

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 502¹ in the Bodleian Library, Oxford (Anecdota Oxoniensia. Mediæval and Modern Series Vol. I, Part III). During the 1970s Professor David Greene conducted a seminar on this text at the Dublin Institute for Advanced Studies. As a result, he published with Fergus Kelly an edition and translation of *The Irish Adam and Eve story from Saltair na Rann* (lines 833–2240) in 1976. This was accompanied by a volume of commentary by Brian O. Murdoch, published in the same year. Both volumes are currently in print, and for sale at €15 each (€25 for the pair).

Professor Greene intended to produce an edition and translation of the entire *Saltair*, accompanied by linguistic analysis and commentary on the subject-matter, but his death in 1981 put a halt to this project. In his weekly seminar he had covered about half the text, but he had established a provisional text and translation of the entire work, which was typed out by the Librarian Clerk, the late Peggy Walsh. He had inserted various hand-written notes and corrections on her typescript.

Since his death many scholars have come to the Institute to consult Greene's text and translation. As there is no immediate prospect of a new edition in book form of the entire *Saltair* it seemed to be of benefit to reproduce Greene's typescript on the website exactly as he left it. The published text and translation of lines 833–2240 have also been reproduced for the sake of completeness. The School would be most grateful for any suggestions relating to the provisional text and translation, which might be used (with due acknowledgement) in a future edition.

This work has been carried out by Sandra Carrick with the assistance of the School of Celtic Studies computer consultants Gavin McCullagh and Andrew McCarthy. The images were scanned on an Ubuntu Linux workstation, and post-processed using the ImageMagick suite before being assembled into PDFs using gscan2pdf.

Although this online edition is available free of charge, copyright (as detailed below) is retained in its entirety by the publisher. You may, of course, print out the downloaded copy for personal use.

Copyright in the whole and every part of this publication belongs to the Dublin Institute for Advanced Studies (School of Celtic Studies), and they may not be used, sold, licensed, transferred, copied, rented or reproduced in whole or in part in any manner or form or in or on any medium by any person other than with the prior written consent of the publisher.

¹For 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.

- 2633 Rí de-ridnacht bith mbuidech
 óthá turobáil ce fuined,
 mainib, macraid, mó cach fíach
 do tríb maccaib meic Lamíach.
- 2637 Rí ro delb dreich domuin duinn
 ro íalb sreith sobail saerdruing,
 ro we cen díth, fo chucht chert,
 a oríoh íar fut, íar lethet.
- 2641 Críoh talman ceoh oruth im-rächt
 bríg bladmar bruthmar breocbārc
 o rían Deprofane an-air
 síar [ce] colonnaib Herccail.
- 2645 A lethet a-túaid fa-des
 dia fethet búaid nád imchres,
 o Ríphi rígtreib im-rā
 ce díthreib na nÉtheopda.

2633. ro tidnacht, R.

2638. sobáil, R.

(2633--6) A King who granted the grateful earth to the three sons of the son of Lamech, from sunrise to sunset, with riches and offspring beyond price.

(2637--40) A King who formed the face of the strong earth, who assigned a prosperous arrangement of noble people, who gave without lack, in correct shape, its territory according to length and breadth.

(2641--4) The boundary of the earth extended everywhere - a famous violent strength of speckled ships² - from the sea of Taprebane westwards to the Pillars of Hercules.

(2645--8) Its width from north to south, from which they practise³ a virtue which is not scanty, from the royal Rhipaian dwelling it voyages to the Ethiopian desert.

1. Apparently from imm-aig; cf. 2825 (: Issác, but perhaps read Isaac), 2847 (: Isaac), 2913 (: Issace), 4209 (: āro); immusraht (: āro), 5505. The last two examples seem to require -ā- which is difficult to explain. See next note.

2. brecbārc seems too specific here; perhaps read brecbālc 'firm and many-coloured'.

3. The rendering here is tentative; fethet is taken by Dict. F. 106. 36 to belong to fethid 'goes', but it is not clear to what the plural could refer.

- 2649 Mo rí, nād doimm dia chlannaib,
ra roinn i trí brigrannaib;
ro ainmig i ngleōchuid glice
Assia, Eōraip iss Affricc.
- 2653 Rí do-rat Eōraip na n-íath
do chlaimm asra lKííath,
co tuaisciurt Assia tria blait,
co srethaib srotha Eōfrait.
- 2657 Rí do-ridnaecht do chlaimm Chāim
in Affraic n-uasail n-imēlāin
eosin Romuir, ruathar cert,
eter Assia ocus Egept.
2661. Saerohlann Sem dia tarat Dia
prímsann airegda Assia,
ō sruith Eōfrait, ním thā sain,
co crícha airthir domuin.
-

2654. chlaimm, R.

2655. nAssia, R.

2657. rothidnaecht, R.

2663. sain, R.

(2649--52) My King, who is not grudging to his children,
divided it into three strong portions; he named Asia,
Europe and Africa in wise warlike¹ art.

(2653--6) The King who gave Europe of the regions to the
famous children of Japheth, with the north of Asia,
through his fame, with the banks of the river Euphrates.

(2657--60) The King who gave to the children of Ham
noble entire Africa up to the Red Sea, a perfect expedition,
between Asia and Egypt.

(2661--4) It is the noble children of Shem to whom God
gave the outstanding continent of Asia from the Euphrates
- I have no different (story) - to the territories
in the east of the world.

1. glé- 'bright' might seem more appropriate, but
gléc- is required by rhyme.

2665 Cōio meic de[e]c, dīgrais scēl,
ro bātar la IMfēth,
a secht fichet la Sem slān
is cūiciur la Cām coemār.

2669. Cia beit fri brīg mbladmair mbrais
ind rīg ós talmain telglais,
ferr each rīg rindbaloo na reth
rī de-ridnacht bith mbuidech.

2672. dorignacht, R.

(2665--8) Japheth had fifteen sons, an uncontested story,
healthy Shem had twenty-seven, and fair noble Ham five.

(2669--72) Though the kings on the greenfilled earth have
great and famous power, better than any king of stout lances
in his course is the King who granted the grateful
earth.

h/

- 2673 Slúag síl Ádaim, aibbli druing,
 eo ndánaib demuin dessduind,
 ro damnad, ós treabaib dāl,
 do fognam Demuin eo dernār.
- 2677 Ōnd airiur as torgaib grían
 eo fuiniud, fergal fírían
 ro damnad, ba dígal docht,
 d'adrad Idal is árracht.
- 2681 Ōnd úair at-bath Neé nār
 eo aimsir n-aurdaire n-Abrām
 ní fríth díb ceifer fo leith
 no stráged in Coimdeid.
- 2685 Ro diúltsat a nDia ndil,
 ro liúnsat in fírchreitín;
 tair ocus tíar, tess is túaid,
 redas gaib eess eo nglanbuaid.

2673. slúaig, R.

2679. fo dígail dacht, R.

(2673--6) The host of the seed of Adam, great hosts, with the gifts of the lovely firm world, were subdued -- an assembly ruling over habitations -- to serve the Devil very greatly.

(2677--80) From the country where the sun rises to the sunset, a judgment of righteous men, they were subdued, it was a stern punishment, to worshipping idols and phantoms.

(2681--4) From the time noble Noah died until the famous time of Abraham, there was no man found among them who had to do with the Lord.

(2685--8) They denied their dear God, they corrupted the true faith; east and west, south and north, weakness overwhelmed them completely.

2689 Ar cathbarr oen duíthi dath
is brathlang brúthi bídbad;
ní dúf doí i ndrongaib ar túath
ar súí soí slonnaib srethslúag.

(2689--92) Our helmet without trace of foolishness,
He is a pitfall who crushes enemies; our ~~swift~~ ^{swift (?)}
wise man with the designations (?) of serried hosts,
he is not a ~~slow fool~~ ^{slow fool} in the hosts of our
peoples.

~~Accepting the meanings of soi and doi put
forward by Thurneysen, ZCP xi 312. Glossn. 860~~

s.v. soi

1. DIL, following Thurneysen, ZCP xi 312,
~~soi~~ translates 'artistic', but there is no
other example of such an adjective. doi, 2691,
is better taken as an example of doé
~~soi~~ 'slow, sluggish'; in that case soi may
be an artificial antonym.

XXIII

n/
[h]/

2693 Ro-gēnair fer maith co mbúaid;
fo nēl[aib] cach ~~faith~~ nemrúaid,
fo-can scēl cach druing dúalaig;
robo trēn for iltúathaib.

2697 Nemrúad sein, mac Ceō maic Cāim,
túargaib a gleō co mōrgrāin:
gnīm tuir ó thalmain cen meth
co rīssed lais in rīched.

2701 Ropo mīlid, mīlib gal,
rop foglainntid, rop felsam,
ecnaid ērmaith cach dāna,
ropo hērgnaid ilgrāda.

2705 Lais cētna-airnecht in sain
ar thús do chlannaib Ādaim
- a thomus co glé co nglain
ind rē eter nem is talmain.

(2693-6) A good man with virtue was born; under the clouds of
 every song of strong heaven, the story of every ~~tressed~~ ^{ordained (?)} band
 sings of him; he was strong over many peoples.

See 3

(2697-2700) That was Nimrod, son of Ceo,¹ son of ~~Mam~~, he raised
 his battle² with great horror - to make without fail a tower
 from earth so that he might reach Heaven with it.

(2701-4) He was a warrior, with thousands of combats, he was a
 learner, he was a philosopher, an excellent sage of every art,
 he was a learned man of many orders.

(2705-8) By him among the children of Adam that was first
 discovered - to measure clearly and accurately³ the
 distance between heaven and earth.

1. But Chus, Vulgate; Cush, AV. ~~Read~~ Read Cuis, cf.
~~Read~~ ~~Read~~ do chlaind Chais meic Chāin,
 LL 17496 (Rúdy dam...)

