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The rule of Tallaght

Gwynn, Edward

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NOTES AND CORRECTIONS TO MONASTERY OF TALLAGHT

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NOTES AND CORRECTIONS TO 'MONASTERY OF TALLAGHT'

- p. 127, 5. *indorsa* means here 'for example, as an illustration.' So at 133, 13 and 135, 3.
18. *Fobenad* and *doairmescad* are 3 pl. pres.; the subject is *scéla*.
- 19 seq. *Manip lór*, etc.: read *Manip lór dano réim ind also cuibse bess isind eclais imbé 7 ma tairmesca cách deit*: 'If the course of life of those who come to confess in the church where thou art be not satisfactory, and if each hinders thee.' Cf. 153, 15, *conditoirmesc Colcu díob*.
- 128, 4. Read *ma dognet ní airiut* 'if they do anything at thy bidding.' Cf. *dogniat ní airiut*, and other examples of this idiom quoted by Stokes, Suppl. to Thes. Palaeohib. 51.
- 7-14 In F 34 Colgan interprets the second sentence as if *docoiset* referred to the monks, not to the poor. In the third sentence, I would now emend *acht is dual duit-siu chena na-rrabe sentaiscide diad na mbocht di chrochtaib saille*, etc. 'But it is proper for thee, moreover, not to keep a hoard of bacon and butter after (distributing to) the poor.' *diad na mbocht* = 7 a *riachtanus arna bochtaibh*, F 34.
28. *ní ... gabt(h)a-som*, preterite passive, 'it was not recited.' But this chapter has fallen into confusion and Colgan reproduces only the last part in F 36.
- 129, 6. *i curp lai* 'in the principal service of the day': cf. *corp na sollumna*, H. 3. 18, 354a. (Plummer).
- 130, 10. *conatallad*: Marstrander would refer this to *tallaim*. If so, read *con-da-tallad*, 'that there should be room for her': cf. Ml. 30 c 17, *feib dundalla*.
- 130, 8. 2 Here, and throughout T, *iarméirge* and *maten* are rendered by 'nocturns' and 'matins,' In the

present volume I translate *iarméirge* by 'matins' and *maiten* by 'lauds'. See p. xxiii *supra*.

- 131, 1-12. *Auis aue* cannot (as I formerly suggested) be a corruption of *Averte faciem*, which would be inappropriate.
- 3-6. This sentence (= C 1) is displaced and should follow *im espartan* (l. 9.).
12. Read perhaps *oróit Columbae* ' (*Iesu*) *sancte* ', etc.
- 132, 20. *mérai (méra)* is a bye-form of *sméra* : see *Hermathena*, 1926, p. 63.
- 133, 1. Read *il-laithiu chóir* and see note on F 64.
12. Translate : ' Now, for instance, the reaper, the thresher, the sledge-wielder, the ditcher—the additional task of each of them is the Three Fifties.' As to *indorsa*, see note on 127,5. The sledge or mallet was used in driving hedge-stakes, etc. : see *Laws* iv. 112, 13.
- 134, 5. Before *Indeuin crábid* an interrogative (*cissi* or *cote*) seems to have dropped out.
27. *derb-gelsid*, perhaps from *derb-gellim*, not (as suggested in the Notes) *dogellim*.
- 135, 1. *Feil sruith* ' a high festival ' (Plummer) : cf. C 30, *litha sruithi*.
9. *ind lltain* is probably a corruption of a proper name, and has nothing to do with *littin* ' porridge.' The sentence has no parallel in F.
22. *Arfoemad* etc. : see note on F 75.
27. *ind raibi athcomarc lat iar do chúl ria tudechd húc* : Meyer, ZCP x. 350, renders ' Hadst thou permission on thy behalf before coming here? ' : rather, ' permission at thy back, ' i.e. to back up thy request.
- 36, 1. *gobuid* : a slip for *gobuind* = *gobaind*. Adamnán, Vit. Columb. i. 6, tells of a holy man who was punished for taking with him on a voyage a monk who had not obtained permission from his abbot.
14. *in tan tra rocloither imtechd duini* : see note on F 77.
- 137, 17. The corresponding passage in F 86 shows that a line or two have dropped out after *immun Maire*.

