

Universitäts- und Landesbibliothek Tirol

The rule of Tallaght

Gwynn, Edward

Dublin [u.a.], 1927

NOTES ON RULE OF THE CELI DE

NOTES ON RULE OF THE CÉLI DÉ

§ 1. *Ego vero* : Ps. lxviii. 14, Vulgate = Ps. lxix. 13, English Psalter. Cf. F 90, *sub finem*; *Gach biaidh ara ccantar Magnificat 7 Imnum 7 Unitas 7 Cantemus, Ego vero orationem as eadh chantar uirre.*

§ 3. I read *Ni caithet imm*, comparing F 1, *Ni caithdis im riamh na iaramh*, etc.

Hi ndoin no allid should no doubt, as Dr. Plummer suggests, be *Hi ndomnuch nó hil-lith*.

§ 5. Examples of *gruiten* 'small curds' are given in Meyer's index to Aisl. M. Conglinne, where *millsén, druchtán, gruthrach* will also be found. *Gruthrach*, which Reeves and Meyer render by 'curds', answers to Colgan's *buaidrén* (F 3).

The MS has *s fit chaisse de* : Reeves prints *acht fit chaisse de*. Dr. Plummer would read *fit chaisse*, 'ration of cheese', but the clause seems to correspond to F 3, *ge go ndendaois cáisi* (though I would there read *gin* for *ge*). The aspiration of *chaisse* may be due to the copyist's taking *fit* as a feminine noun.

§ 8. If *denam* is sound it can only mean *dénam in chorgais* : but I think we should read *is ferr a nemdénam* 'it is better not to do so', i.e. not to eat flesh.

§ 9. The first sentence of this section corresponds to the first of F 38. The second to the third paragraph of F 43. (Reeves' edition destroys the sense by placing a full stop at *chormma* and making *fit follach bec* begin a new paragraph). The last sentence of the section is a condensation of the anecdote in F 44 : the comparison shows that the *ni luga* of our text should be *is luga*, as the sense obviously demands, since the object of Mael Ruain's injunction is to prevent sensual pleasure.

§ 11. The meaning of this rule is made clearer by comparison with the first sentence of F 45. Perhaps *trít* has dropped out of our text after *n-aill*.

§ 12. Something is evidently lost after *o notlaic steill*. F 3, last sentence, has *a nothuig steil ar ball*, but the rule as formulated there does not seem to be consistent. The true sense is no doubt given by the final clause of F 3, *gan beith saor uaidi acht idir da caisg 7 idir da nodluig*. I have emended our text accordingly.

§ 13. I read *dia bliadna* 'that day year'.

The corresponding chapter, F 4, lays down that for their first nine years communicants are to receive only the consecrated bread (*corp Crist amháin*), but not the cup. It seems then that *do churp na casc* also means 'the bread at Easter'. Dr. Plummer, however, following Reeves, thinks that *corp* may mean the principal part of a festival, comparing *noco ndechuidh corp na sollumna as*, 'the principal part of the festival was not yet over' (H. 3. 18, p. 354 a).

§ 14. *Deus in adiutorium*: Ps. lxx (lxx) 1.

sic sis 7 suass. Reeves' edition here inserts a cross, but there is no such sign in the MS.

§ 16. *do coraib espai*: either 'faults of little import', = *do pheacadhaibh sologtha* in F 20; or 'faults of idleness', 'frivolity'. *Coraib* is from *cair*.

§ 23. *cen immachtad*: Dr. Plummer would render, 'nor is this surprising,' i.e. considering the great virtues of the *Beati*. If this is right, the words are probably the marginal comment of some scribe which has intruded into the text.

§ 24. The MS seems to have *follach inenadchi*, which would mean 'gruel on one night — (and no more)', and this may be the right reading. It is difficult to distinguish *in* from *m* in the MS. But cf. § 9, *follach bec do mhenadaig*; and Penit. ii. 7 (Eriu vii. 142) *bargein... foillec(h) bec fvirre do menadaich*.

§ 25. *nísta ara ndeni* perhaps means, as Dr. Plummer suggests, 'he has no right to do so'.

§ 26. This section answers partly to T 20, though there the point ruled is that priests who go astray may not receive episcopal orders, whereas here they are considered as disqualified for celebrating mass. In F 56 also the latter point is taken, while in F 69 both points are combined. The phrase

cia beth ara phendi of our text corresponds to *ceith dichrai a ndaithrigi* in T 20, and to *ge go ndiongnadh se peannaid* in F 69. I regard *ara* as explicative (see Thurneysen, Grammar, § 886) : if so, *phendi* should be *pendea*. Dr. Plummer suggests *cia beth arra phende* 'though his penance be commuted', but there is nothing to correspond to this in T or F.

§ 28. The last clause answers to T 23 *Is maith immurgolais do neuch doinchoisc a l'essai doib ceni frecmairc coibsina* (read perhaps *a llessa do inchosc dóib*, etc.) Accordingly I would read in our text *cení frecmairc*. Dr. Plummer prefers to keep *frecmai*, referring it to a verb *friscomaim* (*frith-com-o-*) and rendering 'though he does not entertain (lit. observe) confessions.' F 74, last clause, has : *As innill do dhuine féin comhairle a leasa do sheoladh doibh, gan a bhfaoisidin do ghabhail*.