2. Perhaps read gus 'strength', see preceding
 note.

3. For other examples see Contribb. G 89. 87 ff. M, B read co glain.

- 2709 Do-roemaidir bith co mbúaid,
an-air, síar, fo-des, fo-thúaid,
tírib, túathaib, tōlaib sreth,
milib, stadib, línib leth.
- 2713 Senchaidi síl Ádaim áin
targclamtha lais i n-oendáil;
scēla do chēin leō ro-clos:
feib rēil ro-lāithi a Pardos,
- 2717 Feib ro thimgair Caín cíar
cétna fingail for Abíal
feib ro díglad, scél do léir,
for síl Sēth, for claind Caín.
- 2721 Acht Noe a ochtur fo brón
'na ethur luchtmar lermór,
clann Caín, síl Sēth na sen
do-rigni in díliu a ndílgen.

1

(2709-12) He measured the excellent world from the east, westwards, southwards, northwards, by lands, by peoples, by hosts of ranks, by miles, by stadia, by lines of directions (?).

(2713-6) The historians of the seed of noble Adam were collected by him into one place; stories from long ago were heard with them - just how there was expulsion from Paradise.

2

(2717-20) How black Cain perpetrated the first murder on Abel, how it was revenged, a diligent story, on the seed of Seth, on the children of Cain.

3

(2721-4) Except for Noah with his seven companions in sorrow, in his laden crowded boat, the flood overwhelmed the children of Cain, the seed of Seth of the ancients.

1. an-air for sair, to provide another syllable.

2. Hardly in keeping with the usual meaning 'asks, asks for, summons'; cf. the exx. collected at Dict. D 310. 48 ff. But note thingair (: fuigail) loc. cit. 50 ff., where confusion between tingair and 3. Presumably from ler 'multitude'.

tingair- is suggested.

- 2725 Frithālem rīg nime nēl,
 flaith cacha fini fīrthréⁿ,
 nī tharda formn, delm tria gail,
 dígail seirb seirgthig samlaid.
- 2729 Gabaid mo chomairle nglain',
 ar Nemrúad fri clainn Ádaim,
 'for-beir for nem, nāssad ngrinn,
 ocus nob saerfa ar dílinn.
- 2733 Maithgein Maire mō cach míad
 cathgeib co ngaire goríad,
 in grían glúair goires cach ngair:
 cēinmair túaith diar gēnair!

2733. Mairre, R.

2736. diarogenair, R.

(2725-8) 'Let us serve the King of cloudy Heaven, the truly strong Prince of every family, so that he may not inflict on us, a sound of battle, a similar bitter destructive vengeance.

(2729-32) 'Take my pure advice', said Nimrod to the children of Adam; 'it brings you ¹ to Heaven, a pure festival, and it will save you from the Flood'.

(2733-6) The good Son of Mary, greater than all honour, ² with the piety of ;
the bright sun which hatches out every word -
happy the people to whom He was born!

1. 'I will bring you', Meyer, reading for-bér, but the emendation does not account for -saerfa.

2. ~~Perhaps a compound of eath.~~

3. See Contribb. G, s.v.

2. Meyer translates 'der mit Frömmheit falschen Wandel befehlet', reading gōriad, but this hardly accounts for the coire goriath!

- 2737 Ro chomarléicset iar sain
 airig síl úaibrig Ádaim:
 'Ropad ferr dūn, tōla glē,
 techt 'nar corp dochum nime.
- 2741 Turabam tor ndermōr ō lār,
 dēnam fri Día comthocbāl,
 gniād cach húan imma-sech,
 beram co noībi nemthech.
- 2745 Acht rīssam nemthech ndaingen
 i n-centaid na noebaingel,
 nīr tora dīliu trēnall,
 is demin nach epēlam.'
- 2749 For-congair Nemrúad for cāch
 co nglonnaib gelgrúad coemrād:
 a thuidmi fri gaile ngāir
 fri muinbi maigi Sennāir.

(2737-40) The nobles of the vainglorious seed of Adam took counsel then: 'It would be better for us, a bright host, to go in our bodies to Heaven.

(2741-4) Let us raise a great tower from the ground, let us rebel against God, let each of us work together, let us go to the heavenly house of holiness.

(2745-8) If we but reach the strong heavenly house, in the company of the angels, the great ¹ strong flood will not come to us, it is certain we will not die'.

(2749-52) Nimrod commands everybody, in the valour of fair conversations of white cheeks, to bind himself, with a cry of valour, to the conspiracy (?) ² of the plain of Shinar.

1. Reading trenoll.

2. There are no other examples of muinbe; muinbech is translated.

2753 Sennār mac Sēm, srothaib fath,
 húa do Noë mac Lamíach,
 sechtmad mac fichet Sēim slāin
 ōr ainmniged mag Sennāir.

2757 Do-rinólsatar int slúaig
 do gním tuir noíthig Nemrúaid;
 túargabad, ba trēn in dāil,
 co ríacht súas ōs na nēlaib.

2761 In rī nād relic dōib sain,
 ros tairmesc tria ilbērlaib,
 conā tucad nech co glē
 cid no tharged dia-raile

2765 Rī do-rat oenbērla dōib
 ria cumtauch in tuir Nemrōid
 ro emnestar dōib tria gart
 comtar a dō sechtmogat.

(2753-6) Shinar¹ the son of Shem, with ranks² of countries, was a grandson of Noah the son of Lamech, one of the twenty-seven sons of strong Shem, from whom the plain of Shinar was named.

(2757-60) The hosts collected to build the famous tower of Nimrod; it was raised, it was a strong effort, until it reached up above the clouds.

(2761-4) The King, who did not permit them that, confused them through many languages so that nobody understood clearly what he was saying (?)³ to another.

(2765-8) The King who gave them one language before the building of Nimrod's tower multiplied them through his nobility so that they were seventy-two.

1. But Shinar is not one of the five sons allotted to Shem in Gen. 10 xxii.

2. Reading srethaib, cf. 2285, 4941.

3. It is difficult to say what verb we have here. Formally it could derive from do-áirci 'provides' or do-fairget 'offers', cf., for the latter, do-thairced each dġb a dáil, 4521.

2769 RÍ do-rigni scaíl int slúaig
é ro thairmesc tor Nemrúaid,
do-chúaid glaini a hērgnai
do choemlecht a chombērlai.

2773 RÍ ro dechraig claind Ádaim
ar chēill, ar chruth, ar grādaib;
ní hāirem chlaen, cain in smacht,
dā chenēl saer sechtmogat.

2777 Iar comairlib Nemrúaid nāir,
co sonardib 'na saerdāil,
cen lēn is trén roda mert
in scēl ro chomarlēicset.

2771. choemthecht, R.

2775. hairim claen, R.

(2769-72) The King who scattered the host, it is He
who confused the tower of Nimrod; purity went out of
wisdom, to divide ¹ their common language.

(2773-6) The King who separated the children of
Adam in mind, in form, in ranks; it is not an
inaccurate count, a fair ordinance -
seventy-two noble races.

(2777-80) After the counsels of modest Nimrod with
~~the strong men~~ ^{happy signs} ⁽²⁾ in their noble assembly, without
trouble it is strongly that the plan they
conspired on betrayed them.

1. See caemslecht, Contribb. C 17. 58.

2. See DIL S 342. 60-61, and 6651
where Stokes would read sonardib.

XXV

- 2781 Rí ro char Abēl na n-íath,
Sēth, Noë, Melchisediach,
Enoc ocus Loth, Līth lān,
ocus int amra Abrām.
- 2785 Rí do-raíga Abrām n-án
ar fírinni a oenurān,
sech slúag sīl Ádaim na ngal
bātar ic adrad Ídal.
- 2789 Ro thairngert d'Abbrām cech mbúaid
ara thuidecht ō mōrthúaid,
ara dula leiss fo-dess:
ra mbíad tír bithdílless.
- 2793 Rí ro thidnacht dō tír Cāim
ocus clārbruigi Cannāin,
comba forba dō iar tain
dia chlannaib, dia chenélaib.

(2781-4) The King who loved Abel of the countries,
Seth, Noah, Melchisidech, Enoch and Lot, a full festival,
and the famous Abraham.

(2785-8) The King chose noble Abraham alone for his truth
beyond the host of the seed of Adam of the battles -
they were worshipping idols.

(2789-92) He prophesied every victory to Abraham if
he would go from the great north, if he would go
south he would have a country of perpetual possession.

(2793-6) The King granted him the land of Ham and the
plains of Canaan, so that it would be a completion
to him, to his children, to his peoples.

1. cf. 3081, 3164

- 2797 RĪ lasa ndeochaid fo-dess
con-ānacair a mbithless;
luid lais Loth, līnib lāthar,
fo-dess, mac a derbrāthar.
- 2801 RĪ rānic do glinn Mamrai
do thegdais Abrāim amrai
fo deilb trīr, dīgrais in smacht,
dia tormailt in n-oegidacht.
- 2805 RĪ as-bert fri Sarrai slān
no bērad mac do Abrām,
for-bērtais a chlann iar tain
comtis lir fīadgainemain.
- 2809 RĪ ro saer Loth cona chlaind
dia saī in mnaí i coirthi salaind,
dia tard dīgail, deilm n-amra,
for cathracha Sodomda.
- 2813 RĪ ro dāil d'Abrām cech tōir,
do mac Thaire meic Nachōir
- rom saera for crochad pían
RĪ rēil ro rochar Abíal.

2798. condnanacair, R.

2808. fiadgenemain, R.

(2797-800) The King with whom he went south was able to ensure his lasting prosperity; Lot went south with him, with hosts of vigour, his brother's son.

(2801-2804) The King who came to the valley of Mamre, to the dwelling of famous Abraham, in the shape of three men,¹ keen the ordinance, and partook of the hospitality.