For the meaning of *cu ird-comgi*, see note on F 86.

26. For *Na* read *Nach*.
- 138, 7. *immannirt* should be emended to *immon teirt*: see note on F 90.
- 10, 12. For *sechis* read *acht is* (as in F 90). The contraction *s̄* is wrongly expanded.
- 139, 20. *co diad* 'to the end (of the first fifty)': so in l. 25 and 140, 1, *diat* = 'end of the second and third fifty.' In l. 26 read *exaudi*.
- 140, 5-6. This sentence belongs to c. 32: as to the meaning see note on F 101.
7. Read *oc Caill Uatne* = F 101, *ag Coill Uaithne*.
- 141, 11. For *muim* read *mutni* = *maini* 'gifts.'
22. Read *frit menmain*: see note on F 106.
23. *ma foscather trist do tabirt* is a strange construction: insert *co* before *trist*, and render 'to the point of cursing.'
29. *tresind dochrad-sa fris* 'on account of this affront to him': but the whole sentence is obscure.
- 142, 2. Thurneysen emends *arnachat-tarda eislis* 'that he might not show thee disrespect' (Kuhn's *Zeits.* 1917, 48.) F 106 has *d'eagla go ccuirfeadh se a t'ar-caisne é*.
- 143, 8-13. This seems to be founded on Deuteronomy xxiii. 18, where Vulg. *canis* = 'sodomite'.
- 27, 30. *indmat, indaim*: as to the forms, see Bergin in *Eriu* x. 112.
- 144, 1. *Aithrus* is probably a misspelling of *aires* 'appointment, interview.'
16. Cell Golpin may be Kilgulbin in Kerry (Plummer).
28. Read perhaps *ní bes érchóiliud lat* 'anything that you resolve on.'
29. *Bíat i fus cen scucht*, 'I will be here without moving,' (Plummer). Cf. F 12 *fuireach do chomhnuidhe isin díit inar gnáth let bheith*. *Bíat* is the Middle Irish form for Old Irish *bia*: see O'Malley, *Verbs of Existence*, *Eriu* vi. 40.
- 145, 15. Read *figill nona*: *nach* is a wrong expansion.

- 146,32seq. For a similar pious fraud, see the anecdote about Colum Cille in Mart. Oeng. 147.
- 147, 7. Read *cachae* as in l. 10. The mistake is due to *allae sin* in l. 6.
16. A parallel to this alternate mortifying and reviving will be found in the Life of Maedóc, c. 29 (V.S.H. ii. 152).
- 148, 22. *aircend* = *airchinn* 'front' in Ml. 131 c 12, Wb. 21 c 6: here it means 'beginning.'
23. *cupidinem*, 'appetite for food,' not 'lust.'
26. *Do selbi*: Thurneysen in Kuhn's Zeits. 1917, 63 regards this phrase as a predicative genitive.
- 149, 8. *fofeiscren*: to the illustrations given in the glossary, add ZCP xi. 84, *Dligid cach forcradach fescred*, and Meyer's note 5 in Sitz.-Ber. Preuss. Akad. 1919, 97.
- 150, 9. For *isuidiu* Plummer happily suggests *is úgiu*: 'because Mael Ruain (+ 792) was younger than Samdan' (+ 739). The Mid. Ir. *úgiu* for O. Ir. *óa* may be due to the scribe.
23. *conimthisi comarli hude*: Plummer renders 'that she may seek counsel from herself (*hu[a]de*)'. Marstander suggests 'that counsel may come from her to me.' (*con · im · thí-sí*).
28. Read *dasrenga ass* 'draws it out' (Marstrander). A similar anecdote is told of Mael Ruain in the Life of Maignenn, Silv. Gad. i. 41.
41. *taobatu fri banscala* 'association with women,' cf. SnR 6050, *a toebtu cen discailiud*; 6575, *ar mbeith iar mbes hi toebtaid*. (Plummer).
- 150, 11-13. Plummer refers *atrocuil* to *asrocóili* with infixed -d-, and suggests *fo láim* for *folam*: 'if his mind has resolved that (the thought) is not to be indulged by thee, even secretly,' etc. The person changes, as also in the first sentence of the chapter. For *fo láim*, cf. Rev. Celt. xiii 121.
21. Read perhaps *níco mór-brig laisim imbi-som* 'he does not trouble much about it:' cf. 152, 6, *níco mór-brig laisim and*.