§ 30. The alternation of *codlait... contuilet... cotlaid* is remarkable, especially as in the rest of the Rule (excluding § 57- end, which comes from another source) the distinction between prototonic and deuterotonic forms is observed, with a few exceptions : *cumaiscther*, § 5, *ergharid*, § 9, *fagubar* (?), § 40, *deraig*, § 44 (so also in T 17), *tixeba*, § 46. I am tempted to suggest that we should read *ní cotlat co haidchi* : the meaning would then be that the first pair dine early, go on duty in the oratory while the other monks are at dinner, and remain there till midnight. If this were accepted we should also have to change *cotlaid* in the next sentence to *collad*, (verbal noun, like *cétul*). But I do not know whether monastic custom is in favour of this change. The reading of the text certainly indicates a fairer arrangement of time : the first pair get a short sleep after their early dinner, go on duty at night-fall, and get a second spell of sleep between matins and lauds, while the second pair retire to rest at the usual hour, take duty from matins to lauds, and then are allowed to sleep again from lauds to tierce. The parallel passage in F 79 says nothing about the first pair sleeping in the afternoon.

§ 31. I have adopted Dr. Plummer's correction of the last two words of the section : but possibly we should keep the reading of the MS and translate 'whether their minds were:

on this (thoughts of God) or on that (thoughts of their dinner).'

§ 32. We should presumably read *a shúili sénta*, although F 85 has *a shuile duinte*. Reeves' edition gives 'his eyes shut,' but this is probably a mere guess.

The phrase *Issed delece*, etc. occurs also in T 28, in quite a different context. Dr. Plummer suggests the rendering of *doléici* (*delece*) which I have adopted. It suits the context admirably here, but in T 28 the duty prescribed seems more onerous than that for which it is substituted.

§ 33. The text of this section is corrupt, and emendation is rendered difficult by an apparent contradiction between the parallel passages in T 48 and F 98. T says that those who suffered from thirst were allowed a drink (at any time) between tierce and matins but that from matins to tierce no one was allowed a drink « though he were at the point of death » : whereas F says that they did not drink before matins, but might do so between matins and bed-time prayers, *idir iarmheirghe 7 ceileabhradh dul do chodladh*; that is to say, after rising at midnight to say matins they might take a drink; after which they said the dormitory prayers before going back to bed. I take it that our text is based on F's version of the rule, but it cannot be right as it stands in the MS, first, on account of the position of *dino*; and secondly, even if we omit *dino*, because the meaning would be that a drink was *forbidden* only between matins and the dormitory prayer which followed immediately after. My emendation is an attempt to bring the text into harmony with F : I take *riam* and *post* as marking the limits between which drinking was permitted.

§ 37. This section is difficult to construe. It seems to be framed to meet the case of a layman who professes to be unable to find a confessor in whom he has confidence, and makes this an excuse for avoiding confession and penances. He is to observe the rules laid down for his guidance by whatever confessor he has formerly confided in, and for his present spiritual needs is to get shrift from any cleric he can find, however young and inexperienced, and follow his directions as to penance, at least in minor matters. I

propose to supply *ma* (out of *mina* above) before *conothar*, *beth* and *pendither* : but this is not very satisfactory, and the clause in parenthesis is certainly corrupt.

§ 40. At Dr. Plummer's suggestion I read *Hittu dino in tan bis fós, fagubar*, etc.; but this gives *fós* a very awkward position, and the form used elsewhere in this text is always *beós* (8 times). Reeves' edition has *fosfagubar*, but this form would be difficult to account for.

§ 41. I adopt Dr. Plummer's suggestion *inmar* instead of Reeves' *in mar*. The word is found in *Aislinge Meic Conglinne*, and is explained by Meyer as meaning 'juice, dripping, condiment.'

§ 45. *iar tuashucud* does not give satisfactory sense, so I adopt *ar tuashucud* from T 18.

§ 46. *a mbeirend* should no doubt be *a mberid* or *a mbéraid* : the termination *-enn* did not come into use before the eleventh century.

Rucsa is corrupt : the meaning required is 'he can bear,' so we should perhaps read *rouca* (O Ir. *roucci*.) Or better, as Bergin suggests, *ruticsa*, 'he can subtract.'

§ 47. For the meaning of *imsitiu* (<*imb · ess · smtiu*) see glossary to Mon. Tall.

§ 48. On *cosmait* from Lat. *consummatio*, see Stokes, V. Trip. index. « *Consummatio* is applied to confirmation as being the completion of baptism, but from this it is extended to any kind of anointing, » (Plummer). Meyer, Contrib. gives only the secondary meaning 'anoint.' As to *artéit* see note on T 41.

§ 50. Cf. Penit. ii. 36 (Eriu vii. 152) *Banscala intan bis a ngalar mistae foraib, ni tiagat do sacarbaic*.