(2805-8) The King who told healthy Sara that she would bear a son to Abraham, that his children would increase until they were as numerous as desert sand.²

(2809-12) The King who saved Lot and his children when he turned the woman into a pillar of salt, when he wreaked vengeance, a famous sound, on the cities of Sodom.

(2813-6) The King who granted every aid to Abraham, to the son of Terah, son of Naher, may He save me from the torment of pains, the bright King who greatly³ loved Abel.

1. Gen. xviii.

2. velut arenam quae est in littore maris, Gen. xxii 17. Although the n-declension of gainem is not otherwise attested for this period the reading seems justified.

3. The rhyme ro rochar : crochad shows that the second ro- must be intensⁱative. i/

- 2817 Rí do-rat d'Abrahám in sin
 fri sílad, fri sírt[h]uistín
 is airdire, fo betha báire,
 mac diarbo chomairm Isáe.
- 2821 Rí do-rat d'Isaac, ba búaid,
 agus do ingin Bathúail,
 úaidib gēnatar, Lít h lōr,
 I-ssau agus Iacōb.
- 2825 I-ssau slechtach, slicht im-rácht,
 robo seroach la Issáe
 is Iacōb, ce n-idnaib ail,
 rop innain lia mēthair.
- 2829 Issáe fri deid n-aissi
 gleid gníma glangaise,
 ba dlúim degóir, dram datta,
 ba senóir dall dínerta.

(2817-20) The King gave to Abraham, for begetting, for continual parentage - it is well-known, along the ship of the world¹ - a son called Isaac.

(2821-4) The King gave to Isaac - it was a victory - and to the daughter of Bathuel Esau and Jacob, from them they were born, an abundant festival.

(2825-8) Esau who dealt blows, in the manner in which he went about² was dear to Isaac, and Jacob, a rock of purities,³ was loved by his mother.

(2829-32) Isaac at the end of his life used to distinguish deeds of pure wisdom, he was a mass of pure gold, a beautiful abundance, he was a blind weak old man.

1. Cf. 7902, and es betha barq, 3865. bārc. i. iomad, O'Cl.

2. Esau vir gnarus venandi, et homo agricola, Gen. xxx 27.

3. Conjectural: Jacob autem vir simplex habitabat in tabernaculis.

- 2833 Ro gáid séire for a mac
 cen léire, linib legart,
 for I-ssau 'co fargbad ail,
 co tarddad a bennachtain.
- 2837 Baí Rabecca ic cloistecht fris,
 ingen Bathnail cen eislis,
 ce ruc a hoscóir co glan
 do chosnam na bennachtan.
- 2841 In hed baí I-ssau ic tríall i-ssach,
 'sin aíláb iar fír fri fíadaoch,
 do luíd in ben tria hēt n-ōg
 co trēt n-ōbisce Iacób.
- 2845 Gore marb manm mēith i-ssuig,
 rod mberb fo fēth do lubaib,
 gnim dían co ngléire im-rácht
 cero thríall sére d'Issáo. -h
-

(2833-6) He asked his son for a meal ¹
so that he might give his blessing to Esau on whom a
reproach had been left (?) ²

(2837-40) Rebecca, the faultless daughter of Bathuel, was
listening to him, and she went off swiftly to contend
for the blessing.

(2841-4) While Esau was truly going to the hill to hunt,
the women went through her pure ~~zeal~~ ^{zeal} to Jacob's
flock of sheep.

(2845-8) And she killed a fat ³ kid there, she cooked
it under a dressing of herbs, she performed a swift
deed of excellence and sought for a meal for Isaac.

1. Neither can léire nor legart can be
satisfactorily explained.

2. Perhaps referring to Esau's loss of his birthright,
but we would expect fors rather than 'co.

3. The emendation méith [: féth] seems
justified.

- 2849 Re fúais crocann in mind nóir
 tría báig in léim n-Ihcóib,
 fo chomailius léim I-ssau,
 gnim dána ciarb immargú.
- 2853 Re láthair co lúath, líth n-óg,
 a máthair do Ihcób,
 as-raraocht oen tréithi tréocht,
 co tarat séire d'Issáo.
- 2857 Tan rucad int séire drom
 co Issaac dia chubuchol,
 richt I-ssú slúagach, slicht n-óg,
 ba húmmach la Ihcób.
- 2861 'Fail sunn séire sainglicc sláin,
 duit, a meic airdire Abráin,
 la I-ssau saergrim, srethaib slúag,
 lat mac n-oebind co n-ilbúaid.

(2849-52) She valiantly sewed the skin of
the big kid around Jacob's hand, in the semblance
of Esau's hand, a daring deed although it was deceitful.

(2853-6) His mother presented it swiftly to Jacob, a
pure festival; he arose without weakness of feet and
brought the meal to Isaac.

(2857-60) When the substantial meal was brought to
Isaac in his bed, Jacob was fearful (in) the warlike guise¹
of Esau, a pure tradition.

(2861-4) 'Here there is an especially well-prepared full
meal for you, o famous son of Abraham, from noble precise
Esau, with ranks of a host, from your pleasant son
of many virtues.

1. Taking slúgach with riocht.

- 2865 'NI cían baí h'I-sau ío seilg,
 manid gáú dó tría choemcheilg,
 mooh thánic ast sléib, is gló,
 nās ē thuc in sére-se.
- 2869 'Is mé do-rigni in seilg séig
 forsin chétna leing dont sléib;
 fuar hi focus, gléiri gair,
 adbar séire dom athair.'
- 2873 'Nā bí ío imrige for búaid
 a meic ingine Bathúail!
 NI thā I-sau semach na slóg,
~~se~~ is tú int engach Iacób!'
- 2877 'Nā cathaig frinn, a áruith xān,
 a athair, a meic Abrān,
 frit séirce ngráidgrinn is mé I-sau
 fritt ní ráidim imargau.

2871. fuair, R.

(2865-8) 'Your Esau was not long hunting, unless he is conspiring¹ to deceive; he came early from the hill if it is he who brought this meal.'

(2869-72) 'It is I who hunted the deer² on the first slope of the hill; I found - word of abundance - the makings of a meal for my father near at hand.'

(2873-6) 'Do not be aspiring to victory, son of the daughter of Bathuel! You are not the weapon-carrying Esau of the hosts, but you are the ~~deceitful~~^{deceitful} Jacob!

(2877-80) 'Do not contend with me, noble elder, father, son of Abraham; I am Esau (devoted to) your obedient love, I do not tell you a lie.'

1. Reading comheilg.

2. Taking séig as the otherwise unattested gen. sg. of séd, ség 'degr', see Contribb., 5.

3. ~~Following Dist. 2.~~ See note to 72.

2881 'Tao huait fri imiel n-achtach
dam do lám dia lámachtad,
eo réssur eo glé in gnám n-óg,
in hé Sau nó inn é Iacób.'

2885 'Gia do-bér mo lám it lám,
ní chéil, a-tū hit choendáil,
atat-gén, is tú romm-alt,
trén do-gaí mo chumtabart.

2889 Da mac Issac, ingna búaid,
ocus ingine Bathúail,
dóig a mbith fo aengnó glé,
cōir dōib ciabtis cosmaile.'

2893 'Bess is hé I-ssau, slicht n-óg,
bess nocon hé Iacób,
bess is glé n'estaid in gaes,
bess is mé fil for togas.'

2889. Do, R.

2890. ingen binn, R.

(2881-4) 'Stretch out, against deceit and doubt,
your hand to me to be felt, so that I may know the
pure deed clearly, whether it is Esau or Jacob.'

(2885-8) 'Though I will put my hand in yours,
I will not conceal it, I am in your fair presence;
I recognise you,¹ it is you who brought me up,
it is hard that you doubt me.

(2889-92) The two sons of Isaac, a noted victory,
and of the daughter of Bathmel,² it is probable
that they should have the one bright form, it is
right that they should be alike.'

(2893-6) 'Surely it is Esau, a pure tradition,
surely it is not Jacob, surely my want of wisdom
is plain, surely it is I who am confused.'

1. Or read stem-gán 'you recognise me' ?

2. The corruption probably began with De for Da,
after which ingine was put in the nom. and
binn inserted.

2897

Sanfocoul sein 3 chéin móir
la each sruth, la each senóir,
ní medar mall imma-sech:
'acht corb dall bid amarsech'.

2901

Duni trúg docharda dall
loburda lubrach lánmall,
clo a thairsin in gaes nglé
iar scaichsin a chétfáide.

2905

'Tosail in séire seer sláin,
a noeib, a meic áin Abráim!
Hith de chuit frit gnásad nglain,
duit rop sásad sainemall.'

2909

De-rumalt Isáac iar-sain
in séire co sobarthain,
tuangaib a dÍ lāim, at-raig,
is ro dēil a bennachtain.

9

2913

Línib glangrād, cruth in-rācht
eter Abrām is Isaac,
in bennacht targhad dont slóg
co tarddad de Iácób.

(2897-2900) This is a proverb for a long time with every elder and senior, it is not a foolish word amongst them: 'He who is blind is confused'.¹

(2901-4) A pitiful miserable blind man, sick, laborious and slow - his grasp² on bright wisdom is bad once he has lost his perception.

(2905-8) 'Eat the noble full meal, holy one, valiant son of Abraham! Eat your portion for pure celebration (?),³ may it be an especial satisfaction to you.'

(2909-12) Isaac ate then the meal of the benediction, he lifted up his hands, he arose, and dispensed his blessing.

(2913-16) With hosts of pure orders, the way in which it happened between Abraham and Isaac (was) that the blessing which was raised up to the host was given to Jacob.⁴

1. 'Senfochul ho chain', of Isaac, 'ma dall bid anirsagh', LB.

