isin c[h]ōiced essērgi  
huilidettu noeb n-arbar.
- 8245 Isint [s̊]essed eissēirgi,  
hēirgit ō thalman tasced  
aes óge, aes athirge,  
na noídin iar n-a mbaisted.
- 8249 Isint šeoh[t]maid eissēirgi  
at-raig each oen co anmain  
a tenid, a trommthuilib,  
a muir, a tīr, a talmain.
- 8253 Tinōlat, drong tóebadbal,  
dochum dála tria crithfeidm,  
muinte nīmī noebarbar,  
muinte thalman iss Iffeim.

---

8246. 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.

8257 Is fossud a fledugud  
līnib a ndūis, a ndile,  
a sossud, a srethugud  
fiad gnūis réil rīg secht nime.

8261 Na secht nime noebnāra  
fillfiter fodlaib fuiled,  
gēbaid tene toebdāna  
ōthā thurcbāil co fūmed.

8265 For hinnaib na lasra-sin  
seissit slúaig inna srethaib,  
ōs dindaib na casra-sin  
co mbúaid fo brātha brethaib.

8269 At-rē in rí robuadach  
conid foidrech dōib huile,  
cona chroich deirg dodúalaig  
fria aiss fiad gnūis cech duine.

---

8266. seiss int sluaig, 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 (?);<sup>1</sup> 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 (?)<sup>2</sup> cross on his back in the presence of everyone.

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

2. Perhaps read do-úalach 'an evil burden'.

8273      Seiss i suidiu a mīadamlā  
            Mac Dé Athar cen timme,  
            inna chuiriu gríanamra,  
            a dá apstal dēc imme.

8277      Mac na hŌge Ebraide  
            do-rōsait slógu hi saithiu,  
            dīn ar trōge delgnaide  
            diar ndītīn 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.

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