



The Dagda's Tools

The Good God's tech and what it might
mean to us.



Summary - What are the Dagda's tools?

Section 1 - The Harp

- Úaithne
- Daurdabla
- Coir-cethar-chuir

Section 2 -The Club

- Lorg Mór
- Lorg anfaidh
- Gabul Gicca

Section 3 - The Cauldron

- Coiri an Dagdai
- Coire ainsic

Section 4 - What it means to me

- What it means to me
- How I Work with it
- Practical Use of this Tool

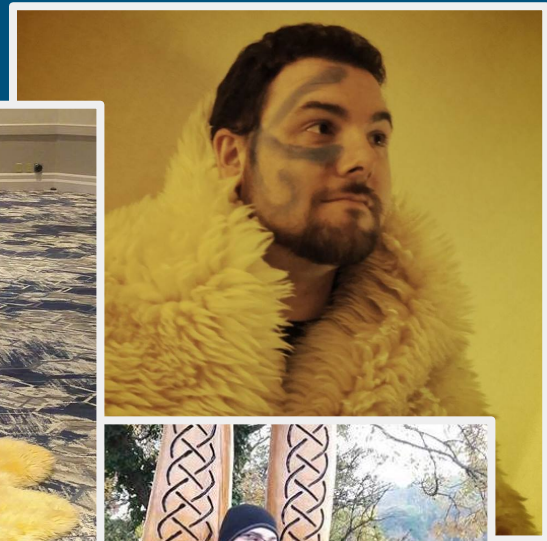
About Me

Writer and Storyteller

Presenter and event host

**Tour guide and bard throne
usurper**

"It's not always easy to find the words... but when you find the right ones,
you can change hearts and minds." - An Scéalaí Beag



STOP! Beware All who Enter here...

CAUTION

Beware
Of the
GOD!



NOTICE

**Speculative
Experiential
Reasoning
of Folklore
Ahead**



DANGEROUS MIND CURRENTS

NO DIVING

WARNING

Personal
Gnosis
Ahead



From here on we are into Jon's Dagda World view. Opinions and perspectives are all my own. Welcome to my mindscape

Section 1

The Harp

- Lore
 - The Abilities
 - The Place in Ancient Society
-

The Dagda's Harp - *The Lore*

There hung the harp on the wall. That is the harp in which Dagda had bound the melodies so that they sounded not until by his call he summoned them forth; when he said this below:

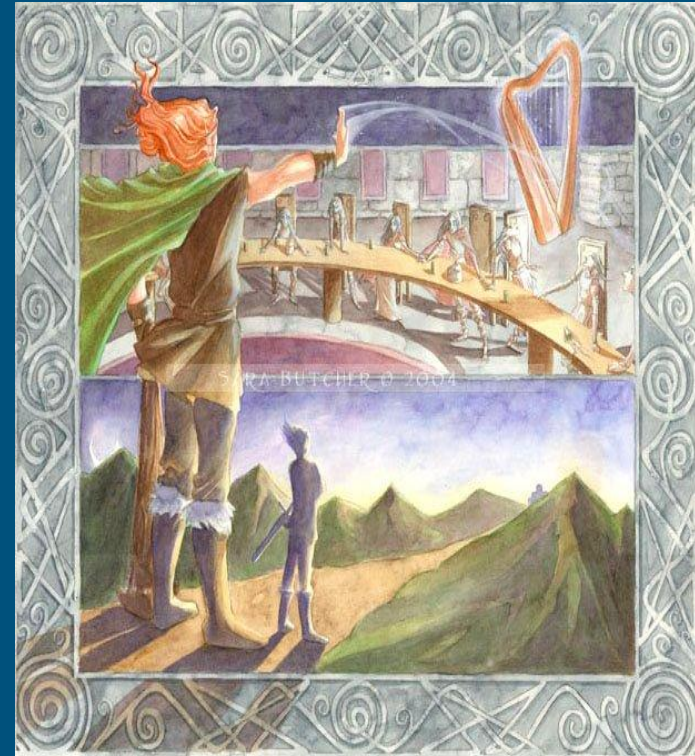
*Come Daurdabla!
Come Coir-cethar-chuir!
Come summer, Come winter!
Mouths of harps and bags and pipes!*

Then the harp went forth from the wall, and killed nine men, and came to the Dagda. And he played for them the three things whereby harpers are distinguished, to wit, sleep-strain and smile-strain and wail-strain.