2. At 5959, tairsin rhymes with áigsin, but it may well have -a- here.

3. gnássad rhymes again with sássad at 4407, but is otherwise unattested. Since nglain seems wrong, perhaps read fritt nássad ndil.

4. The meaning is not clear. For the rhyme targbad : tarddad, of. 7307, 7751

2917 Dá shecht mbliadna, cen baes mbróin,
iss ad hái in aes Iacóib,
cain ad-rann each tuocht ro-thecht
in tau rus in príochinnecht.

2921 Múair do-rat in séire sáim
dia athair, do mac Abráin,
ar huanan bráthar dia brath
ní fitir cid do-génad.

2925 As-bert fris a mháthair maith;
'Heing for teched riat' bráthair,
- ceanglaín caindelbda cen gráin -
co treib laimleada Labáin.'

2929 Luid Iúeób oona búaid
do thig Labáin meic Batnáil,
ba cain candelbtha, cen brath,
inbaid lonmartha cairech.

2923. ar huanan a bráthar, R.

2929. luidis, R.

(2917-20) Fourteen years, without sorrowful foolishness, was the age of Jacob when he acquired the right of the first-born,¹ fairly did he kindle every beauty which he possessed.

had given

(2921-4) When he ~~gave~~ the pleasant meal to his father, to the son of Abraham, he did not know what he should do, for fear of his² brother finding him out.

(2925-8) His good mother said to him, 'Go and flee from your brother to the bright dwelling of Laban, a fair deed of beautiful shape, without ugliness'.

(2929-32) Jacob went³ with his victory to the house of Laban the son of Bathuel at the time of shearing the sheep⁴ it was fair and friendly,⁵ without treachery.

1. There are no other examples of prímchinnecht; perhaps read príngentecht.

2. This seems to be required by the sense, but a makes the line too long. Read d'úaman, M.

3. The late form luidis is not required if IMcOb is read as trisyllabic.

5. Taking condolbtha as equivalent to condalbach.

4. Read cairech, cf. 2936, 2960

- 2933 Iar sain cordas fúair in-maig
 i toeb ind liss lairmerda,
 dí ingin oo ngili a ndath
 oen bini oo nigi a cafruch.
- 2937 At é batar am fo feib,
 fíad chuirib, clann o[o] caíreib:
 ingil, oen glóra, oen gráin,
 dí ingin lóra Labáin.
- 2941 Ro máid friú in gilla oo mbúaid:
 'Cia airm sunn fil mac Bathúail,
 bráthair mo máthar, mod n-án,
 fer dianid oomairn Labán ?'
- 2945 Iar sin fersat fáilti fris,
 risin ngilla oen eislis;
 luíd indara n-aí, réim rán,
 dia hinnisi do Labán.

2940. lola, R.

2947. ba reim, R.

(2933-6) So that he found them outside, beside the
bright ¹ dwelling-place - two girls of bright form
harmlessly washing their sheep.

(2937-40) Who they were in excellence, children
attending sheep before bands, bright, ² without
tumult or ugliness - the two fine ³ daughters of Laban.

(2941-4) The victorious boy said to them:
'Where is the son of Bathuel, my mother's brother,
noble work, a man called Laban?'

(2945-8) After that they welcomed him, the boy without
fault; one of them went, a noble journey,
to tell it to Laban.

liss laundherdaig

1. Read ind leasa laundrig (: maig).
2. ingil agreeing in form with ingin,
of. dí ingin áin ... dí phiair báin,
Rawl. 72 b 49.
3. Reading lōra.

- 2949 At-raig Labān, línib gal,
'mach ar cenn meic a shethar;
ferais frais forfáilti fris,
da-mbeir fria ais dia thegdais.
- 2953 Ro thairgid Labān, lán lóg,
ar ingaire d' Iàoób,
cach huan bec ba dubbrecc dath
cach uan líath, cach uan alath.
- 2957 Iàoób no sermad sreith
isna hoimrib uiscidib,
flesca beca, brecc a m'ath,
ar a mbélaib na cairech.
- 2961 Na treóit chairach imma-sech,
ic féged na flesc fimnglan,
datha na flesc oota-gaib
ed no bíd forna huanaib.
- 2965 Tue a dí ingin iar sein,
Labāin lór oen inressain,
iarna thingaire fri h'ail
d'ingaire caire Labāin.

(2949-52) Laban rises up, with hosts of valour,
to meet his sister's son; he poured out a great
shower of welcome to him, he brings him
back to his dwelling.

(2953-6) Laban then offered - a full price - to
Jacob for herding, every little lamb of dark
speckled colour, every grey lamb, every dappled
lamb.

(2957-60) Jacob would set a row in the watering
troughs, little sticks, speckled in colour,
in front of the sheep.

(2961-4) The flocks of sheep mutually watching
the white rods - the colours of the rods he
set up, those would be on the sheep.

(2965-8) He took then the two daughters of noble
Laban without strife, after he had been
commanded, according to wish, to herd Laban's
sheep.

1. (As the verb is compounded with ro it
does not require the perfective ro, ḥayp
ḥat is prefixed in ro ḥaygid, Bergin,
Eru xi 140.

- 2969 A n-anmann, oen grām oaire,
 rēdait auctair ecnaide:
 Lia ligda, linib gíall,
 ocus in rigda Rachíal.
- 2973 Baí inailt in cehtar de
 oc na sethraib sochraide;
 a n-anmann, oen medra mael,
 Bala ocus Selpha sochaín.
- 2977 Ro bātar uli má-le
 etir sethra is hinsailte,
 oen grāin, iar comleddaid chōir,
 i comlepaíd oen Iacōib.
- 2981 Bertait cethri ^{maic} ~~maic~~ fo thri
 dó fri bríg bailoc fo glanlī:
 ochtar ō na ^{sethar} ~~sethar~~, sreith,
 cethrur ō na hinsiltib.

2983 sethraib, R.

(2969-72) Their names, which wise authorities tell blamelessly, were bright Leah and the royal Rachel.

(2973-6) The lovely sisters had each a handmaid; their names, without wasting words, were Bala and beautiful Zelpha.

(2977-80) They were all together, both sisters and handmaids, without hatred, according to true lordship, ¹ sleeping together with Jacob.

(2981-4) Twelve sons were born ² to him in great strength in pure colour: eight from ~~the~~ ^{series of the sisters} ³ and four from the handmaids.

1. Conjectural, taking this to be from an abstract *coimdetiu. However, Contribb. C 367.17 take it to be from com- + détiu 'mutual acceptance'.

2. See Greene, Ériu xxvii (1976).

3. Stokes, Meyer, Bergin.

2985 Cuit cacha mná dib fo leith,
dia claind chōir ina consreith,
feib ro sem rí rún each cruth
- is ferr dún a ndeligid.

2989 Sē meic la Lía, línib gíal
ocus da mac ro Rachíal,
rí bethra bailc, roda scar,
cethra maic na da cumal.

2993 Ruben, Semeon, Levi lōr,
Isachar soer, Zabulon,
Iudas iar nDía cen terce,
sé meic Lía liuchdeiroce.

2997 Neptalim is Dán dāna,
da mac búadacha Bala;
Asser is Gad, delbda de,
da mac Selpha sochaíne.

2989. Lini, R.

2995. ce terce, R.

(2985-8) It is best for us to distinguish the portion of each woman of them separately, as the King of mysteries arranged it in every way.

(2989-92) Leah had six sons, with many hostages, and Rachel had ¹ two; the King of the strong sea, ² He separated them, the four sons of the two handmaids.

(2993-6) Reuben, Simeon, noble Levi, great Issachar, Zabulon, Judah (obedient) to God without stint were the six sons of tearful ³ Leah.

(2997-3000) Naphthalim and bold Dan were the two victorious sons of Bala; Asser and Gad, beautiful from it, the two sons of lovely Zelpha.

1. ro = fri, mistakenly for la.

2. Perhaps read betha, in spite of the rhyme. Cf. 5469
(zetha: gertha)

3. For fliuchdeirce (Meyer).

- 3001 Ioseph ān, surdaire ō chēin,
 ocus in bān Beniamēin,
 ro gabsat cathairi gíall:
 da mac rachaine Rachíal.
- 3005 Dá mac dēc sin, oen nach grāin,
 Iġcoġib huġ Abarāim,
 cona ndechraib in cach threib,
 cona cethraib máthreachaib.
- 3009 Sechtmoga blíadan baġ túaid
 i fail Labāin meic Bathuail,
 coro thriall díá thír, dīn cert,
 cona díb maccaib deġc.
- 3013 Tan tánic Rachíal a-túaid,
 ingen Labāin meic Bathuail,
 do-rigni tángleō tria brath;
 tuc lē lamdeō a athar.

3005. dechraib, R.

3011. cért, R.

3012. déc, R.

3016. lea, R.

(3001-4) Valiant Joseph, long famous, and the fair Benjamin took the thrones of hostages - the two lovely sons of Rachel.

(2005-8) Those are the twelve sons, without any hatred, of Jacob the grandson of Abraham, with their separations in each dwelling, with their four mothers.

(3009-12) He was seventy years in the north in the company of Laban, son of Bathuel, until he journeyed to his country, a proper shelter, with his twelve sons.

(3013-6) When Rachel came from the north, the daughter of Laban son of Bathuel, she did a shameful deed through her treachery; she brought with her her father's household gods.

3017. Do-luid Labán lonn 'na ndíad
etar mag is chaill is slíab
condas tárraid, oen chess nglé,
tess i medón int slébe.

3021 Mar at-chonnaire Rachíal rán,
ingen lainnerda Labáin,
luid as for leith, láthar ndū,
amal no beth fri idnu.

3025 Do-rat Rachíal chorora chaem
lámdeō a athar síis fo taeb,
ro-clos a gol, ro chlaí dath
amal maí beth ic lénnad.

3029 Ro mert Labán, línib gíel,
ind aban fors rabi Rachíal;
nírbo bás leō, lúth n-alta,
lámachtad maí lámanta.

3017. diaid, R.

