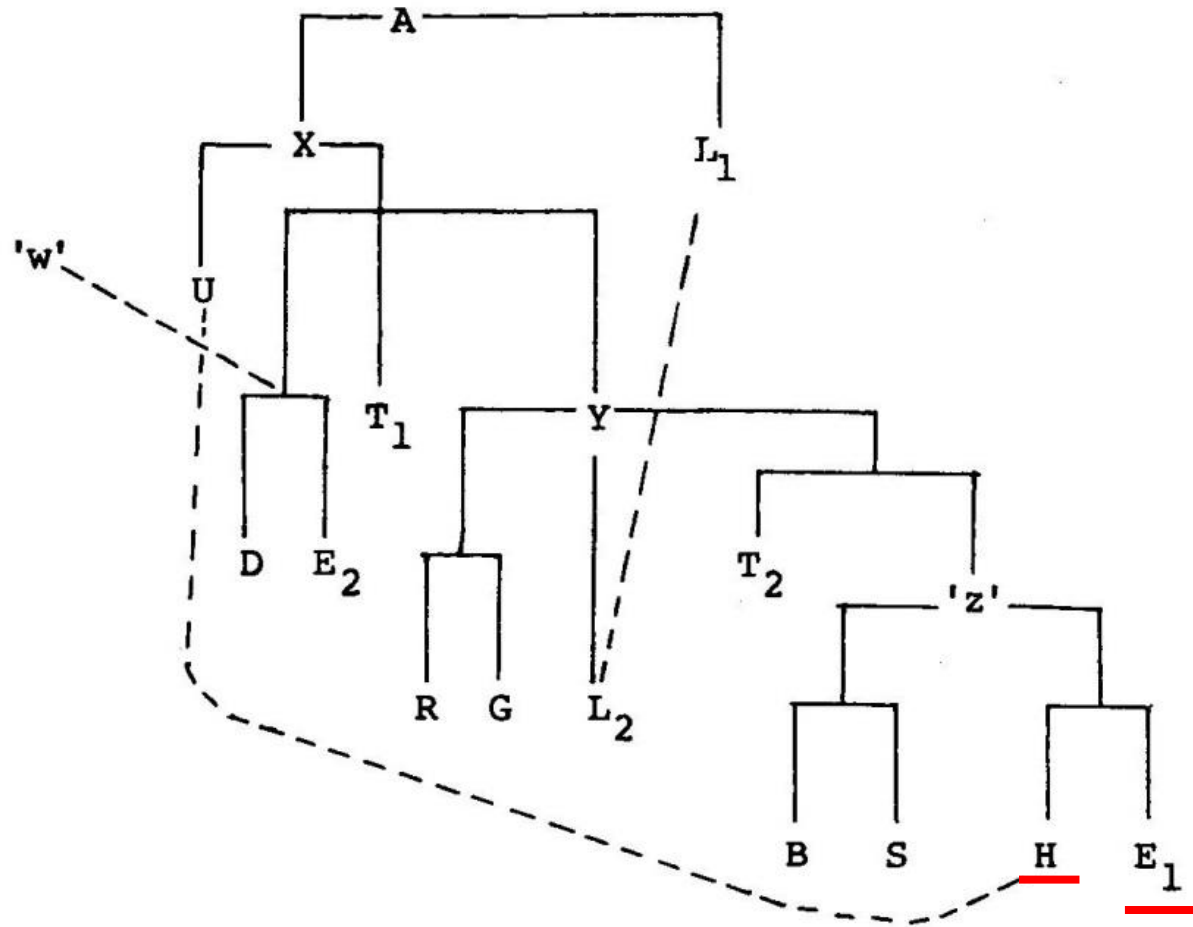


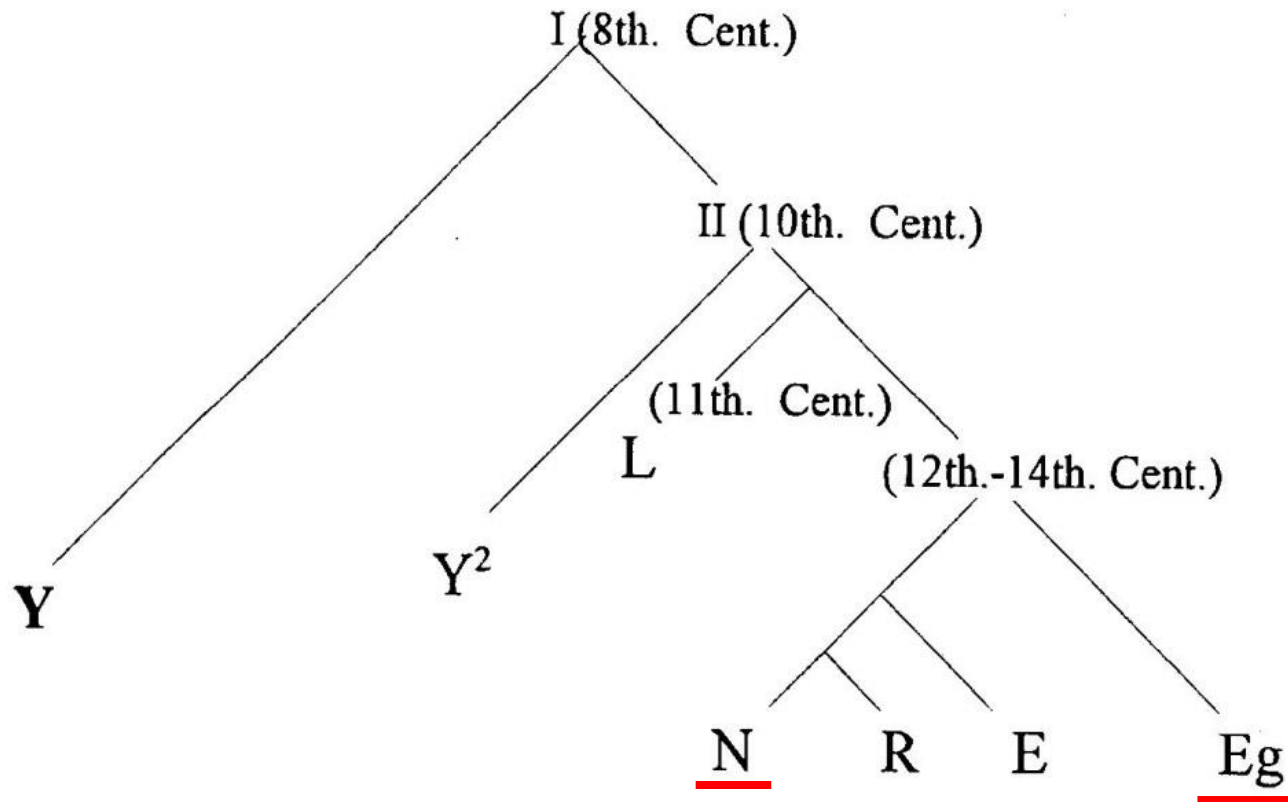
‘Feen- und Elfengeschichten’
in *Cín Dromma Snechtai*

