

Scéla Colmáin meic Duach agus Guairi meic Colmáin

The story of Colmán mac Duach and Guaire mac Colmáin

Note to the reader

While Stokes' edition is based in the main on the version of the saga in Brussels Manuscript 5100-4, he inserts two phrases from the version in the Yellow Book of Lecan (**YBL**).

Section 1

Colman mac Duach dia tta Cell mic Duach.

Colmán mac Duach, óna bhfuair Ceall Mhic Dhuach a hainm,

Colmán son of Dui, from whom Cell maic Duach (is named).

Docoidh iarum an Colman sin i nditreibh i mBoirinn Connacht

do chuaigh an Colmán sin iaramh i ndíthreabh i mBoirinn Chonnacht,

Now that Colman went into a hermitage in Boirenn of Connacht

ocus áen macclérech lais.

agus aon mhac-chléireach leis.

and a single young cleric with him.

INd aimsir Guaire Aidhne doluidhset.

In aimsir Ghuaire Aidhne do chuadar.

In the time of Guaire of Aidne they went.

[Aigen agus biel leo, **YBL**].

Do thugadar oigheann agus biail leo.

A pot and an axe they had.

Secht mbliadna doibh isin ditreibh

Seacht mbliana do chaitheadar sa díthreabh

For seven years they were in the hermitage

cen tuara bídh o duine,

gan bia d'fháil ó aoinne

without nourishment of food from anyone,

cen accallaimh duine n-aile.

agus gan aoinne ag déanamh comhrá leo.

without converse with other human beings.

Bai trá ecclas leosomh i ccaillidh agus proinntech.	Do bhí eaglais acu sa choill agus proinnteach, go deimhin.	They had a church and a refectory in the forest *, indeed*.
Croiccenn n-agh n-allta dano is edh édach no bídh leosomh.	Craicne na n-ainmhithe n-allta is iad do bhíodh umpu mar éadaí.	The raiment they wore was the skins of deer.
Biror immorro agus uisce agus lusradh na coilledh is edh no meiltis frisin re sin.	Biolar agus uisce agus lusra na coille is ea do chaithidís mar bhia i rith an ama sin, áfach.	Cress and water and the herbage of the forest was what they used to consume during that time *, moreover*.
IN maicclerech immorro ba secnap agus ba hoircinnech	An mac-chléireach, áfach, is é dob prióir agus airchinneach	Now the young cleric was prior and erenagh
agus ba feirtighis agus bá coicc isin proinntigh.	agus maor tí agus cócaire sa phroinnteach.	and majordomo and cook in the refectory.

Section 2

“Maith,” ol Colmán lá n-ann	“Maith,” arsa Colmán lá n-aon,	“Well”, says Colmán one day there
.i. dia casce iar cceilebhradh deghuird,	.i. Domhnach Cásca, tar éis ceiliúrtha dea- oird,	— to wit, Easter day — after celebrating a good service,
“caisg mor annso,	“Cáisc mhór againn inniu	“here is the great Easter (<u>Easter Sunday</u>)
ocus atad an t-áes uird isind ecclais	agus atáid an lucht oird san eaglais,	and the clergy are in the church,
.i. meise ocus an t-aircinnéach ocus an t-epsco ocus an saccart.	mise agus an t-airchinneach agus an t-easpog agus an sagart.	to wit, I and the erenagh and the bishop and the priest.
Latsa immorro na huile choimsi olchena.	Is leatsa áfach an uile ghnó eile.	Thou hast all the other powers *, indeed*.
As coir dúinn deghuird do denumh arar mbeluibh.	Is cóir dúinn dea-ord do dhéanamh in ár bhfianaise.	’Tis meet for us to perform a good service before us.
IS cóir duit maith do denumh isin laithe-si aníu Íosa Críst mic Dé bí.”	Is cóir duitse maith do dhéanamh an lá seo inniu Íosa Críost mhic Dé Bhí.	’Tis meet for thee to do good on this day of Jesus Christ the Son of the living God.”

Section 3

“Rodm-bia maith dhe, a cleirigh,” ol in macclerech,

“ocus dena na hurda go maith,

acht co ndernair hoc rechtair romhat dochum an prainntighe.

Ata immorro maith ann,” ol in maccleirech,

“ocus ní cóir a cleith ar an áes graidh

.i. oruibhsi, oculus ar in áes cumtha

.i. tainic lon limsa don proinntigh

.i. én mbecc ro ghabus i ngaisste isin cailidh,

ocus berbhtar limsa ar lossraidh na cailledh é [co mba hinmar,

ocus biaid ardochind inn irlaime,” **YBL**].

“Beifear agat go maith, a chléirigh,” arsa an mac-chléireach,

“agus déan tusa an t-ord go maith.

An túisce déanfar rachfar romhat chun an phroinntí.

Atá bia maith ann, go deimhin,” arsa an mac-chléireach,

“agus ní cóir é cheilt ar an ndlúth-mhuintir,

oraibhse, ár lucht cumainn.