3018. isliab, R.

(3017-20) Wrathful Laban came after them through plain and wood into the mountain, until he overtook them, without bright weakness, in the south in the middle of the mountain.

(3021-4) When noble Rachel, the bright daughter of Laban, saw him she went apart, a place of places (?), as though she were in the pangs (of childbirth).

(3025-8) Bright fair Rachel put her father's household gods down by her side; her crying was heard, she changed colour like a woman in labour.

(3029-32) The trick² which Rachel employed deceived Laban, with troops of hostages; it was not their custom, swiftness of action, to handle women in labour.

1. Perhaps read laimn 'eager', giving a rhyme with chall.

2. The word aban (see Contribb.) is otherwise unattested, and the line is hypermetrical. Although the emendation may seem excessive, in bert would give excellent sense, and rhyme with mert.

- 3033 Ferais Iĥoōb co mbúaid
fáilti mōir fri mac mġathuail
co n-arlaic dō, co ngrād glē,
siriud slān na sacraige.
- 3037 Húair nā fúair a lāndeo ann
baġ in bġngleō nar ingann;
túargabad leō forsin maig
carnn comluga is comchotaig.
- 3041 Carnn in chotaig sin la cách
cen nach máil cocaid co bráth,
eter chlainn laimġ Labāin lōir
ocus clanna Iĥoōib.
- 3045 Aingel Dē thingair cach slōg,
baġ ic inguin fri Iĥoōb;
ro fersat oath, coml nglē,
cen bath ar fut na faithche.

(3033-6) Victorious Jacob greeted the son of Bathuel warmly and allowed ¹ him, with bright honour, to search the baggage ² completely.

(3037-48) When he did not find his household gods there, he was in no small turmoil (?); ³ there was raised by them on the plain a cairn of mutual swearing and pledging.

(3041-4) That was the cairn which was built by everybody so that there would be no occasion of war for ever between the eager children of noble Laban and the children of Jacob.

(3045-8) The angel of God, who watches over every host, was struggling with Jacob; they fought a battle, a bright juncture, without cessation throughout the sword. ⁴

1. An unusual use of ar-leici.

2. Following Meyer, Wortkunde §129, who takes saceraige to be gen. sg. of a collective sacorech f.

3. Conjectural, reading i mbangleo.

4. Following the reading, but probably read sidehe in accordance with the Biblical story.

- 3049 Rod bí int aingel saer, ní snéid,
Iacoób sech bil a scéith;
is ó sáin, aidbligthi in scél,
ro ainmnigthe Israheíl.
- 3053 Luid techt co n-ascadaib míad
ó Iacoób, caín int imlúad,
co I-ssau sóid, ba sliucht nglé,
do bith dóib 'na mbráthirse.
- 3057 Iar sain ro tharngert I-ssú,
caín glanbert, ní himmargáú:
a mbith oen anoes, nad dhres,
'na cardes, 'na comathoes,
- 3061 Cen oloc, oen fingail, gníim nglé,
iar timnaib 'na mbráthirse,
oen meingg, oen mebuil, oen brath,
oen debuid, oen dolbanrad.

1
(3049--52) The noble swift angel struck Jacob over the
2
edge of his shield; it is from that - the story is to be
3
magnified - he was named Israel.

(3053-6) A messenger went with gifts from Jacob, a fair
movement, to prosperous Esau, it was a bright track, so
that they might be in brotherhood.

(3057-60) Then Esau prophesied - a fair pure deed, it is
no exaggeration - that they should be, without difficulty,
unrestricted, in friendship and neighbourliness,

(3061-4) Without evil or kin-slaying, a bright deed, in
brotherhood according to commandments, without deceit,
shame or treachery, without conflict or dissembling.⁴

1. Reading ... soer snēid, cf. 6425, 6865.

2. A saga motif; Gen. xxxii 25.

3. Cf. Gen. xxxii 28; Israel means 'God strove'.

4. The only example of this derivative of
delbaid.

- 3065 Meicc Iacōib, ilar (a) mbla,
hit meicc sethar do Dina;
Sechim mac Ammoir, tria brath,
ro marbsat lucht a chathrach.
- 3069 Dá šecht mblíadna baí i fus
fo recht ríagla, fo chádus,
coro thimart cota mert
dó thocnta i tír nēgept.
- 3073 Rí do-raega, dígrais gair,
Iacōb máis sech a bráthair,
conid dia o[h]laid, críohid scél,
dá threib dēc mac nIsrahél.
- 3077 Mac-tharngertaí Dē do ním
ba gart-glangeltaí coemil,
is breō ós brí na n-abb n-án
in Rí do-rat d'Abrahám.

(3065-8) The sons of Jacob, with great fame, are sister's
sons¹ to Dinah; through treachery they killed Sechem
the son of Hamor and the people of his city.

(3069-72) He was fourteen² years on this side under the
rule of law, in reverence until harsh famine (?)³
compelled him to go into Egypt.

(3073-6) The King chose noble Jacob, an eager word,
above his brother, so that it is from his children, a
prudent story, (that) the twelve tribes of the
children of Israel (come).

(3077-80) The King who gave to Abraham a son prophesied⁴
by God from Heaven, who was a generous pure shepherd⁵
- He is a flame above the summit of noble abbots.

1. They were brothers, see Gen. xxiv. Read
batar braithri ?

2. So also the prose texts. Cf. 3157.

3. All the prose texts mention famine; perhaps
read gorta for cota. Alternatively take cota
as gen. sg. of cuid; 'lack of portion'.

4. See Contribb. T 45. 45-8.

5. Cf. cech firion fo glangeltaid 'every
righteous one being purely nourished', 8333.

- 3081 Do-rarngert Iacōb co glan
 dia c[h]laind in līn ro bātar:
 'bethi uli fri fessa fēig
 hi rrichtain lessa Iosēiph.'
- 3085 Foídis Iacōb, gēc co ngreim,
 Josēph ar sēt co Secheim,
 cain céim fo diiūd ó threib,
 co mbiiūd éim dia brāthreib.
- 3089 Ō ro síacht co Sechim slán
 Iosēph 'coa mbaí in cél comlán,
 fo-fúair ann fer, forom nglē,
 ic imthecht a chonaire.
- 3093 Ro íarfacht dó in fer féig:
 'Can do-dechad, cid no-thēig?
 Cia con-daigi, adbul gair,
 nō cía fora taí íarair?'

(3081-4) Jacob prophesied¹ purely to all his children together:
 'You will all, according to sharpness² of knowledge, be
 in need of Joseph'.

(3085-8) Jacob, a scion of strength, sent Joseph on the road
 to Shechem, a pleasant journey finally from his dwelling,
 with ready food for his brothers.

(3089-92) When he safely reached Shechem, Joseph, who had
 the full augury, he found there a man, a bright noise,
 travelling along the way.

(3093-6) The keen man asked him: 'Where have you come from,
 where are you going, who are you looking for?'

1. The prophecy derives from Joseph's dream
 (Gen. xxxvii 5-11) not given here; there are,
 however, references to it in 3090 (in céil comlán),
 3112 (int aislingthech) and 3126 (fís do Iosēph).

2. Taking fēig as a noun.

- 3097 'Do-deochad m'oenur ōm threib
co mbiūd dona búachaillib;
am scíth, am tríamain cach thóir,
for íarair mac nIácōib.'
- 3101 'Meicc Iácōib co nglōir glain,
mas ed hi-taí 'co n-íarair,
isna raídaib rodo[s] scar,
a-tāt im thaebaib Totham.
- 3105 Do-dechaid Iósēph iar sein
co rocht Totham coa brāthreibh;
assan 'na lāim, lúath a ruth;
marclach fuirri do biūd.
- 3109 Ara chind tinōlsat dāil,
meicc Iácōib huī Abrāim;
ro ráid cāch dīb ris 'mo-sech:
'Inn hē seo int aislingthech?'

(3097-3100) 'I have come alone from my home with food for the shepherds; I am tired, I am sad in every way, seeking the sons of Jacob.'

(3101-4) 'The sons of Jacob with pure glory, if you are seeking them, they are on the sides of Dothan, in the great woods, it has separated them.'

(3105-8) Joseph came then and reached his brothers in Dothan, leading an ass - swift was his course - with a load of food upon it.

(3109-12) The sons of Jacob the grandson of Abraham gathered to meet him; each said to the other: 'Is this the dreamer?'

- 3113 'A bráthriu, fēgaid for nglóir,
ná dēnaid nī bas écóir;
cia nom thoired nī do rath
nī foirbsi no taiscērad.'
- 3117 'Mon-úar, noco maith do chial,
a Iōsēph, a meic Rachial;
rot robaeth cen gaes nglinni,
derb ro[t] togaeth t'aslingge.'
- 3121 'An ro-mīdair mo Dīa dam
eter doīnib in talman,
nī chumaing nech úaib tria bāig
a thormoch nach a dīgbāil.'
- 3125 Ō šhunn at-ches ō chēin móir
fís do Iōsēph mac Iacōib,
ro mmiscnigsetar fo smacht
a brāthir tria im fōmat.'

(3113-6) 'O brothers, consider your good name, do not do anything unjust; although some good fortune might come to me, it would not damage you.'

(3117-20) 'Alas, your sense is not good, o Joseph, son of Rachel, it has greatly deceived you, without firm wisdom - certainly your dream has led you astray.'

(3121-4) 'That which my God has allotted to me, there is none among the men of the earth who can increase it or decrease it through his effort.'

(3125-8) After a vision had appeared to Joseph, the son of Jacob a long time before, his brothers hated him through envy under his rule.