§ 55, 56. These two sections are borrowed from *Regula Cholum Chille*, printed by Reeves, Primate Colton's Visitation, p. 111, and by Meyer, ZCP. iii. 29 §§ 16, 17, 19, 20, 21. *Ntsaculta comba deithbir* : cf. *tó co toiscide*, 'silence till there be need', Eriu vii. 136.

§ 57. This section (with the omission of the last sentence,) is found also in the Book of Lismore, whence it is printed in Stokes' Lism. Lives, p. 135, with the heading *Riaghail Pátraic inso*. Compare the Rule of Patrick, §§ 8, 9, 10 (Eriu

i 219), and also the passage on the reciprocal obligations of Church and laity at Laws iii. 32.

As to the *bó chennaithe* cf. Laws i. 184, 20 *bo cona gamaind i cennaigne*; H. 5.15, f.16a (of distress on a dead man's effects) is in *t-étach budein ar trese, 7 in bó cendadaig* (read *chennaithe*) *ar cúicthi*, etc. As to *trian annoti* cp. Laws iii. 643—66, 1, *it da trian a ceannaigne (chennaithe) do eaglais bunuid, ocus trian do annoit*.

For *aidme oga cech altoir* the Lismore copy has *aidme og gach n-altoir*.

§ 58. Cp. Rule of Patrick, § 11, *Nach eclas hi mbi fer gráid di min-ecailsib* (*mindecailsib* MS.) *na tuaithe, cenmotát mór-eclaisi, dligid tuarustul a gráid. i. tech 7 airlisi 7 dergud 7 deighelthaib* (sic) *7 acnamad rodfera cen turbaid cen dichell do neoch bes hi cumung na eclaisi .i. miach cona indiud 7 bó llicht in cech ráithe 7 biad sollarnan*. This seems to be nearer the genuine form. The purpose is to vindicate the rights of the clergy of the smaller churches, as well as those of the large churches (*cenmotát mór-eclaisi*); the latter could no doubt look after their own rights. § 13 of the Rule of Patrick goes further in the same direction, providing for cases of churches which are so small that three or four must combine to support one cleric.

The first sentence of the section in our text states the claims of the cleric on his church (as we should say, on the parish), the second the claims of the church on him. But the negative *ní dlig* of our text reduces the paragraph to incoherence. I would therefore read *dligid*. Or can it be that the alterations *ní dlig* and *míeclaisib* for *dligid* and *min-eclaisib* were deliberately made, and that they are another sign of the bias against the secular clergy already noted at F 35?

The last paragraph of this section, *Nach fer gráid*, etc. is taken from R. P. § 2.

§ 59. Cf. Rule of Patrick § 3, which has the reading that I have adopted in the first clause. Its text has *anmchairde na eolus*, which seems corrupt: the *anmchairdessa* of our text must be plural. For *bidba* R. P. has *bidba báis*.

§ 60. The formula *Is de foratá anmanna fer nÉrenn* occurs

in R. P. § 1, 5 and 9, and should be restored here. With this section compare R. P. § 1.

§ 61. Instead of *atbera*, I suggest either *adopéra* (cf. *atob-opérat*, Eriu ii. 196) or the Middle-Irish form *idbéra*, answering to *iarna idpairt* below. The prototonic form *audparthar*, is used in § 62.

§ 62. *ordusa* : cf. *lebor ortosa*, V. Trip. 170, 7 (Plummer).

§ 63. The claim of both the clerical teacher and the clerical student to be supplied with food and clothing was assumed by the Würzburg glossator : see Wb 29a 13 and 29 b 13.

The rendering of the words *dontí lasa legthar*, etc. which I adopt is suggested by Dr. Plummer : *dondí* must be understood as repeated before *notlega* and *dotcossig*; and the infixed *-t-* in these verbs must be meant for the neuter *-d-*, the sense being 'him who thus studies... him who thus supports,' i.e. as described in § 62. If this is the meaning of *dotcossig*, it supports the reading of the MS in Wb. 9 a 6, *torad a laam is hed dodcoisged*.

In the last sentence *is do dlegar* means 'it is his right' rather than 'it is his duty,' which would require *is de dlegar*. So too in the first line of § 64.

§ 65. *notren 7 notcrean* should be *nodaren 7 nodacren*. I am uncertain about the meaning of *a n-ilar mainche do thuillem*. In the published edition of the Laws *mainche* is variously rendered, but I think that the word here means the hire of work done by a church-tenant (*manach*), and that the sentence is aimed at those who drive too hard a bargain with the church for their labour.

is é dino cotascara 7 cotasní, the reading of the MS can only mean 'it is he also who violates and contends with her,' the Church. But this reduces the sentence to an identical proposition. The rendering which I have given is suggested by Dr. Plummer : it involves altering the text to *is é Dia conscara 7 consní*, or possibly *cotscara 7 cotsní* 'whom he thus violates and vexes.' We may suppose that *Dia* was first corrupted to *dī* and that then some copyist, seeing that the verbs had no object, supplied the want by writing *cotascara 7 cotasní* at the expense of the sense.