Tháinig lón chugam sa phroinnteach

.i. éan beag a ghabhas i ngaiste sa choill,

agus beireofar liomsa ar lusra na coille é agus is é bheidh go blasta.

Beidh sé ullamh ar do cheann ar ball.”

“He shall have good thereof, O cleric”, says the young cleric,

“and do thou perform the service properly.

But as soon as that is done we will go before thee to the refectory.

Now there is (somewhat) good there”, says the young cleric,

“and it were wrong to hide it from the clergy,

that is, from you, and from the comrades.

Food came with me to the refectory,

namely, a little bird which I caught in a snare in the wood,

and it is being boiled by me on the herbs of the forest so that it is a titbit,

and it will be in readiness before thee.”

Section 4

Donither an proicept amlaidh sin agus in t-aifriond go digraisech.

Ceilebhtar (*sic*) a medhón lae aca

agus tiaghar don prainntigh.

“As mitidh a n-anmain De techt do laim,” ol in maccleirech.

“As ced, oir issedh atbeire,” ar seisiumh.

Tuccadh dosomh iarumh an sére isin proinntigh et reliqua.

Do tugadh an soiscéal amlaidh sin agus a dúradh an t-aifreann le díograis.

Ceiliúradh é acu ar an meán lae

agus do chuathas sa phroinnteach.

“Is mithid duit, in ainm Dé, teacht chun bídh,” arsa an mac-chléireach.

“Tá go maith,” ar sé. “Do bhéarfadsa chugat anois é,” ar seisean.

Tugadh an bia chuige ansin sa phroinnteach agus araile.

Thus the sermon is preached and the mass is performed diligently.

It is celebrated by them in the middle of the day,

and they go to the refectory.

“’Tis time in God’s name to go to communion”, says the young cleric.

“Permission, for it is as thou sayest”, quoth the bishop.

Then the food was brought to him in the refectory, etc.

Section 5

IS í sin aimser a ttuacad a cuididh do Ghuaire mac Colmain i nDurlas Guaire.

An uair sin díreach is ea tugadh a chuid do Ghuaire mac Colmáin i nDurlas Guaire.

That was the time at which his meal was brought to Gúaire son of Colman in Durlas Gúairi.

Muc agus agh dobertai ann .i. isin coire .i. Cuach Guaire.

Muc agus agh a thugtaí ann, sa choire úd, Cuach Guaire.

A pig and a cow used to be put therein to, i.e. into the caldron (called) *Cúach Gúairi* ‘Gúaire’s Quaigh’.

Ceithre drolaimh ass,

Do bhí ceithre drolanna as,

Four hooks were out of it,

ocus da sabh fáil da bhreith arbhelaibh

agus dhá shabh faoi chun é a bhreith os a chomhair,

and two bars under it to carry it before him,

.i. do airiuc tuile do chach.

chun go bhfaigheadh cách a dhóthain.

to wit, to supply every one’s desire.

Section 6

“Maith tra,” ol Guaire, “ro badh-im-buidhech-sa do Crist

“Is maith é sin, go deimhin,” arsa Guaire, “ach is buíoch a bheinn de Dhia

“Well then”, says Gúaire, “I should be grateful to Christ

gomadh nech las [m]budh maith da cobair so do cele Dé

dá mba duine a bheadh ag sásamh ocrais chéile Dé

if there were some culdee who would like this to help him,

no [do, MS] caithedh é,

a chaithfeadh é;

or who would consume it,

ar foghébaso an ernail cedna doridhisi [ar fobgtha damsa an irdailse, YBL].”

mar do gheofar oiread eile arís domsa.”

for I shall get the equivalent again.”

Section 7

A mbatar ann	Lena linn sin,	While they were there
focettóir confacatar an Cuach uadhaibh forsán forles amach.	chonaiceadar go tobann an Cuach (<u>ag dul</u>) uathu amach tríd an bhforléas.	they saw at once the Quaigh (<u>going</u>) from them out on the skylight.
Gabhthar immorro a ghabhar do Ghuaire,	Do gabhadh a each do Ghuaire, mar sin.	So his horse is gotten for Gúaire,
na da aingel immorro 'mon cuach .i. iar Magh Aidhne siar,	Is amhlaidh a bhí an Cuach agus dá aingéal uime á iompar thar Má Aidhne siar, áfach,	and the two angels (<u>went</u>) with the Quaigh westward along Magh Aidne, *moreover,*
gur imfossaidh in Cuach for belaihbh Colmáin mic Duach ina prointigh.	gur cuireadh an Cuach os comhair Cholmáin mhic Dhuach 'na phroinnteach.	until the Quaigh stopped in front of Colmán son of Dui in his refectory.
“Maith,” ar in maccleirech, “ata luagh t’ainmne shunn,	“Is maith é sin,” arsa an mac-chléireach. “Atá ansiúd luach d’fhoighne.	“Well”, says the young cleric, “here is the guerdon of thy patience;
ocus caith a ndoridnacht Dia duit.”	Caith ar bhroinn Dia ort.”	so consume what God has given thee.”
“Nato,” ol seissiumh, “co fesam can asa ttucadh.”	“Ní dhéanfad,” ar seisean, “go dtuigead cad as ar tugadh.”	“Nay”, says <u>Colmán</u> , “(<u>not</u>) until we know whence it has been brought.”
Ocus atberedh la dechsain an Cuaich:	Agus adeireadh sé le linn féachaint ar an gCuach:	And looking at the Quaigh he was saying:
“A Chuacain, cidh dot-uccad tar Luaine?”	“A Chuaichín, cad do thug thar Luaine thú?”	“O little Quaigh, why hast thou been brought over Luaine?”