John Carey
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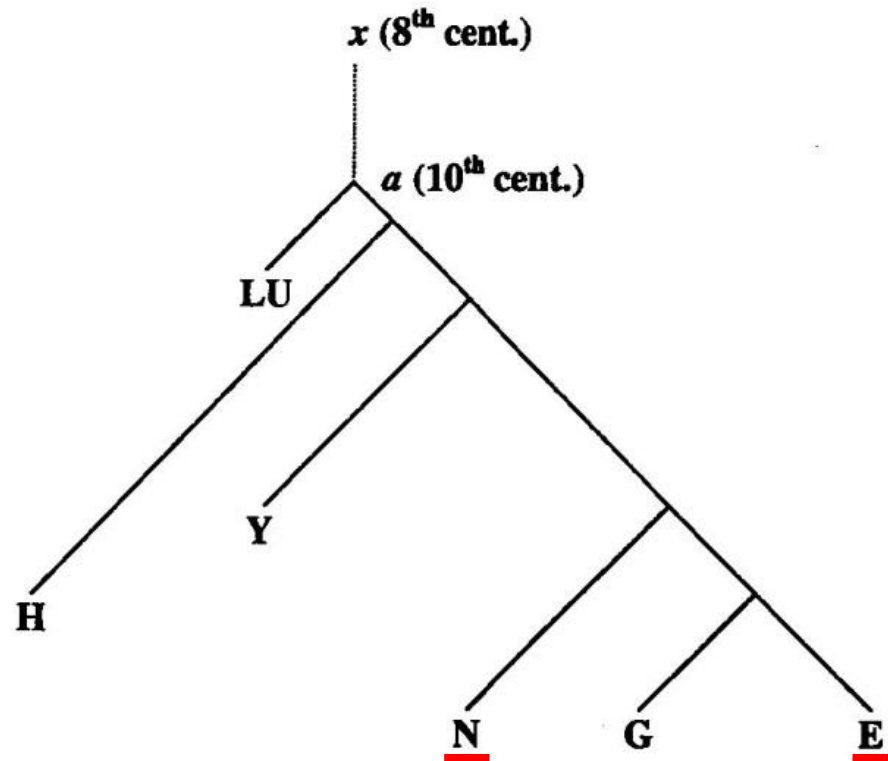
Séamus Mac Mathúna, *Immram Brain* (1985)



Kim McCone, *Echtrae Chonnlai and the Beginnings of Vernacular Narrative Writing in Ireland* (2000)



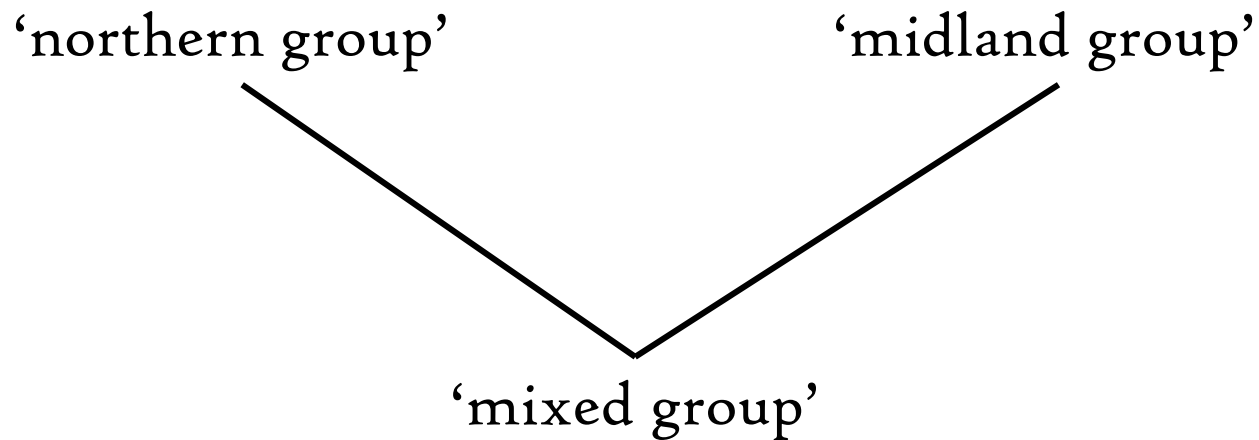
Nora White, *Compert Mongáin*
and Three Other Early Mongán Tales (2006)



Rudolf Thurneysen, *Die irische Helden- und Königsage bis zum siebzehnten Jahrhundert* (1921)

Man kann mit Fug bezweifeln, daß ein Klosterbruder diese Sammlung angelegt hat, die größtenteils Feen- und Elfengeschichten enthält; sie macht eher den Eindruck, daß ein weltlicher Dichter und Sagenerzähler der Sammler gewesen ist.