- 152, 23. Translate « When it is irksome for all the elderly persons with whom thou livest not to be indulged. » etc.
- 153, 1. *do thuildiud* is misplaced, and should follow *pende* : tr. 'to earn increased penance for themselves.' 77 is probably for *eter* 'at all.'
2. Read : « that thou shouldst do. »
10. *conidcoisrecad epscob* 'till a bishop blessed him : ' and so in l. 15.
23. *Nico tald-som der dia gruad* : cf. V. Bran i. 46, 17, *Ni gattad dér dia gruaid*.
- 156, 4. Read *dosforslaic C. C.*
- 7-12. If this paragraph is to be read in close connection with what precedes it can hardly be interpreted literally : in the Irish climate the crops are only beginning to grow at Easter. Either we must understand the 'three months' to be those following Easter, leading up to a sort of harvest thanksgiving in August (like our 'Lady Day in harvest') : or else the whole passage is to be understood as metaphorical, the three months being those between Christmas and Easter, which are the seed time of the Christian life, and culminate in the Easter festival.
- 157, 1. *do air(i)semh offrind* : cf. *oc tairisim oifroind* 'attending mass,' C 32 (Plummer).
- 157, 34. *forfoelnangair* seems to be a deponential perfect of *folongim* with duplication of the preposition. This verb shows a great variety of forms : the most usual Mid. Ir. *ro*-perfect seems to be *foroelangair*, *-foerlangair* : see Strachan, Deponent, Trans. Philol. Soc. 1894, p. 530; Atkinson, Glossary to P.H. (*fo-roerlangair*) : Metr. Dinds. III. 442, 36 (v. l.) But one also finds (sing.) *foroelagair* (*fothroelagair*, Metr. Dinds. iv. 38) *-forlangair*, Irish Texts Soc. vi, glossary, with other forms given by Strachan.
- 158, 32. For *bós* we should perhaps read *foss* and translate : 'The one attribute with which I have never heard any one find fault is steadiness.' See note on F 67.

- 159, 23. *tairfid* is *ro*-pret. of *doadbat*, = deuterotonic *dodr-buid*.
- 160, 3. *is disliu* (= *dilsiu*) *det-siu torutt na n-áerlam quam ildis*. Mael Ruain's decision is stated in the same words as Hilary's in c. 4. Cf. F 35.
9. *in prandio*: Plummer thinks that this means 'in the matter of refection.' The first part of the paragraph would naturally mean 'He does not think it right for any one to make confession on every point to the person to whom thou confessest:' but then there would be a sudden change of persons, and the paragraph as a whole seems to be addressed to the confessor, not to the penitent.
15. *Nicon gus*: Plummer would render 'He does not think it dangerous,' comparing O'Dav. 1044, *gus .i. gáibthech*.
- 162, 25. Translate: 'the fire kindled the monastery of Clon-na-noise': *atarann* from *adannaim* with otiose infix. Presumably we are not to understand that the monks themselves were burnt.
42. Delete 'that.'
- 163, 8. *cum decimis iis*. I withdraw my suggestion of *cum decem filiis*. Read perhaps *cum exisset* 'when he had left his home:' (*e*)*xis* may have been misinterpreted by a scribe as = *decimis*, and the bar over *iis* may be a mark of deletion.
24. Plummer suggests *ba adbal a sochraide*.
- 164, 4. Read 'I am the wretch whom Eochu mentioned,' (Plummer).
17. Read perhaps *dochrach són*, 'that is harmful:' the comment of some scribe.
22. *cobair foreissid*: cf. Meyer, Early Irish Poetry, p. 1, *cen nech foré cobair*. Plummer would render 'help which would avail, if an onset were made (by an ally) which would help: but an onset is made too late, which does not help.' This paragraph is excerpted in B. M. Add. 30512, f 33 b, with *nacon airitea* for *nadcon airiti*, but no other variant.

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