- *The Second Battle of Mag Tured - Ancient Irish Tales.* ed. and trans. by Tom P. Cross & Clark Harris Slover. NY: Henry Holt & Co., 1936

Gentle and melodious were the triad, and they were the Chants of Uaithne (Child-birth). The illustrious triad are three brothers, namely Gol-traiges (Sorrow-strain), and Gen-traiges (Joy-strain), and Suan-traiges (Sleep-strain). Boand from the fairies is the mother of the triad: it is from the music which Uaithne, the Dagda's harp, played that the three are named.

- *"Tain Bo Fraech" Heroic Romances of Ireland vol. II.* trans. and ed. by A.H. Leahy. London: David Nutt, 1906.



The Dagda's Harp - *The Abilities*

- Bound to never play unless The Dagda allowed
- Returned to the Dagda when summoned by name
- Placed mortal wounds on foes whilst moving to the Dagda's hand
- May have caused the turning of the seasons
(*Coir-cethar-chuir* - *Rightness of Four angles*)

With the harp in hand the Dagda performs 'the three things whereby harpers are distinguished' ...

- Gol-traiges (Sorrow-strain),
- Gen-traiges (Joy-strain),
- Suan-traiges (Sleep-strain)

These strains are not a power of the harp itself, but it is this tool that allows the Dagda manifest this ability.



The Dagda's Harp - *The Language of a Name. (Ref eDIL.)*

Úaithne

- a post, a prop, a support, a pillar
- Labour; to a woman who is near childbirth; pang
- a suture
- junction, union, a concordant pledge
- concord in music (harmony?)

Daurdabla

Daur/ dair -

- Oak
- A bulling

Dá -

- Two
- Good
- giving

Blá -

- Field. Plains. enclosure
- Blossoms, flower
- Shout. Cry. report, fame

Coir cetharchuir

Coir -

- rightness, justness, propriety; that which is right or proper; right, due, justice
- procedure, device, means (of doing something)
- even, well-proportioned, straight
- proper, correct, right; suitable, fitting, just

cetharchuir-

- (cethair + 7_eochair) four-sided, square, rectangular

- Its worth a mention here that language and its power played an extremely important part in the ancient society.
- Some would be trained from an early age in the power that words bring when defining the world. From druids to File, Words empowered these people.
- The role of File or Bard was one worthy of respect because with words a person's merit could be made or destroyed (satire).



Section 2

The Club / Staff

- Lore
 - The Abilities
 - The Place in Ancient Society
-

The Dagda's Club / Staff - *The Lore*

'This great staff that thou seest,' said he, 'has a smooth end and a rough end. One end slays the living, and the other end brings the dead to life.'

Excerpt - Yellow Book of Lecan, col. 789-790

'Not hard to say', quoth the Dagdae. 'I will take the side of the men of Erin both in mutual smiting and destruction and wizardry. Their bones under my club will be as many as hailstones under feet of herds of horses

[gap: meaning of text unclear]

where ye meet

[gap: meaning of text unclear]

on the battlefield of Moytura.'

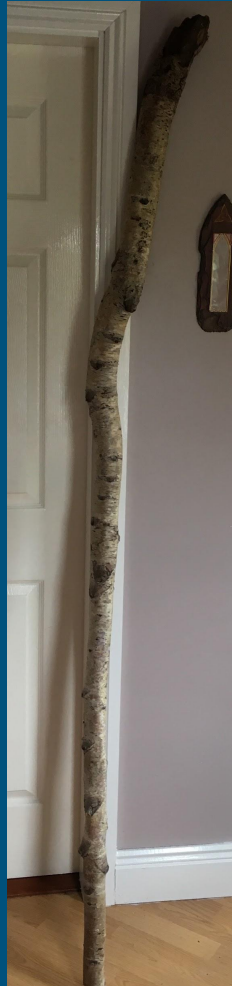
The Second Battle of Moytura - Stokes

Behind him a wheeled fork to carry which required the effort of eight men, so that its track after him was enough for the boundary-ditch of a province. Wherefore it is called "The Track of the Dagda's Club"

The Second Battle of Mag Tured

The Dagda came with his 'mace of wrath' in his hand, and plunged it down upon the octopus, and chanted these words: 'Turn thy hollow head! Turn thy ravening body! Turn thy resorbent forehead! Avaunt! Begone!'