‘On the Interrelationships of Some *Cin Dromma Snechtai* Texts’, *Ériu* 46 (1995) 71-92



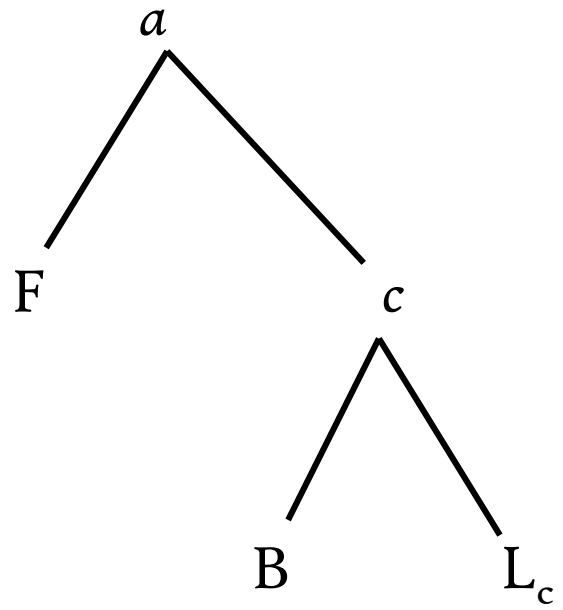
Echtrae Chonnlai

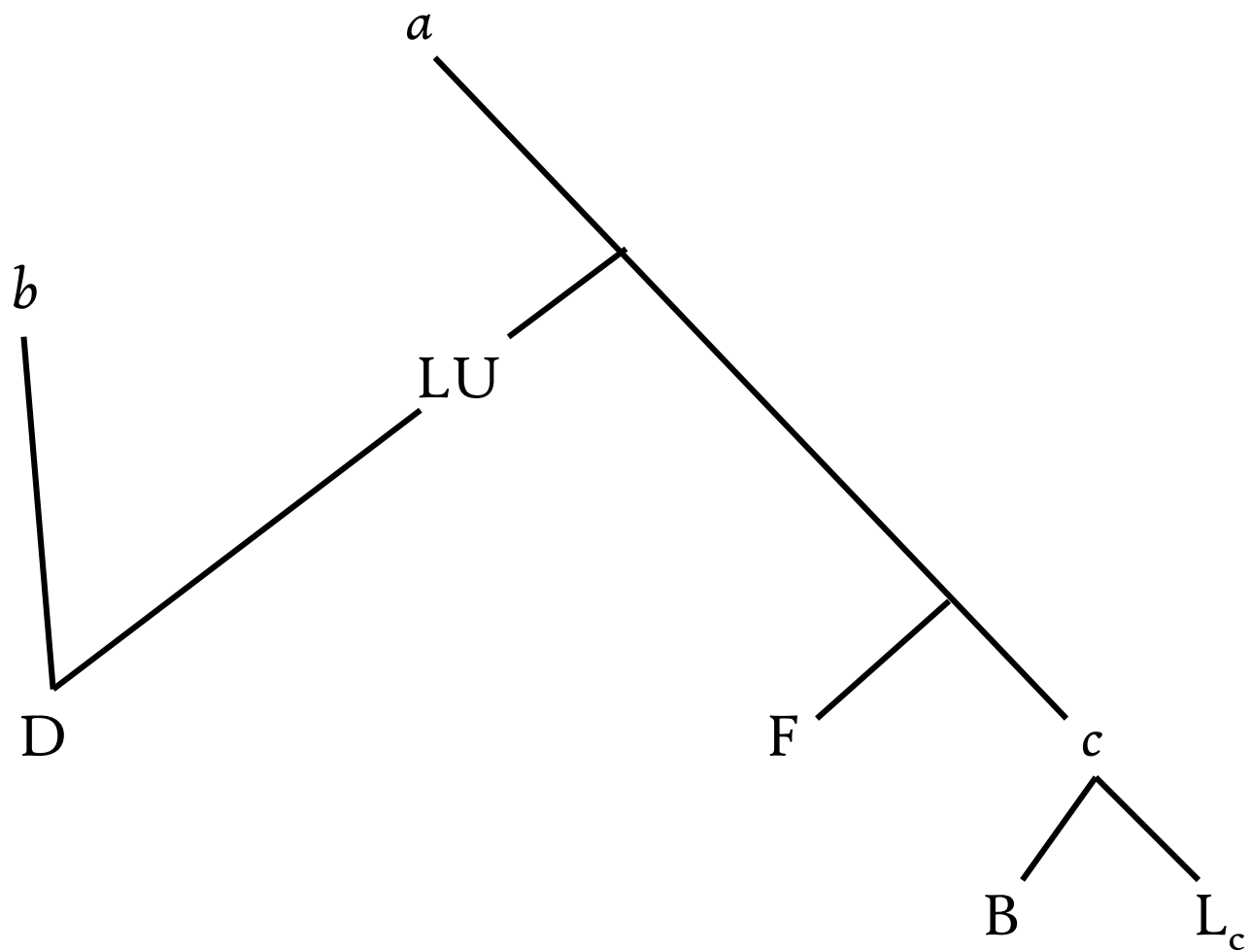
Echtrae Chonnlai

- ‘síd már i taam ... do Maig Meld inid rí
Bóadag bithsuthain ... síd mBóadaig’

Echtrae Chonnlai

- ‘síd már i taam ... do Maig Meld inid rí Bóadag bithsuthain ... síd mBóadaig’
- Immram moro do·génset.





At·beir Lebur Dromma Snechta coro íarfaig Amairgen dí a cenél. ‘Do chlaind Ádaim dam,’ ol sí. ‘Cid cenél do maccaib Nóe duit?’ ol sé. ‘Am sine-sea anas Nóe,’ ol sí. ‘For rind sléibe ro bá-sa isin dílinn. Cosa tel-sa anís¹,’ ol sí, ‘do·dechaid tonn² dílenn. Is dé-sin do·garar Tel Tuinne.’ (Acht chena is ingantach in slicht-sin anúas.) Canait íarum díchetla fuirriocus ata·árbanat³ úaidib.

¹anois MSS ²tonna MSS ³ataarbanath F ataghar Banbha B adnagar Banba L_c

The Book of Druimm Snechtai says that Amairgen asked her her race. ‘I am of the descendants of Adam,’ she said. ‘To which race of the sons of Noah do you belong?’ he said. ‘I am older than the sons of Noah,’ she said. ‘I was on the peak of a mountain in the Flood. Up to this summit,’ she said, ‘did the wave of the Flood come. Therefore it is called Tul Tuinne [‘Summit of a Wave’].’ (But that account above is strange.) Then they chant spells against her, and banish her from them.