3129 Luid co lón dōib isin slíab
Iosēph co nglō[i]r, co nglanmiad;
cocrait 'na mbrāthreib a brath
dia llāthreib conā ragad.

3133 Ro fóemad leō a bás fo smacht;
meni soerad mo rígmac,
nír̄n anacht airdmes, ro-clos,
no chairdes no cpndolbos.

3137 Issind inbaidsin am-ne
iar timnaib rí̄g noebnime,
do Ēgept co nglōr, co ngraig,
luid lucht mōr do chennaigeib.

3141 Ō recait friū forsín maig
Iosēph ōssar, a mbrāthair,
ba fó līth luidi, lūad cert,
combo frīth i túaith Ēgept.

3130. glor, R.

3138. noemime, R.

(3129-32) Joseph, with glory, with fair honour, went with
food for them into the mountain; they conspire as brothers¹
to kill him, so that he would not leave their precincts.

(3133-6) They had agreed to kill him (while) in their power;
if my Royal Son had not saved him, neither calculation
nor friendship nor kinship would have availed him.

(3137-40) In that time, then, by the commands of the King
of holy Heaven, a great band of merchants were going,
noisily and with horses.

(3141-4) When they sell to them on the plain Joseph,
the junior, their brother, it was on an auspicious
occasion that he went, a proper movement, so that he was
a waif in the land of Egypt.

1. This is one of the three examples of this construction
noted by Dillon (ZCP xvii 319). But in the two others
('na ndírmaib 'in their bands', 3946; 'na srethaib
'in their ranks') the preposition can be taken in its
normal meaning; the dpl. láthreib also seems strained.
Perhaps the original reading was: cocrait na bráthir
a brath / dia láthair conā ragad.

- 3145 Iasse mac Sechis, slicht nglē,
 ba toisdech na cennaige;
 dia brāthrib fēin, febda tríall,
 iss ē do-rúacell Iosíaph.
- 3149 Putri-Faris, forom cert,
 iss é ba herrī Aegept,
 tuc ar Iosēph, dia mba(ī) i mbrait,
 trīchait leth n-unga n-argait.
- 3153 Aes Iosēph in tan ro rīth
 hi tír nĒgept fria derbdīth,
 co ngaes gelbda, fo chucht chert,
 secht mblíadna derbda deċ.
- 3157 Dá secht mblíadna, ba búaid becht,
 baí Iosēph i tír nĒgept,
 co toracht a-túaid iar tain
 Iācōb cona maccaib.
- 3161 Bātar i cachtaib iar cēin
 fo smachtaib huaislib Iosēiph,
 do Iācób, ba gnīmrud cert,
 ro fīrad feib do-rarmgert.

3148. dorúacell written above rochennaig; Ioseph, R.

3151. diamba, R.

3154. fria written above cen.

(3145-8) Iasse son of Sechis,¹ a clear tradition, was the leader of the merchants; it is he who bought Joseph from his own brothers, an excellent journey.

(3149-52) Potiphar, a proper tumult, it is he who was viceroy of Egypt; he gave for Joseph, when he was² in captivity, thirty half-ounces of silver.

(3153-6) The age of Joseph when he was sold into the land of Egypt to³ his true detriment, was seventeen certain years, with bright wisdom, in a fitting shape.

(3157-60) Fourteen years,⁴ it was a certain victory, Joseph was in the land of Egypt, until Jacob with his sons came⁵ to him after that.

(3161-4) They were in discipline after a time under the noble commands of Joseph; it was fulfilled to Joseph, a proper deed, as he had prophesied.

1. No name is given in the Bible; perhaps a corruption of Ismailitis.

2. For other examples of confusion between the copula and the substantive verb, see 2506, 5909.

3. But perhaps read cen 'without'.

4. Cf. 3069-72.

5. Omitting co before Jacób (dittography from co toracht?)

XXVIII

- 3165 Rí co noebi ōs cach threib
 ro faīdi rīana brāthreib,
 cen gge, cen galli, gnīm cert,
 co mbóe fo daire i nĒgept.
- 3169 Iar sin ro rīth, ba búaid becht,
 fri toīsech i túaith Ēgept;
 cach maith búan 'co mbaī i fus,
 do-rat dó a úagcommus.
- 3173 Iarom roda car a ben
 in tigernai do-rúacell;
 tria aslach n-imthach fo chlith
 do-ringart 'na comlepaid.
- 3177 Ro ráid fría in gilla co glan:
 'Ní hetraigim dála ban,
 ocus mé i ndaire cen treōir,
 m'oenur i tírib anheōil.'

3171. co mbaī ~~dó~~ i fus, R.

3173. a ben written as correction of in ben.

XXVIII

(3165-8) The King of holiness over every dwelling sent him before his brothers, without deceit, without deception, a proper deed, so that he was in captivity in Egypt.

(3169-72) After that he was sold, it was a complete victory, to a lord in the land of Egypt; he gave him complete charge of every lasting property with which he was concerned.

(3173-6) Afterwards the wife of the lord who had bought him fell in love with him; through her contending temptation in secret she commanded him to share her bed.

(3177-80) The boy said to her purely: 'I do not frequent trysts with women, considering that I am helpless in captivity, alone in unknown lands'.

- 3181 Ro rādi fris in ben blāith:
 'Nā tabair lāim frim do rēith;
 a n-ī do-biur duit am-ne
 fail mōr nech lasmad buide.'
- 3185 'A ben, bendacht fort gnūis nglain!
Nācham lúaid dot baethbríathraib;
 in hed bam beo, búaid ngelbda,
 ní fellub form thigerna.
- 3189 Ro scrūtai in ben co lēir,
 úair nā derna in gilla a rēir,
 forsin ngilla nglan cen chol
 cinnas do-bērad baegol.
- 3193 Is ed ro scrūtai in ben baeth,
 ō nā rabi i fus in laech;
 in gilla do thecht nach than
 lē co seōtu is tech talman.

(3181-4) The fair woman said to him: 'Do not reject me at all; many men would be thankful for what I am giving you'.

(3185-8) 'O woman, a blessing on your pure face! Do not disturb me with your foolish words; as long as I live, a bright virtue, I will not betray my lord.'

(3189-92) Since the boy did not do as she wished, the woman considered diligently how she would entrap the pure ~~innocent boy~~ innocent boy.

(3193-6) What the woman devised, since her husband was absent: that the boy should go with her to her jewels in the cellar.

- 3197 'Tair limm do dēiscin mo sēt,
a gillai, nī himmarbrēc;
oslaic reom a glas don taig,
a Iosēph caem Cannanaig.'
- 3201 'A fir, tair remum is-tech,
narbam crímmach comrairgnech,
úair nā dígthim fri sēt slán,
is tech ndorcha m'oenurán.'
- 3205 Iar sain luid Iosēph is-tech;
nīrb anhumal imrisnech,
nī fitir in mnaí dia brath
co mbaí iar cúl na comlad.
- 3209 Húair for-fēmid úas cach cruth,
iar nglērib, a oentagud
do Iosēph, ba gnīm ētig,
im-forbart fair forēcin.

(3197-3200) 'Come with me to see my jewels, my servant,
it is not a lie; open the door of the cellar before
me, fair Joseph the Canaanite.'

(3201-4) 'O man, go before me into the cellar, lest I
stumble ¹ and miss my way, for I cannot go safely into
a dark cellar by myself.'

(3205-8) After that Joseph went in; he was not
disobedient or contentious, he did not know the woman
was betraying him until he was behind the door.

(3209-12) After she had failed in every way, after many
(wiles), to get his consent, she used violence on
Joseph - it was an ugly deed.

1. Following DIL C 410.72.

- 3213 At-rullai úaide im-mach
assa lámaib lomnochtach;
ro héige in ben nert a cind,
ro scar fri féle fírthind.
- 3217 Tárraid āg fo doíre tróig
do Iosēph ān mac Iācōib:
a chor hi carcair, gnīm ngann,
fo smachtaib i ngūforgall.
- 3221 Ardrī búan betha broenaig
con-nic búaid cech prímoenaig
— cen gāili ar clī cotan-gaib,
rī co noībi ōs cach oentreib.

(3212-6) He escaped out from her hands naked; the woman screamed at the top of her voice, she abandoned severe modesty.

(3217-20) Noble Joseph son of Jacob came under oppression, in miserable captivity: being put in prison, a harsh deed, under punishment by a false judgment.

(3221-4) The lasting high King of the watery world controls the order of every great assembly; our support without deceit maintained him, the King of holiness over every dwelling.

- 3225 Do-arfās fīs, forom cert,
do fōram, do rīg Ēgept;
 nī frīth dó co súidib srath,
 dīa druīdib nech dos-fucad.
- 3229 Nī frīth fri gēirobert ós maig
Ēgept cona fortúathaib,
 ecnaid nō druī nō súi snéid,
 nech dos-fucad co glanréid.
- 3233 Ba debthach Foraind fria thúaid
co rogaíl rolaínd rorúaid,
 fri druīdib duíthib each treib
 fria súidib, fria ecnaideib.
- 3237 Bātar fri sotheochta sero
dá o[h]omalta ic rīg Ēgept,
 sech oích fri dálaib each threib
 'na grádaib, 'na chomairleib,

(3225-8) A vision appeared - a correct course - to Pharaoh, to the king of Egypt; there was not found for him with sages,¹ a rank,² anyone of his wise men who could understand it.

(3229-32) There was not found with sharp justice on the plain of Egypt, with its associated peoples, a wise man or druid or swift sage, anybody who could understand it clearly and easily.

(3233--6) Pharaoh was angry with his people, with very fierce very strong violence, with the slow druids³ in every dwelling,⁴ with his sages and wise men.

