1291. Ní Dhonnchadha (Máirín): The guarantor list of Cáin Adomnáin, 697.
   Edited from Rawlinson B 512 with variant readings from Brussels 2324-40.
   Includes an identification of most of the guarantors. Concludes that list was
   drawn up in 697, but that many of the titles were added later on.

   On the semantic shift to ‘servant’.

2165. Ní Dhonnchadha (Máirín): An address to a student of law.
   Edition of a poem (25 qq.) in syllabic verse attributed to Giolla na Naomh Mac
   Aodhagáin, beg. Gabh mo chomhairle a mheic mhín (= CHH v 1584.1-1585.8).
   Text from TCD H 4. 22 and BL Add. 19095, normalized to Classical Modern
   Irish standard. With apparatus criticus, English translation, and textual notes.

   Déanam fán moine so soir (5 qq.), and A chompáin cuimhniú meise (3
   qq.); edited from MS RIA 23 D 4, with text of the MS, orthographically nor-
   malised; English translation and notes. Suggests that both poems were probably
   composed by women.

13327. Ní Dhonnchadha (Máirín): The Lex innocentium: Adomnán’s law for
   women, clerics and youths, 697 A.D.

633. Ní Dhonnchadha (Máirín): The poem beginning A Shláine inghean
   Phhlannagáin.
   In Éiri 46 (1995), pp. 65–70.
   A baudy poem exploiting the double entendre of words associated with weaving,
   once contained in the Book of O’Conor Don. Ed. with Engl. transl. and notes
   from MS RIA 23 D 4 (6 qq.).

1984. Ní Dhonnchadha (Máirín): Caillech and other terms for veiled women
   in medieval Irish texts.
   Discusses terms in Old Irish and Latin caillech, celtmuinter, caillech aithrige,
   aithtrír, fedb; dintella, mulier, uzor, vidua.

19199. Ní Dhonnchadha (Máirín) (ed.): Nua-léamha: gnéithe de chultúr, stair
   agus polaitíocht na hÉireann, c. 1600–c. 1900 / eagarthóir: Máirín Ní
   DHONNCHADHA.
   In Éigse 31 (1999), pp. 31–35.


   In Adomnán at Birr, AD 697 (2001), pp. 53–68.


   Discusses the saints associated with this site, which is identified with Greatisland, Co. Wexford.


Argues for an ambiguous sense of *mac* in the half-quatrain in the *Práil* narrative (ed. R. Thurneysen, v. Best 2, 1308).


8787. Ní Dhonnchadhá (Máirín): The beginnings of Irish vernacular literary tradition.
In L’Irlanda e gli irlandesi nell’alto medioevo (2010), pp. 533–596.

13397. Ní Dhonnchadhá (Máirín): Travelers and settled folk: women, honor, and shame in medieval Ireland.

Investigates the rules governing the public presence of women, with particular attention to the case of women participating as members of a poet’s retinue.

12372. Ní Dhonnchadhá (Máirín): *Spailpin‘* ‘spalpeen‘ and other words beginning in *sp*–.

Argues that three different words [(i) *spéilp*, *spailp* ‘covering; about, spell’ (> *spailpín*); (ii) *spéilp* ‘wealth’; (iii) *spalp* ‘burst forth’] have been conflated in modern Irish dictionaries under the lemmata *spéilp* and *spailp*.

13799. Ní Dhonnchadhá (Máirín): The cult of St. Moling and the making of *Buile Suibhne*.
In Buile Suibhne (2014), pp. 1–42.

In LCC 45 (2015), pp. 129–149.

15244. Ní Dhonnchadhá (Máirín): On the meaning of *baile* (buile), and the interpretation of the poem beginning *Rop tú mo baile*.

Argues it means ‘rapture’ or similar, rather than ‘vision’.

16097. Ní Dhonnchadhá (Máirín): The semantics of *tonnad* and *deug thonnaid* reappraised.

16098. Ní Dhonnchadhá (Máirín): A reading in *Amne Coluimb Chille*: ‘tonn fo Ógí oifind’.
In StC 51 (2017), pp. 115–117.
ad §7.3 as ed. by T. O. Clancy and G. Márkus 1995; OIr. tonn to be taken as ‘pouring’ and not ‘wave’, suggesting this is a reference to the ritual mixing of the sacramental wine with water during Eucharist.

19146. Ní Dhonchadhá (Máirín): Mairiuclán hi Tuaim Inbir: speaker and setting.