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Do·cachain íarum for suidiu inna mná

Then he intoned over the seat/location of the woman

Canait íarum díchetla fuirri

Then they chant spells against her

At·beir Lebor Dromma Snechta conid i Sléib Mis ro acaill Ériu
íat ocus ro doilb slúagu mára, co mbátar oc cathugud friu. Coro
chansat a ndruid-seom ocus a filid díchetla dóib. Co n-accatar
ní: batir fóit móna ocus sléibe. Conid dé Slíab Mise.

The Book of Druimm Snechtai says that it is on Slíab Mis that Ériu
addressed them; and she formed great armies by magic, so that they were
battling against them, until their own druids and their poets chanted spells
to them. They saw something: they were sods of bog and mountain. So that
thence is *Slíab Mise*.

At·beir Lebor Dromma Snechta conid i Sléib Mis ro acaill Ériu íat agus ro doilb slúagu mára, co mbátar oc cathugud friu. Coro chansat a ndruid-seom agus a filid díchetla dóib. Co n-accatar ní: batir fóit móna agus sléibe. Conid dé Slíab Mise.

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*Do·cachain íarum for suidiu inna mná conna cóle
nech guth inna mná 7 conna haccae Connle in mnaí
ind úair sin.*

Then he intoned over the seat/location of the woman
so that no one heard the woman's voice and so that
Connlae did not see the woman at that time.

Cath Maige Tuired §116-117

‘Os siuh-se, a Uhé Culde₇ a Dinand,’ or Lug fria dá bantúa[thaid], ‘cía [cumang] connai isin cath?’