(3237-40) The king of Egypt had two companions for easy journeying,⁵ beyond everybody else in every dwelling, in his ceremonies, in his councils,

1. Perhaps read di súidib 'of sages'.

2. For srath = sréth, see 54.

3. Assuming that deí 'slow' (see 2691), being homophonous with duí 'fool', took over the dpl. form of the latter.

4. Apparently dsg. without preposition, as also at 3239.

5. Reading seiro; cf. fri seiro sét 'for the sake of the treasures', Met. Dinds. iv 338. 19. So-thochta, lit. 'good going', seems the least improbable of the possible explanations; cf. fri aig thaig 'coming and going', 3241.

3241 Fria toil togaig, fri aig thaig,
'na choraib, 'na glanchoeraib,
indara fer d'Égept oo mblait,
araili gléichert d'Affraic.

3245 Bātar oen ancess, ro-chlos,
'na chardess, 'na chomaltos,
ba bráthair máthar, mod nglé,
cechtarde díb dia-raile.

3249 Gáid rí Affrici dóib, delm n-óg,
combed tadereti do dergör
feib fo-gabtais óe cach raim
acht coro marbtas Forainn.

3253 Iar sain triallsat folaim fair,
for Forainn, forsin ardflaith;
indara fer féindeth gail,
ar ba d'Égept a athair.

3242. cocraicib, R.

3251. sogabtais, R.

(3241--4) Coming and going, at their free will, in his contracts and his clean plannings; one man from Egypt, with strength, the other truly from Africa.

(3245--8) They were untroubled, it has been heard, in his friendship, in his companionship; each of them was a brother to each other of (the same) mother, clear work.

(3249-52) The king of Africa offered to them that the wealth they would receive above all others would be ransoms of red gold, provided they killed Pharaoh.

(3253--6) After that they went to attack him, Pharaoh, the high prince; one of the men was unable to fight, since his father was from Egypt.

1. The line is hypermetrical. Either read araile for indara fer, or perhaps aitt 'pleasant' for co mhlait.

2. Both 3249 and 3250 are hypermetrical. The translation is based on the reconstruction: Targaid rí Affrici dōib / combad tadcreci dergōir ...

3. sogabtais is hard to explain, while fo-gabtais gives sense, and rhymes with -marbtais.

4. Strachan takes this as imperf. 3 sg., metrically conditioned. We would expect for-fēid, cf. 2140, 3209.

m /

- 3257 In fer aili d'Affraic áin
fri catháilait caire comláin
tarmlaic a cholainn fri cath;
tarrairt Forainn do marbad.
- 3261 Ro hirgaibthi lasin ríg
ro dengnai[g]thi fo díabríg,
do-fuatha i caechtaibh co cían c/
isin carcair co Ioséaph.
- 3265 Do-árfas aialingthi dóib
'sind aídchi-sin fo-chétóir
hi caecht carcach, crímmach [cath];
ba snímmach a meannrad
- 3269 Ruc Ioséaph dóib co nglór glé
breith cōir foran aialingthe:
feib ba derb tarbaid fria brath
ba amlaid ro chomallad.
-

(3257-60) The other man of noble Africa let loose¹ his body
in battle, with a full warlike plundering² of guilt; he
nearly killed Pharaoh.

(3261--4) They were seized by the king, they were abased³
in humiliation, they were brought in long captivity to
Joseph in the prison.

(3265--8) A dream appeared to them that very night, in secure
captivity, a destructive battle⁴; their minds were disturbed.

(3269-72) Joseph with a clear voice⁵ gave a correct judgement
on the dream; as he prophesied to them through his grace,⁶
so it was fulfilled.

-
1. Reading tarlaic; the -m- anticipates that of tarrairt.
 2. Or 'with a battleweapon', reading -slaitt.
 3. The emendation assumes that the verb was *dergnaigid.
 4. The line lacks a final rhyme.
 5. Reading glōr for gleir, which has been influenced by the rhyme dōib : oōir.
 6. This translation is based on reading feib ro tharngair dōib tria rath, cf. 3267. This is a massive emendation, but tarbaid seems corrupt.

- 3273 'I-máarach in dara fer,
níba grádach, crochfaider:
bía[í]á arailí, slánaib síd,
i ngrádaib leond ardríg.'
- 3277 Bae in rí fo glámaib gné
do dálaib a aislingthe;
dond leo lerggach nírbá bin:
ba ferggach fria degdaínib.
- 3281 At-chaíad dó int ólach, gním nglé,
'Ná bí for sním t'aislingthe;
a-tá sin charcair cen chess
duini tapthaib túsleicfes.
- 3285 Fer ruc breith for fíis for r[í]uth
for 'ndís bámar i cumriuch;
feib ro-tharngair a chíall chain
[is] amlaid for-coemacair.'

(3273--6) 'To-morrow, one of the men will not be respected, he will be hanged; the other, with guarantees of peace, will be in favour with the high king.'

(3277-80) The king was under appearance of censure on account of his dream; it was no shame to the far-ranging lion, he was angry with his people.

(3281--4) The warrior said to him, a clear deed, 'Do not be in torment of your dream; there is in the prison, without fail, a man who will interpret swiftly (?).'

(3285--8) A man who quickly judged a dream for the two of us who were in bondage; as his fair reason prophesied, so it happened.'

1. Lit. 'under censures of appearance'; cf. 263, 5995, 6383.

2. Emending nirmbai to nirba, and assuming that bin = bine.

3. Perhaps independent dat. pl. of tapad 'haste', but we would expect a noun as object to túaslaicfes.

- 3289 Iar asin tuad fo grád cain
Iosēph an asin charoair
fíad slúag Éigept, amra bainn,
co mbeá i freonarcus Foraind.
- 3293 Ro íarfacht Forainn fa-déin
dó fíad int slúag co glanléir:
'Nírbá trúag, innis do soél,
cía túath duit nó cía cenél ?'
- 3297 At-chnáid Iosēph co rath
co fossad, co ainmnitach:
'Ní cóir gó fíad ríg co ngráin
a-tuaid dam, a crích Cannáin.
- 3301 Ní had dom-thabair fo grád;
m'athair ba hua do Abrám,
int Abrám ad-rann ó chéin
nir bunad fann do Chaldéib.

(3289-92) After that noble Joseph was brought to him out of prison in great honour, before the host of Egypt, a wonderful movement,¹ so that he was in the presence of Pharaoh.

(3293-6) Pharaoh himself asked him before² the host³ with great diligence: 'Do not be oppressed, tell your story; from what country or race do you come?'

(3297-3300) Joseph told (him) with grace, steadily and patiently: 'It is not right to tell an ugly lie to a king; I am from the north, from the land of Canaan'.

(3301-4) That is not what gives me dignity; my father was a grandson of Abraham - that Abraham who established⁴ long ago a strong⁵ family of the Chaldeans.

1. bainn seems to be a metrically conditioned variant of bann.

2. Note dó for de.

3. fíad takes the dat., as in Old Irish, cf. ríg : crích, 3299-3300, so the áluáig of R must be a scribal error.

4. Taking ad-rann as 3 sg. perf. of ad-annaí 'kindles', cf. 2919, 7291.

5. Translating the emendation to bunad nád fann 'a family which is not weak'.

- 3305 A-tá i tarngaire ó chéin
sain, a Foinn co nglanchéil:
bíd lán in bith bladmar bán
don Día dia n-adrad Abrám.'
- 3309 'Tárfas dom fíis, fúaim n-amra;
rom loise grís a hētarta;
nech nos fuaclaiced, fúam cert,
ní fúar d'intliuchtaib Egept.'
- 3313 'Aisneid in-aislingthi n-án' #
ar Ioséph Alaim innár;
'cluinnem úait oen trís, oen tlás
ind fíis cinnas dot-arfás.'
- 3317 'A ndonn-árfas, a meic raith,
duit-siu dárfas oech mbithmáith
dia mbera breith fír for sein
ní bíá díl for th'airmáitein.'

3311. ... lán de in bith ... , R.

3312. nadram, R; nadrad, LB etc.

(3305-8) That has long been prophesied, o Pharaoh of clear
understanding - the fair famous¹ world will be full of the
God whom Abraham worshipped.²

(3309-12) 'A vision appeared to me, a famous sound; the fire
of its foolishness has burned me. I have not found any of
the intellects of Egypt who might solve it, a proper sound.'

(3313-6) 'Tell the noble dream', said lovely modest Joseph;
'let us hear from you without sorrow or weakness³ how the⁴
vision appeared to you.'

(3317-20) 'What appeared to me, o son of grace, will ~~part~~ portion
out every lasting good to you; if you give a proper judgement
on it, there will be no equal to your respect.'

-
1. Following Thurneysen, ZCP II 344-5
 2. Following the LB reading, and Thurneysen, loc. cit.
 3. Following Meyer's emendation to trist.
 4. If tlás is right (cf. oen tláis, 3613), we must read dot-arfas in the following line. While this variant is common in the later language, all other rhyming examples in SR have -ārfas.

3321 'Bíá breth fír bērat-sa, a fīaith',
ar sé, ar Iosēph in bithraith,
'gáin glē fri ollblad ceoh cruth
cen dolbad, cen tuscurmad.'

3325 'Secht mbaí mēithi tārfae dam,
secht mbae caíla, clú n-ingnad;
na secht mbae caela, clú glē,
duatar na secht mbae reurae.

3329 Secht yunaim lána do grán,
secht yunaim senga, saeb dái;
na secht senga, ba trúag trá,
duatar na secht gránara.

3333 Co cúala in guth 'oea rēd rín
"Cluintí, a fōrmaid nād andínd,
is mōr ind rún, rúathar nglē,
fíl ría thír i t'aialingthe".

(3321-4) 'It will be a true judgement I will give, o prince',
said he, said Joseph of lasting grace, - 'a bright deed of great
fame in every way, without deception or falsification.

(3325-8) 'Seven fat cows appeared to me, seven thin cows,
wonderful fame; the seven thin cows, a bright fame, ate up
the seven fat cows.