MAG MUIRTHEMNE The Metrical Dindshenchas



The Dagda's Club / Staff - *The Abilities*

The Club / Staff is said to have one key ability as described by its original owners prior to the Dagda taking it up. The '*smooth end*' restores Life whilst the '*rough end*' takes it away.

Both aspects of this are demonstrated in the 'origin story' of the tool at the end of which the Dagda gives his oath to return the item and offers as guarantee his powers over '*Sun, moon, sea and land*' but takes it one step further in defining how he will use it stating '*only that kill my enemies and bring life to my friends*'.

From the tales we could surmise more about the tool, taken in context of the Dagda himself;

- It is used to create boundaries in territory
- It's forked nature could symbolise a briugu's tool of hospitality
- Its destructive powers were said to be terrible (*Adúathmar*)
- The translation for 'mace of wrath' could also be 'storm/tempest staff' connected to the Dagda's power over weather / seasons.
- It's said that the Dagda used the staff/club to take kingship of Ireland and rule for 80 years possibly connecting the item to a rod or scepter indicating a right to rule.

The Dagda's staff or club is again referred to as a *lorg* , and is here given the additional description of *Adúathmar* (terrible) And *Íarnaidi* (iron). *The Names of the Dagda* Scott A. Martin, April 2008

The text presents it as a *gaból gicca rothach*, which Gray translates as a "wheeled fork." Following a Fork in the Text: the Dagda as briugu in *Cath Maige Tuired* Scott A. Martin, May 2012



The Dagda's Club / Staff - *The Language of a Name. (Ref eDIL.*

Lorg Mór

Lorg

trace, vestige, mark, impression
supporting staff
example, pattern, model
progeny, descendants
staff, stick; rod or wand of office
club, cudgel
"the membrum virile" (penis)

Mór

great
big, great
great = mighty, famous
I think much of, esteem, value

Lorg anfaidh

(anfud)

Tempest, storm
turbulence, fury, rage

Gabul Gicca

Gabul

a fork
a forked branch of a tree
a (forked ?) beam, support or shaft
a weapon, a pronged spear
the fork of the body, the thighs

Gabulgicca - A pronged pole

Lorg Adúathmar Írnaidi

Adúathmar

very awful, terrible

Írnaidi

iron, made of iron
an iron implement or fitting, weapon, fetter
armour, mail

Worth of Note at this point is that the term *gabulgici* is often linked to the role of the *Briugu*



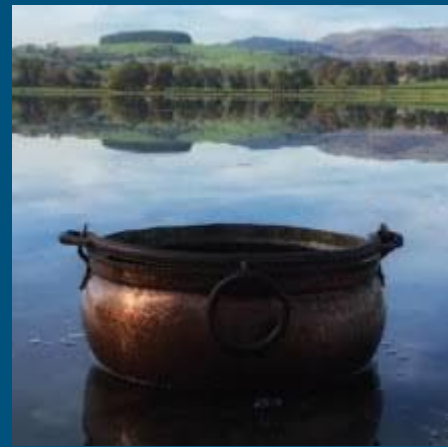
Section 3

The Cauldron

- Lore
 - The Abilities
 - The Place in Ancient Society
-

The Dagda's Cauldron - *The Lore*

“From Murias was brought the cauldron of The Dagda; no company would go from it unsatisfied” - Lebor Gabala Erenn (MacAlister, 1941)



Out of Murias was brought the Dagdae's Caldron. No company ever went from it unthankful. - The Second Battle of Moytura translated by Whitley Stokes

A **Murias** tucadcoire in **Dagda**.

...And from Murias was brought the caldron of the Dagda.

Coiri in **Dagda**, ni teigead dam dimdach uad

...Never went an assembly of guests away unsatisfied from the caldron of the Dagda.

SOURCE: The Yellow Book of Lecan

Vernam Hull. "The Four Jewels of the Tuatha Dé Danann." ZCP. vol. XVIII. NY: G.E. Stechert Co. 1930.



The Daga's Cauldron - *The Abilities*

- Never went an assembly of guests away unsatisfied from the caldron of the Dagda.

Murias of great prowess, From which battles were won outside,

.....
Semiath (was) in Murias, the fortress of pinnacles,

- Vernam Hull. "The Four Jewels of the Tuatha Dé Danann." ZCP, vol. XVIII. NY: G.E. Stechert Co. 1930.