‘Ni anse,’ ol sied. ‘Dolbfamid-ne na cradnai₇ na clochai₇ fódai an talmon gommod slúag fon airmgaisciud dóib....’

LL 16081: Banba a Sléib Miss cona sluagaib

LL 16081: Banba a Sléib Miss cona sluagaib

D iv 3, f. 19^r: Do·cuired Banba doib ann cona
sluagaib druidechta 7 amuinsechta moale fria.

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D iv 3, f. 19^r: Do·cuired Banba doib ann cona
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Lebor Bretnach §14: Tri bande in tan sin .i.
flaithus na Herind .i. Fotla, Banba, Heriu.
Coro mebdadar tri catha foro ria macaib Miled.

LL 16081: Banba a Sléib Miss cona sluagaib

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LL 7213: reraig Herind ilar ndolb

James Carney, 'The Earliest Bran Material'
(1976)

Echtrae Brain supplied some background material and certain hints that were capable of a Christian application and development. But the two compositions were separated by the cultural chasm that divided pagan and monastic Ireland; the qualities of thought, imagination and poetry found in *Immram Brain* may be regarded as the exclusive contribution of the ... author.

Forfess Fer Fálgae

[IN]cipit forfess fer Falgæ .i. fer Manann
isiside foillsigthi do Ult- a hEmuin Machae dia
tubart ind hen gribb in scoith milidea doib₇ is
iarom luid Cucul- ...

The beginning of ‘The Siege of the Men of Fálgae’,
that is, of the men of Man. It is that which was
revealed to the Ulaid from Emain Macha when the
gryphon brought the honey-sweet flower to them.
And it is thereafter that Cú Chulainn went ...

Dá Apstol Décc na hÉrenn

Bator da apstol decc na hErenn hi cCluain Iraird ica foglaim oc Findian, co nderna Findian fleidh dona hapstolaibh et do næmhaibh Erenn archena. Amhail rob ainiu doibh ic comhól na fleidhe, conus aicet in scoith ndífreccra ndimoir cuca dind comart[h]a tire tarngire. Is ann didiu ro fas bruth₇ comhairle acu im dol d'iarraidh tire na scoithi.

Rawl. B 502, f. 64^r

Grīb indrid iath n-aneōil hūa Luircc Lōegaire
arddiu dōenaib *acht* nemrí nimi.

*Immacaldam in Druad Brain 7 inna
Banfátho Febuil ós Loch Febuil, qq. 3-4*

Ro·saig mo fíus tiprait nglan

hi fil sáss cuiri chét mban.

Séuit in banchuiri, con·bíth:

do fiur fod·ngébad bid márfríth.

Ar it amri int séuit glain

file hi toíb Srúbe Brain:

no soírfed túaith nó al a dí,

foth slóig olldomuin, macc rígi.

TCD 1433 (E 3.5), p. 16^a = CIH 238.12-15

Dornd bean do Feinaib Temrach do·luidh don tipraid. Co n-acaidh acan tipraid na teora mna, a sidhaib tangadar. Teichseat rompa, facsat le .i. leasdar ba Duirnd .i. ba Dornn in bean. Is an tan do·berta in lam anuind, dia mbeth go lais no meabad, dia mbeth fir lais con·ōiged.^a

^aconaighedh MS

Dorn was a woman of the Féini of Tara, who came to the spring. At the spring she saw the three women; they had come from the *síde*. They fled from her; they left [it] with her, i.e. the vessel that was Dorn's, i.e. Dorn was the woman. And when the hand used to be put there, if there were a lie with it, it would breat; if there were truth with it, it would be whole.

Echtrae Nerai §8

‘Tathuigid in mbarr fil issin tiprait,’ ol in uhen,
‘.i. mionn n-oir bis for cionn ind rig. Is ann
do·coisigar.’

‘They visit the crown that is in the spring,’ said the
woman, ‘that is, a diadem of gold that is on the
head of the king. It is there that it is kept.’

Echtrae Nerai §19

Iar sin tra tiaguit Connachtuid ₇ in dubluingius
hissin síd, gur aircsiut in síth ₇ co tucsiutt ass
a mbui ann. ₇ co tucsiut ass in mbarr mBriuin
iar sin.