Dixit angelus:

“th’ernaigthe si fodéine
ocus eslabra Guaire.”

Dúirt an t-aingeal:

“An urnaí donír-se
agus féile Ghuaire.”

An angel said:

“Thine own prayer
and Gúaire’s generosity.”

Section 8

IS annsin immorro tainic Guaire gusín
proinntigh il-lenmain a Chuaich.

“Dob-rocht, a cleirigh,” ol Guaire.

“Bess as Día do-roidh [dotroibh, **MS**; dodroid
YBL],” ol Colman.

“Cia hairrett atáidh sunn, a cleirchiu?” ol
Guaire.

“.xl. aidche ocus secht mbliadna atam ann,” ol
iat.

“As mithig daoibh,” ol Guaire, “a ndorádh
daoibh do thomailt.”

“Cia don-gladathar [atangladar, **YBL**, *leg.*
atangládathar]?” ol Colman, “ind é Guaire?”

“As me,” ol se, “ocus as úaim tainicc in
mbiadh,

Leis sin, is ansan do tháinig Guaire isteach sa
phroinnteach ag leanúint a Chuach.

“Do shrois sé thú, a chléirigh,” arsa Guaire.

“B’fhéidir gurab é Dia a chuir é,” arsa
Colmán.

“An fada atá sibh anseo, a chléireach?” arsa
Guaire.

“Daichead oíche atáimid anseo agus seacht
mbliana.”

Arsa Guaire: “Is mithid daoibh ar chuireadh
chugaibh do chaitheamh.”

“Cé hé atá ag comhrá linn?” arsa Colmán. “An
é Guaire é?”

Ar sé: “Is é agus is uaim do tháinig an bia,

Now ’tis then that Gúaire came to the
refectory, following his Quaigh.

“It has reached you, O cleric”, says Gúaire.

“Perchance God has guided it”, says Colmán.

“How long are ye here, O clerics?” says
Gúaire.

“Forty nights and seven years we are there”,
say they.

“’Tis time for you”, says Gúaire, “to consume
what has been given to you.”

“Who is it that addresses us?” says Colmán;
“is it Gúaire?”

“ ’Tis I”, he answers, “and from me the food
has come,

ocus as cett duibh a thomailt.	agus is cead daoibh é a chaitheamh	and ye have leave to consume it.
Ocus accso mo chorp sa ocus m'anam duit ocus do Día	agus seo mo chorp is m'anam duit agus do Dhia	And lo here for thee and for God, are my body and my soul,
ocus mo shiol ocus mo shemed co brath.”	agus mo shíol agus mo chineál go bráth.”	and my race and my seed for ever.”
“Maith didu,” ol in clerech; “rod-bía a logh la Día.”	“Is maith, go deimhin,” arsa an cléireach. “Go dtuga Dia a luach duit.”	“Good indeed”, says the cleric: “mayst thou have a reward for it from God.”

Section 9

Doberar o Ghúaire iarnabharach	Arna mhárach, do tugadh dóibh ó Ghuaire	On the morrow there are brought from Gúaire
.iii. fichit lulgach cona mblightheóirib, cona mbuachaillibh,	trí fichid loilíoch lena lucht crúite agus lena mbuachaillí,	three score milchcows with their milkers, with their herdsmen,
co mbáttar indorus in proinntighe,	go rabhadar ar dhoras an phroinntí.	so that they were in front of the refectory;
conid isin maigin sin [<i>sic</i> YBL ; annsa madain, MS] iarumh ro fothaiged Cell maic Duach.	Agus 'na dhiaidh sin san mhá sin is ea do fothaíodh Ceall Mhic Dhuach.	wherefore in that place Cell maic Duach was *afterwards* founded.
Conidh leis iarumh Aidhne uile ocus Clann Guaire mic Colmain o sin go brath, et reliqua.	Agus 'na dhiaidh sin is leis Aidhne uile agus Clann Ghuaire mhic Cholmáin amach go bráth, agus araile.	So that he (<u>the son of Dui</u>) had thereafter all of Aidne and the Children of Gúaire, *son of Colman,* etc.
FINIS.	<i>FINIS</i> .*	<i>FINIS</i> .