“The briugu valued his cauldron not only as a household item used in the preparation of food for a feast, but also as a symbol of his wealth and status” (O’Sullivan 2003: 125). A briugu was expected to maintain his cauldron in constant use to satisfy all comers (*ainsicc*, glossed as *bith fhluich* “always wet” or *bith lán* “always full”); inability or refusal to serve could cost him his status (O’Sullivan 2003: 121, 125)

“Everyman would thrust the flesh-fork into the cauldron and what ever he brought out at his first catch was his portion - The Tale of Mac Dathó’s Pig



The Dagda's Cauldron - *The Language of a Name. (Ref eDIL.)*

Coiri an Dagdai

Of mythical Cauldron of Plenty:

Coire ainsic

Coire

Cauldron, pot

Ainsic

Epithet of a cauldron (*coire*)

bith fhluich - Always Wet

bith lán - Always Full

cóire

-x see *córae*.

Córea

- correctness, propriety;
- justice, lawsuit, claim
- peace, amity, concord

Modern Irish: ***Cóir***

- Justice, equity.
- Proper share, due.
- Proper provision; accommodation.
- Proper condition.
- Proper equipment;



Section 4

What it means to me

- What it means to me.
 - How I Work with it.
 - Practical Use of this Tool.
-

Summary- *The Harp*

What it means to me :

- The harp symbolises the balance of emotional states and how keeping them in Right order leads us to a harmony within ourselves.

How I work with it:

- I acknowledge that every feeling is valid, yet also temporary.
- I am neither defined nor controlled by my emotions and I am responsible for the impact they have in the world around me.
- I invest time trying to consciously spot and track my emotions and scenarios or circumstances that can influence them.
- I invest time in things which I know can help support or alleviate a particular emotional state (music, reading, socialising, or silence).
-

Personal Motto - “You gotta feel your feelings.”

Practical use of this tool:

I have a music playlist designed for various emotional needs. I also engage in stillness and breathing exercises acknowledging the emotion on me at that time, allowing it be, then allowing it to pass.

With awareness comes an element of control so I can try choose whether to act on my emotion or not as best suits the situation.

Summary- *The Staff / Club*

What it means to me : It represents the responsibility for my power and the impact which I have upon the world.

How I work with it:

- I accept that the I have the ability to do both right and wrong, help and harm, so I acknowledge that I am responsible for the impact of that, regardless of the intent I may have.
- I choose to view power as a function of purpose and set myself very clear boundaries around its use.
- I establish clear boundaries around what I hold to be true regarding my principles, though I maintain an openness around discussing those principles to ensure they are in keeping with my Best Self.
- I acknowledge that I will always be an example of some kind, so I choose to be the Best example I can be whilst remaining as humble as I can.

Personal Motto - “Just Jon.”

Practical use of this tool:

At times I intentionally visualise the staff / club in relation to a situation and ask myself does it need the ‘rough’ or the ‘smooth’ end. Once I have made a decision I move forward, accepting all consequence as mine to manage.

I also visualise the staff in my hand, planted in the earth and use it to draw a boundary about myself or others, marking a defined space to work within. The purpose of the space depends on which end made it.

Summary- *The Cauldron*

What it means to me : Hospitality and acceptance of what is rightly and justly deserved for labours undertaken. Satisfaction can mean more than a full stomach.

How I work with it:

- I do what I can to provide the best hospitality, within my means, to any who come to my home or a space I manage.
- I work to be open and giving of what time and energy I have for those that come in need of it.
- I believe that satisfaction can be a function of more than just physical needs. I try to acknowledge that and offer what mental and emotional supports I can.
- I work to live with acceptance as part of my day, acceptance of others, but also acceptance of what I justly deserve based on the efforts I undertake for others and for myself.

Personal Motto - “Can I get you anything?”

Practical use of this tool:

I view the cauldron as something I put energy (work) into when I have it, knowing that I can retrieve energy (rest) from it when I don't. I see it as a support from which I can pour out what is best needed, when it's needed.

“A Murias” is a term I have personally coined for a visualised area of protected space, warm and safe in the Cauldron from the ‘fortress of the pinnacles’

Closing - “*Personal thoughts...*”

The Harp - The Dagda’s First Tool?

Coiri an Dagdai - Is it the Dagda’s cauldron because its magic? Or is it magic because it’s the Dagda’s cauldron?

Lorg Mór - A Big staff? Or a ‘Great Example’?

The three tools all share an underpinning of balance, support, Rightness, or justice. Are all Dagda tales stories about what is Right and how to achieve it?

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