After that the men of Connacht, and the black exiles,
go into the *síd*, so that they ravaged the *síd*, and
brought out what was therein, and brought out the
crown of Brión thereafter.

Scél Mongáin

Luid do síth Lethet Oidni. Fo·ránic danó lánamnai n-aili hi suidiu. Fersait fáilti móir fri muintir Mongáin. Ferthae a oígedacht co lléir amal inna haidchi aili. Boí airecol amrae hi toíb thaige inna lánamnae. As·bert Mongán fris-som ara timagarad a echair. Do·gníth samlaid. Do·breth dó a echair. Atn·oilc. As·breth friss arna taibred ní asin taig acht a foíti leiss. Da·gní. Do·bert in n-echair aitherruch dund lánamain. Do·bert immurgu a liic leis ocus a phún n-argit. **Luid iarom do sruthair Lethet Oidni. Do·bert in pún n-óir a suidiu.**

He went to the mound of Lethet Oidni. Moreover, he found another couple there. They gave a great welcome to Mongán's servant. His hospitality was diligently carried out as on the other nights. There was a wonderful chamber in the side of the couple's house. Mongán told him that he should ask for its key. It was done thus. Its key was brought to him. He opened it. He was told that he should not bring anything from the house with him except his errands. He does it. He gave the key again to the couple. However, he brought his stone with him and his weight of silver. **Then he went to the stream of Lethet Oidni. He brought the weight of gold out of there.**

‘Feen- und Elfengeschichten’ in *Cín Dromma Snechtai*

John Carey
j.carey@ucc.ie

I. RIA D iii 1 (Fermoy), f. 9^{vb}; 23 P 12 (Ballymote), f. 21^{va}; 23 P 2 (Lecan), f. 284^{vb}

At·beir Lebur Dromma Snechta coro iarfaig Amairgen dí a cenél. ‘Do chlaind Ádaim dam,’ ol sí. ‘Cid cenél do maccaib Nóe duit?’ ol sé. ‘Am sine-sea anas Nóe,’ ol sí. ‘For rind sléibe ro bá-sa isin dílinn. Cosa tel-sa anís¹,’ ol sí, ‘do·dechaid tonn² díleann. Is dé-sin do·garar Tel Tuinne.’ (Acht chena is ingantach in slicht-sin anúas.) Canait íarum díchetla fuirri ocus ata·árbanat³ úaidib.

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II. RIA D iv 3, f. 19^{rb}; Fermoy f. 14^{ra}; Ballymote f. 21^{va}; Lecan f. 284^{vb}

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III. Thurneysen, ‘Zu irischen Handschriften’, p. 56

[IN]cipit forfess fer Fálgaē .i. fer Manann isiside foillsigthi do Ult- a hEmuin Machae dia tubart ind hen gribb in scoith milidea doib 7 is iarom luid Cucul- ...

The beginning of ‘The Siege of the Men of Fálgaē’, that is, of the men of Man. It is that which was revealed to the Ulaid from Emain Macha when the gryphon brought the honey-sweet flower to them. And it is thereafter that Cú Chulainn went ...

IV. *Ériu* 52 (2002), pp. 76-7, qq. 3-4

Ro-saig mo fíus tiprait nglan / hi fil sáss cuiri chét mban. / Séuit in banchuiri, con-bíth: / do fíur fod-ngébad bid márfríth.

Ar it amri int séuit glain / file hi toíb Srúbe Brain: / no soírfed túaith nó al a dí, / foth slóig olldomuin, macc rígi.

My knowledge reaches a pure spring / in which is the snare of a troop of hundreds of women. / The treasures of the woman-troop, which was shaped: / it would be a great find for the man who would find it.

For wonderful are the pure treasures / which are beside Srúb Brain: / it would ennoble a *túath*, or more than two (*túatha*), / the equivalent of the hosts of the great world, of scions of kingship.

V. White, *Compert Mongáin and Three Other Early Mongán Tales*, pp. 75-6

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