(3329-32) Seven sheaves full of grain, seven slender sheaves,
a perverse state; the seven slender ones, it was sad indeed,
ate up the seven full of grain.

(3333-6) I heard a voice saying to me: "Hear, o Pharaoh who are
not lowly, it is a great secret, a bright foray, which is to be
sought for in your dream".

1. metha, R, suggests maetha (: calla), but the sense
requires m'ithi.

2. Following DII, s.v.

- 3337 Tabair do mearmain cen brath,
 deignaid do each intliuchtach;
 bid lán bith fo nēlaib blá
 do scēlaib na físsi-sen.
- 3341 Dia mbera breth fíre fair,
 forsin n-aislingthe n-ingnad,
 indmas domuin dot-rega,
 do lúraig fēin a bithdoéra.
- 3345 In fer fōil bēras breith nglē
 co cōir forsín n-aislingthe:
 cen doimne diss na mbríg mbrass,
 roinnfe ris mo flaitheanas.
- 3349 Cor fáillsigder duit cen chess
 int aislingthe laim lāndes,
 gnám cadla, a gillai cen gráin,
 attaig Día n-anra n-abráin !⁹

3348. roinne ris do, R.

(3337-40) Consider without treachery, make clear¹ to every
intelligent man; the world, under the encircling clouds,²
will be full of the news of this vision.

(3341-4) If you give a correct judgement on it, on the
wonderful dream, the wealth of the world will come to
you, to purchase you from criminality³ (?).⁴

(3345-8) The subtle man who shall give a clear judgement
rightly on the dream, I shall divide⁵ my sovereignty with
him, without poverty of great strength.

(3349-52) So that the pleasant beautiful dream may be
made clear to you without trouble, a fair deed,
a boy without terror, implore the famous God of Abraham !⁵

1. Perhaps read delgnaig ?

2. Taking this as 4 bla, DIL.

3. Following DIL L 184. 22.

4. bithdoera gives no rhyme at all with -rega.
The conjectural translation is based on an emendation to
bithbenchae, which would give a poor, but acceptable, rhyme.

5. The emendation is based on the assumption that this
quatrain should be allotted to Pharaoh rather than to Joseph.
The roinne of R could only be 2 sg. subj., used as imperative;
there are no parallels for this elsewhere in SR.

- 3353 Rot bía linn airmítiu int álóig,
rot bía grád, rot bía onóir,
 má fíraid duit a ceoh cruth
 ind fíis-siu do fúaslucud.'
- 3357 'Tuctar dam gressmann cen crád',
ar Iosēph co scegrád,
 'feib tarngir do chomrād cloth
 co comlán dia comollud.'
- 3361 'Rot bía linn grein Dé fo-déin,
rot bía n'ordan co glanléir,
 grían ocus éscá 'mo-le,
 mair is tír, drúcht is dathe.'
- 3365 At-chnáid Iosēph dó co glē
do Fōrainn a haislingge,
 cona dlūmaib dlūthaib deín,
 cona rūmaib ríagaltaib. n/
-

3364. drut, R.
3366. Fōrm, R.
3368. co runaib, R.

(3353-6) You shall get from me the respect of the people,
you shall have dignity, you shall have honour, if He fulfils
to you in every way the solving of this vision.'

(3357-60) 'Let untroubled sureties be given to me', said
Joseph of noble dignity, 'according as your famous discourse
promises that they will be completely fulfilled'.

(3361-4) 'You shall have the surety of God himself, you
shall have my dignity with great diligence, sun and moon
together, land and sea, dew and light.'¹

(3365-8) Joseph told his dream clearly to Pharaoh, with its
good thick densities, with its regulated mysteries.

1. daithe is of uncertain meaning; it is regularly associated
with drucht in lists of sureties.

3369 Mac an Íacoib cosin rath,
ba hé in líacōir lainn lúagmar,
ós glaindirge 'na gn̄m cert
ro gab airrige n-Ēgept.

3373 Int aisinge lúagmar, lín cert,
ba luathmar la slúag n-Ēgept;
amail teidm torainn a tass
fís do Forainn do-ārfas.

(3369-72) The noble son of Jacob with grace, he was the beautiful costly lapidary¹, a mouth (?)² of righteousness in his proper deed, he took the viceroyship of Egypt.

(3373-6) The costly dream was terrible to the people of Egypt, a proper number; like a thunderbolt out of a calm a vision appeared to Pharaoh.

1. Apparently from liš 'precious stone'.

2. Conjectural; see DIL 2 šs.

- 3377 Rí tria rath do-raíga ó chéin,
 tria incasin réid roréil,
 co mbaí Ioséph, lín a slóig,
 ós Égeipt úasail ardmóir.
- 3381 Secht mblíadna lána mo-le,
 sonna, slána, sonaide,
 ó gab Ioséph glóir garta
 co aimsir na mórgorta.
- 3385 Fot-roirgell, ba gním cíalla,
 Ioséph co cenn secht blíadna,
 nā gēbad, cid mōr in smacht,
 étach, nā hōr, nā hargat.
- 3389 Ní gebed Ioséph nach fíach
 ó na túathaib acht mad bíad,
 caingnib, eāinib, ciniud cert,
 dia dligiud do rí Égept.

3381. sonná, sonaidé, R.

3389. gēbad, R.

3392. dliugud, R.

(3377-80) The King through his grace chose long ago, through his calm clear contemplation, that Joseph ruled over great high noble Egypt, with all its host.

(3381-4) There were seven full years together, rich, safe and prosperous from the time that Joseph assumed hospitable glory¹ to the time of the great famine.

(3385-8) Joseph ordained for seven years, a wise deed, that he would not accept, though it was a great oppression, clothing, or gold or silver.

(3389-92) Joseph did not accept² from the peoples, a proper race, any debt which was due to the king of Egypt by bargains, by taxes, except (as) food.

1. We would expect ó gabais or ór gab.

2. The gébuc of R would suggest a conditional, but the imperfect seems better here.

- 3393 Ro thinōlad lais in-sain
na fúair frisna secht blíadnaib
 'na dūine^ltrénaib daingnib
 inna indsid éradblib.
- 3397 Des-recht gorta garbda garg,
des-rort fri fodla fodard;
 rodas-crīn cen choimsi cruth,
 ros-lín toirsi is derchainiud.
- 3401 Do-ratsatar uili ar bíad,
 túatha Égept do Iosíab
 - cid mór ro thechtsat - fo smacht
 eter ēr ocus argat.
- 3405 De[s]-ratsatar féin dond ríg
- a ndeire do chinn a mbíd -
 nā tíastais aidid ngorta
 inna lainib lomnohta.

(3393-6) There were collected ^U by him then all that he got during the seven years into his strong safe forts, into his huge islands.

(3397-3400) Harsh rough famine came to them, it smote ¹ them with grumblings about division; a condition without sufficiency withered them, sorrow and weeping filled them.

(3401-4) The peoples of Egypt gave everything to Joseph perforce for food, both gold and silver, however much they possessed.

(3405-8) They gave themselves to the king - their slavery in return for their food - so that they should not die of hunger in their naked bands.

1. Read do-rinōlad, cf. 2757, 5479, 6897.

2. Probably influenced by dos-rocht; read ros ort.

3409 Ros bíath Iosēph sech each claind
slóig fer n-Égypt im Fōraind
fo gnē ríagla, rúathar n-án
fri ré cóic mblíadna comlán.

3413 Ros bíathstar fiad each slúag
oen rēd fri Fōraind findruad,
sé cēt dēc míli, mod ndil,
ar fíchit cēt do mílib.

3417 Cenno-thāt, dála dligid,
aes dána ocus prímfíliá,
druid díana do each maig,
oruitti, olíara, olesannaig.

3421 Cenno-thāt megaíd, mod cert,
slúag sezaíd fri tírthirecht,
is mnā bána, buidnib blā,
meice ána ocus ingena.

(3409-12) Joseph fed regularly above all the hosts of the men of Egypt around Pharaoh - a splendid expedition - for the space of five full years.

(3413-6) He fed, in the presence of every host, without telling Pharaoh, 1,600,000, a fair way, and ~~200,000~~. 2,000,000.

(3417-20) As well as - proper arrangements - artists and chief poets, eager druids from every place, harpers, minstrels, and jugglers.

(3421-4) As well as slaves, a right way, the pleasant host for serving, and fair women, free bands, noble boys and girls.

3425 Cenzo-thā in sluag - ro-s līn maig -
na tuath truag as ceoh cenaird,
 tictís iar n-elluoh fo smaect
 do chennush i tír n-Ēgept.

3429 Rī ro mbennach ōs ceoh maig,
cen on, cen ole, cen erbaid,
 gorbo mál ceoh maige móir,
 Iosēph an mac Iácóib.

3433 Ruirí ríehid, ríghda gáir,
 orichid ceoh cuirí e[h]omláin,
 ar elí fri cath ōs ceoh blā,
 in rí tria rath do-raega.

3434. cuirid, R.

3435. blái, R.

3436. doraegai, R.

(3425-8) As well as the host - sorrow had filled them - of
the pitiful peoples from every direction who came after
joining together, forced to buy in the land of Egypt.

(3429-32) The King blessed him above every plain, without
blemish, evil or harm, so that he was the prince of
every great plain, noble Joseph the son of Jacob.

(3433-6) The King of Heaven, a royal cry, the wise¹
one of every full company,² our battle-pillar over
every field (is) the King who chose (him) through his
grace.

1. orichid 'wise' normally has a short -i-, cf. crichid : mithig,
1915-6. A rhyme with richid seems intended here, as at
7827-8; perhaps we have a derivative of orich in
these two cases.

2. Reading cuiri (: ruiri) with Meyer; this rhyme
also occurs at 7827-8.